

CHRISTIAN BEEHIVE

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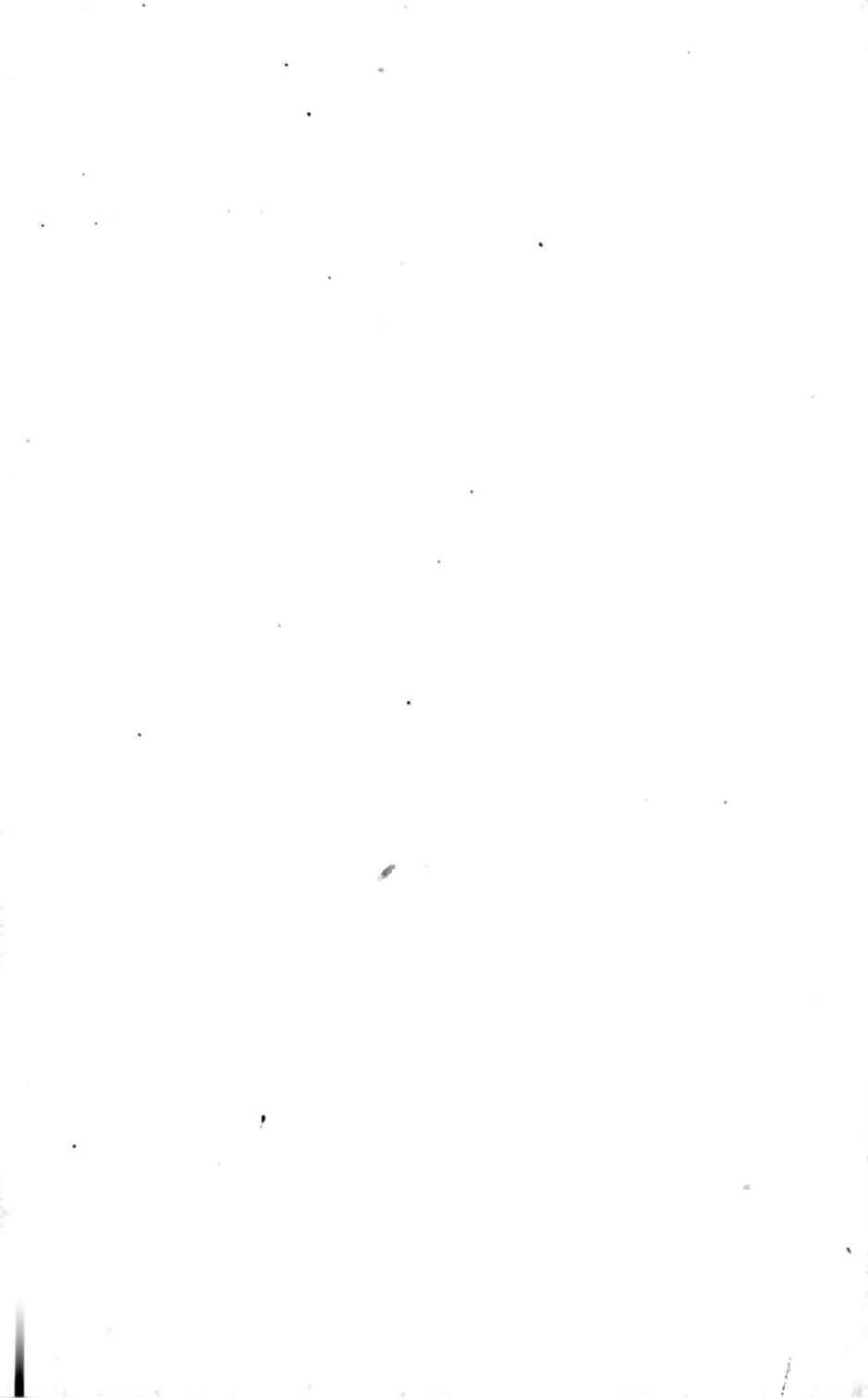
VOL. I.

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OREGON BIBLE COLLEGE

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THE

# Christadelphian Lamp :

A MONTHLY PERIODICAL

FOR THE EXPOSITION OF THE THINGS CONCERNING THE  
KINGDOM OF GOD AND THE NAME OF JESUS CHRIST,  
IN HARMONY WITH THE TEACHINGS OF MOSES,  
THE PROPHETS, AND APOSTLES.

EDITED BY EDWARD TURNEY.

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VOLUME I.

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NOTTINGHAM :

PUBLISHED BY THE EDITOR, WHOSE ADDRESS IS ALEXANDRA PARK.

1874.



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"Thy Word is a lamp unto my feet, and a light unto my path."—*Ps. cxix.*, 105.

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## INTRODUCTION.

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## THE "UNANSWERABLE" ANSWERED.

BY DR. S. G. HAYES.

THE adoption of the above title calls for a few words of explanation from the author of the following strictures on an \* article which appeared in the September number of a monthly periodical professedly "devoted to the exposition and defence of the faith preached by the Apostles," and well known to most Christadelphians.

In calling the attention of his readers to the article in question, the Editor says, "It is an *unanswerable* demonstration of the fact that Jesus had to come under both the Adamic and Mosaic curses before he could, in God's arrangements, bear them away."

A careful perusal of the article did not result in the present writer endorsing the Editor's opinion; on the contrary, he came to the conclusion that it was not by any means an "unanswerable" demonstration of the alleged facts concerning Jesus, but a demonstration rather of reasoning on false premises. And such being the case, he concluded to take up his pen with the view of exposing the fallacies on which the conclusions are based. How far he has succeeded in his task of answering the "unanswerable" the readers of the *Christadelphian Lamp* must be left to judge for themselves. He has arranged his remarks under two principal heads, putting the first in the form of a question, namely,—

## WHY WAS JESUS BAPTIZED?

The best reply that can be given to this question is contained in the Lord's own words in answer to John, saying, "Suffer it to be so now : for thus it becometh us to fulfil all righteousness." (Matt. iii. 15.) "That is," (as Parkhurst remarks in his Lexicon for explaining the words of the Greek Testament,) "to perform *all the works*, and submit to *all the ordinances*, appointed by God." Exact conformity to all the requirements of the Deity, according to the order of things under which he lived, was characteristic of Jesus throughout the whole of his career. It was his meat to do his heavenly Father's will—His law was within

\* The Mosaic Curse in relation to Jesus Christ. By J. J. Andrew, London.

his heart. He was obedient in all things, and always did those things that pleased God. And his submission to John's baptism was an eminent example of his obedience at the very commencement of his public ministry. His earnest desire that the Scripture should be fulfilled to the very letter is brought prominently into view on numerous occasions, and that it might not be broken he meekly submitted to every insult and every indignity. "He hid not his face from shame and spitting."

John's proclamation was addressed to the Jewish nation, and in response thereto we read (Matt. iii. 5, 6.) "Then went out to him Jerusalem and all Judea and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." As one of that nation, it was incumbent on Jesus likewise to render obedience by being immersed, not because he had any sins to confess, or anything of which to repent, for, being absolutely without sin, he needed no repentance, but for the reason already mentioned, namely, "*to fulfil all righteousness.*" On this passage Macknight on the Apostolic Epistles (vol. i. essay i.) remarks, "The son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan and was baptised. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin, but *as it prefigured his dying and rising again from the dead*, and because he was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him in the view of the multitudes who were assembled to John's baptism."

On Matt. iii. 15, Adam Clarke observes, "To fulfil all righteousness." That is, every righteous ordinance: so I think the words *παραδικαιωσιν* should be translated, and so our common version renders a similar word. (Luke i. 6.) The following passage quoted from *Justin Martyr* will doubtless appear a strong vindication of this translation: "Christ was circumcised, and observed all the ordinances of the law of Moses, *not with a view to his own justification*, but to fulfil the dispensation committed to him by the Lord, the God and Creator of all things."—*Wakefield.*

But was this an ordinance? Undoubtedly it was the *initiatory* ordinance of the Baptist's dispensation. Now as Christ had submitted to *circumcision*, which was the *initiatory* ordinance of the Mosaic dispensation, it was necessary that he should submit to this, which was instituted

by no less an authority, and was the *introduction* to his own dispensation of eternal mercy and truth. But it was necessary on another account. Our Lord represented the High Priest, and was to be the High Priest over the house of God : now as the High Priest was initiated into his office by *washing* and *anointing*, so must Christ, and hence he was baptized, washed, and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the office of High Priest, and thus was prepared to make an atonement for the "sins of mankind." *For so it becomes us to fulfil all righteousness; i. e., to own every divine institution, and so to show my readiness to comply with all God's righteous precepts, and to justify God and approve his counsel (Luke vii. 29), and celebrate his wisdom in sending thee to prepare his and my way, by calling men to repentance, and by so doing to fit them for the blessings of my kingdom and the avoiding of the wrath to come. So the Apostolic Constitutions (lib. 7. ch. xxii.) say that Christ was baptized, "not that he needed any purgation, but to testify the truth of St. John's baptism, and be an example to us."*—*Whitby.*

*All righteousness.* "There was no particular precept in the Old Testament requiring this, but he chose to give the sanction of his example to the baptism of John, as to a divine ordinance. The phrase "all righteousness" here is the same as a *righteous institution or appointment*. Jesus had no sin. But he was about to enter on his great work. It was proper that he should be set apart by his forerunner, and show his connection with him, and give his approbation to what John had done. Also, he was baptized that occasion might be taken, at the commencement of his work, for God publicly to declare his approbation of him and his solemn appointment to the office of the Messiah."—*Barnes.*

All the above authorities are agreed on this question of baptism. Further, it may be remarked that it was by this act of obedience that Jesus was made manifest to Israel. He then "*came by water.*" (1 John v. 6.) And then it was that the spirit of God descended upon him and a voice from heaven was heard saying, "This is my beloved son, in whom I am well pleased." It was thus made the occasion of his anointing or Christing, and moreover, by that same act of obedience he left an example that all believers in him should follow in his steps, and be baptized into his name.

"I knew him not," (says John) "but that he should be made mani-

fest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the son of God." (John i. 31—34.)

In the article before alluded to in the *Christadelphian*, the writer, while admitting that it was necessary for Jesus to undergo this rite (of baptism), and that otherwise he would not have fulfilled all righteousness, or in other words would have sinned, contends that, inasmuch as the baptism of John had relation to sin, and as a consequence to death also, which is the wages of sin; that there must have been some reason for (Jesus) having to undergo a ceremony which had relation to sin and death. He then asks, "What could that (reason) be but the sentence of death inherited from Adam?" He then goes on to say that the Jews generally in submitting to the baptism of John practically confessed that they were worthy of death on account of their iniquities; and that Jesus in going through the same ceremony thereby acknowledged that he was under sentence of death on account of the sin of the first man. Unable himself to see any other reason why Jesus submitted to the ceremony than the one he suggests, he rather hastily comes to the conclusion that none other can be given! The fallacy of this is apparent. Surely it is possible there may be another and even more satisfactory reason which has escaped the notice of the writer above referred to!

Undoubtedly there was a reason, and a very cogent one, too, why Jesus submitted to be immersed by John, and what that reason was has been shown from the Lord's own words, in answer to the Baptist who at first forbid him. *Those words of his do not contain the slightest hint that He believed himself to be under sentence of death on account of Adam's sin.* Neither is there a tittle of evidence to prove that such an idea existed in the mind of John. On the contrary, the Baptist is surprised that the Lord should come to him for such a purpose. "I have need to be baptized of thee, and comest thou to me?" (Matt. iii. 14.) Throughout his article the writer takes not the slightest notice of that most important fact, that *Jesus was begotten by the Almighty*, and consequently, not being in the loins of Adam when he transgressed, was

not under sentence of death on account of the sin of the first man. This consideration is fatal to his argument, and shows it to be based on a fallacy and an assumption.

Would it not have been more logical on the part of the writer in the *Christadelphian* if he had first brought forward some proof that Jesus was under sentence of death on account of the sin of the first man, instead of trying to establish the point at issue by simply drawing an inference? But there was evidently no proof at hand, so he first enquires what the reason could be that Jesus was baptized but the one he suggests, and then *assumes* that Jesus acknowledged it by submitting to the ceremony! The facts of the case admit of a very different explanation, as already shown. It by no means follows because the Jews generally in submitting to the Baptism of John practically confessed that they were worthy of death on account of their iniquities, that Jesus, in going through the same ceremony, thereby acknowledged that he was under a like condemnation. At best it is but an inference, and on the face of it looks very like an attempt to find support for a pre-conceived theory, and unless some evidence of a *positive* kind can be found to prove that Jesus was under condemnation to death in Adam, the entire argument based on his Baptism falls to the ground as untenable.

The argument in opposition to the *condemnation theory* may be thus summarized. Jesus was baptized,

1st, To fulfil all righteousness.

2nd, To be made manifest to Israel.

3rd, To prefigure his death and resurrection.

4th, To leave an example that we should follow in his steps.

The circumcision of Jesus admits of a similar explanation. It was a sign or token of the Covenant which God made with Abraham, by which every man child was commanded to be circumcised on the eighth day. And the neglect of this peculiar rite was held by the law to be a breach of the covenant, which would result in the cutting off of that soul from Israel. "This is my covenant, which ye shall keep between me and you and thy seed after thee: Every man child among you shall be circumcised. And he that is eight days old shall be circumcised among you, every man child in your generations. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: *he hath broken my covenant.*"

(Gen. xvii. 10, 12, 14.) In this particular Jesus was precisely in the same position as any other male child in Israel. The rigid observance of this legal ceremony was a necessity, and in harmony with this we find it recorded in Luke ii. 21, 27, that "the parents brought in the child Jesus to do for him after the custom of the law." Again, like the Baptism to which Jesus submitted, the ceremony was typical of a future cutting off and blood shedding, as well as a sign of circumcision of the heart. Paul's teaching is that all circumcised persons were debtors to do the whole law, (Gal. v. 3,) and that the law cursed them if they failed even in one point. Jesus discharged this debt to the full, and though cursed by the law because he was hanged on a tree, he was *not* cursed by that law as a *transgressor*, for *he was obedient unto death, even the death of the cross.*" (Phi. ii. 8.) The writer in the *Christadelphian* already referred to, states (p. 428 of that magazine) that circumcision was typical of the taking away of sin, and a mode of justification which could not be for individual sin, seeing that it was performed when children were only eight days old; it must, therefore, have been on account of the condemnation inherited from Adam." This is precisely similar to the remark he makes when speaking of John's Baptism, so that, according to his argument, the sinless Jesus required to be justified *twice over* from the sentence of death he supposes he inherited on account of Adam's sin. And thus in both instances he *assumes* the point to be *proved*! It may be further remarked that even a criminal in being executed does *not* commit a breach of the law, but fulfils the law. But Jesus was not a criminal. The curse of the law was borne by him to redeem those who had broken it. In a word, he died "the just for the unjust, to bring us to God."

And this introduces to the reader the second head of remark namely,

### THE CURSE OF THE LAW.

"Cursel is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 13.) "Now we know, that what things soever the law saith, it saith to them who are under the law." (Ro. iii. 19.)

That the Jews were under this law and failed to keep its requirements, and consequently came under the curse pronounced upon all such will not be disputed. They were disobedient to the commands of Moses, and disobedience being synonymous with sin, and death being the wages of sin, it follows that the threatened curse involved them all



in death. From this curse Paul declares Christ redeemed them, being "made a curse" for them. Here, however, it becomes necessary to discriminate between the curse pronounced upon the disobedient Jews, who were all *transgressors* of the law, and the curse borne by Christ, who *kept* the law. Inasmuch as Christ was "*obedient unto death, even the death of the cross,*" it is impossible that the law could condemn him to death as a transgressor. To suppose that the curse in both instances signified death, as the result of disobedience, is not only to condemn the guiltless, but to lose sight of all distinction between obedience and disobedience, and to involve both righteous and wicked in one common destiny. How then did Jesus come under the curse of the law? The answer is, by hanging on a tree. "He that is hanged is accursed of God." (De. xxi. 23.) By the particular mode of his death Jesus became an accursed one. But this was no act of transgression on his part. To say that he thereby broke or "infringed" the law is to contradict the scripture, and to affirm, in direct opposition to the Apostle Paul, that Jesus was *not* obedient unto death. There is no enactment in the law which says: thou shalt not hang on a tree. The violation of the law consists not in hanging a man on a tree, but in allowing the body to remain all night upon the tree, and not burying it the same day. The passage in the Book of Deuteronomy reads thus—"If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, *his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day.*" (De. xxi. 22, 23.) It is recorded of Joshua, in the Book which bears his name, that, The King of Ai be hanged on a tree until eventide: *and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.* (Jos. viii. 29.) "And afterwards Joshua smote them (the five Kings), and *slew them, and hanged them on five trees: and they were hanging upon the trees until the evening: And it came to pass at the time of the going down of the sun that Joshua commanded, and they took them down off the trees, and cast them into the cave, wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.*" (Jos. x. 26, 27.) Did Joshua "infringe" the law in hanging these kings upon trees? Surely not. On the contrary, he acted in strict conformity to the law, giving commandment that the bodies should be

taken down and buried at sun-set. The fact that Joshua so disposed of criminals is proof that there was nothing unlawful in hanging a man on a tree. It was a most ignominious mode of death, and those so punished were said to be "accursed of God." Again, the words used in Deuteronomy clearly imply that such a mode of punishment might be adopted, and, therefore, could not possibly constitute a breach of the law.

In the article in the *Christadelphian* on the "Mosaic Curse," it is stated, p. 419, second paragraph,—"*Up to the time immediately preceding his (that is Jesus) being hanged on the cross, he had 'continued in all things written in the book of the law to do them.'*" This implies that *beyond that point of time He did not so continue.* In other words He then became a transgressor! This is indeed admitted by the same writer in his book entitled "Jesus Christ and Him Crucified," p. 67, first paragraph. His words (some of which we have italicised) are these: Speaking of Jesus, he says, "*Being a Jew by birth, he was 'made under the law,' (Gal. iv. 4) and therefore it was necessary that he should comply with the injunctions of that law. This he did in every particular except one.*" Consequently he came under the curse of that law! for 'who-soever shall keep the whole law, and yet offend in one point, he is guilty of all,' (Jas. ii. 10) and cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10.) Among the things "written in the book of the law," it is said, "he that is hanged is accursed of God." (Dent. xxi. 23.) *This was the one item of the law which was infringed by Jesus,* and, therefore, he became *obnoxious* to its curse, which was death. But it was necessary that such should be the case, *in order to obey the will of God,* that he might effect that which is expressed by the Apostle Paul, when he says, "*Christ hath redeemed us from the curse of the law being made a curse for us, for it is written, 'Cursed is every one that hangeth on a tree.'*" (Gal. iii. 13.) Now here is a mixture of truth and error in which the author not only contradicts himself, but what is far worse, contradicts the scriptures also! It is difficult to understand how Jesus could *obey* the will of God by *infringing* His law! But to return to the article in the *Christadelphian*. On p. 423, second paragraph, the same writer says, "We have seen how Jesus was brought under the Mosaic Curse—namely, by a *passive act* commanded by God, and brought about in such a way that he was *innocent of actual transgression.* Here is con-

tradiction again! This conclusion being the very opposite of the one before arrived at by the same writer, where he says: "This was the one item of the law which was *infringed* by Jesus, and, therefore, he became *obnoxious* to its curse." But what is the meaning of a *passive* act? It is a contradiction in terms! The author might just as well have said that Jesus in hanging on the cross was *obediently disobedient*, or *disobediently obedient*. To be *passively active* must be a curious condition indeed. What confusion must have existed in the mind of the writer when he penned such a phrase as this. It is "confusion worse confounded." The Jews were redeemed by the same means that the Gentiles were redeemed, namely, by the shedding of the precious blood of the Christ as of a lamb without blemish and without spot. "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." (Rev. v. 9.)

Great stress has been laid upon the words "made a curse," as if the bare fact that Jesus was pronounced accursed in the mode of his death was the procuring cause of man's redemption! In the letter to the Galatians where those words occur, the Apostle was not writing specially about crucifixion; his main object was to combat the notion which was current among the disciples in that ecclesia that the converts from among the Gentiles must needs be circumcised and keep the law of Moses, as well as believe the gospel and be immersed. Paul argues at considerable length in order to disabuse their minds of such false teaching, bringing his arguments to a climax in the 5th chapter, in which he exhorts the disciples, saying (v. 1 to 4) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." The law having answered the purpose for which it was instituted, was taken out of the way and was no longer to be observed, being nailed to the tree when Christ was "made a curse." As it is written, "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; *blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.*" (Col. ii. 13, 14.)

"For he (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us; *having abolished in his flesh the enmity, even the law of commandments contained in ordinances*; for to make in himself of twain one new man, so making peace: And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." (Ephes. ii. 14—17.) The death which Jesus suffered was just as needful for Gentiles as for Jews, and equally redeemed both classes from the sentence of death in which all are included. Not that it was imperative for Jesus to die for the Gentiles *by crucifixion*, but had he not so died he could not have redeemed the Jews, and if he had not redeemed the Jews it would have been impossible for "the blessing of Abraham to come on the Gentiles through him." It was necessary that Jesus should submit to this particular kind of death in order that the Scriptures might be fulfilled. His own words indeed prove this: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John iii. 14. Num. xxi. 8, 9.) "And I, if I be lifted up from the earth, will draw all men unto me. *This he said, signifying what death he should die.*" (John xii. 32, 33.) "Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death; that the saying of Jesus might be fulfilled which he spake signifying what death he should die." (John xviii. 31, 32.) Luke also writes, "Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." (Luke xxiv. 24, 25, 26, 27, 44.) Again it is written in the Psalms, "For dogs have compassed me; the assembly of the wicked have inclosed me: *they pierced my hands and my feet.*" (Ps. xxii. 16.) "And they shall look upon me whom they have pierced." (Zec. xii. 10.) To what do the predictions above quoted apply if not to crucifixion? And how could they have been fulfilled if Christ had not died upon the tree? It follows from the

above arguments, based on Scripture testimony, that Jesus was in no sense a transgressor of the law of Moses; *that he did not infringe it in one single point*, and therefore that his life was *not* forfeited to the Mosaic law. And if his life was not forfeited to the law of Moses in order to redeem the Jews, why should it be considered necessary that his life should be forfeited to the law of Eden in order to redeem the Gentiles?

In conclusion of this article it may be further remarked in reference to the matter of hanging on a tree, that it applied to the *dead* as well as to the living. This is clear from the passage already quoted from the Book of Joshua. He *smote* them and *slew* them and *hanged* them on five trees. Is it not plain from this testimony that the kings mentioned were *dead before* they were hanged on the trees? And would it not be a monstrous absurdity to curse a *dead* man with *death*? Moreover, in this case of a living man who was a criminal accounted worthy of death, he was already under sentence to die *before* he was hanged on the tree, and *legally speaking therefore already a dead man*. To show this is to demonstrate the utter fallacy of the argument based on the idea that the curse in the case of the Jews and in the case of Christ himself was the same, namely, death.

Finally, the Mosaic law did not curse a man simply *because* he hung on a tree, but because of the crime he committed before he was placed there. But being found there after sentence, whether guilty or innocent, whether alive or dead, such an one was accounted cursed by the law.

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## HAD THE LAW OF MOSES POWER TO GIVE ETERNAL LIFE ?

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To the Jew who was born under the law of Moses this question would be of the greatest moment. And now that the law has been superseded by the gospel and taken out of the way, the inquiry has by no means become deprived of all interest.

We had thought that the masterly arguments of Paul had satisfac-

torily settled this question long since, especially to the minds of our brethren; but the recently originated discussion concerning Jesus Christ has woken up sundry topics which had hitherto lain dormant, and among them this question. In observing attentively what has been said in different quarters on this topic we are struck with the flat contradiction betwixt the Editor of the *Christadelphian* and Brother J. J. Andrew, of London. As both these writers are regarded by the brethren as men whose judgment it is not unsafe to follow, it is worth while to present what they maintain upon this question in one view. If they contradict each other it is not possible to go along with both of them, and those who will follow both must become divided, part going one way and part another. If the road to eternal life in the kingdom of God consisted of two diametrically opposite paths, this divided and contrary plan of reaching it would have nothing dangerous in it; but if the road to eternal life is one straight and narrow way, then those who seek it in any other direction will find themselves in the way that leadeth to destruction.

From "a verbatim report" kindly sent to us, it will be seen how the Editor of the *Christadelphian* answered the question at the head of this paper in his lecture on Friday, July the 29th.

"But before I consider how these two curses converged upon the Messiah that he might bear them away, let me ask what the law was given for? Now here I will give the testimony of the word. Paul says in the 7th of Romans, at the 10th verse: "The commandment (speaking of the law) which was ordained to life I found to be unto death. *Does that mean eternal life? Yes, it does; and I will prove it.* I refer you to the 10th chapter of Luke, where in the 25th verse we read: "Behold, a certain lawyer stood up and tempted Jesus saying, Master, what shall I do to inherit eternal life? He says unto him, what is written in the law, how readest thou?" The leading features of the law of Moses are then enumerated, and Jesus said unto him "thou hast answered right, this do and thou shalt live."

Almost anything can be made to appear true from the Scriptures if you have only sufficient unfairness to suppress part of the testimony, and sufficient courage to say—"there, that is what the Scripture says on this matter." But this mode of proof will only satisfy those who wish to prove their own preconceived ideas instead of to stand just wherever the testimony of the Word of God may place them. For the sake of

the position the Editor had undertaken to maintain, it was well that he stopped suddenly short in reading out his proof text. But for the sake of the truth itself, we think it desirable to finish what he left unread. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

Now what was implied in these words? Do they prove that by keeping the Mosaic law a man could obtain eternal life? It requires more boldness than conscientiousness to say they do. To love the Lord his God after the manner herein specified would have required this lawyer to follow the great personage whom he was addressing; it would have required him to follow the gospel which was given before the law. This is plainly seen by Matthew's narrative of the rich ruler's inquiry. "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and *follow me*." Short of this, that is of following Christ, there could be no perfection to the man who saw Christ and heard him preach the gospel of the kingdom.

But, says the Editor, feeling the danger of his rash assertion, but apparently wanting the necessary candour to withdraw it, "the law given was unto life, *if they kept it*." We think every sensible man would recognize the necessity of keeping the law before its advantages could be realized. Why emphasise the words "*if they kept it*?" When it is said by the Editor they *could not keep it*. If they could not keep it, then it was impossible to obtain that eternal life by it; therefore the offer of eternal life on such terms was simply a deception. This writer makes the Almighty frame a law for man, which man could not observe; he makes the Almighty offer man eternal life on conditions man cannot possibly fulfil; and then coolly remarks, "God has His own reason, and our wisdom is in *simply seeing and accepting it*." But we cannot *simply* see and accept that which is a manifest superfluity and a solemn mockery. God at all times calls upon His creature man to recognise the wisdom and justice of his dealing with him; but no power of affirmation, no subtlety of argument can disguise the worse than human folly of such an arrangement as the Editor of the *Christadelphian* here describes. Where is the wisdom of placing man under a law which he cannot obey? Where is the justice of requiring a man to struggle for that which it is impossible for him to obtain. A man who takes such

a view of God's proceedings must lay aside all reason, and all his knowledge of equity, and goodness, and mercy; he must in a word be ignorant of the true character of God as revealed in the law and in the gospel; or else he must be without scruple in handling the word of God, where his object is to support his own views.

We may direct attention to this lecture on the Slain Lamb at a future time.

The complete opposition of Brother Andrew's conclusion to the conclusion arrived at by the Editor of the *Christadelphian*, becomes visible at a glance. In that article entitled *The Mosaic Curse in relation to Jesus Christ*, Brother Andrew writes:—

“It (the letter to the Galatians) forms part of an argument in which the Apostle is endeavouring to convince certain Jewish believers that *salvation comes by faith and not by the works of the Mosaic law.*” And further on he says, “*it was impossible for any Jew to obtain eternal life by it.*”

The Editor and Brother Andrew are professedly writing on the same side, but their conclusions in support of what they wish to establish are subversive of each other; we judge therefore that their cause will not be much advanced by their efforts. We deeply regret that the writer of the article on the Mosaic Curse does not view other subjects with the same clearness and simplicity as he discerns the teaching of Paul on the law in relation to eternal life.

The Editor of the *Christadelphian* appears to have been called to account by “several” on this subject, and he answers them thus: “We admit, however, that the answer requires qualification.” But if the answer has been proved by Scripture what qualification does it require? If it has not been proved by Scripture it needs not qualification, but renunciation. To pour out a flood of words only makes the matter ten times worse; because it suggests the lack of candour and moral courage needful to say “I was in error; I am sorry for it.”

A man who contends that eternal life could be obtained through the observance of the Mosaic law, says, in effect, that it cannot be obtained by the faith of the gospel. He may be so dark as not to perceive, or so biassed as not to admit this inference, but it is the inference drawn by Paul himself: “We are saved by faith; but the law is not of faith.” This is a question about which Paul has written much, and in a style not hard to be understood. To see, indeed, the wisdom of im-



posing on Israel a law which no man could keep ; a law which offered eternal life to those who could not possibly fulfil its requirements, must surely require a most "prolonged spiritual education," and a power more than human to "look below the surface." We leave the contemplation of such spiritual impossibilities, and turn to refresh our memories with the plain and conclusive statement of the Apostle to the Gentiles. To the Jews at Antioch Paul said :—

But he whom God raised again, saw no corruption. Be it known unto you, therefore, men and brethren, that through this man is preached unto you *the forgiveness of sins*.—Acts x. iii. 38. Now what is this but saying in other words that by the law there was no remission of sins ? And if no remission of sins, then there could be no eternal life. Paul supports this view in saying that by the blood of the Mosaic atonement sins were not, and could not be, removed ; but a remembrance was made again of them every year : "The blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh ;" but has no virtue in them "to purge the conscience from dead works." To affirm, therefore, that eternal life could be had through the keeping of the law, is to say that an unpurged person—a person whose mind and conscience are unsanctified in the sight of God can put on immortality !

To continue Paul's statement in the thirteenth of Acts, verse 39 :— "And by Him, all that believe are justified from all things, *from which ye could not be justified by the law of Moses*." To the Galatians Paul wrote as follows :—"We who are Jews by nature, and not sinners of the Gentiles, knowing that *a man is not justified by the works of the law, but BY THE FAITH OF JESUS CHRIST*, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified. For I, through the law, am dead to the law, that I might live unto God. I do not frustrate the grace of God ; for *if righteousness come by the law, then Christ is DEAD IN VAIN*." But if we hold that eternal life could have come by the law, we must also hold that righteousness could have come by it ; the conclusion, therefore, is that we thereby "frustrate the grace of God."

But to Paul's mind, which even the Editor of the *Christadelphian* will admit, had received a more "prolonged" and "spiritual education" than his had received, it was evident that the law of Moses had not the

power, if kept, to bestow eternal life; and for the sufficient reason that in no part of that law is eternal life promised as the reward for keeping it. Paul says, "But that no man is justified by the law in the sight of God, it is evident, FOR THE JUST SHALL LIVE BY FAITH, and the law is not of faith."

Again, when Paul considered the eternal inheritance he confirms his previous teaching. "For if," says he, "the inheritance *be of the law, it is no more of promise*: but God gave it to Abraham *by promise*. What was this promise? The Scriptural answer is, that to Abraham and his seed (which is Christ) should be given the land of Israel for an *everlasting possession*. As there can be no everlasting possession without everlasting life, it follows that such life was included in the promise. Mark, Paul says *it was not by the law*, but God gave it to Abraham by promise. If everlasting life was not attached by God to the keeping of the law, how could those who kept the law receive it. Paul shows us why it was not included in the law. God had placed it in the promise. Now the promise was four hundred and thirty years before the law; but the law coming after could not disannul the promise. According to Paul, whoever says that eternal life could have been obtained by the law, makes the promise of none effect.

Further, this promise is the gospel. Now the gospel is the power of God to salvation to every one that believeth it,—to the Jew first, and also to the Greek. Therefore, to teach that eternal life might be attained through the law is to make the gospel ineffectual to salvation; it is, in fact, to declare another gospel, and to make the unrepentant declarer obnoxious to the curse denounced against both angels and men who are found guilty of it. We call upon the reader to judge whether the Editor of the *Christadelphian* has not by this doctrine of eternal life through the keeping of the law of Moses denied the gospel preached by Paul and Jesus.

Paul having shewn that eternal life is not by the law, next inquires, "Wherefore then, serveth the law?" In answer to this question he says, "It was added because of transgressions, till the seed should come to whom the promise was made." He further asks, "Is the law against the promises?" God forbid: for if there had been a law given which *could have given life* (that is, eternal life), verily righteousness should have been by that law. But the Scripture hath concluded all under sin, that the promise (of eternal life) by faith of Jesus Christ

might be given to them that believe. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith.

To the Romans Paul wrote these words. "Therefore by the deeds of the law there shall no flesh be justified in his sight." The Apostle gives the following reason for this. "For by the law is the knowledge of sin." This reason is conclusive. The law had no power to put away sin; but kept it ever in remembrance, bringing it to remembrance again every year. Not so the gospel. Obedience to its commands blots out sin and remembers it against us no more for ever. No amount of obedience to the law of Moses could clothe a man with the righteousness of God. In the case of the faithful who lived under the law; it was not the law but the promise that entitled them to eternal life. Some Jews thought the law was all sufficient; but Paul testified that it was not. "For the law made nothing perfect; but the bringing in of a better hope did, by which we draw nigh to God." Paul styles it "a carnal commandment; and the sanctuary a worldly sanctuary," by which it is suggested that the whole arrangement was temporary, not lasting. Hence, in relation to the eternal inheritance of the land of Israel, he describes it as weak and unprofitable; therefore, after fulfilling the office of a schoolmaster, it was disannulled by the commandment going before. This being accomplished, the righteousness of God *without the law* was manifested, being witnessed by the law and the prophets. How God's righteousness was witnessed by the law Paul tells us in these words: the Jews had "the form of knowledge and of the truth in the law." This "form," "figure," or "appearance," was that which the Apostle elsewhere styles "the shadow." This could not bestow eternal life; it only shadowed forth that which could, and served as a schoolmaster to the Hebrew nation.

In conclusion, Paul informs us that what the law could not do in that it was weak through the flesh, God hath done in sending His Son in a likeness of sin's flesh. The Editor of the *Christadelphian* supposes that "the flesh" first mentioned is human flesh. He contends that God offered eternal life in the law, but the flesh being so perverse and rebellious it was impossible for it to lay hold on it. Did not God know this? Certainly says the Editor. He could have made man differently had he chosen to do so. We venture to style this sort of talk the height of absurdity. We assert that God never commanded man to do what He knew man could not do. If the Mosaic law was weak through such a cause, then weakness is reflected on the Maker of that law. Will

any man of sense believe that God offered the reward of eternal life by a law which He Himself rendered too weak to bestow it through the nature of the creature who was also the work of His hand ?

We think we have demonstrated by Paul's aid that the law was not designed to impart *eternal* life. This being so, it was not through the flesh of man that it failed. The cause of its weakness lay in another direction. We would suggest that the flesh which was the ground of its weakness was the flesh offered in its sacrifices. What those sacrifices could not accomplish God did achieve by providing a sinless sin-offering in the very nature that transgressed His law in the garden of Eden.

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EXTRACT FROM ARCHBISHOP WHATELEY'S  
 "ESSAYS ON SOME OF THE DANGERS TO  
 CHRISTIAN FAITH."—PAGE 229.

A STILL more important instance perhaps is the one I slightly adverted to in my last Charge, that of the 7th and 8th chapters of the Epistle to the Romans. Hardly any one, I think, reading the whole passage continuously, without any regard to the arbitrary break at the close of the 7th chapter, would be in danger of supposing that the Apostle Paul, though speaking in the first person, is describing his own actual character, in his regenerate, sanctified state, when he describes a man "sold under sin,"—"brought into subjection to the law of sin,"—"doing the evil that he would not"—"not doing the good that he would"—and living a life of wretched contradiction to his own judgment. The contrast is so marked between this description and that which immediately follows, of "those that are in Christ Jesus" (including, no one can doubt, the apostle himself,) "who walk not after the flesh, but after the spirit," who "being spiritually-minded have life and peace," "and through the spirit do mortify the deeds of the flesh,"—the contrast, I say, is so marked between these two descriptions, that there would be little danger of any one's supposing they could be meant to apply to one and the same person at the same time. But the mistake, which is not unfrequently made, is the result,

I conceive, of the reader being accustomed to stop at the end of the 7th chapter, and then a day after, or perhaps a week, or a month after, to begin the perusal of the 8th chapter, as if it were a distinct treatise.

The writings of the Apostle Paul, do certainly contain many difficulties; but the easiest book in the world might be made unintelligible by being studied in that manner.

In the instance now before us, you may easily, I think, point out to the learner, that in the 5th and 6th verses of the 7th chapter, the Apostle is contrasting the conditions of "those who are in the flesh," and "bring forth fruit unto death," and those who are in Christ, who "bring forth fruit unto God:" and that he proceeds to expand and develope that contrast more fully, in what follows; describing first the person who is "under the law," with a knowledge and approbation of what is good, and an habitual practice of what is evil; and then (from the beginning of chapter 8) the person who is "in Christ Jesus," and "walks not after the flesh, but after the spirit."

And that the Apostle really is describing two different, and indeed opposite characters (which those only I think will doubt, who have been early accustomed to peruse chapters as so many distinct treatises) you may easily evince to those of your hearers who are attentive and reflecting, by joining together portions of each description, and pointing out the monstrous and absurd incongruity that would result; as a proof they cannot be both applicable to the same person at the same time: as for instance—

"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, but *who do the evil they would not, and do not the good that they would* — for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death; *O wretched man that I am, who shall deliver me from the body of this death? . . . That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit; for to will is present with me, but how to perform that which is good, I find not . . .* So then they that are in the flesh cannot please God; but we are not in the flesh, but in the spirit; *but I am carnal, sold under sin.*"

I have insisted the more earnestly on the right interpretation of this passage, because the opposite interpretation goes to nullify, practically, all our labours in the inculcation of moral duty. For, when any *description or example* is set before men, by way of pattern, we may be

quite sure that this will be made the *standard*, and that general principles and precepts will be practically explained, and limited, and modified, in their application, according to that standard. We can never hope that our hearers, though living in sin, and only occasionally bewailing it, will really feel much shame and uneasiness, while they believe themselves to be on a level with the Apostle Paul.

The interpretation I have been censuring I have heard defended as a mode of inculcating the important lesson; if the necessity even in the most advanced Christian, of continual vigilance against the infirmities and evil tendencies of our nature, and the temptations to which he is still exposed, and which he can resist only by divine help. The lesson is true and important, and inculcated, though not in this, in several other parts of the sacred writing; as, for instance, 1 Cor. ix. 24. But we must never presume to distort the sense of any passage of Scripture for the sake of inculcating even a Scriptural truth, which was not in the intention of the writer. In the present instance, however, the Apostle's words do not, and cannot inculcate such a lesson, for he is describing, not a man vigilantly watching against the frailty of his nature, and earnestly struggling against, and by divine aid, subduing it; but, on the contrary, one who is actually "carnal, sold under sin"—brought *into captivity* to the law of sin"—and not merely tempted to do, but habitually *doing* "the evil that he would not." And if this be understood as the Apostle's description of *himself* in his Christian state, this, so far from inculcating the lesson of vigilant self-distrust and resistance to evil, would *put an end* to every effort of the kind as hopeless, useless, and even presumptuous.

[We are much obliged to Bro. FARMER for this Extract, and shall be glad to receive more of the same stamp.—EDITOR.]

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## PRAYER IN SECRET.

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"But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. (Matt. vi. 6.)

The subject of prayer is both broad and deep. It is not, therefore, our present intention to speak of prayer in a general sense, but to direct

our observations more particularly to that aspect of prayer presented in the words of the Lord Jesus above cited. The manner in which the Lord here speaks is that of contrast: "But thou, when thou prayest." Hypocrites, at public and ostentatious prayer, were just before the subject of His strong reprobation; and now he commands his disciples to shun these customs. If even the Pharisees had the true spirit of prayer, they had long since forgotten it. Praying with them was one of the most congenial practices of manifesting their confirmed and unbounded pride; and this was fostered and rendered more abominable by the observance of their performances on the part of the ignorant passers-by.

Christ, however, had nothing to say against prayer because it was done publicly. He himself sometimes prayed to his Father in the midst of a number of persons; but it does not appear that he did this frequently. The occasions recorded are very few on which Jesus prayed in public. He set the most marked example of his own injunction in this as indeed in all his other precepts. His general habit seems to have been to seek intercourse with the Father in the solitude of night, increased by the seclusion of the situation chosen. All night, in the solitary places among the hills round about Jerusalem, he poured out his soul to God; when no human eye saw, nor feet of the traveller disturbed the fervent flow of his burdened and compassionate heart. The devout imagination easily pictures the Redeemer of the world on his knees beneath the brilliant star-lit sky on some slope, or hid in the deep shadow of some death-like valley, his eyes blind with tears, and his heart swelling with pity for mankind, but more particularly for his own nation. No eye saw him there, save that Eye which never sleeps; and no ear heard his groans and sobs save that which is never shut against the prayers of His saints.

The need for public prayer on the part of Christ was evidently very small, from the fact of its infrequent occurrence. Still Christ is more distinguished for praying than any other Bible character, Daniel not excepted, who in captivity prayed to God three times a day. This circumstance suggests the idea that strictly private communion with our Creator is a duty of far greater importance than intercourse with Him through the medium of public supplication. We would not be understood to utter a single word of disparagement against praying in the family circle, much less against praying in the church, or other assem-

blies of the brethren ; but we would give great prominence to habitual prayer made to God in the closet, with closed door, because we fear that this practice is not sufficiently attended to among us ; that most of our praying is done in a public manner, at the meetings of the brethren.

Truly private prayer has great advantages to the offerer. It presupposes a proper frame of mind in which to approach the eternal throne. It presupposes the absence of pride, and the abounding presence of true humility. It assumes the deep felt need to apply to our heavenly Father as "the giver of every good, and of every perfect gift ; of life, and breath, and all things." It is evidential of a profound sense of dependance on God, and of a continual need to ask Him to give us those things which we require, and to constantly thank Him for all that we enjoy, feeling confident that it was bestowed upon us through His kindness and tender care. The man who really feels these things to be true cannot fail to spend much time in secret prayer to God. We can hardly speak of such a man praying merely from a sense of duty to God ; but the idea of solemn pleasure seems to outweigh all, and the occasions will be numerous on which such a person will find him at the foot of the throne with only God and Jesus Christ as spectators of his holy joy. Such a man will realize in the Almighty a Friend ; will appreciate in a peculiar manner the saying that Abram was "the friend of God ;" to whom he could come for counsel and help ; and will, with singular pleasure, regard Jesus as "a friend that sticketh closer than a brother."

It is highly improbable that any one will pray often to God in secret who does not feel strongly the desires and the needs before alluded to. He might pray, and pray much in public ; pray with demonstration ; but unless the affections are set on things above where Christ sitteth at the right hand of God, it seems hardly possible to come to God in secret. The motives for doing so would not exist, and private prayer is not a thing that could be long continued without motive, and that of a very strong kind. The child who desires some favour of his father never dreams of taking occasion to ask him in public. It never strikes him that any advantage is to be gained by preferring his request then. He is perfectly content to ask his father alone ; his mind being fixed on two objects only, the things wished for, and upon him in whose power it is to give or to withhold. If we are God's children indeed, this will be the case with us. We shall not seek to speak to our



Father openly, but in secret, believing that our Father who seeth in secret will reward us openly.

If we have firm faith in God, there is no single thing which we desire that we shall not ask Him for. If we do not make our requests known to Him, it is a strong evidence that we have no belief that all things are in His power. We had better not ask at all than ask without faith. Such a demand amounts to little short of an insult. God is not to be applied to as men sometimes are, trusting to the chance of receiving what they ask for; but they are to ask in faith, believing that they shall receive. If this is persistently done we are sure the goodness of God will soon be known to the suppliant; the statement that God hears and answers prayer will soon become a conviction. We shall soon learn to approach God as a dutiful child approaches his father, in full confidence that whatsoever is good will be given us. That is a beautiful passage with which Christ rebuked the Pharisees: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father know how to give good gifts unto them that ask him?" And what is so decisive a test of reliance on our Creator for everything we have as habitual secret prayer?

Secret prayer to God softens and subdues the animal passions. There are no such powerful means of disciplining the whole moral man as is found in secret prayer. There we must pray for forgiveness as we forgive those who have offended against us. This is a complete remedy for cold-heartedness, ill-temper, envy, and every evil passion. In secret prayer to God we become justly ashamed of everything which we know to be contrary to His character, and are the more emboldened to make full confession and to ask for pardon.

By habitual fervent prayer the whole man becomes assimilated to God. If we love God and Christ, we cannot help but imitate all we see in them as far as lies in our power. All persons loved by us are even insensibly imitated by us. And no man can long come unto God in his closet unless he loves God, therefore we may infer that those who best reflect the character of the Divine Being spend the most time earnestly and joyfully in secluded intercourse with Him. It is an inalienable principle of our nature that the object which we love most receives the greatest share of our thoughts and attention. We do not try to make

a display of our love, and yet it is so displayed as to be seen by all around. It must be thus with regard to God and Christ, otherwise we are giving false names to our actions; our devotion is a lifeless performance. In this matter the trite saying, that "actions speak louder than words," finds a striking exemplification. Secret prayer appears to be one sign of conversion. The Lord sent Ananias to inquire for Paul, saying, "Behold, he prayeth." And as regards the power of prayer, what has it not achieved? It has changed an angry brother into a friend; to wit, Jacob and Esau; it has turned the counsel of the wise into foolishness, as in the case of Ahitophel and David; it has raised the dead to life; it has shut up the heavens, and even stopped the sun in his course.

We intend to consider the subject of prayer from other points of view in our next issue. In the mean time let us all and every one draw near to God more frequently in retirement, imploring Him to succeed his truth in every place, and give us individually knowledge, and wisdom, and strength to fight the good fight of faith.

EDITOR.

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## "QUESTIONS AND QUESTIONS" CONSIDERED.

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THE eighty-five questions given in the October *Christadelphian* arc, by the author of them, based on a proposition placed at their commencement. This proposition professes to fairly set forth the doctrine to which the author of the eighty-five questions is opposed. But the proposition is not correct. It shews that the writer of it does not yet understand the question at issue, or if he does, he is not disposed to set it before his readers in its proper light. We have nowhere taught that Jesus "*if He had so chosen, might have avoided death, or even refused to die upon the cross, and entered into eternal life alone.*" We have nowhere taught that "*the penalty incurred by Adam was eternal death.*" What we have taught is this: Had the Father placed Jesus on probation without regard to His brethren, there does not appear to be any good

reason why, at the end of it, He might not have claimed immortality without death, just as the first Adam might have claimed it without dying if he had not sinned. And as regards *eternal death*, we have said that death must have been eternal, except for a redeemer. This is precisely what the editor of the *Christadelphian* has himself stated. God's condemnation would have destroyed them for ever, no new circumstance intervening.—*Ambassador*, March, 1869, p. 84.

With a false proposition to begin with, it is to be expected that many of the questions arising out of it would not be such as to elicit the truth, but rather such as would assume that which is false to be true. Whoever will study the eighty-five questions will find this to be the fact. Fifty-nine of these questions hinge in a direct manner on the idea that "sinful flesh" is a scriptural phrase. This is very blamable; for the editor of the *Christadelphian* knows very well that "sinful flesh" is not scriptural. He has himself distinctly repeated that there is no such thing as sin prevailing on the physical organisation. Therefore every time he affirms the doctrine that human flesh is sinful, or full of sin, he stultifies himself, and shews that he is a blind guide as regards the way to the truth of this matter. If there is no such thing as "sinful flesh" what becomes of these fifty-nine questions? They are like the mock rows of books sometimes seen in libraries, they occupy space, but contain nothing, and those who gaze upon them, ignorant of their emptiness are deceived, fancying that they are covers to deep wells of wisdom and knowledge. But the man who exhibits a counterfeit is responsible in a great measure for the mischief it causes.

It is not necessary to reprint these fifty-nine questions, nor even to particularize them. The observant reader will recognise them at first reading. We say again that "sinful flesh" is not the form of words used by Paul in Romans viii. 3, and that no such expression is to be found in the scriptures. *Homoiomati sarkis humanius* is a form or likeness of sin's flesh. Every reader of the New Testament knows that sin is spoken of as though it were a living being, a master. Such phrases as "ye were servants to sin;" "wages of sin;" shew this. Sin is therefore spoken of as a possessor of men, and "sin's flesh" is flesh which belongs to sin. The editor of the *Christadelphian* has plainly stated that Adam's sin did not at all change the nature of his flesh. He, supposing a friend held that it did, said that the evidence and presumption lay all the other way. Therefore, unless Adam's flesh were

sinful before sin entered into the world, the editor is again found to be in flat contradiction to himself. It is impossible for him to escape from this because, as we have shewn, he says there is no such thing as sin pervading the physical organisation. In view of these contrary assertions, is it not quite safe to infer that the editor does not yet understand himself, or the subject he has undertaken to expound. If a Swiss guide were known to be so ignorant of the Alpine tracks, who could be persuaded to place themselves in his charge! The first journey would find the blind guide and his party dead at the bottom of some frightful ravine.

We ask attention now to question 15. The editor wants to know "how came it that those sacrifices never could take away sins?" This question cannot be the result of "a prolonged spiritual education." It is anything but indicative of an eye that can see "below the surface of things." If the reader will not feel his judgment insulted, we venture to give the following answer: It was not a bull or a goat that sinned in the garden of Eden. Therefore a bull or a goat could not put away sin. It was a man that sinned and a man only could put away sin. The same nature which sinned being tempted, must be tempted and be without sin. This was the man Christ Jesus. When the sins of the world were laid on him He bore them away by the sacrifice of himself. It is not the manner of putting sin upon the victim that removes or pardons the sin, it is the nature and character of the victim on whom the sin is laid. To lay sin on a sinner would be as useless as to lay it on a bull or a goat. Christ offered himself without spot to God. Is any son of Adam without spot? Is he not stained with the death-spot of Adam's transgression?

The sapience of our editor's "prolonged spiritual education" is further revealed by question 29. "How do you understand Paul's statement, that when He (Jesus) died, he died *unto sin* once. He did not die unto a sin-offering, but in making himself a sin-offering he died unto sin."

We understand Paul as the last line of the editor points out. Jesus died unto, or for sin, in making himself a sin-offering. We had not gone so far "below the surface of things" as to suspect that Jesus died "unto a sin-offering." That which appears on the surface of Isaiah had led us to conclude that Messiah was made an offering for sin by God laying our sins on him. The types had also suggested the same

thing to our mind, inasmuch as the sins of Israel were laid on them, thereby constituting them sin-offerings. And inasmuch as every one of those typical offerings was perfectly clean before sins were laid on it, it appeared to us reasonable that the antitype must be perfectly clean likewise before sins were laid on it. To the mind of the editor, however, it appears exactly the reverse, he says, the types were wholly unclean. We have placed this with his other unproved and unprovable assertions.

If the reader will compare question 34 with Brother Andrew's statement he will find one destructive of the other. That Jesus was made a curse, though He never broke the law," is taught by Brother Roberts while Brother Andrew holds that Jesus "infringed the law in one point, and thus he became obnoxious to its curse, and was guilty of all. So long as the Philistines will thus go on killing one another, there will be all the less to do for David and Jonathan. But it is impossible to witness this mutual slaughter without feelings of sorrow.

At the close of question 34, Brother Roberts says "it was necessary that Jesus should come under the Mosaic curse *though guiltless.*" Then in the next question he inquires, "If so was it not equally necessary that he should come personally under the operation of the Adamic curse, in order to redeem those who were under it?" To this we answer it was, and as He must be guiltless of the Mosaic, though He came under it, so he must also be guiltless of the Adamic. Brother Roberts allows that Jesus while bearing the Mosaic curse must be guiltless, and yet contends that to bear the Adamic he must be guilty! If Jesus was guiltless of the Mosaic curse, how does Bro. Roberts make it appear that He came into the world under, or between two curses, one the Eden the other the Mosaic? The truth of the matter is simple enough. In paying down His life Jesus bore the Adamic curse which was death, and in paying it down on the cross He came under the Mosaic, which accounted such a death an accursed death.

In question 44 Brother Roberts says, "God does not hold us individually responsible for Adam's offence." What does this mean? Are not those responsible who sin, or who inherit the consequences of the sin of another? Paul says they are. Because of Adam's sin all were dead; that is why one died for all. But immediately after saying "God does not hold us responsible for Adam's offence," the editor says "We inherit the effects." What are the effects? Is not death

one of the effects? And why do we inherit, or rather, "how can we inherit the effects" and be free from the responsibility? Sensible people will see that the editor is in strange confusion here. Then instead of lying still until somebody comes to his assistance, like a drunken man in the mud, he makes another plunge and completely suffocates himself. "We inherit the effects," he says, "but could have been redeemed from them by obedience, if that had been possible!!" That is to say, we could if we could, but as we could not we could not! We trust, that if this meets the editor's deeply penetrating eye, he will exercise compassion, and consider the difference that necessarily exists between those who are "carnal" and those who are "spiritual!" Brethren, behold, "the Socratic method." EDITOR.

*(To be continued.)*

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## DID JESUS EAT AND DRINK THE EMBLEMS OF HIS OWN FLESH AND BLOOD?

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THIS question is much more easy to ask than to answer in a satisfactory manner. Whether we reply in the affirmative or in the negative, proof should be given, otherwise the answer leaves the mind unsatisfied. Hundreds of persons who read the accounts of the "last supper" given by the three evangelists, think that the eating of the bread and the drinking of the cup was the keeping of the Passover by Jesus and His disciples. We hardly need say that this is an erroneous impression arising from inattention to what is repeated several times in Exodus, Leviticus, Numbers and Deuteronomy, as to the proper mode of observing the Passover. The food eaten at the Passover was bread and flesh, and bitter herbs; the bread was unleavened. No mention is made of wine, nor any other kind of drink, and the Israelites were forbidden to use any water in the preparation of the lamb or kid. But the food eaten at "the last supper" was simply bread and wine. This is sufficient to prove that "the breaking of bread" was not the Jewish Passover.

It is not our object at this time to speak of the Passover in its details; but only to make such allusions to it as may appear needful for the better understanding of our remarks on "the breaking of bread." Of this ordinance John makes no positive mention. The writers who treat of it distinctly, are Matthew, Mark, Luke, and Paul. In turning to their testimony it will be instructive to notice what they do not say, as well as what they do say. "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray me."—Matthew xxvi. 17-21.

Thus far Matthew speaks exclusively of the Jewish Passover. Whether this Passover was kept the day before, in anticipation of the feast to be held on the following day by the Israelitish nation, or whether the Passover was that year kept both on Thursday and Friday, as some writers think, we shall not now attempt to determine. The point we wish just now to point to is that Jesus gave commandment to His disciples to make ready the Passover, without saying a word about anything else, and that he sat down to eat it with them. Of course He would keep it as prescribed by Moses. It was customary for all at the table to help themselves from the same dish. Harmer says the Jews to this day make a kind of thick sauce to represent the clay which they worked in Egypt. It is not improbable that the man at whose house the feast was held was one of Christ's disciples.

Now Matthew says: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave to His disciples, and said, Take, eat, this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it for this is my blood of the New Testament which is shed for many for the remission of sins. But I say unto you I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

This bread was undoubtedly unleavened, for at that season the Jews were forbidden to have leavened bread in their dwellings. But this unleavened bread does not seem to have any importance in regard to

what is commonly called the eucharist. Paul, for instance, in enjoining the Corinthians to keep the ordinance as he had "received of the Lord" does not specify that the bread is to be leavened or unleavened; though of the unleavened Passover bread he in another place makes a beautiful and instructive figure. The institution of "breaking of bread" seems to have been established immediately after the Passover had been eaten; that is to say, as soon as the lamb had been consumed, and while bread remained on the table. Of the Passover Jesus did undoubtedly eat with His disciples; but Matthew does not say that He partook of the bread and wine which represented His body and His blood. As far then as Matthew goes, if we abide strictly to what is written, we dare not affirm that Jesus partook of His own body symbolized by the bread, and of His own blood symbolized by the wine.

It may, however, be said that the words "henceforth I will not drink of the fruit of the vine" implies that Jesus drank of it then. Be this as it may, no allusion is here made to the bread. And the word "henceforth" is hardly strong enough to be taken as proof that Jesus Himself drank. It may be that He only intended to say that after this time until such a time I will not drink, without meaning that He drunk then. We cannot regard the word "henceforth" as conclusive evidence that Jesus partook with His disciples. The common idea that this supper was a meal may render it somewhat less easy to look upon Jesus blessing and distributing it, but not eating and drinking himself. But that "the breaking of bread" ought not to be looked upon at all in the light of a meal to satisfy the natural appetite, is plain from Paul's rebuke of the Corinthians: "What have ye not houses to eat and to drink in?" The breaking of bread is a sign of spiritual participation with Christ.

Mark describes the last Passover substantially the same as Matthew, but not exactly in the same words: "And the first day of unleavened bread, when they killed the Passover, His disciples said unto Him, Where wilt Thou that we go and prepare, that Thou mayest eat the Passover? And He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him, and wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room, furnished and prepared, there make



ready for us. And His disciples went forth and came into the city, and found as He had said unto them, and they made ready the Passover. And in the evening He cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, this is my body. And He took the cup, and when He had given thanks, He gave it to them, and they all drank of it. And He said unto them, this is my blood of the New Testament which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."—Mark, xiv. 12—25.

In this we have several interesting particulars omitted by Matthew; but both writers very clearly shew that "the breaking of bread" in commemoration of Christ's death did not take place till after the Passover had been disposed of; and both are equally silent as to Jesus Himself partaking of the bread and wine. It would seem that Judas did not break bread; but arose and went away as soon as Jesus exposed him by saying, "It is one of the twelve that dippeth with me in the dish;" that is while they were eating the Passover. He had previously bargained with the priests, and now being unexpectedly unmasked, he rushed off to inform them that no time was to be lost, and quickly returned with a band of soldiers.

The account of the Passover given by Luke is so nearly in the language of Mark that it need not be fully transcribed. We learn from it that Peter and John were the two disciples sent to prepare the feast. This fact is not brought out either by Mark or Matthew. Of the cup Luke writes: "And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves, for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Then Luke repeats the ceremony beginning with the bread. "This is my body, which is given for you." And of the cup, "This cup is the New Testament in my blood which is shed for you." The words "I will not drink" scarcely leave room to conjecture that Jesus drank with His disciples. And the other words also, "divide it amongst yourselves," would indicate that the wine was intended exclusively for the twelve. A like import seems to attach to the saying concerning the bread: "This is my body, which is given for you," "and this is my blood which is shed for you." As much as to say, I now appoint this

ordinance to be kept by you in remembrance of me, it is not for me, but for you. My body is not broken for me, my blood is not shed for me, but for you, it is therefore not for me to eat and drink, but for you.

It is clear enough from several passages that the disciples did not then understand the meaning of the newly appointed institution. They were ignorant of the necessity for the death of Jesus, and did not know that he should rise from the dead. It would then only be after their minds had been enlightened by the occurrence of the facts that they would understand the intention of the breaking of bread. Besides the ordinance was appointed specially to keep Jesus in their remembrance—"this do in remembrance of me." While Jesus was present there could be no remembrance, so that though appointed during His life it it was only after His death and departure that the disciples would fully realize the significance of it.

The remark that John had made no distinct mention of the Passover, nor of "the breaking of bread" subsequently established, will be seen to be correct by reference to the narrative of a supper between Jesus and his disciples, in the thirteenth chapter. "I speak not of you all; I know whom I have chosen, but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another doubting of whom He spake. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom He spake. He then \*lying on Jesus' breast saith unto Him, Lord, who is it? Jesus answered, he it is to whom I shall give a sop, when I have dipped it. And when He had dipped the sop. He gave it to Judas Iscariot, the son of Simon." It will be noticed that all this was done secretly. There was no asking all round, "Is it I?" as on Passover night. And the text says, "Now no man at the table knew for what intent He spake to him. For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast." That was the feast of the Passover, a plain proof that the supper John was speaking of was before the Passover. On this occasion, as well as on Passover night, Jesus warned Peter that he should deny Him. It should

\* At meals they reclined on couches on the left elbow, feet from the table.

seem that Jesus knew perfectly what Judas was plotting in his heart; and the sudden revelation of this treason not to the whole of the guests present, but only to John and Peter, caused him to complete the murderous sale of his Master. "He then," says the beloved disciple, "went immediately out, and it was night."

The next and last history of the supper is that by Paul, in 1st Corinthians, xi.: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." We should think if the Lord Himself ate and drank, the apostle would in this, the only place he describes the ceremony, have mentioned it. But like the three preceding historians, he is silent on that point, while, like them also, he emphatically specifies that the eating and drinking were for the disciples, "This is my body which is broken for you."

In 1st Corinthians, and fifth chapter, Paul teaches that the slaying of Christ was the killing of the Christian Passover: "For even Christ our Passover is sacrificed for us." The eating of this Passover was indicative that the eaters were members, in a spiritual sense, of Christ's flesh and of His bones; that they were taken out of His side after the pattern of the first bride; and that they are at a future time to be presented to Christ in marriage, when they will be made literally like Him. All this would appear to signify the need on their part only to eat the Passover, that is, His body. He is not to be made like them; they are to be made like Him. He was made like them in His first appearance in the world: they eat and drink of Him now in sign of their present mental and moral likeness, and also of their future physical assimilation to His nature, that is, the divine. We do not at present gather from these considerations that it was imperative for Jesus to eat the bread. If our eating of it signifies that we eat of His body, had He eat of it would not that be equivalent to eating His own body? And we are at a loss for a reason why Jesus should eat symbolically of His own flesh; He said to the disciples: "Except ye eat the flesh of the Son of Man, and drink

His blood, ye have no life in you." But how this could apply to Himself is not easy to see.

As regards the Jewish Passover, it may be alleged that that was prophetic, or typical of Christ's death, and assumed that as Christ ate of it, He might in like manner eat of the supper which typified the same event. But it is not quite correct to say that the supper was established as a type of the death of Christ. It would be better to describe it as a memorial of His death, for He evidently designed it to bring His death to remembrance. A type foreshadows an event, a memorial refers back to it. The Jewish paschal lamb must be eaten by Jesus, for He was a Jew; if for no other reason than to bring to memory thereby the grand deliverance of the nation from Egypt. If, however, it could be confidently affirmed that Jesus ate and drank of His own supper, the sense in which he did so could not be altogether the same as that intended for the disciples then and since. It could only, we think, be in a typical sense, foreshadowing His death by violence, not as partaking of His own flesh and blood. This latter is now, and until He come, the import of the supper; and during all this time He abstains from the fruit of the vine—performing the vow of a Nazarite unto God. Still even of this typical eating we fail to see any proof. But in drinking the wine new in the kingdom of God with His resurrected and glorified brethren, it will be a glad memorial, "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;" it will be a joyous feast; the saints will shout for joy; the children of Zion will be joyful in their King; a grand celebration after two thousand years of the slaying of the Lamb of God, and the sprinkling of their hearts, by faith, with the blood thereof, delivering them from the vengeance of an eternal grave.

EDITOR.

## INTELLIGENCE.

**BIRMINGHAM.**—Brethren from Nottingham, Leicester, and Maldon have lately visited this town in the interests of the Truth, and are able to report that the statement made that the views concerning the Christ as propounded by Brethren Handley and Turney have not been "vanquished." On the contrary there are thirty who have embraced them, and a still larger number who are carefully examining them.

**DEAL.**—Sister Risen reports the immersion of Sister Reynolds' daughter who was recently immersed by Brother David Brown, after making a highly satisfactory confession of her faith. The ministrations of Bro. D. B. have been of great service in this town, and are much appreciated by those in the Truth there. All in this Ecclesia have embraced the new views without exception.

**DEVONPORT.**—Brother Dasher writes, "What a glorious Truth, dear Bro., a Christ of our flesh and blood, but *uncondemned* and therefore mighty to save. I think I may say all here are satisfied on this important point."

GLASGOW.—Brother Gray writes: "There are now ten of us who meet on the basis of an uncondemned Christ, and greatly rejoice in that glorious Truth. We have been greatly strengthened by the reading of Bro. Turney's published lecture, it clearly shows the fallacy of our opponents, especially in reference to the Types. We think it well calculated to enlighten the minds of many on the points in dispute."

LONDON.—Brother Watts writes: "It has been determined, at my request, to invite Bro. Handley to London, to hear him explain his so-called 'Heresy.' He is to discuss with Bro. J. J. Andrew in quarter-hour speeches for one or two nights and then each is to submit to be questioned. Brother A. to commence each night. After that Bro. A. is to be allowed to go down to Maldon, and before the Ecclesia there carry out the same course of procedure. I can reckon on ten or twelve who have thoroughly made up their minds about the subject, and see with us an uncondemned Christ in the teaching of the Word, and will I think be prepared to go with him outside the camp and bear the reproach if necessary. One of them goes so far as to say, that he cannot fellowship those who eat of the Christ, believing Him to be condemned, and he will remain outside until some decided step is taken."

LIVERPOOL.—Brother Ellis, in a letter to Bro. Turney, says: "I am happy to say that I am still increasing in the knowledge of Jesus Christ, so that you may still rejoice with me in thanking our heavenly Father for blessing us with a more perfect knowledge of Himself. I have seen your lecture and read it once. You must not get vain when I tell you I consider it a master-piece, and quite exhaustive. I suppose you have got the *Christadelphian*, and noticed the new position taken by Bro. Roberts and others. 'The law of Moses could give eternal life to one already condemned in Adam.' This no doubt is the logical sequence of the idea that the Son of God was *more* the son of Adam than Son of God." Brother Ellis is quite willing to discuss with Bro. Roberts.

LEICESTER.—Misrepresentation has been rife in this quarter as in others. Bro. Lester informs us that there are twelve in that town who have laid hold of the new development of Truth concerning the Christ.

MALDON.—In this town there are only six who have not as yet embraced the Truth as we now understand it.

MUMBLES.—Brother Clements, writing to the editor, says: "I am heartily glad that you, though like myself much persecuted for conscience sake, have consented to publish a monthly periodical. From what I know of you I do not think its pages will ever be used to speak evil of innocent brethren, and then refuse them an opportunity of justifying themselves."

NOTTINGHAM.—The Sunday evening lectures in this place continue to be extremely well attended, the number of attentive listeners increasing. The subjects of the last four lectures delivered in the Synagogue have been as under: "The Keys of the Kingdom of Heaven," where, when, and how used.—Bro. Watts. "The Faith and Hope of a converted Jew."—Bro. C. Handley. "Marvel not that I said unto thee, ye must be born again."—Bro. C. Handley. "Who says the Soul is immortal? What is the Soul?"—Bro. Hayes. There are some cases of Immersion pending, and several interested enquirers. A tea meeting was held on the 2nd inst., at which several short speeches were made by the Brethren present, two of whom were visitors from a distance. A pleasant, and it is hoped not an unprofitable, evening was spent. The seceders from this Ecclesia on the subject of the present controversy number only thirty-five. More than a hundred remain meeting together at the Synagogue, and rejoicing in the further acquisition of knowledge concerning the Christ.

STORE, SOUTH DEVON.—Brother Moore writes: "I do most heartily endorse the view concerning the Sacrifice of Christ set forth in Bro. Turney's published lecture. I have given the subject a thorough searching, and I am convinced that Bro. Turney is correct. The members of the Ecclesia here are giving the subject a careful examination. This is as it ought to be."

STOURBRIDGE.—It had been incorrectly stated that fifteen had separated themselves from this Ecclesia on the subject of the present controversy. We are happy to inform our readers that the number of seceders is only nine.

*Letters to the Editor Signs of the Times, and other interesting matter, excluded for want of space, will appear in the next Number.*

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—Ps. cxix., 105.

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## THE BOOK OF THE PROPHET EZEKIEL.

(INTRODUCTORY.)

OF the author of this remarkable book very little is known. He does not seem to have made any biographical allusion to himself beyond what we find in his first chapter at the third verse, where we learn that he was a member of the sacerdotal line, and son of Buzi. The author of the Lives of the Prophets asserts that Ezekiel was born at a place called Sarera. He informs us himself that he was carried away in the captivity of Jehoiachin (Eze. i. 2), which was eight years after his brother prophet Daniel, who went away to Babylon in the third of Jehoiakim (Dan. i. 1). The Jews were scattered over a wide tract of country. Ezekiel and those captives who went with him were stationed at Tel-abib on the river Chebar, a tributary of the Euphrates, near Carchemish, about two hundred miles to the north of Babylon. There is some doubt whether the river Chebar, where the Jewish captives dwelt, has been clearly identified with the Khabörn of the Arabs, which is the Chebar or Chabaras of the Greeks, which flows through the rich plains of Mesopotamia (where in early spring the earth is gorgeously arrayed with flowers of every hue, running in broad bands of yellow, red, and blue, which dye the limbs of the animals in chase), and forms a confluence with the Great River, as before stated; or whether it is another river of the same name rising in the mountains of Kurdistan, and joining the Tigris above Mosul.

The heavy tearful eyes of his captive brethren possessed no clairvoyance; they saw nought but their own woes; their ears were dull save to each other's groans, and the voice of the oppressor; while to our \*young seer, "the heavens were opened." It was here, at

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\* Ezekiel is supposed to have been about thirty.

Telabib, that our divine bard beheld his dazzling visions of Elohim, and heard the heavenly thunder, and mighty roar of wings, like the sound of rolling waters, as the chariot of the cherubin, with feathered canopy o'erarched by firmament of "terrible crystal," accompanied by a fiery cloud, and crowned with the prismatic bow, "ran and returned."

It is this and other visions that have been and still are confessed to be, the Gordian Knot of Ezekiel's Book. His Gogue and Magogue, and his Temple, have found crowds of commentators, but none, they themselves confess, who can justly claim to have given the meaning. This seems applicable to ancient and modern writers, Jew and Gentile. The Jews considered him inexplicable. There is a tradition that the Rabbins held a consultation whether they should admit Ezekiel into the sacred canon. And it was likely to be carried in the negative, when Rabbi Ananias rose up and said he would undertake to remove every difficulty from the account of Jehovah's chariot (chap. i.), which is confessedly the most difficult part in the whole book. His proposal was received; and to assist him in his work, and that he might complete it to his credit, they furnished him with three hundred barrels of oil to light his lamp during the time he might be employed in the study of this part of his subject! This extravagant grant proved at once the conviction the Rabbins had of the difficulty of the work; and it is not even intimated that Rabbi Ananias succeeded in any tolerable degree, if indeed he undertook the task; and they believe that to this hour, the chariot mentioned in chap. i., and the account of the temple described at the conclusion of the book have not been explained.

We promise nothing; nevertheless we do not think it good philosophy to imitate the apparent prudence of some writers, and say nothing at all, because so much of what their predecessors have written gives but little satisfaction. This shall not deter us from patiently investigating the prophecy for ourselves, and presenting what we find to the judgment of the reader.

Foreign critics have made elaborate comparisons between Ezekiel's Book and those of Isaiah, Jeremiah, and some others of the prophets, to none of whom they deem him inferior in many respects as a poet. "A generally acknowledged character of Ezekiel is," says Eichhorn, "that he minutely distinguishes everything in its smallest parts. What the more ancient prophets brought together in one single picture, and

to which they only alluded, and what they explained with the accustomed brevity, and showed only from one side, *that* he explains and unfolds formally, and represents from all possible sides."

Whether the very learned Eichhorn understood Ezekiel or not, these observations indicate that he possessed a minute acquaintance with the prophets. The just penetration of his remarks must immediately strike every careful reader of the prophetic writings. For example: Isaiah, Jeremiah, Daniel, and Zechariah, have all spoken in general terms, and mostly under the obscure dress of allegory of the hostility to Israel and ultimate overthrow by Messiah of an Assyrian power. Isaiah presents his under the image of "the sour grape ripening in the flower," whose sprigs and branches are cut off with pruning hooks, and left "winter and summer to the fowls of the mountains and beasts of the earth." And almost equally in need of divine elucidation do we find the allusions of the other inspired writers to this subject. This seems to us a characteristic trait of the prophets; what one hints at another amplifies; what might mar, if detailed, the description of one, is in perfect unison with the programme of another, and thus it should seem that the bible must be its own interpreter. "The sour grape" of Isaiah (xviii. 5), when explained by Ezekiel unfolds itself in all that historical minutiae of the "mighty army of the north quarters." The Assyrian of Zechariah answers to the Palestinian invader of our prophet; and the house on the top of the mountains seen by the son of Amoz, was detailed both in plan and in service by the son of Buzi.

As we have said, it is *the things seen*, not the diction in which it is portrayed that has so sorely perplexed professional exegesis. Divinity teachers aver that the *language* of Ezekiel is indeed clear, and vehement by repetition, in which he peculiarly abounds. With precision he has told us what he saw when the hand of the Lord was upon him; but, say our own learned guides, the significance of it we have "none understood." Not even identity with a prophet himself in such a case can be a source of comfort, but rather tends to "mourning." But it may be doubted whether, like the beloved exile of Patmos, many have "wept much" at their inability to understand these "visions of Elohim."

But to return a moment to Eichhorn and the learned of the same feather, we are much pained, after reading their acute balancings of prophet with prophet, after dwelling with pleasure upon their apprecia-



tion of "the higher poetry" of "the visions of Elohim," and the matchless flight of imagination, we repeat that we are much pained to find their conclusions tinged, as Shakespeare says, with that "faint praise" which does anything but bless. The curtain of doubt is drawn over the power of inspiration, and we are left to place the prophets in the society of Homer, of Euripides, of Virgil, and perhaps of Milton; while it seems but a feeble retort to appeal to the clear commanding voice of facts, and make the standing evidence of fulfilled prediction. In this the great and impassable gulf is seen that separates human from divine poetry. A Cowper may observe and sketch what lies in sight, in home, or field with the faithfulness and even the finish of painting by sun-light; a Dante may track the dark labyrinths of the human soul and image every passion in the light of day; a Milton may depict the blissful home of a Lost Paradise, and even foreshadow a "Paradise Regained," but to strike off sheets of this world's history centuries in advance, and to pen much of the history of "the world to come," was left to the school of the true prophets whose fire burns before the eternal throne, whose foresight is divine. We agree fully with Clarke, who says that, "The prophecy was delivered that it might be understood and be profitable;" but when he adds that, "no doubt it was fully apprehended by those to whom it was originally given," we feel an inclination to refuse our concurrence; for it seems to have been a peculiar mark of prophetic vision that "at the end it should speak."

#### PART I.

"In the fifth day of the month, which was the fifth year of Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord was there upon him." This was in the thirtieth year from some unspecified event. The Chaldeo paraphrase runs thus, "And it came to pass in thirty years after the high priest Hilkiyah had found the book of the law." Calmet says, "This was in the twelfth year of Josiah's reign. The thirtieth year computed as above comes to the fourth year of the captivity of Jeconiah." This was about one year before "the heavens were opened" to the prophet's inner sight, and he beheld a vision wonderfully similar to that seen by John, 680 years afterwards, while looking through "a door opened in heaven." (Rev. iv. 1.)

Ezekiel's ears were saluted with a "noise as of great waters, as the voice of the Almighty—or Mighty Ones—the voice of speech, as the noise of an host." (Chap. i. 24.) John, having obeyed the trumpet call, "which said, Come up hither," heard "thunderings and voices." (Rev. iv. 5.) The sights also, as well as the sounds, witnessed by these prophets possessed a close resemblance. The former beheld "four living ones, and this was their appearance; they had the likeness of a man." (Ezekiel i. 5.) "As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; and they four also had the face of an eagle." (Verse 10.) The latter saw that "the first living one ( $\zeta\omega\omega\nu$ ) was like a lion, and the second like a calf (or ox.  $\mu\omicron\sigma\chi\omega$ , the same word as in lxx. of Ezekiel), and the third living one had a face as a man, and the fourth living one was like a flying eagle." (Revelations iv. 7.) Thus far one photograph would suit both subjects. John remarks that each of the living ones which he saw had six wings. This particular corresponds to Isaiah's six-winged seraphim, but Ezekiel does not specify more than four wings to each of the living ones seen by him. We are not able to account for this difference, nor to say whether it is owing to a fault in the text of Ezekiel, which critics affirm to be more unsettled than the text of any book of scripture. On this De Rossi writes: "That there is so much inconsistency and variation in the MS.S., especially in the suffixed pronouns, that I was weary of my labour; and I could more truly say of the whole book of Ezekiel than Norzius did relative to one passage in Zechariah, who, bitterly complaining of the many various readings he met with, said, 'My soul was perplexed with them, and I turned away my face from them.'"

Perhaps it may not be altogether unwarrantable to assume the existence of another pair, making six wings, on the Ezekiel cherubim; for the prophet says, "their wings were straight, the one toward the other (hence the feathered canopy we spoke of), every one had two, which covered on this side, and every one had two which covered on that side, their bodies." We naturally suppose that as these four wings were fixed, the first two for a covering for the chariot, and the second for a covering to the bodies of the cherubim, they would need other two for flight. Some support may be supposed to exist for this view in the twenty-fifth verse: "And there was a voice from the firmament, that was over their heads, when they stood they *let down their*

wings." It has been thought, however, that no flapping action of the cherubic wings impelled their flight, but in conformity with a pagan tradition that the gods glide without such motion, so they floated through the air, and that the noise of their wings was caused by the air pressing against them in their rapid course. But all this may be nothing better than fancy. It is certain that Isaiah's seraphim flew in the manner of a bird—"with twain he did fly." (Chap. vi. 2.) Motion of wings, therefore, is nothing contrary to what is stated. John omits some appendages in his vision, which Ezekiel makes very prominent, yet the main likeness of the two visions strongly suggests that they are the same radically, certain elements being absent or present, in accordance with the respective periods and occupations in which the agents symbolized are engaged. John's seraphic quaternion are clearly employed in peace, they, circling the Almighty's throne, are pouring forth praises of gratitude for victories gained and favours received. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living ones give glory and thanks, to Him that sat on the throne who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for thy pleasure they are and were created."

In this scene of homage and ascription, swift-speeding wheels of dreadful height, feet sparkling like burnished brass, coals of fire emitting blinding flashes of forked lightning, would all have been at variance with the decorum of the symbol. These appear on the same groundwork in another scene, and at a different stage of action.

We picture the chariot of the cherubim as a four-square car, with four wheels of gigantic height; at each of the four corners of the chariot stands one Living One, having four faces, of a man, of a lion, of an ox, and of an eagle. Two wings from each of these being extended would form a canopy to the chariot, like a roof of fans; the other two would partially conceal their bodies; and, as we have before inferred, the remaining two would constitute the propelling power. Such a chariot would present an astonishing appearance to the beholder. In moving away from him, as "it ran" at right angles to the line of vision, the wheels on the off side would give to those on the near side

the appearance described by the prophet, of a wheel in the middle of a wheel. While as "it returned" towards him, its immense height, the increasing noise of its wings, and the great diameter of its wheels, would indeed be "dreadful" to behold. To all this is to be added the dazzling brightness of its aspect, the continual flashing of its fiery lamps, the whirlwind roar, and the deep detonating roll of thunder, all contrasted with a pellucid firmament above, like a well-cut crystal, spanned over in peaceful majesty, by the rainbow, under which, and upon a throne, was the likeness as the appearance of a man. The profound terror of this vision would doubtless be increased by the immense size, the probable mountain-like dimensions of the moving camp.

To explain the Ezekiel wheel, many attempts have been made: models have been formed of wheels intersecting each other at right angles, but they have not been working models; some have supposed the chariot to be fitted with three wheels, to answer to the singular appearance, but the vision gives four wheels going at once, which we understand to be meant by "they went upon their four sides."

Another feature, not mentioned heretofore, is the eyes of which the rings of the wheels, or as in chap. x., their whole body, backs, hands, wings, and wheels, were full. These, when the chariot was in rapid motion, would, upon the wheels, appear like four bands, or, on the body of the car, one mass, of light, but when it stood, the individual eyes would appear again. In all symbology, the eye, we believe, signifies intelligence, and sometimes is the sign for omniscience. Christ, to whom all power has been given, is represented in the Book of Revelation by a lamb having seven eyes.

Having gone over Jehovah's chariot in detail, we now come to ask what is its meaning? Who are the agents figured by its symbols? And what is their work? In a system of theology and redemption, which carries its disciples beyond the stars, where all to us may be not inaptly described as Dreamland, how shall we seize any facts, how grasp any anchorage whereon to frame a theory for the interpretation of such a vision? We have no fixed data of any scheme to be worked out there. To what purpose could our lightning chariot run to and fro among the million suns of space? Besides, it is implied that the chief part of its going is upon the earth. We read that it is sometimes lifted up from the earth, then that it stood. To look heavenward for a key to the riddle, seems to us like looking for the living among the dead.

One expositor thinks the whole vision may refer to Nebuchadnezzar; he says, "I have endeavoured to explain these appearances as correctly as possible; to show their forms, positions, colours, &c. But who can explain their meaning? We have conjectures in abundance; and can it be of any use to mankind to increase the number of those conjectures? I think not. I doubt whether the whole does not point out the state of the Jews, who were about to be subdued by Nebuchadnezzar, and carried into captivity. And I am inclined to think that the 'living creatures, wheels, fires, whirlwinds,' &c., which are introduced here, point out, emblematically, the various means, sword, fire, pestilence, famine, &c., which were employed in their destruction."

Against this view there seems to be one general and conclusive objection. After his account of the vision in the first chapter, the prophet says, "this was the appearance of the likeness of the glory of the Lord." But the view just mentioned would seem to make the vision the glory of the King of Babylon. In chap. x. Ezekiel rehearses the same vision, and is careful to state, "this is the living creature that I saw under the God of Israel; and I knew that they were the cherubim." (Verse 20.) The "Living One" of many, from chap. x., is manifestly the rightful occupant of Jehovah's house in Jerusalem, but the most that can be said of the Babylonian king is that he was a wicked servant in God's hand to execute righteous retribution upon Israel, and also upon other races. For these considerations we feel justified in discarding this notion *in toto*.

But while the evidence adduced warrants a rejection of the foregoing theory, we would not pass from it without submitting other examples for confirmation. The general plan employed by God when he directs our attention, by symbol, to human powers, seems to be this: He chooses those very symbols, signs, and heraldic marks or devices, by which the powers or nations to be spoken of are universally known. Thus, the Eagle-winged Lion stood for Nineveh; the Goat for Greece; the Crocodile for Egypt; the Ram for Persia; the Dragon and the Horse for Rome. In all the Deity's emblems of the Chaldean power, we find nothing resembling the chariot of the cherubim. It is true that the architecture of Nimroud displays figures composed of some of the animals, or parts of animals, seen on the cherubic car. There are, for example, sculptures of winged bulls, eagle-headed men, human figures with wings, and in others we have lions, but in none is the

combination, nor indeed some of the parts, found in the chariot of Ezekiel. It is not the absence of the chariot from Babylonian heraldry alone that is conspicuous, but, so far as we know, from the heraldry of all other nations, save one.

It is in the Holy Nation that we discover an identity with this imposing, extraordinary, and terrible phenomenon. In "the pattern of all that he had by the spirit" (1 Chron. xxviii. 12) David gave to Solomon "gold for the pattern of the chariot of the cherubim, that spread out their wings and covered the Ark of the Covenant of the Lord. All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of this pattern." (Verses 18-19.) This chariot consisted of an oblong chest, covered with a lid, at each end of which stood a winged figure with four faces, of a lion, a man, an ox, and an eagle; so arranged that all four looked down upon the lid of the chest, at whose sides were four rings, supporting two staves for transit. These faces symbolized the Divine face or presence. In the Lxx. the shew bread is styled *ὁ ἄρτος τοῦ προσώπου*, *the bread of the face*. These are "the same faces which," says Ezekiel, "I saw by the river of Chebar." (Chap. x. 22.)

Three of these faces are specified as the standards of the Israelitish camp, and though not stated, we believe, it is highly probable that the fourth, namely, the eagle, was a standard also. This vast encampment, composed of four camps, is thus described by the Jewish historian: "When they set up the Tabernacle they received into the midst of their camp three of the tribes pitching their tents on each side of it, and roads were cut through the midst of these tents. It was like a well-appointed market, and everything was there ready for sale in due order; and all sorts of artificers were in the shops; and it resembled nothing so much as a city that was sometimes moveable, and sometimes fixed." The camp of Judah was known by the Lion; next, that of Reuben by a Man; of Ephraim, by an Ox; and it should seem that the symbol of the camp of Dan was an Eagle. It will be observed that, like the chariot which Ezekiel beheld, this camp moved and stood, it "ran and returned" at the bidding of the Spirit. Precisely as our prophet states of "the living creatures," so was it of the four camps of the Hebrews. Wither-soever the Spirit was to go, they went" (chap. i. 20); or as we read in Numbers, "At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched," (ix. 18.)

The next accompanying resemblance of these two grand sights, was the cloud. In like manner as "the cloud abode upon the Tabernacle" (Numb. ix. 18) and moved over and along with it as it journeyed, so the Ezekiel chariot was attended by "a great cloud" (chap. i. 4) which, when he saw the vision on Mount Zion—though in bodily presence at Telabib on the Chebar—he says, "the cloud filled the house," (chap. x. 4.) The appearance also of the two clouds, from the description we have of them, must have been very much alike. Ezekiel observed that the "great cloud" which impended o'er the Living Creature had "a brightness about it," which was the case with the cloud that guided Israel's march: it gave light by night, and veiled the sun by day. In connexion with each there was likewise a human form—with the first, the angel in whom Jehovah had put his name; with the last, "the likeness as the appearance of a man" (Eze. i. 26). The affinity, if not identity, of this "appearance" with that of the Angel is observed in the statement that, "This was the appearance of the likeness of the glory of the Lord," verse 28. The Ezekiel chariot was full of eyes. As a symbol of intelligence an eye would represent a man. The camp of the Hebrews was literally full of eyes.

Now, though the principal parts of these two scenes are exactly similar, supporting the belief that they are fundamentally the same, there are some features in the one not mentioned in the other, and these differences seem to be such as would be accounted for by the superiority of the spiritual over the natural. The camp of Israel was the natural; the camp of Ezekiel and John, the spiritual. The camp of Israel was a type or imperfect pattern of that Tabernacle which is to be the future habitation of the Eternal Spirit when he shall dwell with men. But the root of all is Israel. They are the holy root; the squares and numbers belong originally to them; they are, as Paul says, "patterns of things in the heavens."

In conclusion. From the fourth and fifth of Revelations it cannot be doubted that the camp of the four Living Ones includes, if it does not exclusively consist of, the glorified saints selected from all nations, tongues, and peoples. A subordinate element of this camp is probably the tribes of the natural Israel. This may have been intended by "the wheels" of Ezekiel's car, and likewise alluded to by the shooting lightnings therefrom. For in the future conquests of the nations by Israel, "Ephraim," says Zechariah, "as Jehovah's arrow shall go forth

like lightning," ix. 14. But inasmuch as we have shown that Ezekiel and John treat of the same subject under the same imagery, and that it is indubitably certain that John depicts the camp of the redeemed under the Lion of the tribe of Judah, it follows that this is the meaning of the Ezekiel chariot, and the same analogy subsisting betwixt John's camp and that of Moses, is, of course, to be observed between Ezekiel and the camp of John. The popular theory of post-mortem migration beyond the skies, seems to us to be the chief obstacle in the way of giving the meaning of the Ezekiel chariot. It may appear almost insuperable that of the hundreds, perhaps thousands of writers who have handled the vision none have satisfactorily explained it, and they do not hesitate to tell us so; but here it must be remarked that all these, probably without exception, at all events among the Gentiles, have been staunch advocates of the above named theory. This alone is, we believe, sufficient to account for their failure.

EDITOR.

(To be continued.)

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### THE LECTURE ENTITLED "THE SLAIN LAMB" DISSECTED.

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The truth and the reason that are found in this lecture can only be enjoyed by separating them from the pre-lominating mass of slander, misstatement, and misapplied Scripture. The slander is as bad as it can be, because it is put forth in the name of the honourable dead.

The author of *The Slain Lamb*, well knowing the great esteem in which Dr. Thomas was held by the brethren at large, has sought to strengthen his calumnies against us by asserting that we, in our Birmingham lecture, "cast dishonour on the doctor's name." The best answer to this charge is our widely-known respect for Dr. Thomas, and a request to read the allusion we have made to him in our lecture, the words of which allusion stand *precisely as they were uttered*. Whoever reads those words will see the utter untruthfulness of the above



allegation, and perhaps detect the bad, acrimonious spirit by which their author, half-conscious of the weakness of his cause, endeavoured to prop it up.

Much as we have admired Dr. Thomas, and profited by his works, we cannot descend to that abject state of hero-worship which would not allow his writings to come within the pale of fair and reasonable criticism. Perhaps the author of *The Slain Lamb* would fain pacify his own self-smiting memory at our expense, for he cannot have forgotten his own hostile and disrespectful attitude towards Dr. Thomas, concerning whom he was wont to say, "Yes, yes; but I must leave the Doctor, and follow Christ." If the Doctor was a follower of Christ, to leave him was to dishonour him, and Christ also; either he was or he was not. Bro. Roberts may sit on that horn of his own dilemma which he finds the more comfortable.

We now proceed. The first paragraph of *The Slain Lamb* introduces "Elymas the Sorcerer" and "the subtle hypocritical foes" of Jesus as a sufficient excuse for the shouting and temper displayed by the editor at the close of our lecture on *The Sacrifice of Christ*. If it be possible that we are *not* a "subtle hypocrite," a "child of the devil, an enemy of all righteousness," for so Elymas is described, then it would seem that there was no adequate cause for so violent a perturbation of "that perfect equanimity (as Bro. Roberts says) which it is desirable at all times to observe." Without fear we venture to leave our identification by this hue and cry to the brethren in all the earth.

Paragraph II.—Bro. Roberts says he was delegated to ask us questions, and we knew it. Those who have read our lecture know how we came to be delegated, and those who have not should do so. Among his misstatements is this: "Knowing that weakness compelled his absence at the sea side, we took advantage of the opportunity to come and lay our clever fallacies before" the meeting at 71, Belgrave Road. If Bro. Roberts knows the truth of the matter, he has told a deliberate falsehood; if he does not, and has any candour left at command, he will promptly apologise for this *entirely untrue assertion*.

Paragraph III.—This admits that he (Bro. Roberts) "was goaded into a breach of public etiquette;" and then tells us he "was not dissatisfied with his offence in the matter!" That is to say, he was satisfied with

his own disgraceful behaviour! Setting aside this peculiar logic, this utterance pictures a self-satisfied, self-sufficient individual.

Paragraph IV. opens thus: "The question, as a whole, is a difficult question, for one reason; it has to do with God's view of the case." "The case" is that of redemption, and if it is difficult to see through God is made responsible for the difficulty, and the consequences arising out of it; but if it is simple, easy, plain, and intelligible to an unlettered teachable mind, then Bro. Roberts has quite misunderstood "the case." The real difficulty, and it is insuperable, is to make Bro. Roberts' case plain and convincing to his own mind. Do what you will with it, his reason, his sense of justice and mercy remain unsatisfied; and feeling this, he sets out by saying, "the question, as a whole, is a difficult question," and struggles into a "break down" to explain it. But the "one reason" he assigns for this difficulty is fatal to his position—viz., that "it has to do with God's view of the case." Now, if man had been left to propound a scheme of redemption the case would have been difficult indeed. This may be seen by the fruitless efforts of those holy men before the birth of Christ "to look into" it; but now we have a "*revelation* of the mystery" the question is no longer difficult, but plain. The New Testament record of the birth, sufferings, death, and resurrection of Christ are on a level with the minds of "the poor to whom the Gospel is preached." And this is still more largely true of those poor who delight to study "the record God has given of His Son." "These things" are said to have been written "that ye might believe that Jesus is the Christ, and believing ye might have life through His Name." God has condescended to make "the way so simple that a wayfaring man, though a fool (in worldly wisdom) can not err therein." Bro. Roberts' notion makes the knowledge of redemption harder of attainment than the summit of Parnassus; and thus convicts him, while professedly a teacher of the unwise, of profound ignorance of that perfect wisdom by which the Almighty has been able to speak to the poorest of his children. God's paths are straight, not crooked; those who walk in them, walk in the light, not in darkness; it is only the wicked who accuse God of being a hard master, and of strewing their path with difficulties too hard to overcome.

This fourth paragraph closes in part with these words: "*Now, one thing that distinguishes this disturbing heresy more than another is that it*

cannot express itself in the words which the Holy Spirit teacheth, but is obliged continually to employ invented phrases." Those who use invented phrases and coined words continually shew that they are very imperfectly acquainted with the treasures of the English tongue, the richest, most apt, and copious, whether for prose or verse, of all known languages, except the Greek. But a lecture containing 423 quotations and allusions to Scripture does not very clearly prove the lecturer's inability to expound his subject "in the words which the Holy Spirit teacheth." It has been said that this number of allusions is found in the lecture on *The Sacrifice of Christ* by one who has had the curiosity to count it through.

Paragraph V.—Here Bro. Roberts says, "I employ the aid of a chart, not because *I think it proves anything; it cannot demonstrate.*" This being admitted, any conclusion established by reference to the chart is not worthy of notice. But Paragraph XXXIV. shows that Bro. Roberts put his chart to this very use. Not being able to explain in words, either human or Divine, "how Jesus could be *sinful flesh*, and yet sinless," he pointed to the "central sun" at the top of his chart, and exclaimed, "That is my explanation, brothers; that is my explanation!" It is to be presumed, however, that some of the said "brothers" would hardly recognise that as a satisfactory "explanation," although they were domineeringly told that it was "Paul's explanation," and that "God did it." There must be some blunder here, either "in the weakness of the moment," or else in *somebody's* weakness; we are not aware that Paul ever used that "pointer," and that "sun," or anything like them, to make his "explanation" of the plan of redemption.

Envy and rage are twin demons, and it is not astonishing that some sad things should be said, when we see by his own *revised speech* that Bro. Roberts told his "brothers" that we had employed our chart not to explain, but "to dazzle their eyes, and to sorcerise their imagination, and to implant heresy in their minds." Ho does not say that we did these wicked things unintentionally, but that we "made use of a chart" to accomplish these nefarious designs. While we are truly sorry for Bro. Roberts on account of his bodily affliction, we hope that under the cooling influences of hydropathic treatment his brain will cease to give off such wild and unsound asseverations.

Paragraph VI. calls for no particular remark except on the sentence which says, "God is too much left out of modern theorisations and

definitions of the plan of salvation." It is difficult to see what this applies to. All sects, save Socinians, make very much of God in redemption: but Socinians are not a modern but a very ancient sect. This, therefore, looks like a random unintelligible phrase, such as one would expect from a person who almost regards ignorance of all things outside the Bible as a virtue.

Paragraph VII.—This is the happy but rare exception. It appears scriptural enough.

To paragraph VIII. we gladly consent. It is of the highest importance that we should recognise God as the Saviour in the strict and ultimate sense; but this is not incompatible with co-operation on the part of Jesus, any more than "working out our own salvation" is incompatible with God being our Saviour.

Paragraph IX. is conspicuously bad. It debases its authors by putting a lie into the mouth of his opponent, who, he says, teaches Jesus to be "a mere man." Now, which theory ought to be accused of this sin, the one that lays great stress on the fact that Jesus was the son of God, or the one that makes him the son of Adam?

Paragraph X.—This is a long paragraph, but its fault lies not in its length, but in its untrue statements and wrong use of Scripture. We have pointed to the parallel between Adam before he sinned and Jesus. Bro. Roberts says there is no parallel but "*a great Difference.*" He then shews what he imagines the "great difference" to consist in. "Adam," he tells us, "suffered no evil, no pain, no weakness, no grief," but Jesus did. This conception about Adam before he sinned is totally at variance with Dr. Thomas's view on the subject. He says that our flesh is constitutionally no worse than Adam's flesh before the fall. (*See Ambassador, August, 1869, p. 216.*) \*

How does Bro. R. know that a corruptible body would feel no weakness and no pain? This looks contrary to the nature of the thing. Even now there are people to be found who live and die ignorant of sickness and suffering. But Bro. Roberts is trying to make it appear that Christ's being tired, His weeping, His grief, and finally *His death*, were all the result of Adam's sin *in His*, that is, *Christ's own body!* He might as well say that if Adam had not sinned Jesus would never have been hungry. Why did Jesus weep; was it for Himself or His own bodily sufferings? There is not a line to prove that He was ever sick an hour nor one to suggest that he ever had any cause to weep *for Himself.*

The weakness through which Christ died was ours, not His, *morally speaking*, while as to His nature it was human "for the suffering of death." But this is weakness of a very different sort from that *sinful* weakness which Bro. Roberts finds in the flesh of Christ.

Jesus was a man of intense sympathy; He wept with those that wept." But had Adam no sympathy before he sinned? Could not his heart have been moved and his eyes filled with tears? If not then he was more than human; if not, then those humane qualities came to him after transgression, so that he was more amiable and humane as a sinner than a just person! But Bro. Roberts says "he proposes to strengthen this beyond the power of resistance." This strengthening is to come from the Psalms; all the "strength" we have hitherto seen from quoting the Psalms to favour the idea of an *unclean Christ* would be more correctly styled *weakness* than strength.

The first Psalm referred to is the 40th, and the words emphasised are, "for *innumerable evils compassed me about*; mine iniquities have TAKEN HOLD UPON ME; they are more than the hairs of my head, therefore my heart faileth me." The sense in which these words are applied to Christ is most abominable; it makes Him the vilest wretch; He is worse than Saul, who thought himself "the chiefest of sinners." Bro. Roberts says, in a parenthesis which betrays his own embarrassment, "the iniquities of His brethren laid on Him in their effects." Did the bearing of these "effects" fill His flesh with sin? Did the enduring of these "effects" make His own iniquities more than the hairs of His head?" What were the "effects?" The answer is, death. Did the suffering of death as a sin offering for His brethren fill the flesh of that offering full of sin? O Socrates, we sigh for the abuse of thy method of finding out the truth of a matter.

When the priest's hands were laid on the head of the victim all the hands of the congregation of Israel were represented—a great pyramid of hands, symbolizing a mountain of sins; so also "the hairs of the head" may symbolize the sins of the world. But was the victim physically unclean, physically a sinner? If so, then why was the type without spot. Bro. Roberts, however, has elsewhere said *there is no sin pervading the physical nature*; how then does he now say Christ's body was filled with sins countless for multitude? Let him keep to one side, whichever that is; he cannot be on both. As though not satisfied with the "strength" extracted out of the 40th Psalm, he says to his

"brothers"—"But you will find something more striking in other cases." However that may be, the "brothers," we imagine, would not be struck with the "strength" of this effort to crush the "disturbing heresy." Some of them would very likely be struck with astonishment to find their leader so perverting the word of God.

As the "strengthening" process proceeds the weakness of Bro. Roberts' position becomes more painfully manifest. He next quotes from the Heb. i. 8, 10, and then proceeds to address his "brothers" as follows: "*The things that the Spirit, in Paul, here applies to the Messiah, you will find in the 102nd Psalm, 1-11.*" For shame, Mr. Editor! Do you think that an investigator is to be carried away by such miserable audacity as this! It is true, as you say, that "at the 8th verse of Heb. i. we have the words, "Unto the Son He saith;" and also it is true that He saith "certain things." At the 10th verse we read, "And thou Lord," "*and so forth;*" but where among your "certain things" and your "so forth" do you find the eleven verses *applied by Paul* to Jesus from the 102nd Psalm? Is this "strengthening your position beyond the power of resistance?" It is an attempt to "strengthen" your position which cannot fail to injure it and you in the eyes of your best friends. Whoever of your "brothers" will compare the 102nd Psalm with the 8th and 10th verses, and your "certain things" and "so forth" will see that *not one verse* of your whole eleven is applied by "the spirit in Paul" to Jesus. It is quite enough for the cause of truth to adhere to the words of the Spirit when you profess to apply them, and it is no light offence against God and your brethren to make so glaring a false statement as this.

Paragraph XI.—This is a miserable specimen of throwing literary mud and of raising a cloud of dust. The editor wishes to make his audience believe that we hold and teach that life is a thing, a living intelligent existence, which may go out of a man's body and come into it again! No such nonsense was ever heard or read from us; and the editor, in raising an alarm on such grounds, is like the boy in the fable who cried wolf, wolf, when there was no wolf. But this is the way the editor shows how "a rope of sand falls to pieces when you see the initial fallacy." If his opponent has no such "rope" he spins one for him, and like those bad men who put stolen goods into other people's possession who are innocent, he gives it out that the said "rope" is the making and the property of his antagonist.

Paragraph XII. is but a continuation of talk on the false alarm raised in paragraph XI.

In paragraph XIII. Bro. Roberts returns to the Psalms to prove that Christ was unclean, was full of sin, was "a child of wrath," as every sinner is, and, therefore, born under sentence of death. It will be noticed that he deals with the Psalms in wholesale fashion, speaking of them as though they *all and every verse* belonged to Christ! Having seen how he tried to thrust eleven verses of the 102nd Psalm into Paul's mouth, it will be nothing new to find him trying the same experiment with Christ. In this respect Bro. R. may be said to be "no respecter of persons;" he treats friends and foes, inspired and uninspired, all alike; if they do not say the false and foolish things he wishes them to say, he says them in their name without asking their permission. Mark what he says here:—"I will without further quotation give you a list of them (the Psalms), and the New Testament reference in each case where *the Psalm is by the Spirit applied to Jesus.*" Nothing could be more deliberately unfair and misleading. If he had said, "I will refer you to those *verses* in the Psalms which are applied to Jesus in the New Testament," there would have been nothing amiss; but he takes his besom, opens the sack's mouth, and sweeps in the whole lot; throws the sack to his "brothers," and says, "There, I give you a list of the Psalms as applied by the Spirit to Christ!" Being favoured with that "leisure" in which the editor hopes his "brothers" will compare the texts given, we propose so to occupy it for our own benefit and the enlightenment of those whose time is all taken up by hard work. We begin then with Bro. Roberts' first reference—Matt. xxi., 42 (Psalm cxviii.) What saith Matthew? "The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing: it is marvellous in our eyes." Now here are the 22nd and 23rd verses of the Psalm, *and not a word more.* Whereas we are told that *the Psalm is applied* by the Spirit to Jesus in Matthew. But this is not by any means the worst of it. Bro. R. appealed to the Psalms to demonstrate "beyond the power of resistance" that they proved Jesus to be full of sin. Do these two verses prove that? Does the rejection of Jesus by the Jews prove Jesus to be physically unclean? There could not be a worse instance than this of dishonesty in argument. We feel, however, somewhat relieved by the sheer ridiculousness of such a quotation. If Bro. R. were quite sure he was addressing blind

people, or people deprived of the Psalms in a language they could read, he might, by laying aside all honesty, venture to handle the Psalms thus; but if he calmly reflects, surely he must see that he himself is doing more to bring his house down about his ears than those whom he contends against.

Next, Matt. xxviii. 25 (Psalm xxii.) Matthew's words are—"Then answered all the people, and said, His blood be on us and our children." What the object is of referring this to Psalm xxii. we know not. Bro. Roberts promised faithfully to shew us only those Psalms which are applied by the Spirit to Jesus, and to give the verses in which they are so applied. But this verse is not found at all in the 22nd Psalm, nor, as far as we remember, in any other part of Scripture. And if it were, does it prove that sin filled the body of our Lord? Does it prove that the flesh of "that *holy thing*," born of the Lord's handmaid, begotten of *Holy Spirit*, was as unclean as any sinner from the loins of Adam is supposed to be? Alas! alas! if this is the "irresistible" argument for a *filthy* Son of God.

Our attention is next directed to "Heb. ii. 14, and (the same Psalm)." This verse is a quotation of the 22nd verse of the Psalm, and no more. But, like the preceding, what does it help Bro. Roberts? Does the announcement that Christ "will declare His Father's name to His brethren" demonstrate that He (Christ) was made of *unclean flesh*? Surely this is a new kind of proof. We should recommend Bro. Roberts to issue a treatise on logic by which we might understand how to apply such principles. We confess that the standard works we have glanced at are of no service in this new style.

"Luke iv. 10. (Ps. xci.)" He shall give His angels charge over thee, to keep thee." These words agree with the 11th verse of the Psalm. And it is needless to tell the "brothers" that they furnish no proof of the editor's proposition. Let us state the matter formally.

*Proposition.* The flesh of Jesus Christ was full of sin.

*Proof.* He shall give His angels charge over thee to keep thee.

If some of the old masters of logic could rise up and see this new style, would they not say "alas! alas! for our 'carnality' we could not see 'below the surface!' Woe unto us, for we are not of 'prolonged spiritual education,' we are undone!"

"Luke xiii. 46. (Ps. xxxi.)" Luke says "Into thy hands I commit my spirit," quoting the 5th verse of the Psalm. Let us repeat our example.



*Proposition.* The flesh of Jesus Christ was full of sin.

*Proof.* Into thy hands I commit my spirit.

Again, "John ii. 17. (Ps. lxxix.)" "The zeal of thine house hath eaten me up." This is from the 9th verse of the Psalm.

*Proposition.* The flesh of Jesus Christ was full of sin.

*Proof.* The zeal of thine house hath eaten me up!

Is this not a good specimen of the *reductio ad absurdum*?

But Bro. Roberts is determined we shall be amused by his incongruities. "Acts i. 20. (Ps. cix.)" "Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take." This is drawn from the 8th verse of the Psalm. In our simplicity we always took it as applicable to Judas: it never struck us that it was intended to prove Jesus a constitutional sinner. Perhaps we may yet detect this by the aid of Bro. Roberts' new system of reasoning.

*Proposition.* The flesh of Jesus Christ was full of sin.

*Proof.* Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take!

We are now arrived at the last reference; and are not sorry; for such monstrous absurdities; such mockeries of reason; soon turn merriment into disgust.

"Acts ii. 25. (Psalm xvi.)" We cut this short.

*Proposition.* The flesh of Jesus Christ was full of sin.

*Proof.* For David speaketh concerning him. I foresaw the Lord always before my face; for he is on my right hand that I should not be moved.

We sincerely believe, that any man who has got into the state of mind exhibited in the foregoing handling of the Word of God, to support his notion of the physical uncleanness of the unblemished "Lamb of God" is, for the time being, totally unfit to investigate any question, and entirely unworthy of any consideration as a professed teacher of the ignorant, and of them that are out of the way. We feel sure that this display of want of candour, of deliberate abuse of the Word of Truth, and of a list of gross incongruities and shocking absurdities will save many more from his trust and guidance, and we hope will be to them and others a standing lesson of the necessity of *proving* what they assent to, *for themselves*.

EDITOR.

(To be continued.)

## CONTRADICTIONS.

We submit the following analysis of various statements, as proof that our opponents neither understand themselves nor each other on several subjects.

Bro. Roberts contradicts himself.

YEA.

If Jesus came in the flesh, He was under condemnation,\* for the nature He inherited was a condemned one. The sentence of death ran in the blood which He inherited from Adam through Mary. He was, therefore, "in the days of His flesh," as much under its power as those He came to save. This conclusion follows from the testimony that *He was a man; it would stand secure upon that foundation alone.*—*Ambassador*, March, 1869, p. 83.

It is testified that He was "made sin for us." As he was not of sinful character, *this could only apply to His physical nature, which, drawn from the veins of Mary, was "made sin."*—*Ambassador*, March, 1869, p. 83.

Sin could not be "condemned in the flesh," if the flesh under the dominion of sin was not the subject of operation. . . . *This has reference to nature.*—*Ambassador*, March, 1869, pp. 83, 84.

The idea "that He (Jesus) was of the same nature as Adam before his fall" is equally untenable, in the sense in which it is put forward. His nature was developed from Mary, and partook of the qualities of that nature. If therefore Christ was of the same nature as Adam before his fall, so must Mary's have been. The fact is that both were of the

NAY.

When, therefore, we realise the fact that Divine power (directly wielded by the Holy Spirit) was the energy which incepted His being, we are enabled to see that *the type and texture of His being, though developed from the flesh of Mary, were something far above what falls to the lot of the mere children of men*; and we shall find that this is one of the secrets of his sinlessness.—*Ambassador*, March, 1869, p. 86.

The phrase, "sin in the flesh," is metonymical. *It is not expressive of a literal element or principle preceeding the physical organisation.*—*Ambassador*, March, 1869, p. 85.

There is *no such thing as essential evil or sin.*—*Ambassador*, March, 1869, p. 85.

Our friend imagines there was *a change in the nature* of Adam when he became disobedient. There is *no evidence* of this whatever, and the presumption and evidence are *entirely the contrary way*. There was a change in Adam's relation to his Maker, but *not in the nature* of his organization. What are the facts? He was formed from the dust a

\* Was Adam when created?—*Ed. Christadelphian Lamp*.

flesh of sin.—*Ambassador*, March, 1863, p. 85.

(Jesus was) clothed with the condemned nature of our sinful race.—*Ambassador*, March, 1869, p. 84.

In His actual nature, He (Jesus) was the flesh and blood of Adam. . . . He was *the condemned nature* of man. . . . That nature was historically a sinner, and under the dominion of sin, as regarded both moral condition and everlasting destiny. Therefore, it could be said that Jesus, though without sin, was made sin. On the other hand, because the mortal nature He bore was a nature *inheriting condemnation*, that condemnation could come upon Him (though Himself sinless) without any violation of God's methods in the case.—*Ambassador*, Aug., 1869, p. 242.

As it "ran in the blood," "made sin, &c."—*Ambassador*, 1869, Aug., p. 242.

Though sentence of death, appertained to his physical nature, and was necessarily transmitted in his blood, to every being resulting from the propagation of his own species.—*Ambassador*, August, 1869, p. 243.

"living soul," or *natural body*. His mental constitution gave him moral relation to God. He was given a law to observe: the law he disobeyed, and sentence was passed that he (the disobedient living soul) should return to mother earth. What was the difference between his position before disobedience and his position after? Simply this: that in the one case he was a living soul or natural body in probation for immortality; and in the other he was a living soul or natural body under sentence of death. He was a living soul or natural body in both cases.—*Ambassador*, March, 1869, p. 85.

This deranged condition of nature (resulting from Adam's disobedience) is in us the cause of sin, and, therefore, metonymically, may be expressed as sin, but *literally and in itself it is not sin; this derangement did not exist in Christ*. The intervention of Divine paternity rectified the disturbed conditions, else He, like us, would have been a sinner.

[This is a mortal stab from his own hand, and confirms our doctrine.—Ed. *Christadelphian Lamp*.

Adam, before transgression, though a living soul (or natural body, 1 Cor. xv., 44-5), was *not necessarily destined to die*, as obedience would have ended in *life immortal*. After transgression, his relation to destiny was changed. Death (by sentence)

"A witness of truth cannot be shaken or made to *contradict himself*, but courts the most stringent test that can be applied." See *Christadelphian* for Nov., inside the cover, under the heading of "Categorical Discussions."

[In the above extract Bro. Roberts convicts himself out of his own mouth of *not* being a witness of truth, for his own writings abound with contradictions as we are now showing.

was constituted the inevitable upshot of his career. He was, therefore, in a new condition as regarded the future, though *not in a new condition as regarded the actual state of his nature*. In actual nature, he was a *corruptible groundling before sentence*, and a *corruptible groundling after sentence*, but there was this difference: Before sentence, ultimate immortality was possible; after sentence, death was a certainty. This change in the destiny lying before him, was the result of sin. That is, his disobedience evoked from God a decree of ultimate dissolution. This was the sentence of death, which, though effecting no change as regarded his constitution at the moment it was pronounced, determined a great physical fact concerning his future experience, viz., that immortality, by change to spirit nature, was impossible, and decay and disease inevitable. †—*Ambassador*, Aug., 1869, p. 243.

[This fully sustains our teaching.—Ed.

And sin (in the results it evokes from the mind of God) re-acts upon the flesh in bringing upon it a condition in which it is mortal and *physically impure*.—*Ambassador*, August, 1869, p. 243.

The "*Christ-power*" has no reference to the character or individuality of Jesus Christ, our Elder Brother, who learned obedience by the things that He suffered, but to the power that

Again, "it (sin in the flesh) is not expressive of a literal element or principle pervading the physical organization," but of the impulses which lead to sin.—*Ambassador*, August, 1869, p. 243.

What determined His (Jesus') character and gave him His power? That to which he owed his existence, which was the eternal power of the Father exerted by the Spirit.—*Christa-*

\* The extracts from the *Ambassador* of August, 1869, are replies to objections raised against the article entitled "The Relation of Jesus to the Law of Sin and Death," which appeared in *Ambassador* for March of the same year.

† If Jesus inherited Adam's condemnation, was he not in the same condition as regarded immortality?

was before Him, and of which he was *the incarnation*.\* Who is the Eternal Christ-power? Why, the Father, who is Spirit, and every where present.—*Christadelphian*, October, 1869, p. 305.

The substance of Christ was flesh and blood, of Adamic stock, identical with that of "the children" He came to redeem.—*Christadelphian*, March, 1872, p. 138.

Jesus, as the son of man, is as much included in the posterity of Adam as His brethren.—*Christadelphian*, July, 1873, p. 316.

Every one having knowledge is aware that in foetal life, the child's life is the mother's life, ministered by her blood through the umbilical cord.—*Christadelphian*, July, 1873, p. 319.

*Was Jesus in Adam in the sense of being Adam's son? Yes.* Though the son of God (by the Spirit) he was the son of man (Adam) by Mary partaking of the very nature transmitted from Adam through David and Mary.—*Christadelphian*, July 1873, p. 318.

*The body of Christ then was not*

*delphian*, October, 1869, p.p. 305-6. †

Jesus was THE PERSONAL EMBODIMENT of that word.—*Christadelphian*, August, 1873, p. 348.

But this child (Jesus) had wisdom from the beginning. Wisdom was its starting point. It grew in wisdom; it never sinned; at twelve it knew its Father and its mission, and devoted Himself to His work—a knowledge intuitively derived from the Spirit that guided him from His mother's womb (Ps. xxii. 9, 10; lxxi. 6); for such a knowledge, with such results at such an age, would have been an impossibility with a *merely human brain*.—*Christadelphian*, October, 1869, p. 304.

Jesus (was) developed from a divine germ. ‡—*Christadelphian*, July, 1873, p. 319.

"Had He (Jesus) personally established a claim to life." The answer is, undoubtedly, for where Adam had disobeyed, Jesus had accomplished obedience, and "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

If it be asked, could He have

\* To what had the incarnation "reference?"

† The extracts from the *Christadelphian* for October, 1869, pp. 304-6, are in answer to B.B., who desired "to have some explanation of apparent inconsistencies on the subject of the nature of Christ!"

‡ Had Jesus two lives?

under condemnation? Certainly it was; just as much as Mary's from which it was formed. As the seed of David according to the flesh, it was weak and mortal.—*Christadelphian*, July, 1873, p. 319.

Physically, He (Jesus) was as much involved in Adam's transgressions as they (His brethren), for He inherited Adam's nature from Mary's blood, in which Adam's life existed, for the life of all flesh is in the blood thereof. But the purpose of God was by Himself to raise up a sinless character, who should, in the very nature under condemnation, suffer the condemnation of sin in the flesh by death, and thereafter rise again with life for offer to all of the condemned race who should believe and obey him.—*Christadelphian*, July, 1873, p. 316.

*In offering Himself, did Christ offer for His own sins?*—It depends upon what is meant. Jesus had no personal offences to offer for. Nevertheless, as antitype of the high priest, who "offered first for his own sins, and then for the people's," there must have been a sense in which he did so, even as Paul says,

given it (His life) for the sins of the world if it had not been His own (in the earned sense),\* the answer is, He might have given it, but it would have been of no avail, because the law of sin would have condemned Him personally, and barred the way to his resurrection, in which case Paul says, Christ would have died in vain (1 Cor. xv. 17).—*Christadelphian*, July, 1873, p. 319.

*Had Christ owed his paternity to Adam through Joseph, what would have been the consequence?*—He would have been a mere man and a transgressor, and of no more value to us than any other interesting friend.

*How would this constitutional sin have affected Christ?*—Answered above. (He would have been a mere man, &c.)

*In that case could He have laid down His life for His friends?*—He might have laid it down, but He could not have taken it up, and herein would have lain the failure, for "if Christ be not raised, your faith is vain, and ye are yet in your sins.—*Christadelphian*, July, 1873, p. 321.†

*Had Christ been under the penalty of death on account of Adam's transgression, could He have risen from the dead?*—God raised Him from the dead, after suffering for sin, because He was without sin. If the suggestion contained in the question had any force, it would prove that Christ never could have been

\* What is the import of these words—"in the earned sense?" I understand the Editor of *Christadelphian* to mean that Jesus by perfect obedience earned life and then laid it down. Now what life did He earn? Surely not His natural life: that He received, as every child does, from His Father. I understand that the life Jesus earned was eternal life. If therefore He laid down His life "in the earned sense," then He laid down His eternal life!—An answer to "The Sacrifice of Christ," by Edward Turney, vide p. 8.

† According to this Christ, as son of Adam through Mary could rise again, but

"THAT *He did once* when He offered up Himself." The sense in which He did so is obvious in the light of the foregoing answers, that the body offered on Calvary, being the nature that transgressed and was condemned in Eden, was offered under a condemnation that affected both itself and those for whom the sacrifice was made.—*Christadelphian*, July, 1873, p. 321.

Jesus, as the son of man, is as much included in the posterity of Adam as His brethren.—*Christadelphian*, July, 1873, p. 316.

In Adam, mankind were involved in sin and death.—*Christadelphian*, July, 1873, p. 317.

raised at all; for if the one offence of Adam could have prevailed to keep Jesus in the grave, what shall we say to "the iniquities of us all," which God "laid upon Him?"—*Christadelphian*, July, 1873, p. 321.

*What would have been the consequence had Christ died a natural death?*—Without doubt, had the will of God been so, his resurrection would have followed immediately, and our salvation equally secured; for the triumph lay here, that He rose after dying for sin.—*Christadelphian*, July, 1873, p. 322.

ZETA.

(To be continued.)

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## "QUESTIONS AND QUESTIONS" CONSIDERED.

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(CONTINUED FROM PAGE 29.)

1. It is written, that "Jesus Christ was a minister of the circumcision for the truth of GOD; TO CONFIRM THE PROMISES MADE UNTO THE FATHERS." Romans xv. 8.

It is further written, that he is *the mediator of the new covenant*, that BY MEANS OF DEATH . . . they which are called might receive the promise of eternal inheritance; for where a testament is, *there must also*

as son of Adam through Joseph, He could *not* rise again, though in both cases He is made a "*constitutional*" sinner. "In Adam all die" (1 Corinthians xv., 22). We say this: God having bestowed a free life on Jesus, which He did not forfeit by disobedience, He laid down that life for us. But if this life had been Adam's life, as it must be if derived from Mary, it would have been forfeited; then indeed Jesus could not have risen.—An answer to "The Sacrifice of Christ," by Edward Turney, vide p. 13.

*of necessity be the death of the testator.*" Confirmatory of these declarations, Jesus, at the last supper, in handing the wine to His disciples, said, "This is the New Testament IN MY BLOOD."—(Luke xxii. 20.) Query: Could the covenants of promise have been brought into force without the death of Jesus the testator?

2. If not, how could Jesus, without dying, have obtained His portion of the covenant? Seeing the promises (to Abraham) were "to thee and to THY SEED." "Which," says Paul, (Gal. iii. 16) "is CHRIST;" and the promise to David was, "I will establish the throne of *His kingdom for ever.*"—2 Sam. vii. 13.

3. Jesus being included in the covenants of promise, and the covenants being of no force without His death, did He not in this sense, in dying, die for Himself, as well as for all others interested therein?

4. Jesus tells us (John x. 18) that He had received a commandment from the Father to lay down His life, by submitting to be crucified. If Jesus had disobeyed this command would He not have committed sin. If so, could He have been saved? How was it possible, then, that He could "enter eternal life alone?"

The apparent force of these four questions is derived entirely from that part of the proposition which, in our last notice, we showed was false. The covenants of promise could not have been ratified but by the death of Jesus. Does the recognition of this cardinal truth impair our position? In no wise, to those who understand it; and to those who do not, we shall endeavour to make it irresistibly plain.

We say, then, looking at Jesus alone; looking at Him as a second Adam; leaving out of view the sacrificial death indispensable for His brethren, it does not appear that there would be any need for Him to have died, much less to have died a violent death. *For where there is no sin, there is no death*; and we challenge our opponents to produce a line of scripture to prove that Jesus was a sinner by birth.

As the blessings of the covenant lay beyond the grave, Jesus must die to obtain them; but the cause of His death *was not in Himself* but in us. As the prophet saith, "Messiah shall be cut off, but not for Himself? Jesus shed His blood for sinners. Was Jesus a sinner? If so, then sinners can save sinners.

As regards question 4, we say, that had Jesus refused to die on the cross He would have been guilty of sin. But did the Father command Him to lay down his life for Himself or for the world? Individually



considered, he might have entered eternal life alone, for he was absolutely sinless.

Questions 45-51 have no application to our view, we therefore pass them by, remarking that they serve to show one of two things; either that the author of them is ignorant of our position, or else he is without scruple at putting into our lips that which he knows we do not teach. The spirit which runs through these 85 questions savours very strongly of that shewn by low class lawyers, who delight in bewildering the witness instead of getting at the truth of the matter. But while such creatures sometimes confuse the ignorant, they never fail to secure for themselves the contempt of sensible and honourable men.

With respect to the law as a shadow, it must be borne in mind that it was not the very image of the things." But some persons are so eager to make it the very image, that there is nothing, however minute, but they search for its antitype. The furniture under the tabernacle and the tabernacle also were legally defiled by contact with persons who were legally unclean: that was the reason why they were sanctified. But those things did not typify Christ while they were unsanctified. If an altar was touched with the tool of a workman it was polluted, and if Christ had been "full of sin" he would have been polluted too. All the sanctified things foreshadow the necessity, not for Christ to come into the world unclean, but free from sin. He was *born* a "holy thing," that is, he was sanctified. Nearly all things under the law were purged with blood; but it was with the blood of a *clean, a spotless* victim; not with a victim "wholly unclean," as Bro. Roberts says. *The victim* was not purged with its own blood, but its blood purged the worshippers; so Christ is nowhere said to have purged His own sins, but always ours. Many of the things under the law could not be used before they were cleansed, but when was there a moment of time that Jesus was unsanctified?

All the victims offered under the law and before the law, were required to be clean. In Genesis viii. 20, we read, "And Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar." But the *condemnation* theory makes the Almighty break His own laws in giving an unclean son to die for sins.

The Mosaic law concerning altars shows the need for the great Christ-Altar to be absolutely "undefiled and separate from sinners."

A defiled altar defiles all that touches it; but an undefiled altar sanctifies. "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."—Ex. xx. 25-26.

The undoubted teaching of this language as regards Christ is, that He was not to be polluted by human intervention. If you make Him a son of Adam, you make Him a sinner born. And to affirm that "His paternity" is from Adam, is quite as bad as to say that he was begotten by Joseph. He who cannot see this must be blind indeed.

But this is what Bro. Roberts asserts in question 21, "Does not Luke carry his *paternity* back to Adam?" Paternity is *fatherhood*. This question therefore implies that Adam was *the father* of Christ! Is it not monstrous and absurd? The editor of the *Christadelphian* will not easily persuade his judgment to allow that Christ was *begotten* by *two fathers*! To charge Luke with this folly is unpardonable. The reference given in proof is Luke iii. 31. This must be a mistake. It proves nothing to the point. But what does Luke say? "And Jesus Himself began to be about thirty years of age (AS WAS SUPPOSED) the son of Joseph, which (that is, Joseph) was the son of Heli." This unmasks the miserable trickery and pettifogging lawyer-like style of handling evidence.

If Jesus was only the *supposed* son of Joseph, how could He be the *real* son of Adam? But if He were the real son of Adam then He had a man, and not God, for His Father. This is blasphemy pure and simple. Bro. Roberts says, "his sonship to Adam through Mary is unquestionable." This is equivalent to saying that Mary could not have a son by the Holy Spirit. Jesus is nowhere in the scriptures styled the son of Adam. His flesh was the same as Adam's, but Adam was not His father. To say that His "paternity" was from Adam, is to deny the scripture, which says "He was *not* born of blood *nor* of the *will* of the *flesh*."

Question 83 will justify the sharpness of our rebuke, and cap the climax with the word CONTEMPTIBLE.

83. Paul says of Christ, "it is of necessity that this man have somewhat also to offer." (Heb. viii. 3.) You say of your Christ, that He was under no necessity to offer Himself; but might have refused to die, and entered into eternal life alone. Is it not clear that your Christ is

not Paul's Christ, with whom it was a necessity that he should offer up Himself, for the purging of His own nature, first, from the uncleanness of death, that having by His own blood obtained eternal redemption (Heb. ix. 12), He might be able afterwards to save to the uttermost, them that come unto God by Him? (Heb. vii. 25.)

"You say of your Christ that He was under no necessity to offer Himself." No, no, Mr. Editor. We say, He had no need to offer FOR Himself; but with Paul, we say, that He did "offer Himself for us." O Socrates, Socrates, where is thy method of finding out truth! In saying what Paul said, it is reasonable to judge that His Christ is the same as ours. But he who says what Paul has *not* said cannot claim Paul's Christ as his. Brethren, behold this man in the person of one of "prolonged spiritual education!"

"It was a necessity that Paul's Christ should offer up Himself for the *purging of His OWN NATURE.*"

This is a fit epitaph for *condemnationism*. If Bro. Roberts will prove this statement in Paul's words, or any verse from scripture, we will give up the contest for an undefiled Lamb of God. But as he has inserted "Heb. ix., 12," as though it proved this oracular utterance, we will be at the trouble of transcribing that verse, and will honour it with the honours of emphasis.

*"Neither by the blood of goats and calves, but by His own blood He entered once into the holy place, having obtained eternal redemption for us."*

Let the student now take up his spiritual microscope and try if he can discover the idea, we will not say the words, that Christ "offered Himself FOR THE PURGING OF HIS OWN NATURE." We think any man who can see this in the verse, ought to apply for a little eye salve and anoint his eyes that he may see.

It is not surprising that a man who ignores his opponent's answers and persists in repeating his own questions, should have written the marvellous Eighty-five, where two would have done quite as much service. 1st. IS FLESH FULL OF SIN? 2nd. WAS JESUS UNDER ADAM'S SENTENCE OF DEATH?

Once more, in answer to "uncleanness imparting bodies of those beasts burnt without the camp," we present what we said before the Editor's face in our Birmingham Lecture. *Let him disprove it!*

Now, then, I come to another point. The pamphlet I hold in my

hand is by our brother Mr. Roberts, and is entitled, "A Review of Bro. Turney's Answer to the Sacrifice of Christ." In it he positively affirms that the types were "*wholly unclean*." This I wholly deny. Now, then, for proof. He says: "Again," Paul writes, "the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burnt without the camp. Wherefore Jesus, also, that He might sanctify the people with His own blood, suffered without the gate? (Heb. xiii. 2.) Here is a parallel between the burnt bullocks as a type, and the slain body of Jesus as the antitype. Now, let us mark the facts connected with the "bodies of those beasts" in their significance with regard to the body of Christ. "Speak unto the children of Israel that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eleazer, the priest, that he may bring her forth without the camp, and one shall slay her before his face. . . . And one shall burn the heifer in his sight; her skin, her flesh, and her blood, with her dung, shall he burn; and the priest shall take cedar wood, and hyssop, and *scarlet*, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the evening. And he that burneth her . . . shall be unclean until the even. . . . It is a purification for sin. He that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even." Everyone who had to do with "the bodies of those beasts burnt without the camp" (for the purification of sins) contracted uncleanness by contact with the bodies. Now, *the type being so wholly unclean*, what is the uncleanness of the antitype? The heifer was without spot, and had never been put under yoke, pointing to the sinlessness of Christ, and of the fact that He was brought into the world for the service of God alone; but what counterpart had the uncleanness? The answer is found in the fact that He was of "the seed of Abraham," the flesh of David—the sin nature of the condemned Adam for the condemnation of sin in the flesh. The condemnation rested upon Him, which was the uncleanness, and this antitypical uncleanness of that "one great offering" could *only be cleansed after the example of the type* by death and burning; the burning being the change effected by the spirit on the risen body of the Lord after His death for sin. *The new theory contains no parallel to this*

*uncleaness of the typical bodies of those beasts burnt without the camp."*

Now, let me try to show whether it does or not. There the type is said to be unclean. If it meant after the sins were laid upon it, I say that is true; but if it meant that the flesh of the type was wholly unclean, I deny it, because if anyone had brought to the priest an unclean animal for offering he would have been worthy of death. It was only when the sins had been laid upon the victims that they were reputed unclean, and the man who touched them contracted uncleaness, he must then wash his clothes, and remain apart from Jewish society until the even.

"This uncleaness," writes Bro. Roberts, "could only be cleansed after the example of the type—by death and burning; the burning being the change effected by the spirit on the risen body of the Lord after His death for sin." Where is the proof for this idea? Bro. Roberts gives none. What in the world does he mean by cleansing Jesus "after the example of the type?" Will he show us when and where the typical victim was cleansed? He says by burning. Did burning the bullock cleanse the bullock? If cleansing be the same as destroying, then perhaps the bullock was cleansed. But I should like Bro. Roberts to show us the bullock after he had been thus cleansed.

The truth is, brethren, he does not know what he is talking about. If Jesus must be "cleansed" after such a fashion, then He is not alive now, but was reduced to ashes eighteen centuries ago. I think we may call this a "burning" argument which utterly devours the position maintained by Bro. Roberts, and leaves him "neither root nor branch"—neither type nor antitype. How long will he wallow himself in the ashes!

Further. Having informed us that "the type was wholly unclean," Bro. Roberts in his very next line says, "the heifer was without spot," and this spotlessness pointed to "the sinlessness of Christ." Is not this another strange contradiction? If the heifer were "wholly unclean," as he has just stated, I want to know what was the nature of that uncleaness? The heifer was not a moral animal like man. It had no moral character, and certainly, therefore, was not morally unclean. Well, was the heifer physically unclean? Certainly not. It was without spot or blemish. The slightest disease, lameness, or deformity would have rendered it quite unfit for an offering. If therefore the position of Bro. Roberts rests upon types which are "wholly

unclean," and on examination we find them to be wholly clean, where, I ask you, is his standing? He has no standing, and consequently he must fall.

Let us now look at what Bro. Roberts says about the goats. "So with the two goats (Lev. xvi. 15, 21, 26): the one that was burnt without the camp *was unclean*, necessitating ablution on the part of the man who carried out the body to be burnt, and the one that was allowed to escape alive into the wilderness, as the sin-bearer of the people, imparted uncleanness to the man who let her go."

All this, brethren, is put forward to prove the necessity for the physical nature of Jesus to be unclean. But one little question will reveal the mistake. Were these goats unclean when led up to the priest? Now you see the blunder. If it had been made by a man of short "spiritual education," there had been some excuse. As it is, I think there is none. The goats, brethren, were perfectly clean, not "wholly unclean." Now I will show you in Bro. Roberts' own words how they came to be unclean. "The sius," says he, "were ceremonially put upon the goats." Precisely so. But before that ceremony they were free from sin.

If this is so with the type, what are we to look for in the antitype? I answer, a harmonious counterpart. In other words the antitype must be wholly a clean thing before sins are laid upon Him. This is exactly what the Lamb of God was. To lay sins on a sinner would not avail to remove sin. They must be borne by one "mighty to save," and that mightiness could only consist of absolute sinlessness; for all under sin are "*without strength*," and therefore just the reverse of mighty.

I beg to read from the prophet Malachi, in which we shall see the awful consequences of "the type being wholly unclean." Malachi i., 12, 14, "But ye have profaned it, in that ye say the table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible. Ye said also, behold what a weariness is it, and he have snuffed at it, saith the Lord of Hosts, and ye brought that which was *torn*, and the *lame*, and the *sick*. Thus ye brought an offering; should I accept this of your hand? saith the Lord. But *cursed be the deceiver* who hath in his flock a male, and voweth and *sacrificeth unto the Lord a corrupt thing*." If the type had been unclean, you see it would have brought down a heavy curse, and if Jesus had been unclean in the sense of sin being in His flesh, He must have been quite out of harmony with the type.

EDITOR.

## THE SIGNS OF THE TIMES.

THE most notable sign that has been seen in the heavens political for some time past is the agitation in France for a Monarchical restoration, which, according to the representations of those who were favourable to it, seemed on the very verge of accomplishment. But the last manifesto of the Comte de Chambord, and the refusal of the Orleanist Princes to come forward as candidates for the vacant throne, have destroyed the hopes of the Monarchists, and many politicians in France now look upon Monarchy as dead and buried, and a prolongation of the powers of Marshal MacMahon for a longer or shorter term as the only solution of present difficulties. Republicanism, however, cannot long endure in France. The prophetic word standeth sure, and that word necessitates that France should again become a Monarchy, and take the place assigned her as one of the ten kingdoms symbolized by the toes of the Great Image when about to be smitten by the stone. The steps by which this is to be accomplished are not revealed. It may be that France is destined to drift once more into revolution or anarchy ere a king ascends the throne. Recent events in Spain warn us not to be hasty in forming conclusions. In that country Monarchy had been restored, but not long afterwards was succeeded by a Republic, and is now the arena of contending factions carrying on a desultory warfare, of which, *humanly* speaking, no one can see the end. In the midst of all this strife and confusion the clerical party is active, fomenting the strife where, by so doing, there is a prospect of regaining their lost power and influence. For this reason they have favoured the cause both of the Comte de Chambord and Don Carlos from their well-known priestly proclivities. There can be no doubt that the Catholic Priesthood is rising in political importance, and is confident of ultimate victory. His "Infallibility" of Rome is reported to have said on a recent occasion that the triumph of the Church was certain. In view of what is written in the 18th chapter of the Book of Revelation, this is all very significant, for a boastful and defiant attitude on the part of mystical Babylon is the precursor of its final overthrow. Nor are the meetings of the Emperors of Germany and Austria and the King of Italy by any means devoid of political significance. Their talk is of peace, while at the same time they are making gigantic preparations for war. On the whole, the political situation is hopeful for the saints who are waiting for the appearing of the Lord from Heaven, and "blessed is he that watcheth, and keepeth his garments."

## INTELLIGENCE.

BIRMINGHAM.—The following, forwarded to us for publication, we have been obliged to condense for want of space:—The brethren here have been

very much agitated on the question of the sacrifice of Christ since Bro. E. Turnoy gave his published lecture on the subject on August 28th, and those

who embraced or favourably regarded his teaching have had to put up with much unbrotherly conduct from Bro. Roberts, who, from the time the "theory" of an "Uncondemned Christ" was promulgated from Nottingham, has assailed it and its upholders with exceeding bitterness of spirit. The intention of Bro. R. after the lecture referred to was to attack week after week the "uncondemned theory" at the usual meetings for Bible reading in the Athenæum. He so over-exerted himself, however, in delivering his Lecture on the "Slain Lamb" on the first night of his intended campaign, that he became seriously ill, and was compelled to withdraw altogether from public controversy. Thus incapacitated, he apparently thought no one else capable of defending his view of the Doctrine of Christ, for he requested the ecclesia during his absence not to listen to the enemy, but to wait his return, refreshed to wage the war anew. This advice was strictly followed, for a Bro. wishing to address them on the question, was not listened to on the plea of sympathy for Bro. R. in his illness. In this attitude of waiting, not for the Lord from heaven, but for Bro. R. from his retirement, as the Samson alone competent to assail the Philistines, he had recourse to a ruse which has been designated the Christadelphian "Coup d'état." This ruse was revealed in a printed circular sent to all the brethren (see last month's *Christadelphian*), in which, after endeavouring to justify himself for acting contrary to the rules of the ecclesia, he requested all who agreed with him to sign a declaration of withdrawal from certain brethren, to remit the same to him, and to meet him at the Athenæum on Thursday, Oct. 30th, for the purpose of taking such further steps as might be required. On the Sunday morning after the issuing of this circular Bro. Butler requested the brethren to remain a short time after the meeting, as he wished to address them on a matter of importance. The presiding Bro. on the occasion (C. Smith) remarked that no one need stay unless he liked, and he and many others left instantly on the conclusion of the services. To as many as remained, however, Bro. Butler spoke, drawing attention to the unconstitu-

tional character of the plan unfolded in the circular, and showing that, whatever its main object might be, it involved an unlawful seizure of the property and funds of the Ecclesia, and asking them not to tolerate such usurpation of authority by any individual among them. Bro. Hadley attempted a defence of the course pursued by Bro. R., but admitted the impropriety of coming to a final decision without calling a general meeting. Those who protested against the unrighteous course thus pursued afterwards held a meeting, at which a formal protest was adopted and forwarded to Bro. R. Finding the Declaration he had first drawn up was so vague that almost every brother could sign it, Bro. R. issued another circular for the purpose of presenting a more definite declaration, in which he said he knew exactly what he was about, and those who did not unite with him need fear no injustice. The meeting he had called was, he said, a *private meeting*, and no one would be admitted to it except those who gave proof of their sympathy with the object contemplated. It will scarcely be credited that when this "*private meeting*" took place—a meeting from which a large section of the ecclesia was excluded—they began to exercise legislative functions, as if it had been a *general meeting* of the ecclesia, properly convened. This *private meeting* "dissolved the Birmingham Christadelphian body in a legal sense;" this *private meeting* vested the funds and effects of the ecclesia in Wm. Whitecomb (secretary) and C. Smith (treasurer), "in trust for appropriation as to be directed;" this *private meeting* ordered an inventory of funds and effects as aforesaid and the transfer of a proportional share of the same (having felt the force of the charges made against them) *at the end of three months* to those who may re-form themselves as an assembly on the basis of the doctrine that has emanated from Nottingham—"All debts now due being first paid." From the rate at which these debts are being run up, including, as they no doubt will, those incurred by the author of the circulars in exercising his *private* rights, it is evident the intention is to make the "proportional share" as small as possible. All these decisions affecting the ecclesia in its corporate



capacity were arrived at at this *private meeting*, and this was called withdrawing "from an assembly whose fellowship has become corrupted." A printed intimation to the above effect was sent "to those who had not signed the Declaration;" and they otherwise learned that admission to the Lord's table on the following Sunday would only be by ticket. A number of the excluded, however, determined to present themselves, in order to protest against the unrighteous course above outlined, and went accordingly to the Temperance Hall for that purpose. On arrival they found four of the most stalwart of the brethren at each door leading to the floor, for the purpose of barring entrance. Admission being refused by these special constables, who by this "passive act" of violence manifested their disposition, it was thought best by the excluded to go up into the gallery, and there await the opportune moment for protesting. Barricades had been placed so as to prevent access from the gallery to the floor of the Hall, and the doors were closed and the barricades erected by those who had "withdrawn" themselves at the *private meeting* from the fellowship of the body hitherto worshipping in the Hall. At the close of the meeting, like an "orthodox" minister, he advised his flock not to wrangle or discuss with the "heretics" *anywhere*, but to keep entirely away from them, and above all to preserve their tickets. In the afternoon, as many as could be got together, assembled in the house of Bro. Rayer, when the majority decided to abandon the weekly protest; those present numbering twenty-three, constituted themselves an ecclesia, and arranged for a meeting on the following Thursday, for its consolidation.

LONDON.—The discussion between Brethren Handley and Andrew took place on Monday and Tuesday evenings, Nov. 3rd and 4th, and occupied about two hours each night. Nothing untoward occurred until the close, when there was an altercation as to the mode of conducting the discussion in Maldon. Bro. H. contending for the necessity of admitting the public, and Bro. A. being as strongly opposed to it. It was ultimately decided that the first arrangement, which was to discuss before the *ecclesia* only, should be

carried out. Of the discussion itself it is needless to say much, and our space is very limited. No fresh arguments were adduced. On the side of Bro. A. they were very similar to those already brought forward in the *Christadelphian*, and which entirely fail to prove the point at issue. There was one statement made by him which Bro. H. expressed himself unable to comprehend, namely, that Jesus was the Son of God *physically*. It arose from Bro. H. contending that what we became by *adoption*, that is sons of God, free from the law of sin and death; Jesus was by *birth*. Bro. A. accepted this proposition, but perceiving probably that he had admitted too much, took refuge in the strange statement above alluded to, that Jesus was the Son of God *physically*. The shocking perversion of Scripture by his opponent in reference to passages quoted from Rom. 7 and Heb. 5, was clearly pointed out by Bro. H. In his concluding speech Bro. A. compared the present state of things among the Brethren to what occurred in the first century, in which their faith was being put to the test, not by a *literal* but by a sort of *spiritual* persecution, and warned them not to be misled by it. The false charge of denying that Jesus came in "*mortal flesh*" was again brought forward, proving one of two things, either that Bro. A. misunderstands his opponents, or wilfully misrepresents them. It is quite evident there are many blindly following a leader, who take sides on a question they very imperfectly understand. Such may serve to swell the ranks of a party, but are otherwise of no account whatever. Their proper position at present would be that of *neutrals* in the controversy.

STOURBRIDGE.—Bro. F. N. Turvey, writing November 14th, has the pleasure to announce that the Truth is progressing in the place, and records four additions to their number, namely: Herbert Hammond, Jane and Charlotte Hewitt, and John Hope. The attendance on Sunday evenings, is on the increase, and there are several interested inquirers. We are all, he says, of one mind, and rejoicing in the light of the Truth, as now understood among us.

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—*Ps. cxix.*, 105.

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## THOUGHTS ON THE PLAGUES OF EGYPT.

THE mode of proceeding chosen by the Almighty for the deliverance of Israel by Moses suggests this inference: that it is needful to display miraculous power in order to convince mankind of divine interposition in their behalf. Pharaoh took this view, and his request was provided for by Jehovah. "When Pharaoh shall speak unto you, saying, shew a miracle for you: then thou shalt say unto Aaron, take thy rod, and cast it before Pharaoh, and it shall become a serpent."

Any occurrence which is beyond human skill to bring about may be regarded as miraculous from the fact of its being unusual, and not miraculous from the fact of its being common. If Moses could have performed no greater things than the Egyptian magicians, or wise men, neither Pharaoh nor Israel would have been convinced of "the finger of God" in their work. While the magi were able to imitate Moses' wonders, no progress was made; but it was after all their arts had been completely exhausted, and proved to be only so many clever, or scientific feats, or tricks of jugglery, that the authority of Moses and Aaron grew into a grand motive power for the achievement of their claims. Pharaoh was reluctantly compelled to admit the superiority of their deeds to those of his wizards, and begged for Moses to intercede for him to the God of the Hebrews.

The design of Omnipotence was now developing itself to the most ordinary intelligence: "against all the gods of Egypt will I execute judgment: I am the Lord." Jehovah was determined to convince the worshippers of the gods of Egypt that they were no gods; that they could neither see, nor hear, nor walk; and that there was no breath in them. The father-in-law of Moses was evidently convinced of the infinite power of that God from whom his son-in-law declared he had a mission. "And Jethro said, Blessed be the Lord, who hath delivered

you out of the hand of the Egyptians, and out of the hand of Pharaoh. Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly, He was above them."

In this manner the Almighty commands the acknowledgment of Himself on the part of His most stubborn and rebellious creatures. The confession of the king of Babylon, after he returned from herding with the beasts of the field, furnishes another striking proof of this view. "And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou? Now, I, Nebuchadnezzar, praise, and extol, and honour, the King of Heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

The necessity for miracles being established, their adaptedness to particular circumstances would appear to follow. The manifestation of power must be governed, so to speak, by the object to be attained. The Divine purpose on Egypt was to bring their gods and those who trusted them into contempt in the eyes of enslaved Israel. The Hebrew, in hard bondage, might retain some faint recollection of the God of Abraham; but he had seen no display of His mighty power, whereas of the seeming magnitude of the strength of the gods of Pharaoh he was only too cognisant. Now, when Moses and Aaron, in the name of the God of Israel, should be able to exhibit signs and wonders, which not only exceeded those performed by the magicians in the name of their gods, but actually destroyed what they produced, the conviction that strength belongeth unto God would of necessity ensue. Jehovah did not think proper to shew forth His infinite power at one stroke. He proceeded, with His accustomed deliberation and dignity, step by step, to afford ample opportunity for His enemies to put forth all their energies, and also for repentance on the part of such as might be convinced before the final shaft was hurled. The wisdom, patience, and goodness, of God, are clearly seen in these trials of strength against the gods of the heathen.

At length the day arrived for the Almighty's Deputy and his brother Aaron, whom Jehovah had appointed to be his prophet, to go into the presence of the King of Egypt. We easily picture these simple, venerable messengers, standing on the pavement of one of these gigantic palaces for which Egypt was so celebrated. Having delivered their message, the monarch demands their credentials. He knew not the God of Israel. Who was He that he, the great king of Egypt, should obey Him? "Shew a miracle for you," that I may believe the truth of your story. Then Moses turned to his brother, and bid him throw down the rod he held in his hand at the foot of Pharaoh, and immediately the rod became a living serpent! This must convince the king that his visitors were no impostors? No, he called for the magicians, who imitated this miracle by casting down their rods, which to all appearance became serpents. But we know it is not in man's power to create; he can kill, but he cannot make alive. The rods of the magi were probably trained serpents. For a moment Moses would appear defeated, and the incredulity of Pharaoh would be increased. His heart was hardened. But instantly "Aaron's rod swallowed up their rods." This was not enough; other trials must be made. Nevertheless, to an observant mind a great blow had been struck against one of the gods of Egypt. Serpents were worshipped by the Egyptians, and the instantaneous devouring of them by that which just before was a mere staff of wood, might have intimated to the most hardened idolater that his serpent-god had no power to deliver either himself or those who put their trust in him. The need for other proofs only evidences the unutterable degradation to which this great people of antiquity were sunk.

Jehovah then said to Moses, "Get thee unto Pharaoh in the morning: lo, he goeth out unto the water; and thou shalt stand by the rivers' brink against he come, and the rod which was turned to a serpent shalt thou take in thine hand. The Nile was one of the principal deities of Egypt. The inhabitants regarded it with a profound religious reverence. As the Ganges is to this day held sacred by the Hindoos, so the river Nile, and the fish in its waters were objects of devotion. The king had most likely gone to the river to worship and to bathe. The water was also drunk by the inhabitants, who believed that it possessed great powers to heal diseases of the body. The Nile was believed to have the power of watering the whole valley on both its banks, without

any aid from the elements. To pollute the whole river and its tributaries, by transmuting their waters into blood, making them totally undrinkable, was therefore a heavy blow aimed at one of their supreme objects of worship. The following interesting paragraph is from Boothroyd's notes:—

“According to Maillet and other travellers, the water of the Nile, when pure, is commonly pleasant and wholesome; while that found in the wells is detestable. It is common on the rising of the river for the Nile-water to run *red*, and become unwholesome; and hence Michaelis, Dathe, and others, contend that its waters were not really turned into blood, but became of a *blood-red* colour; and that the miracle consisted in the circumstance of the river rising at an unusual season of the year at the command of Moses. If the miracle consisted in this unusual overflow of the Nile, from rains descending at an unusual season in Abyssinia, when the rains ceased the water would gradually become pure; and this is not improbable, as we do not read of any application from Pharaoh to remove this plague. Whether the waters were turned into real blood or not, they were corrupted so that they could not be drunk. This plague on the river which the Egyptians worshipped, and into which they had cast many of the Hebrew male children, was designed to show the folly of their worship, and to punish them for their past cruelty. But to part of this conjecture there seems to be this objection, that the reddening of the water at an unusual period, if not different from that produced by the periodical rise of the Nile, would not account for the destruction of its fish, and for the smell emitted by it.”

The plague of frogs confirmed the first stroke of vengeance, and ought to have been to the minds of the witnesses another evidence against the wickedness of worshipping the Nile. The power of the true God polluted their idol, and made it a source of pollution and distress to its votaries.

The plague of lice was still more revolting than that of the frogs. Swarming in myriads everywhere; upon the persons of all alike, young and old, rich and poor, the king and the meanest slave. Decent humanity shudders at the presence of one of these loathsome insects; but the very dust of the land of Egypt became a living, creeping, mass, covering man and beast. The magicians essayed to produce the like, “but they could not;” and such was the severity of the scourge that even they were

forced to confess unto Pharaoh, "This is the finger of God." Upon this plague Gleig remarks: "Now, if it be remembered that no one could approach the altars of Egypt upon whom so impure an insect harboured, and that the priests, to guard against the slightest risk of contamination, wore only linnen garments, and shaved their heads and bodies every day, (Herodotus says every third day) the severity of this miracle as a judgment on Egyptian idolatry may be imagined." The writers say the original word, translated "lice," should be rendered "gnat," and that the sort of gnat spoken of was the mosquito. In either case the intensity of the pest would be dreadful.

The wizards were now eclipsed, exposed, disgraced, and forced to cry for help to the despised representatives of the slaves of their proud and hardened master; but the plague increased in severity as they increased in number. Morning by morning Pharaoh went down to the Nile to wash and worship. Moses was waiting on the bank with another fearful curse, as soon as his message from heaven had been repeated. Pharaoh was still obstinate. The word went forth, and immediately the land swarmed with more noisome insects. Our version says "swarms of flies." Beelzebub, or the Fly-god, was an Egyptian deity, and this plague would seem to have been sent to destroy all faith in that object of religious worship. Some critics contend that a very ferocious kind of *beetle* is meant in this passage. A powerful insect with jaws and teeth, that not only bites the human race, but also devours books, plants, and whatever it comes in contact with. The English version of the Psalms says, "He sent divers sorts of flies among them, which devoured them."

The next judgment was inflicted upon the cattle and beasts of the field. When we call to mind the popularity of religious devotion paid to various kinds of beasts and birds in Egypt, it is plain that the wrath of this vial was directed against that brutalizing custom. But even after this the Israelites had not lost their affection for the brute gods of their taskmasters. Moses had no sooner gone up to Sinai than they remembered their old idol, the sacred bull, *Apis*, and freely stripped off their jewels from which Aaron cast a calf, and, when rebuked by Moses, he replied in the style of an idolater, They gave the gold to me, and I cast it into the fire, and there came out this calf. The bull, ram, heifer, goat, hawk, crocodile, and many other animals were worshipped by the

Egyptians, and the worship of these beasts had the effect of lowering the habits of their devotees to the level of their own.

The fitness of the plagues to the Almighty's design in sending them becomes no less apparent as we proceed with their consideration. The horrifying practice of propitiating the gods by the sacrifice of human victims was in vogue among the Egyptians. Milton's lines to Moloch are appropriate to the Evil Principle or Typhon, worshipped by the Egyptians :

Moloch, horrid king !  
Besmeared with blood of human sacrifice and parents' tears.

On several altars human victims were burnt alive, and the practice was to take a handful of the burnt ashes and cast them into the air, so that the wrath of the Evil Principle might be appeased in every quarter where ashes might be wafted by the winds. "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh, and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boils, for the boil was upon the magicians, and upon all the Egyptians." Thus the means by which these idolaters sought to avert calamity were turned into weapons for tormenting them almost beyond description. What a terrible denunciation of their inhuman rites !

Next followed the fiery-hail. In Egypt rain is seldom seen ; the overflow of the Nile is the grand substitute. The sky is generally clear, and the atmosphere calm. We, with whom hail is quite common, can form no just conception of the effect on the Egyptians at the sight of such phenomena—large hail mingled with fire, probably lightning, sweeping before it man and beast, and blasting the produce of the soil. This plague, like the rest, was strictly confined to the lands occupied by the Egyptians, while the land of Goshen, where Israel dwelt, was entirely exempt. But Pharaoh's heart was still hardened ; and "when he saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, he and his servants."

"And the Lord said unto Moses, stretch out thine hand over all the land of Egypt for the locusts." And soon was heard on the wings of the night wind a sound like the rushing of waters, and like myriads of horsemen hurrying to battle. God's army was on the march towards

the devoted land. When the morning broke, clouds of locusts obscured the sun; and as the invaders slackened their pace to alight upon the trees and the ground, "they covered the face of the whole earth, so that the land was darkened; very grievous were they; before them there were no such locusts as they, neither after them shall there be such." As they browsed upon the herbs, and shrubs, and trees, their noise would resemble the noise of an army foraging. At their aspect Pharaoh was seized with consternation, and "called for Moses and Aaron in haste." It should seem that this blow was aimed at the Egyptian god Serapis, whose province it was to rid the country of this frightful scourge. But Serapis, like Baal, was perhaps asleep, or meditating, or on a journey, at any rate "there was no voice, nor any that answered." It was at the command of Moses that locusts came, and only at his command they departed. Serapis was no god.

Pharaoh still rebelled when he saw there was breathing time; "and the anger of the Lord was not turned away, but his hand was stretched out still." Now fell on all the land, except Goshen, total darkness for three days. What could be the significance of this strange condition of the elements? The Egyptians were worshippers of Isis and Osiris, the supposed representatives of the sun and moon. The business of these gods, therefore, was to see to day and night; and to these was attributed the light of the sun, moon, and stars. The thick darkness which brooded over all for three days and nights was demonstrative proof that Isis and Osiris had no power to send one single ray through the deep and universal gloom; like all the gods previously challenged they were proved, beyond the possibility of a doubt, to be utterly helpless, and consequently unworthy of any attention. People who hold tolerably clear views of the true God, and who have not known idolatry, cannot realize to themselves the impression this miracle would make on the senses of the Egyptians and the Israelites. The fear and dread of the one people could only be equalled by the hope and confidence of the other.

The veil of night was lifted; the light returned; and Pharaoh's heart was not changed. Now came the final calamity, save that which sank them all like lead to the bottom of the sea. Life was now to go for life. The Egyptians tried to hinder the increase of Israel by slaying their male children at birth; and now the God of Israel was about to mete out righteous retribution. Having directed Moses to protect the



Israelites by drops of blood sprinkled on their door posts—what a striking picture would this present!—He sent the angel of death in the stillness of the night, when all the land was wrapped in sleep, to breathe a mortal blast on every first-born child, “from the first-born of Pharaoh, to the first-born of the maid-servant that was behind the mill, and the first-born of beasts. And there was a great cry in Egypt, for there was not a house where there was not one dead.” Poet and painter have vied in depicting the horrors of that night, but our minds are incapable of rising to an adequate sense of the woeful scene.

Such then appear to be the adaptation of the plagues of Egypt, in which we not only observe the burning wrath of jealous Omnipotence, but we may also trace the justice, mercy, and long suffering of our heavenly Father.

EDITOR.

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## LETTERS TO THE EDITOR.

TO THE EDITOR OF THE “CHRISTADELPHIAN LAMP.”

DEAR BRO. TURNER,—I greatly rejoice that you have commenced a monthly periodical. There is a pressing necessity for it. Bro. Roberts, in the October *Christadelphian*, seems to think that he has fought the battle, won the victory, and has nothing to do but to quietly retire with flying colours. I have no doubt, however, but that he will find the battle has only just commenced. Judging from what is being advanced, it seems as if the shades of moral darkness are falling so fast around us, that it is high time the *Christadelphian Lamp* began to shed its light. *I have no doubt, but it will tend to dissipate the darkness somewhat.* I have subjoined a few criticisms on a portion of Bro. Roberts’ “Review” for insertion in the *Lamp*, that is, if you can find space and deem them worthy.

The subject of the criticisms commences at the bottom of the 11th page, beginning with the words “For instance, he tells us.”

Bro. Roberts has written this to prove that sin was in the flesh of Christ! But does it prove this? If it does, it also proves that healing power, royalty, and righteousness were in His flesh.

Is Bro. Roberts prepared to accept all this? Whether he is or not, it is all involved in his own reasoning.

But the truth is, that whilst the veil of the sanctuary was representative of His flesh, the colours did not represent what was *in* His flesh, but certain things in relation thereto. The "Blue," that His flesh would receive stripes whereby His people may be healed; the "Purple," His royal descent according to the flesh and future kingship; the "Scarlet," that His flesh—His body—would be offered as a sacrifice for sin—that from thence blood would be made to flow for the remission of sins; the "fine twined linen," that in the flesh He would develop a righteous character.

The scriptures are beautifully consistent; but when a person foists a *false interpretation* upon them in order to bolster up a *lame theory*, confusion is the inevitable result. It is as absurd to speak of sin being in His flesh, as to speak of *healing powers, royalty, and righteousness* being in His flesh.

Glaring discrepancies are involved in Bro. Roberts' interpretation of the type and antitype respecting the bodies of those *beasts, and the one great offering.*"

The type was without blemish and without spot before being offered. The antitype was only without blemish of a certain kind, namely, that of actual transgression. Jehovah has said by His prophet, Malachi ii. 14, "Cursed be the deceiver which bath in his flock a male, and voweth and sacrificeth unto the Lord a *corrupt thing*;" \* \* \* and yet the Lamb of His own providing was so deeply stained that the stains were incorporated in His very nature! The type was *unclean* after being offered, imparting uncleanness to all who touched it; the antitype was *clean* after being offered, having been purified by dying. Mark the difference. Type, *clean* before, *unclean* afterwards; the antitype *unclean* before, and *clean* afterwards. Contrast, instead of similarity! The bodies of the beasts were so unclean after being offered, that any who touched them were unclean until the evening, and yet they had also been purified by dying, so that they were both clean and unclean at the same time! The heifer was cleansed by burning, and yet it is written that he that "gathereth the *ashes* of the heifer shall be unclean until the evening." Jesus was cleansed from the antitypical uncleanness of the Adamic condemnation by His death, that is, death cleansed Him from the uncleanness of the sentence of death (for the sentence was the condemnation).

Jesus having been purified by dying was afterwards purified by

burning (that is, by change from flesh to spirit nature). Purified when already pure, and purified from the same uncleanness by an opposite means of purification; first, by succumbing to death, and secondly, by being swallowed up of life.

Truly, we may ask, "Who is this that darkeneth counsel by words without knowledge?"

Jesus was cleansed by dying!! Yes, even He whose blood was shed for the cleansing of others! How is it, then, that we cannot be cleansed by dying, and so not need a sacrifice? If dying could cleanse from one sin, why not from many? What a *novel* mode of purification to be sure! Wherever does the bible teach so strange a doctrine? What was there to be cleansed after life was gone? O, perhaps, he means His immortal soul. Perhaps so. They had better ask him. People who live in glass houses should not throw stones. Whilst Bro. Roberts maintains that Jesus was cleansed by dying, he should not go on to charge those who differ from him with teaching that which verges on *immortal soulism*. Surely, they have never come so near that Papistical doctrine as himself. A question which still remains for Bro. Roberts to answer is this: When and how was Jesus cleansed from the uncleanness of His constitutional sin? In the October *Christadelphian* he seems to flatter himself with the idea that he has already achieved the victory in this contest, and has nothing to do now but to retire with flying colours. I hope, however, that he will answer this question before he thinks of retiring in triumph.

*Another Interpretation of the Burning of the Heifer.*

The animal having been made a sin-bearer was reputed wholly unclean, and therefore had to be burnt, to teach that sin is that unclean thing from which God's people must be purified—that part of the purifying process is a burning one—1 Peter i. 7,—“That the trial of your faith being much more precious than gold though it be tried with fire.”

That God has decreed the ultimate and final extermination of sinners from the earth, Malachi iv. 1,—“For, behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.”

Also, that the earth itself shall be purified from all the effects of sin.

“And there shall be no more curse” (Rev. xxii. 3). There has been, and still is, a great deal of *controversial dust* flying about, calculated to obscure people's mental vision, namely, the use of such expressions as, *condemned nature, condemned life, condemned flesh, mortal flesh, sin nature, &c.* I believe, however, that the dust has almost, if not altogether, subsided on one side, but it still keeps blowing over from the Athenæum Rooms. I wish Bro. Roberts would not create such a terrible dust, people can scarcely see where they are: it is almost enough to blind one. Why don't he express himself in harmony with scripture language? He is very ready to complain that his opponents do not, but no one fails in this so much as he does himself.

*There are no such expressions to be found in the bible*, and that for a very good reason; because they are misleading, and calculated to convey a false impression—to lead people to think that sin and condemnation are qualities of the flesh, properties of man's nature; which is totally false. Sin is the transgression of the law (1 John iii. 4). Condemnation exists as a purpose in the mind of the Deity, its sentence is recorded in the scriptures. It is a term expressive of man's destiny; consequent upon transgression, and not of any change which his physical nature has undergone. We shall see more clearly when the dust has settled a little. Adam did not become corruptible, nor yet sin-nature, by sinning. He simply became mortal. Whilst in the Garden he had free access to that which was calculated to check the principle of dissolution already existent within him; and to prevent the feeling of weakness, pain, and infirmity. Therefore, when it became the purpose of the Deity that he should experience these things, all that was needful was to pronounce the sentence, turn him out of the Garden, and bar his way to the Tree of Life, his nature remaining the same, but differently situated. That Jesus experienced weakness, pain, and infirmity, is no proof that He was born under the Adamic condemnation; it only proves that He was born outside the garden of Eden; neither does His being born outside the garden of Eden prove that He was under condemnation, for if it did, it would prove that Adam could not be under it whilst inside the Garden. That which proves too much proves nothing. Being born outside the Garden of Eden could not of itself determine the relation which Jesus sustained to the Deity, and it depended entirely on that relation whether the life which He possessed through a corruptible

body should terminate in death, or whether it should be the introduction to a higher life. This is undeniable, from the fact that the very same principle obtained with respect to the first Adam. That He sustained altogether a different relation to what we sustain, is evident from the following testimony:—"The wages of sin is death" (Rom. vi. 23). "In Him (Jesus) is no sin" (1 John ii. 5). What follows, no sin, no death, except for us. Who then will dare to assert that Jesus died for *Himself*, and atoned for *His own sin*. Such assertions are flat contradictions of plain apostolic testimony. "Let God be true, though every man a liar." "A wise man will hear, and will increase learning, and a man of understanding shall attain unto wise counsels," Prov. i. 5.

"Hold fast the form of sound words which thou hast heard of me (Paul) in faith and love which is in Christ Jesus."—2 Tim. i. 18.

JOHN GLOVER.

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## MISSING THE POINT.

In the *Christadelphian* for November, page 520, is a notice headed *To the Point*. It may be judged from the style of this piece that the author thought it to be of the weighty and conclusive order. "*Who will contradict it?*" he cries, like Goliath of Gath. We answer, that it is already contradicted by the word of God. The Editor affirms that "when the apostles spoke of the flesh they meant *mortal flesh* of men." We must pause to consider. If we too hastily admit Bro. Roberts's proposition, we shall perhaps be led to his conclusion. Is it true, then, that when the apostles spoke of the flesh, they *always* meant the *mortal flesh* of men? We think every reader of *To the Point* will understand that, by this leading proposition, Bro. R. means to say that whenever the apostles speak of *human flesh* they mean flesh under sentence of death, or, as he phrases it elsewhere in contradiction to his own teaching on the subject, *flesh full of sin*. It is in this sense of his question, we say, *first* the scriptures contradict it.

The piece before us is not concerned with every passage in which the apostles speak of *the flesh*; it is concerned with certain verses in John's epistles. In these John does *not* use the word *the* before the word *flesh*. Both in his first and second epistles he omits the article, and says, *in flesh*. John did not do this by accident. Three times over he employs this form of words. True, the authorised English version reads "in the flesh." Perhaps Bro. R. will discover that here, as in Ro. viii. 3, it is a question of *idiom*! An *idiom* is a particular mode of speech; a form of words in one language which will not make sense, if translated by the same words into another language. But it is not so either with Ro. viii. 3., or with the verses in John.

In order to understand a particular phrase, regard must be had to the context, and the subject against or in favour of which the phrase is used. In Ro. vii. 5, viii. 8, 9, Paul, speaking of *the lusts of the flesh*, and of the law of Moses which was "a carnal ordinance," employs the words *in the flesh*, and *in flesh*; but anyone may see that he is not speaking of literal "*mortal flesh*;" for how could he say to the Roman believers "when we were *in the flesh*?" And again, "But ye are *not in flesh*?" Well, then, here in the *second* place are several texts in which the apostle spoke of "the flesh" and of "flesh," when nothing, we think, is plainer than that he did *not* mean "*mortal flesh of men*."

When it is desired to investigate a subject by the process of question and answer, all the questions must be fair and pointed. They must not include what is not needful, nor must they omit what is. A judge sometimes reminds counsel that his question is *unfair*; sometimes he will say, I think you ought not to put your question in that form. A competent judge would do likewise with respect to Bro. R.'s proposition that "the flesh" always means "*mortal flesh of men.*" It is clear from what goes before, that such is not always its meaning, and it is also clear that John did not use the words "the flesh," or "in the flesh;" but "*in flesh.*" Bro R. has great faith in "the Socratic method." There is no reason to dislike it when properly employed; but from what we know of Socrates, we do not think he would have been so mean and unstraightforward as to ask a grossly unfair question, or to put forward a misleading proposition.

The beloved apostle's denunciation of certain antichrists, for there were divers sorts, can only be understood in a clear and critical manner through an acquaintance with the doctrines they held. A periodical, professing a rigid critical accuracy in regard to matters of faith "*Eighteen hundred years ago,*" ought certainly to have some one on its staff, either editor or contributor, sufficiently well read to enable it to fulfil its high promise.

Standard works, on ecclesiastical history, bring us face to face with the antichrist protested against so forcibly by John. They make us acquainted with a powerful sect flourishing in John's time and long afterwards, who denied absolutely that Christ came in *flesh* of any kind whatever. It was not with them a question at all of "*mortal flesh of men,*" or flesh of angels, or any other sort. Their belief was a denial of *all flesh* in the matter. They did not profess to define what the substance of the body of the Lord was, they denied that it was a substance at all. The following citation, kindly sent to us some months ago by a friend of the truth, will help to make the subject plain and interesting:

"The Docetes and Cerinthian heretics who lived in the time of John, maintained that the pure *Word* was the Christ, the Son of God, *abstracted from and independent of all humanity.* The Docetes maintained that the *Sagas* assumed the *outward shape and visible appearance* of a mortal, but they denied that He was clothed with a *real body*, or that He suffered *really*, believing that He was *altogether an airy immaterial phantom*, who, instead of issuing from the womb of the virgin, descended on the banks of the Jordan in the *form* of perfect manhood, and seemed to expire on the cross, and after three days to rise from the dead.

"Now, as the man Jesus, and no other, was the Son which the Docetes and Cerinthians denied, the Docetes and Cerinthians denied the Son; and as God was the Father in respect to the Son, in *no other way than in begetting the man Jesus*, they denied the Father; and this was the spirit of *antichrist*; or the sort of doctrine antichrist was to teach"—*The Theory of Prophecy*, by Alfred Addis, B.A.

We trust this will be sufficient to show to any person of sense and impartiality that the Editor of the *Christadelphian* did not understand his subject, and that if he had understood it, and honestly handled it, he would have directed his hot anathemas, not to those who with the apostle abhor the doctrine of Docetian and Cerinthian antichrists, but "to the point."

EDITOR.

## DR. THOMAS AND BRO. ROBERTS.

Concerning the writings of Dr. Thomas, Bro. Roberts, on page 564 *Christadelphian*, writes:

"There is but one safe position, and in that we mean, by the favour of God, to outrench ourselves "for better or for worse," viz., *the whole truth as brought to light by Dr. Thomas.*

What will Christadelphians as a body, and independent thinkers generally say to this dogma of human infallibility? Those who knew Dr. Thomas well, will probably regard it as a disgrace, which were he alive, he would be the first to cast off. As to people of common sense on the outskirts of our cause, will they not conclude that some of us are enslaved by the idolatry of humanity? Here we have an emphatic declaration, that to depart in any way whatever from the things taught by Dr.

Thomas, imperils our salvation! We should like the editor of the *Christadelphian* to speak with more precision in this matter. We should like him to tell us *what things*; for as our own columns have shown, Bro. R. himself is in grievous contradiction to the Doctor in many things. Besides this, he is guilty of tampering with the Doctor's writings, and plainly tells his readers that the Doctor was formerly in the habit of using "equivocal language," but that he "avoided" such language "in his later writings." We further remark that this "equivocal language" is upon the *present subject* of controversy. See *Christadelphian* cover, Notes, F.R.S. Now, what will be inferred from these facts?

1. That Bro. R. professes to stand entirely on the Doctor's teaching.
2. While professing this he is greatly at variance with the Doctor.
3. That the full text of the Doctor's works he *dares not reproduce on the present question.*
4. *That he assumes to interpret the Doctor's meaning for the brethren, but refuses to present the whole of the Doctor's words.*

These tactics are tactics of a strongly biassed mind; of a mind that shrinks from the full light, and the obvious conclusions of the statements on which it professes to rest its faith; and worst of all, while trying to sustain popularity on professed absolute confidence in the Doctor, insinuates unwittingly that on some matters the Doctor has contradicted himself.

But the Doctor's writings are not exclusively in the hands of Bro. Roberts; he may therefore expect fair and unflinching comparisons. The Doctor is neither the first nor the last man who has contradicted himself. This is common to all men who write much; and every man who writes on a subject which he has not fully mastered, will soon be found to be on both sides of it. Whether this is so, and to what extent, we have no need to say. Let those who read our periodical pay attention to the contributions of our correspondent "Zeta," on this subject, and they will be at no loss to decide for themselves.

EDITOR.

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## BRO. F. HODGKINSON'S "QUOTATION."

"I add" (says Bro. H., *Cn.* p. 555) one quotation to the heap of testimony which I have not noticed in the argument. "Paul tells us that it is appointed unto men once to die." Heb. ix. 27. Was Jesus a man? If he was a man he was appointed unto death. This is short and easy of digestion to a dainty soul. We reply:

Some things which easily pass into the stomach are not 'easy of digestion.' The more "dainty" the soul, the greater the difficulty. Where is the flaw in Bro. H.'s bit of logic? Let us see. Is man appointed to die because he is man; or because he is a *sinner*? If because he is a man, then Adam was at first appointed to die. But that is not true. Life was offered to him, but *by his sins* death came. It was then *not* because he was a man, but because he was a sinner, that death entered the world. Therefore Jesus, though a man, was *not* under sentence to die. The Eden sentence only falls on sinners. If Bro. H. says Jesus was under that sentence, let him prove Jesus to be a sinner, and we will believe him. Adam was a man as much before as after the fall. The appointment of Jesus to die was not a natural or inherited appointment, but a *sacrificial* one, and for this to be efficient, He Himself must be "holy, harmless, undefiled, and separate from sinners." A spotless sin offering on whom the sins of the world were divinely laid.

Notwithstanding all the calumny heaped on us, we are desirous above measure that *all* the brethren should see this glorious truth.

EDITOR.

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## REMARKS ON THE KEEPING OF THE LAW.

What becomes of "the self-evident truth" maintained by the Editor of the *Christadelphian*? (No. for October, 1873, p. 477) that "a law had been given that the flesh" could not keep—that "the flesh" was "incapable of what was required,"

in view of Stephen's charge against his Jewish brethren, recorded Acts vii. 53. He emphasizes his words, and makes the accusation more serious by reminding them that they had "received the law by the disposition of angels;" and yet they had "not kept it." This plain declaration involves "the self-evident truth" that they had power to keep it, and were consequently guilty; for it would be as absurd as unjust to arraign people for transgression of "a law," which, through "the weakness of the flesh," they were incapable of observing. Further, the proposition in question casts upon the Almighty, the Merciful One, the grave impeachment of mocking and afflicting Israel, by pains and penalties, for violations of the law—His own law, while, by the very nature He had given them, obedience was rendered an impossibility. Can such a thought be tolerated? "Is there unrighteousness with God?" "Yea, let God be true, though every man a liar;" proved false in doctrine, and have to brave the renunciation of his former opinions or prejudices without reserve. James v. 16. Ro. iii. 4.

TRUTH TRIER.

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## THE NATURE OF JESUS THE CHRIST IN RELATION TO ROMANS VIII. 2.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

(Issued by the *Christadelphian Ecclesia, Tranent, Scotland, April, 1869.*)

I NEED not say how much I appreciate the thorough way in which you have gone into the subject, and the candid manner in which you have stated our position in reference to the doctrine in question. You notice that you have not changed your mind on that point since you gave up the "isms" of the old lady and her profligate youngsters. That may be perfectly true, and still it may be necessary that some little change should take place. Indeed, I cannot see how it can be otherwise with you, or any, who, like you, make *the word* the man of your counsel. We may not like the word *change*, but still after all it is an honest word, and it would save us (if we would acknowledge its meaning) a great deal of useless philosophising, which only seems to darken the subject we seek to explain (and this is especially true when it is a question of Revelation). All things concerning the purpose of the Deity are so closely linked together that our point cannot be interpreted by itself. And since our knowledge concerning the things of the Deity in the Christ is limited, we must of necessity undergo a change when we grow in knowledge. Now, this is what I understand has been both your experience and mine in reference to those things concerning the kingdom of God, and the name of Jesus Anointed. Our knowledge concerning these things (limited as it is) is sufficient to constitute a



basis of fellowship; at least I have understood so for a long time. The doctrine of the humanity of our Lord Jesus ranks first in the oracles of God; and hence the necessity of understanding this truth concerning Jesus. It lies at the foundation, and *is* the foundation, of "the great salvation." There is no difference of opinion between us, as to the fact that Jesus did come in the flesh; so that we are saved from that absurd theory that is being propounded, that not to believe in "sinful flesh" in relation to Jesus is to deny that Jesus has come in the flesh. Our positions in reference to this matter are clearly understood by us. It is not the question of flesh that we differ about, but the relation that He (Jesus) bore to the law of sin and death, as it now reigns over all who are in the first man. Our positions are not mystical; it is simply a question of law, and that of God's, which is not difficult to understand. It is asserted that Jesus was included in that sentence, "Dust thou art, and unto dust shalt thou return;" but to this I demur, and wait for proof. The passages you pointed out to me I have considered, and the burden of proof contained in them confirms me in the opinion that Jesus was not included in the sentence pronounced against Adam, and the whole circumstances of the case demand (at least to my mind) that he should be free born. I have thought this ever since I renounced Trinitarianism. Since that time I have believed in Jesus, anointed as the second man brought into the world, by the will of the Deity, and put under the law of obedience for life; and his faithfulness thereto, is given as a reason of his exaltation to "the right hand of the Majesty on high," and thus being made so much better than the angels, "as he hath by inheritance obtained a more excellent name than they." This is He of whom it is written, "The seed of the woman," &c. The son promised to the father, begotten by the power of the Deity, born of a virgin, a holy (or whole) thing "who came not of *blood*, nor of the *will of the flesh*, nor of the *will of man* but of *God*. I hold then that Deity is the father of Jesus, and not Adam. He was son of man in the same sense that Adam was son of man, both being sons of God by creation. Jesus recognizes no father but God, hence he says, "My father worketh hitherto, and I work;" "I came not to do mine own will," &c. He was to be honoured as the Father; He was given to have life in Himself as the Father had life in Himself; He had power to raise the dead as the Father; He was the *Living Bread* which came down from heaven, and giveth life unto the world. His word, being the word of the Deity, is

spirit and life. The man who keeps His saying "shall never see death." In this was the grace of God manifested, by the appearing of our Saviour Jesus Anointed, who hath abolished death and brought life, &c. This is the end for which Jesus came in a nature a little lower than the angels. The angelic nature being deathless, and it being through death that death was to be abolished, He must appear in a nature suitable to the work given Him to do; hence, He appeared in the likeness of sinful flesh. But no one would suppose (unless pressed by this theory) that to be in the likeness of a thing was to be the thing itself. We never think of a likeness being the thing itself, and why depart from the common-sense rule in reference to this very important matter? I am convinced nothing but a false theory would necessitate such an inference, as that the likeness in this case constitutes the thing itself. The very necessity of the case demands that it should not be so. The purpose for which God sent forth His Son, was to condemn sin in the flesh. How? By His offering Himself a sacrifice *for* sin, and not *of* sin, as this "sinful flesh" theory demands. No, Paul put it thus: "There is therefore now no condemnation to them who are in Christ Jesus. . . . For the *law of the spirit of life in Christ Jesus* hath made me free from *the law of sin and death.*" Thus, then, we discover two laws in operation. Paul had passed from the law in the first man, into the law of the second man; or, in other words, "We have passed from death unto life" (1 John iii. 14) is again referred to as proof of this doctrine. It is written of the law when the fulness of time was come, "God sent forth his Son, made of a woman." &c. The question comes to be, What law is it that is spoken of? The statement, we think, bears its stamp so distinctly that we need be at no loss to know what law it is. It bears the Mosaic stamp so perceptibly, that we do not need to take a second thought about the matter. It was that same law in which it was written. "Cursed is every one that hangeth on a tree," "Christ hath redeemed us from the curse of the law, being made a curse for us." He was thus "made sin who knew no sin, that we," &c. The law of Moses was the law under which the Messiah came. But the keeping of that law could not give eternal life: "It was added because of transgressions, until," &c., "The law was our schoolmaster," &c. It was not the keeping of that law that gave eternal life, for then many others could have attained to it. Zacharius and his wife were both "righteous (Mosaicallly) before God

walking," &c., "and a host of others of whom the world was not worthy." But there was another law that preceded the law of Moses, that is, the law given in Eden. That law was the law of obedience. The second Adam came under that law as well as the first; the first man failed to keep it, the second failed not. He kept it and made himself honourable. The first and last Adams were put under the same law, that is, the law of obedience, but the results were very different. But it is maintained that the last was involved in the failure of the first. That I do not believe. The law they came under was not the law of death, but of obedience, and, in my humble judgment, it is nonsense to speak of a condemned thing being put under law to redeem itself, or others in like condemnation. The law of the spirit of life which was in Christ Jesus was the law of obedience. In all things, therefore, you will see, that while I do not believe that Jesus was constituted a sinner by the first man's disobedience, still I do not believe that Jesus could, according to the law of obedience, have kept His life; for it was written in that law which He was under—"From the going forth of the commandment to restore and to build . . . Messiah shall be cut off, but not for Himself." It was written, "Smite the shepherd, and the sheep shall be scattered;" "He was wounded for our transgressions, He was bruised," &c.; "He was numbered with the transgressors, and He bore the sin of many." He was the man of whom Moses wrote that was slain by Simeon and Levi. He was the man whose soul was not left in hell, the Holy One who did not see corruption. His heel must be bruised. The law of obedience left Him no choice as to His drinking the cup given Him by the Father. It was a dark hour for Him, an hour of trial such as had never been before, and never will be again, for Deity to forsake his Holy One He therefore prayed, "O, my Father, if it be possible," &c.; he prayed a second time, saying, "O, my Father, if this cup," &c.; he prayed a third time, saying the same words. But there was no release. It was the Father's will. He gave him the law, and it must be honoured. He came to do the will of God. If he had failed in this He would then have had His own life taken away for His own sin, instead of it being poured out as an offering for the sin of others. He must needs fulfil all things which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Himself. When His disciples understood this, that Christ must needs suffer, and enter into glory, then they understood the scriptures; and I am strongly of

opinion that the measure of our understanding this matter is the measure of our understanding the scriptures.

He died, then, under *the law of obedience*, and not under the *law of sin*, as Adam the first did. He died under the law of righteousness and life, that that same law might be fulfilled "in us who walk not after the flesh but after the spirit." In this we have not the righteousness of Christ imputed to us. He had no superabundant righteousness to dispose of. He did neither more nor less than that law required of Him that He was under. The righteousness of Christ is not the righteousness imputed to us, but the righteousness of God, "which is by faith of Jesus Christ unto all and upon all them that believe" the Gospel, this righteousness being witnessed by the law and the prophets. Abraham received a seal of the righteousness of the faith, which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also, who walk in the steps of that faith which was counted unto Him for righteousness. "This faith cometh by hearing, and hearing by the Word of God." Many are going about to establish their own righteousness, being ignorant of God's righteousness. Christ is the end of the law for righteousness to every one that believeth." The righteousness that is of faith speaketh on this wise, "Say not," &c. But what saith it? "The word is nigh thee, even in thy mouth," &c. I need not say that the faith that is imputed for righteousness is a belief in the Gospel which concerns the Kingdom of God and the name of Jesus anointed. I am anxious that we should understand this doctrine of righteousness, and that is the reason I have noticed it so fully; because there is a tendency in human nature to Judaize, that is ending in the flesh what has been begun in the Spirit. Jesus attained unto the righteousness of God by a perfect obedience in all things, even to the death of the Cross. This was the basis of His exaltation. We attain unto the righteousness of God by a receiving of Him who was not born of blood, nor of the will of the flesh, nor of the will of man, but of God. We thus receive power to become the sons of God and partakers of his righteousness or holiness, and therefore justified from all things which could not be attained unto on any principle of law-keeping, because of our being condemned already before we could (supposing we had been able) keep the law given, and besides it is in the light of this doctrine that we know Christ.

You refer to Hebrews iv. 15, as a further proof of Jesus being under the law of sin and death, "For we have not an High Priest that cannot be touched," &c. I ask what proof is here that Jesus was under the law of sin and death? Is it His being touched with the feeling of our infirmities?" Is such a feeling sin? If so, I am not aware where the law is recorded. Sin is the transgression of law, but a law unwritten is no law, and therefore cannot be broken. Is it in His being tempted in all points like as we are? If being tempted is sin, then Adam was a sinner before he transgressed, for he was tempted before he disobeyed the law of life, which brought death. We conceive the two Adams were in a like position, that is, under the law of temptation or trial. The first being tempted, sinned, the second being tempted, sinned not. He resisted the devil at all points, and overcame even in the nature of the first man. This is wherein the glory of the life of the Christ is given us, that we should follow His steps. That theory of making Him more than man, by His being the son of God, is fatal to the doctrine of example and obedience as given us by Him who endured "the contradiction of sinners against Himself." "He endured the Cross, despising the shame." This is set before us as an example, but if He did such things in virtue of His parentage (and His father was God), then I fail to see how His example can be an example to us, who have fathers in the flesh. This theory is fatal to the doctrine of example and obedience (in a doctrinal view), and besides, it is fatal to all those words of comfort and consolation that are based on the fact that we are "bone of His bone and flesh of His flesh" who was tempted in all points, like as we are yet without sin," and such an one became us, who is holy, harmless, undefiled, and separate from sinners," "and (now) made higher than the heavens." This scripture then proves to my mind that Jesus is one with us in nature, and that He was tempted but sinned not, and it is in the light of this scripture, and many others, that we can see the truth contained in that other scripture referred to, Heb. vii. 27. "Who needeth not daily, as other High Priests," &c. It is inferred from this passage that the antitypical High Priest made after the power of an endless life, shall be under the necessity of providing and offering, first, for his own sins and then for the people's, according to the type. This sort of reasoning is very common in our day, but if it is sound then it just amounts to this, that the shadow is as good as the substance, or the type the anti type, and thus reduces everything to confusion

and nonsense. "The law," says the Apostle, "was a shadow of good things to come," and not "the very image of the things." All this must be reversed in order that the priest, after the order of Melchisedec, may be made a sinner, like all who have ministered "after the law of a carnal commandment." Truly, if this be the case, "the latter end is worse than the first." What does the Apostle say on the point, "Moreover, brethren. \* \* \* \* I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." "He was delivered for our offences." "He bore our sins in His own body on the tree." The scriptures are full of this testimony, but where do we find that Christ died for His own sins? Such a thought, we venture to affirm, is not to be found in the scriptures, and therefore we feel bound to lay aside the dogma of sin in relation to Jesus, or the theory "that He had first to offer for His own sins on the altar of a broken law." Then for the people He could not make a sacrifice of that which was not His own; but according to this theory He had no life to offer. It is perfect nonsense to speak of a person making a sacrifice in giving that which is not his own "on the altar of a broken law," and if Jesus was a sinner in the Adamic sense, then it claimed His life, and He had not two lives. Then He had no life to sacrifice to a broken law. It was His own, and much less had He a life to pour out as an offering for sin, on the altar of Deity on which we have been accustomed to think, the offering of Himself without fault to God and not to devils (as this theory of the altar of a broken law teaches) was made. Perfection in all things was essential in the <sup>2</sup>antitypical High Priest, for he had no offering but one to make, and without one offering all the offerings typified in the law, as revealed in the scriptures were perfected, when He cried aloud unto His Father, "into Thy hands I commit my spirit" (or delivered up His life). If He was unclean in virtue of His nature being flesh, then He, as all others who had ministered at the altar, must be cleansed before entering into the holy place, and I ask then was it through the shedding of blood that He was cleansed and fitted to enter in and have fellowship with God? When He said, "Thou hearest me always," surely no one would say so. He had access unto the Father outside of the Priest, and how? Because "He had clean hands and a pure heart." He could seek to be judged according to the righteousness of Deity and rewarded according to His own righteousness. He required no Priest to do service for Him at

the altar, and good that it was so, for no one could have been found to minister for Him in the holy place. The High Priest thought "it expedient that one man should die for the people, and that the whole nation perish not;" and not for that nation only, but also, "that He should gather together in one the children of God that were scattered abroad." This then was the purpose for which He died and presented Himself at the altar when His hour was come. I am convinced that this doctrine of "His flesh being full of sin" has no proof in the scriptures. *They* tell me that no sin was in Him, that He did no sin; He was separate from sinners, the first-born of every creature—the head of the new creation. This is according to the eternal purpose of the Deity. For by Him were all things created that are in heaven and that are on earth, visible and invisible, whether they be thrones," &c. It pleased the Father that in Him should all fulness dwell (Heb. ii. 14. 16) is adduced as further proof of this doctrine of "sinful flesh." Forasmuch then as the children (given him) are partakers," &c. For verily he took not on Him the nature of angels, *but of the seed of Abraham He took hold.* Who are they? They are the children of God by the faith of Him the Christ who is the Father of us all. It is such whose sins are forgiven that He taketh hold of; they are the children given Him by the Father.

(To be continued.)

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## THE LECTURE ON "THE SLAIN LAMB" DISSECTED.

(Continued from Page 56.)

Paragraph XIV. re-affirms "the *entire dissimilarity* between the position of Adam and the probation of the Lord Jesus Christ." It is upon this "*entire dissimilarity*" that the leader of the theory of an *unclean* Christ rests his argument. If a striking *similarity* can be fairly made out, then the whole position which stands on the opposite idea will fall through. The author of *The Slain Lamb* will have no half measures. If he is to employ the Psalms, he will employ them wholesale. It is the same with the Adams: he will have no resemblance whatever; nothing short of "*entire dissimilarity*" will serve his purpose. Now for the facts:—

1. Adam was son of God : so was Jesus.
2. Adam was made a living soul capable of death : so was Jesus.
3. Adam was human nature, or "flesh and blood:" so was Jesus.
4. Adam was formed of the dust : Jesus of flesh which sprang out of dust.
5. God must have taught Adam, for there was no other teacher : Jesus "heard and learned" of His Father.
6. Adam received a law of obedience from God : Jesus came to do His Father's will.
7. Adam was put "on trial for immortality:" Jesus conquered through obedience under trial.
8. Adam's desires tempted him to sin: Jesus suffered being tempted.
9. Adam's nature and impulses were those common to all men: Jesus "was tried in all points like His brethren."
10. Adam was born lord of the creation: Jesus was born King of all the earth.
11. Adam's temptation had relation to eating: Jesus was tempted to make bread out of stones.
12. Upon Adam's conduct depended the future happiness of his children: upon the obedience of Jesus depended the salvation of those He came to save.
13. Our relation to Adam involves us in real death: our relation to Jesus in figurative death.
14. Adam died through his own sin: Jesus "tasted death for every man" who sinned in Adam.
15. By one man's (Adam's) *disobedience* many were made sinners: by *the obedience* of one shall many be made righteous.
16. Adam "was appointed to suffer," for in all trial there is suffering: Jesus suffered by the trials of His faith, besides the suffering of death.
17. Adam was simply *innocent* until he received God's law: Jesus was innocent until he reached the age to know good and evil.
18. Adam was a man of *character* while he obeyed: Jesus perfected His character by perfect obedience.
19. Adam was the father of the old creation: Jesus is the founder of the new.



20. The old creation began in "flesh and blood" under obedience: the new creation began in Jesus, who was tried in and by our nature.
21. The old creation closes in death through sin: the new creation attains to life through righteousness.
22. If there is "entire dissimilarity," how then does Paul style "Adam the figure of Him who was to come." Mark, Bro. Roberts says in Question 70, that the second Adamship of Jesus did not begin till he became immortal.

In dismissing this paragraph, let it be observed that these *twenty-two* points of similarity betwixt the first Adam and the second must be all destroyed to bring Bro. Roberts' statement one step towards the threshold of truth. And when he has demonstrated the whole *twenty-two* to be false, then he must advance a sufficient number of points to cover the whole ground of comparison, and every point must be, not partially but "*entirely dissimilar*." When he has achieved this we will acknowledge our defeat, and give up our sword.

Paragraph XV.—Here Bro. R. invites the audience to look at our diagram, and to notice that by using the word "debt," to signify that which Jesus paid for our release, we employed "artificial and unscriptural jargon." To very few persons is a "debt" an "artificial" thing; and if the word may be called "jargon" it is a jargon which most people can understand. But our devout editor has a perfect horror of the "unscriptural." If "debt" is unscriptural it will not be found in the Scriptures. We have beforetimes ventured to give the editor this piece of information. But *if* the word "debt" should be found in the Scriptures, and particularly if it should be employed in relation to *sin* and *death*, how then? The editor has probably read these words:—

"And forgive us our sins, for we also forgive every one that is *indebted* to us."

What is signified by "the lord of that servant was moved with compassion, and loosed him, and forgave him the *debt*?" When the lecturer on *The Slain Lamb* has shown this language to be "artificial and unscriptural jargon" we will admit our error.

Paragraph XVI. is unworthy of note as regards our position, except for the false application of that text which says, "death reigned from Adam to Moses even over them that *had not sinned after the similitude of Adam's transgression*." If these words be construed to mean that all

men did not sin in Adam, then Paul, who writes, “*in whom all sinned,*” is made a liar. And if it be held that the consequence of that sin was not death to all, the lie is again given to Paul’s teaching—“*and so death hath passed on all.*” The Apostle has taught that “remission of sins” there is *none* without the shedding of blood.” Brother Roberts, therefore, in asserting that blood is only needful for personal sins of one’s own committing, makes the apostle a false teacher. *Let Bro. Roberts point us to one single text which indicates that a man would be released from death inherited from Adam without the blood of Christ,* and we will give up the dispute. That the reader may see we have not misrepresented Bro. Roberts’ position, we will give his own words—

“I will show before I have done . . . that that which stands in the way of our resurrection by nature is not our hereditary mortality in Adam, but our personal offences.”—Paragraph XV., *Christadelphian*, p. 440.

The “who had not sinned after the similitude of Adam’s transgression.” We understand this to mean that although men had not literally and actually taken and eaten the forbidden fruit in Eden, the fatal consequences of Adam’s doing so were upon them. For this cause alone Christ’s blood was indispensable, to say nothing of their own personal offences, to effice which it was likewise shed.

Paragraph XVII.—In this section the lecturer threatens “to make manifest,” further on, the most unscriptural, the most carnal, and the most untrue and mischievous character of the new philosophy.” Whenever we arrive at this manifestation it shall have our best attention.

Paragraph XVIII.—Here the lecturer directs his audience to a particular line in his diagram. What he says needs no attention from us.

Paragraph XIX. offers nothing for comment.

Paragraph XX. speaks of the Mosaic law, and speaks falsely. The third sentence runs thus:—“The law condemned to death all who disobeyed it *in the meanest particular.*” This makes God as harsh and unrelenting as Draco, who instituted but one punishment for all offences, viz., death. There were numerous crimes which “the law” did not punish with death. “On the crime of theft Moses imposed the punishment of *double* (and sometimes still *higher*) restitution, and in case the person was unable to pay it, he was to be sold for a slave, and payment to be made with the purchase money. Exod. xxii. 1—4. In the case

of *personal injuries*, payment for loss of time, and expense of cure. In other cases the law of retaliation was enforced. Exod. xxi, 18, 19, 22—25. Lev. xxiv. 19—23. Exod. xxi. 26, 27. Deut. xxv. 11, 12. See *Boothroyd's Introduction*.

This false statement, that for "the meanest offence" Moses imposed death, is needful to bring every Jew under sentence of death, and then it is randomly assumed that because Jesus was born a Jew he was under the curse, though the lecturer plainly says elsewhere that Jesus kept the law perfectly. If a man must be guilty in order to be condemned to death, though only "in the meanest particular," and Jesus was not guilty at all, how was He, though born under the law, cursed with *death* by the law? The lecturer here increased his list of contradictions.

Perhaps this blunder about death for "the meanest" offence has arisen out of another blunder. It certainly cannot come from the words of the law itself. James says, "whosoever offends in one point is guilty of all." Does James mean that a man who stole a sparrow, or a pigeon, was as bad as a man who committed adultery, or murder? Certainly not. The sense of the passage appears to be this, that whereas some Jewish Doctors held that if certain points of the law were rigidly kept, a person was not guilty for neglecting others. A Jew was not at liberty to treat the law *piece meal*, he must take it as a *whole*; if, therefore, he committed a single offence, it was a breach of the law as a whole, but not of *every section* of the law. Whitby takes this view of the passage.

Paragraph XXI.—Bro. R. now begs "special attention" to what we have elsewhere shewn to be his perversion of the words of Christ, namely, that the law had power to give eternal life. He has, however, been compelled to admit that his statement "requires qualification." We are glad to see this. If he would cultivate this virtue of admitting his errors, both he and his "brothers" would be benefitted.

Paragraph XXII.—The exposure of one sentence in this section will reduce the whole to chaff. Bro. Roberts says, "*God will keep no man in the grave because of Adam's sin, if he himself be individually righteous.*" The nonsense of this utterance may be illustrated in the following manner:—"No man will be drowned if he keeps out of the water." The absurdity of Bro. Roberts' speech is seen by inquiring, what *righteousness* is? It is something indispensable to salvation—what is it? Bro. Roberts speaks now as though it were conceivably possible for a man of himself to be righteous. If he had not trammelled his

scripture intelligence with bitter prejudice, he would have told his "brothers" that *all men are naked* before God through Adam's offence; that, however good their actions, however pure their motives, unless they have on, or are related to, God's righteousness, they must perish. He speaks now as though a man might be righteous without Christ. Christ is God's righteousness to all men, both Jew and Gentile; whether as an object of hope before He appeared, or of faith and obedience after His resurrection. Without Christ no man can be righteous before God unto life eternal. And if not, then without the blood of Christ *no son* of Adam can rise from the dead to die no more. If what Bro. Roberts here teaches were true, then the blood of Christ might be shed in vain, and resurrection might come through "works of righteousness which we have done." This is one of the saddest and silliest sentences in his whole lecture.

Paragraph XXIII. is conspicuous for two things: first, it makes God condemn man whom *He* made utterly helpless for being helpless. Second, it sneers at the use of learning; "heathen poets and doctors of the apostacy." But as Macaulay says, to call a man a blockhead is not the way to convince him you are right; and if some persons were to occupy *some* of their time among "the heathen poets and doctors of the apostacy" instead of snoring in bed till noon, they would become aware of the fact that very much of what they imagine is original with one, is the result of searching, culling, and classifying from a hundred sources. As a quoter a man can readily acquire facility with fair memory; but quoting and thinking are not exactly the same thing. As Professor Stowe truly says, if you would be deeply acquainted with Scripture, you must read *a little at a time, and think a great deal about it.*

Paragraph XXIV. is very long. The lecturer here struggles to desperation to support the already exposed inaccuracy of certain things in *Jesus Christ and Him crucified.*

Paragraph XXV. belongs to those other speakers, which put what is not admitted into the opposite doctrine.

Paragraph XXVI.—This is a "puffed up" insinuation, to the effect that the lecturer is of a "prolonged spiritual education," and that all those who do not acquiesce in his sentiments are "carnal."

Paragraph XXVII. is marked by what some fall back upon for lack of argument.

Paragraph XXVIII. is occupied in decrying and execrating "flesh

and blood." Perhaps the lecturer may live to see the ridiculousness of his remarks, and the injustice, not to say cruelty, which his scheme imputes to God.

Paragraph XXIX.—The object here is the same on the whole as that in the preceding paragraph, but a grossly absurd contradiction marks its close. Paul is made to say that "in the flesh, by natural constitution, dwells no good thing." Let Whately be read on this.—See *Christadelphian Lamp*. But what is natural constitution? Just what the flesh was made. Now, if Paul here refers to his *body*, how then can it be said by God that it was "very good?" This was said at the time of "its natural constitution" or making. We do not quite understand how the same thing can be pronounced "very good," and also to have "no good" thing in it. But if Paul in Ro. vii. is regarded as speaking not of the body, but of "the flesh," or fleshly lusts unchecked by divine law, the matter is harmonious enough.

Paragraph XXX. contains nothing to object to.

Paragraph XXXI. expresses a little nonsense. It is said that because of Adam's sin Cain was a murderer. This was the result of *sin in Adam's flesh*. We presume that before Seth and Abel were begotten, sin had left the flesh of Adam and his wife, for these sons were both righteous; in this case sin can hardly be regarded as "a *fixed* principle in the flesh. We should rather take Bro. Roberts' view, and say "sin is *not* a literal principle pervading the *physical* organisation," and that at most it can only be a "metonymism for *the impulses* native to the flesh." Are "the impulses sin?" Surely not; otherwise God is the author of sin, for He implanted the impulses in man. The impulses are "very good" when properly directed, for the Creator pronounced "the man whom he had made *very good*." We trust that if Bro. Roberts is wilfully blind to this, others will not be.

Paragraph XXXII. strains hard to establish sin in the flesh, and from its doctrine we might very well conclude that if "sinful flesh" were a possibility we had found a specimen of it in the lecturer. The argument runs thus:—"Here are the works of this good flesh—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Any person capable of calm reflection will see the egregious folly of such talk as this. What is adultery but lawful desire run riot? What is idolatry but the per-

version of the faculties of worship? And so throughout. There is no faculty but what is capable of transgressing its lawful bounds, and there is no faculty, when within its bounds, but what is "very good," for God made them all.

Paragraph XXXIII. is noticeable for the fallacious use it makes of the words "likeness" and "image," as regards Christ and us. Seth was made in the "image and likeness" of Adam. Bro. Roberts denies that Seth "was *in any wise* different" from his father. What nonsense! This makes Seth Seth's father, and Seth's father Seth. Not content with this folly, he handles the passage which speaks of "the image of the earthy" after the same method. "Shall we say," he asks, "we have not borne *the earthy*?" "Do we not bear *the earthy*?" "Yes." This was presuming greatly on the dulness of his audience. "The earthy" here spoken of is Adam. We bear Adam's image in that we are earthy, but that does not prove that we are Adam; it does not prove that we are not "*in any wise* different" from him. Adam was quite as "earthy" *before he sinned* as after, therefore the point Bro. Roberts is trying to establish is lost, for it is not in the fact that Adam was "earthy" that made him a sinner, but in the fact that he transgressed.

Paragraph XXXIV.—Here we have a specimen of literary ignorance and impudence of passing shamefulness. After pointing out to his "brothers and sisters" that the true reading of Rom. viii. 3, is "the flesh of sin," or "sin's flesh," Bro. Roberts then "dazzles" or, more correctly speaking, tries to "befool" them by saying "sinful flesh" is *the English idiomatic equivalent* for "sin's flesh." If any schoolboy dared to tell his tutor this, the "equivalent" he would get for it would make him sit uncomfortably all day afterwards. "Sin's flesh," or "the flesh of sin," is a phrase in the *possessive* case. Bro. Roberts, abusing the little learning he has, tells the people that if they want to say that in "good English" they must say "sinful flesh." Miserable! more miserable!! most miserable!!! If I were to say "Green's hat," or "the hat of Green," in Greek, and wished to translate the phrase into "good English," should I have to say "a green hat?" So, if I say *sarkos hamartias*—"sin's flesh"—to make "good English," must I say "sinful flesh." The possessive case points out the *possessor*; the adjective the *quality* of a thing, and was so ever since the confusion of tongues, and before it. The best counsel we can give Bro. Roberts in this matter

is to leave off talking about "idioms," and study Cobbett's English Grammar for a twelvemonth.

Paragraph XXXV.—"Elymas the sorcerer," and the "subtle hypocrites" who confronted Jesus, are insufficient to pourtray our iniquities in ventilating what we believe to be "the truth as it is in Jesus." Bro. Roberts has found us worthy of still worse company, if such be possible. What is the offence which, in his estimation, is enough to send us down quick into the pit? What is the crime which has earned us a grave with Korah, Dathan, and Abiram?" Listen, O heavens, and give ear, O earth. Bro. Roberts declares that God made man too weak to keep His law, and then condemned him for not keeping it. God gave Christ that power which He would not give Adam, and blessed Christ for using it. We venture to ask him to shew us the justice of God in this? Herein we discern our fate; fire is already gone out, and will burn to the lowest hell! "It is not," says one who *can* look below the surface, "it is not the question of a child of God."

XXXVI., like several others, "beats the air." It charges us with making nonsense of certain texts, and then rebukes us.

Paragraph XXXVII. solemnly avers that "the scheme of salvation" is never comprehended by those who embrace the "free life" heresy.

Paragraph XXXVIII. takes a high tone. Who are they that have embraced this cursed doctrine? Who are they that are blasted with this cankering mildew? "Those who seemed to be somewhat, it maketh no matter to me. They who seemed to be somewhat, in conference added nothing to me." Such is inflated drivel and sickly bombast of "prolonged spiritual education," so called.

Paragraph XXXIX.—Before a man takes Paul's high stand he should be quite sure that he is his equal in knowledge; to say nothing of Divine inspiration. "The remaining part of the chart will be intelligible at a glance," says Bro. Roberts. Now we string ourselves up to discover the intelligibility of the next statement. "The *resurrection of the offered body* of Christ was the Father's work, as you know, and therefore a stream of light connects the central sun with that event." Now, on this point, as on others, we say, again, that if Bro. Roberts will prove, either in Paul's words or in any words of Scripture, that Christ's body was *offered* before He rose from the dead, we will cease our contention. We maintain that Christ's body was offered *once*,

and that once was in the most holy place—that is, “heaven itself.” (Heb. ix. 11, 12, 24-26). “A stream of light,” says Bro. Roberts, “shews this on his chart.” We say all the accumulated star-light and sun-light of the universe cannot prove it true. The priest under the law could not on the great day of atonement offer outside the holy place. He entered there to offer by means of the blood shed *outside*. So, also, Christ, *slain* on the cross, entered the most holy heavenly by means of His own blood. *There* He offered *Himself*. He who talks of the *resurrection of the offered body* of Christ,” says, in effect, that Christ was raised from the dead after His ascension!

In conclusion, Paragraphs XL. to XLIV. are undeserving of detailed criticism: personal vituperation is their “trade mark.” We close our dissection of this lecture on *The Slain Lamb* by giving a list of the falsehoods in doctrine which in this controversy Bro. Roberts has tried to put into our mouths.

IMPUTED FALSEHOODS.

1. That the sentence in Adam was eternal death.
2. That Christ Jesus bore that sentence.
3. That the flesh of Christ was different flesh from ours.
4. That life, not flesh, was offered in sacrifice,
5. That life is a living intelligence distinct from body.
6. That Christ’s life was taken merely instead of ours.
7. That ours, therefore, might have served if His had not been given.
8. That Christ was “a mere man”—that is, not the Son of God.
9. That Christ was no more a manifestation of God than Adam was.
10. That Christ had no proper relation to our race.

*Postscript.*—There is one thing we thank Bro. Roberts for, namely, the insertion of a copy of our diagram in the *Christadelphion*. His styling it the Renunciationist Heresy will not spoil its use with those whose eyes are not jaundiced with the spleen of envy. Finally, should this copious vomiting of bile relieve our fiery antagonist of his dizzy madness, we shall not regret it, even though our outer garments have been somewhat befouled thereby.

EDITOR.



declared their intention of continuing their protest from time to time till justice had been conceded them. Bro. Roberts, in reply, stated that his object, in the course he had pursued, had been peace, and he intimated that if the protestations were continued, as threatened, he would call in the aid of the police! One or two of the brethren excluded were in favour of testing his right to do this, but it was decided by the majority to cease further public protestation. The "specials," however, were kept at their posts for several weeks in view of eventualities. The statement contained in the December *Christadelphian* that "a goodly number of those who refrained from taking part in the withdrawal hold the truth themselves, but are not yet clear as to parting with the fellowship of those who reject it," is a misrepresentation. A few, not "a goodly number," refrained from taking part in the withdrawal (though still retaining the old theory of Christ); not, however, for the cause stated in any one instance, but simply because they could not give their countenance to the irregular, unconstitutional, and unrighteous mode in which the withdrawal, *alias* expulsion, had been enacted. And a number of brethren and sisters, who were entrapped into acquiescence in the withdrawal, have since admitted their ignorance of the real object contemplated by the chief actor in the drama. Several of them are beginning to perceive more clearly the points in the controversy, and how much they have been deceived in regard to them. Another fact, shewing the petty tricks to which our opponents will resort to stifle discussion on the now vexed question may be mentioned. For a long time a Bible-class, *open to all comers*, had been held on Sunday afternoons in a room behind the Temperance Hall, and on the Sunday previous to the exclusion a very interesting meeting was held for the discussion of the moot point now so prominent, upholders of each theory being present, asking and answering questions. The utmost good feeling was maintained, and an almost general wish was expressed that the discussion should be continued on the following Sunday. In the interim, however, the great plot was hatched, and its result fulminated; and when the next Sunday arrived it was found that the

enemy had been "wise in their generation." The class-room had been taken possession of, and the Bible-class removed to Bro. Roberts' private office at the Athenæum, into which none were desired to enter who had not the mark on their foreheads. So much for their desire for free discussion! Since their expulsion, the "Noncondemnationists" have taken a convenient room at No. 16, Broad Street, Islington, where morning services have since been conducted, and where there is every prospect of a goodly number rallying for the support of the truth. When this appears in print a Christmas tea-meeting will have been held in the new room, where Bro. Handley has been invited to attend, and aid in the building up of the ecclesia. The Athenæum, which Bro. Roberts refused to let for Bro. E. Turney's lecture, is now let on Sunday evenings to the *Spiritualists*, a leader of whom dropped down dead in the midst of his anti-scriptural utterances a few Sundays ago. So much for consistency.—[We are indebted for the above to Bro. Butler.]

ΕΙΣΗΓΟΨ.—Brother Ellis, writing from this city a few days since, states that the brethren generally were well disposed to listen to his arguments on the subject of the present controversy. A long discussion had been held between him and Bro. Charles Smith, commencing with half-hour speeches, and then with quarter-hour speeches, alternately. Bro. Ellis does not furnish any details, but remarks that his opponent tried to maintain his position by quotations from the Psalms, and was much "put about." Another brother, writing to the Editor from the same place, says, "The subject ('The Sacrifice of Christ'), is attracting some attention amongst our brethren, and I think I may say they rejoice in your step. I do not agree with all that is said, but it is music to the ear to hear our Master spoken of as the Holy One, rather than associated personally with sin. There is something awfully repugnant in it. How could it be said He was made sin for us *who knew no sin*, if He were just like us in respect to sin? He *knew* no sin in His flesh, or in His life. He was *separate* from sinners. We must twist the Scriptures if we want to make Him out as sinful, defiled, and joined to sinners. I hope you will not, however, fall into any of the errors which have characterised

the *Christadelphian*. Be patient of your brethren, be just, be truthful, be honest, and your endeavours will be blessed of God."

LEICESTER.—In keeping the unity of the Spirit, we have been compelled to withdraw from those denying the truth concerning the Christ, and for the present have returned to the room we originally occupied for the breaking of bread. In addition to the 12 names attached to the withdrawal, we are pleased to state that at the commencement of the controversy, Mr. and Mrs. Duffin, who for two years had been attending our meeting, were immersed into the truth; thus the Leicester Ecclesia of Christadelphians is thinned down to 14 in number, who now meet together on the basis of the Christ having come into the world free from Adamic condemnation. There are two more shortly to be immersed. CHARLES WEALE.

To the Brethren assembling at Silver Street, Leicester.—We, the undersigned believers of the Truths taught by the Spirit of God, and made known to the children of men in early times through Moses and the Prophets, and in "the last days" by the Son of God and the Apostles, having, after mature consideration and study of the Scriptures, arrived at the conviction,—"That Jesus the Christ and Son of the living God, was not brought into the world under condemnation of the death pronounced in Eden upon our first parents for transgression. That the Scriptures nowhere teach the doctrine that He was under that condemnation. That such doctrine is antagonistic to the spirit and tenour of the Scriptures, and is subversive of sundry first principles; that, as He proceeded forth and came from God, He is fittingly described as the *Lamb of God* that taketh away the sins of the world; that He came to 'seek and to save that which was lost;' that He was the 'only begotten of Father full of grace and truth.' That, as He came to give His life a ransom for sinners, we say, that in view of these and innumerable other kindred testimonies, it is impossible, without dishonour to God, to His word, to His work of redemption, and to His Son, to hold such a doctrine, or to continue in communion with those who not only hold it but persistently shut out the consideration of it in temperate discussion.

We do therefore withdraw from your Ecclesia, on the ground hereinbefore set forth. We entertain no feelings of bitterness or animosity towards any member of your body, on the contrary, we would rejoice to be found with you in the unity of the one spirit, one faith, one Lord, &c. This desirable consummation we know, however, could only be brought about by a patient, honest, and independent scrutiny of the revealed Word. Setting aside personal considerations and irrespective of the decrees or opinions of any man or men, be they however talented or gifted, short of inspiration; to that word, combined in harmony with itself we will ever bow with humility. We desire further to state that we hold ourselves prepared at any time or place to defend our position from the Scriptures, and to prove that your view of Jehovah's Christ (not ours) is "heresy." That you may all shortly come to rejoice in the truth touching the matter in controversy, is the earnest prayer of, Charles Weale, J. C. Brawn, Edwin Lester, Arthur W. Warner, F. M. Lester, M. A. Agnes Lester, M. H. Dodge, R. G. Baker, Annie Lester, Lavina Warner, Louise Lester, Sarah Dodge. Dated, December 11th 1873.

LONDON.—Bro. David Brown's MS. on the Nature of the Christ will have early insertion. We extract the following paragraph from a recent letter of his: "I have read with much interest the first No. of the "Lamp." I hope it will be conducted in a spirit of love and of a sound mind for the elucidation of the hidden wisdom of the word, and to give every one who is able an opportunity of presenting his reasonable ideas on the issues of revelation. I shall endeavour to aid the enterprise, having confidence in Bro. Turney and his co-adjutors, that they will be none otherwise minded than to work a good work for the building up of the saints in their most holy faith without fear or favour." Since the discussion between brethren Handley and Andrew, alluded to in our last number, a division has taken place in the London Ecclesia, resulting in the separation of about a dozen from those assembling in Upper street, Islington. They expect shortly to obtain a suitable room in which to set forth the Truth.

MILTON.—Bro. C. Handley sends a brief report of the discussion between his father and Bro. Andrew, which

occupied three nights, two being devoted to discussion, and one to questioning. Bro. Lewin acted as chairman, and in summing up showed the necessity of all looking out for themselves, and not being led by man or party feeling, but by a "Thus saith the Lord" stating further, that henceforward we march under two separate banners—Ourselves, under the one declared by Paul that Christ died for our sins. Dan. ix. 26, Isa. liii, &c. Our opponents, under their own inscription, namely, that Christ died for His own sins, being by constitution a sinner. Bro. C. H. says further, "those holding the truth are more than ever confirmed therein." There was nothing new advanced save an interpretation of Heb. ii. 16, which Bro. A. declared to mean something altogether new, and I think altogether foreign. The word *He*, there spoken of, Bro. A. says signifies death. *Death* taketh not hold, &c. He still adheres to his definition of the Mosaic curse, but says the infringement of the law by Jesus was not transgression, because it was an act of obedience. I hope the discussion may have a good effect on the opposing party, who at all events are not agreed among themselves. My father and Bro. A. were at issue with regard to the applicability of the term Prince in Eze. xlv. 22, to the Messiah, the latter contending it did apply to Him, which, however, he failed to prove. In his questions and answers he flatly contradicted Bro. Roberts, and also the Doctor in his article on the "Doctrine concerning the Tempter," saying that Jesus had in Him evil desires and was tempted from within, quoting Heb. iv. 15. The meeting was very orderly throughout, though I could not help putting a word in now and again."

**MUMBLES.**—Bro. Clement writes under date, Nov. 12th, that he is occupied delivering a Course of Lectures on various subjects, which will not be over before February next. Also that he is pledged to go to Nenth, where the Brethren have lately taken a room in which they hold a public service every Sunday evening. When these engagements are fulfilled he will have great pleasure in visiting Nottingham.

**NOTTINGHAM.**—There have been six immersions during the present month

(December) namely, Thomas George White, son of Sister White, aged lace maker, formerly attending a Wesleyan Chapel; Alice Mary Lewin, sister in the flesh to Bro. Lewin, aged 21; John Lowater Lewin, brother in the flesh to Bro. Lewin; Ellen Godkin, aged 27, daughter of Bro. and Sister Godkin; Eliza Beck, aged 29, all formerly belonging to the Church of England, and Annie Louisa Smith, sister in the flesh to Bro. Thomas Smith, aged 20, formerly attending a Methodist Chapel, but not a member. The following lectures have been delivered on Sunday evenings to very large audiences since our last report, namely, "The Bible teaching concerning the Devil," Bro. Ellis "The Way, the Truth, and the Life," Bro. Glover. "The Sure Mercies of David," Bro. F. N. Turney. "Life from the Dead," Bro. Hayes. "The Rich Man in Hell Torments," "Christadelphians not Christians," being an answer to Mr. Govett, of Norwich, both the above by Bro. Handley. Answers to written questions concerning the two previous lectures. Bro. Hayes. "The Hope of Israel," Bro. F. Lester. The attendance at the Bible Class continues very good, and on the whole the prospects of the truth in this town are encouraging.

**PLYMOUTH.**—Bro. Moore, writing November 14th, says: with one exception all the members of the Stoke Ecclesia endorse the Scripture testimony of an uncondemned Christ. I wish all the brethren and sisters could see eye to eye on this sublime topic. How clear the plan of salvation appears through this view. Many passages, which before appeared confused, are now made clear. He mentions spending a pleasant hour with Bro. and Sis. Morgan, and Bro. Ditcher, on the eve of their departure for Canterbury, New Zealand.

**SWINDON.**—Bro. Haines, writing from No. 26, Marlborough road, is desirous the Brotherhood should know that he and those fellowshiping with him are one with Bro. Turney in the present controversy, and rejoice in the knowledge conveyed in the pages of the "Christadelphian Lamp." He offers the use of a comfortable room to any Bro. who will favour him with a visit.

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—Ps. cxix., 105.

No. 4.

FEBRUARY, 1874.

Vol. 1.

## ISAIAH AND EZEKIEL CONCERNING TYRE.

WHEN we wrote the preceding article on Ezekiel's chariot, nearly a year ago, we had an idea of attempting a series of papers upon the prophecy in the order of its chapters. But since then it has appeared more convenient to take up such parts of it as strike the attention more particularly, without regard to the order of the prophecy, in the hope of covering the whole in course of time.

Ezekiel's description of Tyre seems to our mind about the finest and most graphic piece of writing in the Old Testament; and, when we consider his predictions concerning it, they are truly marvellous. The boldest and most hardened sceptic must be embarrassed at the circumstantial accuracy of its recital. It is most unaccountable that the daring infidel Volney, so delighted with the prophecy as to quote nearly the whole of it, was not struck dumb with astonishment at the complete refutation it gives to his own principles.

To establish the genuineness of a prediction several conditions are absolutely needful. *First*: The prophecy must be delivered before the event. *Second*: The terms in which it is couched must be plain, and not admit of double meaning. *Third*: There should be nothing to indicate to an observer the most acute, that such events are at all probable. *Fourth*: The person or persons who deliver the prophecy should have no power whatever to bring about intentionally the fulfilment of their predictions.

More than a hundred years before Ezekiel's time, Isaiah had foretold that the Babylonians would besiege the city of Tyre and take it. Our version runs thus:—

"Behold the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, and he brought it to ruin."—Isa. xxiii. 13.

This passage shews, perhaps, clearly enough that the founding of the Chaldean Empire was the work of the Assyrian power, but as regards the Chaldean siege of Tyre it reads obscurely. Boothroyd's translation seems preferable.

“Behold the land of the Chaldeans;  
 (This people was formerly of no account;  
 Wanderers of the desert till the Assyrians founded them).  
 They raise up their Towers *against Tyre*;  
 They make an assault on her palaces;  
 They make her an utter desolation.”

When these words fell from the lips of “the royal prophet,” Tyre was the naval mistress of the world, the Britannia of her time, she “ruled the waves.” The blue waters of the Mediterranean were speckled with many a sail of fine Egyptian flax, clean and bright, like the wings of sea birds in the dazzling sun. Her spars and masts of scented cedar stood like sentinels against the sky, from the Bosphorous to the pillars of Hercules. Her planks were of choice fir from the ridge of Hermon. Her decks and cabins ornate with ivory and gold, and inlaid box of Corsica, and fragrant cedar from Libanus. The sturdy oaks of Bashan formed her oars. Her pilots ruled the helm. The ports of Greece, of Italy, and Spain were hives of busy traffic to and from the Tyrian marts. Her freights were silver, iron, tin, and lead; horses, mules, oil, wine, wool, spices, gems, and gold. The clatter of caulkers resounded along her beach. The merry songs of myriad mariners rose upon the air. Thousands of busy feet hurried through her streets and squares. The rich and greedy merchants haggled for their price. The gay shops and stores were filled with wealthy eager customers. Tyre was full of bread and full of pride. Her ruler was “wiser than Daniel” in his own sight, and aspired to the honours of a God. Such was this “joyous city” when the prophet of Israel uttered “the burden of Tyre.”

Now glance at Tyre's enemies. “Wanderers of the desert,” says Isaiah. “Such they were,” writes Boothroyd, “in the time of Job (chapter i. 17.) mere free-booters like the Arabians, and such they continued to be until subdued by some Assyrian king, who gathered them together and settled them in Babylon, and the neighbouring country. It has been commonly supposed that these people sprang from Chised, the son of Nahor, the brother of Abraham; but Michael's has

rendered it probable that they came from the mountains of Armenia, where Zenophon found them in his retreat." When the voice from Heaven went out against Tyre, her destroyers were hardly a compact people, an infant colony of nomads of the wilds; almost without the elements of cohesion requisite to build up a nationality. Humanly considered there was therefore no evidence extant from which the overthrow of Tyre by such means could be inferred. The signs had yet to be developed by the Eternal Light from the dark face of the earth's tablet.

A century and a half had scarcely rolled away, when the new colony on the banks of the Euphrates had risen to political eminence. Its growth was rapid, like the growth of Britain in modern times. But why might Tyre not be able to resist the Babylonians as she had resisted the Assyrians and Phœnicians? If she had withstood the assaults of a gigantic consolidated power like Assyria, and had become stronger afterwards, there did not seem much cause to dread the attack of this newly organised people. But the battle is not always to the strong, nor the race to the swift. There are causes, though near to the eye, and effects sure, which escape the observation of men.

To understand clearly what the Scripture says of Tyre, it is needful to observe that in the first instance the city stood altogether on the mainland. There was, however, an island half a mile from the shore. This island was about two miles in circumference, and at an early date in the history of Tyre, began to form part of the city, and is spoken of as *New Tyre*. The prophet sometimes speaks of *Old Tyre* and sometimes of *New*. Old Tyre, Josephus says, was built by the Sidonians, two hundred and forty years before the temple at Jerusalem, this is why it is styled the Daughter of Sidon. It soon eclipsed the mother city. The same historian also informs us that it was besieged in the year 719 B.C., by the united fleets of Assyria and Phœnicia. At this epoch the *New* city had surpassed the *Old*, and although Shalmaneser became master of the latter, he was compelled to abandon the siege of the former as hopeless after a vigorous effort for five years. This circumstance, as Rollin remarks, greatly heightened the pride of Tyre.

One hundred and forty seven years later, Nebuchadnezzar laid siege to Tyre, that is, the old city. Thirteen years this attack was arduously prosecuted before the city fell into the hands of the besiegers. The houses were laid in ruins and the walls razed to the ground. Every

one who compares this event with the language of Ezekiel must own the finger of God.

\* "Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus: every head was made † bald, and every shoulder was peeled; yet *he had no wages, nor his army* for Tyrus, for the service that he had served against it," (Ezc. xxix. 18). When Nebuchadnezzar came against Tyre, she was most wealthy and populous; what, therefore, could appear more unlikely, than that, having conquered the city, he should find no spoil! Yet this was the fact. As we have said, *New* or insular Tyre had grown and become prosperous. When the inhabitants of the old city saw they could no longer resist they removed all their valuables and effects into the new city. The Babylonians could not prevent this because they had no fleet; so that when they entered the city they found nothing but empty houses. Ezekiel tells us that God provided for this by making Nebuchadnezzar a present of the land of Egypt, verses 19, 20.

The prophet further testified that Tyre "should be *no more*; though thou be sought for, yet shalt thou never be found again, saith the Lord God," chap. xxvi. 21. This has reference to old Tyre, the exact site of which has not been ascertained.

In 538 B.C., Cyrus became master of Phœnicia, which at that time again stood under Babylonian supremacy, and the hegemony was bestowed upon Sidon. For a long time Phœnicia prospered under wise Persian rulers; but when Xerxes, in his Greek wars, had completely destroyed the Phœnician fleet, and exhausted nearly all her resources, the exasperated inhabitants rose once more, but only to be utterly crushed. Sidon, at the head of the revolution, was fired by its own inhabitants, and once more Tyre resumed the lead (350 B.C.)"—*Chambers's Cy.*

Tyre was a powerful and thriving city in the time of Alexander, and was besieged by him after the battle of Issus because they would not pay tribute. This time it was the insular city that was attacked. The ruins of the old city were thrown into the sea to form a pier, on which to fix the engines, and to bring up the Macedonian troops. This work

\* The phrase *Son of Man* is said to mean, according to the Syriac idiom, no more than man. In the Syriac, 1 C. xv. 45, the first man Adam is rendered, "Adam the son of the first."—*Boothroyd.*

† With carrying timber and stones.

was hardly completed when it was partly carried away by a heavy sea. But Alexander was the wrong man to let so trifling an obstacle thwart his purpose. The breach was soon repaired. In the formation and repairing of this pier, the words of the prophecy were literally fulfilled. "They shall lay thy stones, and thy timber, and thy dust, in the midst of the water." (Eze. xxvi. 12). After holding out seven months the proud city gave way, and the new master took a terrible vengeance on her for her obstinacy. Alexander put two thousand of the inhabitants to death by crucifixion; he sold thirty thousand for slaves; and peopled the city chiefly by Carians. Amos and Zechariah had foretold that the city should be burned with fire besides having its walls broken down. This also was done by the Greeks.

*(To be continued.)*

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## THE NATURE OF JESUS THE CHRIST IN RELATION TO ROMANS VIII. 2.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

*(Issued by the Christadelphian Ecclesia, Tranent, Scotland, April, 1869.)*

(CONTINUED FROM PAGE 94.)

But it is said that they are sin's flesh and blood, of whose nature He taketh hold. The nature that the children were partakers of was flesh and blood; "He Himself took not on Him the nature of angels, but the seed of Abraham." If the nature is cursed that He taketh hold of, He being found in fashion as a man, clearly proves that there is no way of exemption for Him, for He was bone of their bone and flesh of their flesh; we say, if the nature of Abraham is a cursed nature, then Christ is cursed. It may be so, but we have it yet to learn. We believe the flesh nature to be very good, but inferior to the angelic. The persons that He taketh hold of are the children of Abraham, the circumcised in heart and ears, the children of the free woman (not of the bond), all such are cleansed by the washing of regeneration and renewing of the Holy Spirit. "Such are begotten" by the word of the truth of the Gospel "Wherefore, it behoved Him in all things to be made like unto," &c. In this scripture, we have the reason given why He was made a little lower or inferior in nature to the angels. It



was that He might be a merciful and faithful high priest. It was that He might destroy the power of death and deliver those that were under its sentence. This He did when "He put away sin by the sacrifice of Himself." "He was manifested to take away our sins." For this purpose was the Son of God manifested, that He might destroy the works of the devil," which are sin and death. This He could not do in angelic nature, so the body prepared for Him was suited to the work given Him to do. Sin could not be condemned in spirit nature, but in that nature in which sin was committed, that is, flesh. It is said that on account of sin being committed in and by the flesh, that therefore all flesh is sin. I read of flesh being many things, but I have yet to learn where it is written that flesh is sin." I read of "sinful flesh," but that is no proof that flesh is sin. "Sin is the transgression of law;" flesh then is not sin, for its existence is clear, so that "the sinful nature of Jesus" must be proved from some other point than that He was found in the likeness of men. Again, it is argued that He was constituted a sinner in Adam being in his loins. This would be fatal to all our hopes if such was the case. If no amount of repentance or good works could save Him from the execution of the judicial sentence passed upon Adam, "for the eating of the tree of which I commanded thee, saying, Thou shalt not eat of it." The sentence is, "in the sweat of thy face shalt thou eat bread, till thou return *unto the ground*, for out of it wast thou taken," &c. If this sentence stood against Jesus as against Adam, then He required one to take away His own sins (if that were possible) as all others. That I believe this doctrine of "sin's flesh" to be subversive of the plan of salvation, I need not say, "for there is no other name given under heaven whereby we must be saved." But, besides, we cannot overlook the fact, that it is a principle in law that one criminal cannot condemn or justify another, so that if Jesus came under the sentence passed upon Adam, the death power will destroy Him instead of Him destroying it. The whole theory proves its own destruction, and that is a sufficient reason for us to lay it aside, as unworthy of faith. We maintain that if the death of Christ is to be the death-destroying power, He must be free from the condemnation of the law. I conceive that the general mode of reasoning is as unscriptural as it is without precedent, either in law or morals, upon this matter. The whole system seems to be based on the false supposition that the mission of the Anointed was to destroy flesh, instead of sin

and death. Again, it is said that the seeds of decay and death were in Him as in all flesh, and that if He had not the tree of life restored to Him, He must perish. But what am I to understand by the seeds of decay and death? Is it that flesh in itself has not the power of self-existence? If that is what is meant by the "seeds of decay and death," then I admit the doctrine of uncleanness in relation to Jesus, for He was not self-existent, but depended on that provided for Him outside of Himself—His meat and drink was to do the will of His Father. It is the revealed purpose of the Deity, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. That is the source of life for all flesh, but it is not in that sense that I object to the word "uncleanness" being applied to Jesus. If that is the meaning you put upon it, then I have no objections, but when I speak of cleanness or uncleanness, I do not refer to the state of health a body may be in, but to the character of the person spoken of in the eye of the law. It is law that determines the character. Now what I want is, that something more should be given than mere assertion, judged from what appears on the surface. You seem to think that Jesus had not access to the tree of life, because He died. That proves to me the very reverse; that, in fact, His dying was the manifest token of His access to that tree. In this act He plucked of the most precious of her fruit. You must bear in mind that the tree of life was not removed, but Adam, in his state of disobedience, was driven from the inheritance. However, it is maintained that his death was evidence "that he had not the antidote to the murderous work." It was never designed that it should be so. If Adam's access to the tree of life was not an antidote to the death power's approach, why should it be thought that Jesus had no access to the tree of life because He died. This same sort of argument was found in the mouths of His murderers. "If Thou be the Christ," said they, "come down from the cross," and if He had done so, it would have proved their supposition to be well-founded, that He was not the Christ. They had read out of the law "that Christ abideth for ever," and therefore they reasoned that Jesus "could not be He." Why? Because they found Him in the place of death instead of that of life. But this sort of reasoning only proved their ignorance of that law which they had read, and we are convinced that the advocates of this "sin's flesh" theory used the same mode of reasoning when they assert that *His death* was

proof that He was under the law of sin and death. The mere fact of His being in Joseph's tomb, no more proves that He was the property of a broken law, than His being found on the Cross proved He was not the Christ, for if the argument be good in the one case, it holds equally good in the other. But both are false. The Cross was the place that proved Him to be "the Christ, the Son of God, and King of Israel;" the sepulchre proved Him "to have life in Himself." It was the law of life that put Him there, and not the law of sin and death. The argument, then, vanishes as soon as it is known that He is just in that place that the law—even the law of life—demanded of Him. In this act, He proved, in the drinking of the cup of death, that He had not only access to the tree of life, but that He had access to the fountain of the water of life, and thus ate and drank of the fulness of Deity. To the question: Wherefore did He die? We answer: Because the law of obedience (which is the law of life) demanded that it should be so. 1st. Because the law of obedience could only be perfected in His death. 2nd. Because the law of the New Testament demanded the death of the Testator. 3rd. Because of the necessity "of a fountain being opened for the house of David, and for the inhabitants of Jerusalem for sin and uncleanness." "For without the shedding of blood there is no remission of sins." His death, then, was not the result of the operation of the law of sin, but of the result of the operation of the law of life, and in this last act, "He was obedient unto death, even the death of the Cross;" and nowhere do we see the proof made so manifest, that He not only had access to the tree of life, but that He had got to have life in Himself, and is thus constituted the bread of life unto all who hearken unto His voice. Blessed are the dead who die in obedience to the will of the Deity, they rest from their labours and their works do follow them. There is no such thing as death to the obedient, nor punishment to the innocent. Sin and death are linked together, as righteousness and life. Those who look on the death of Christ as punishment for sin, never could go further from the truth as it is in Jesus. My conviction is strong that in Him there was no cause of death. He possessed Himself of the every word of Deity, and was thus empowered to repel the devil, or that having the power of death. In His last hour of trial He could say, "Now is the Son of Man glorified, and God is glorified in Him, and if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify

Him." "The prince of this world cometh and hath nothing in Me." Such was the testimony of Him (who was the image of the invisible God), and verified by the anointing spirit of the Deity in all the holy men of old, "who testified beforehand of the sufferings of Christ, and of the glory that should follow." Deity was manifested in flesh (or lower nature) in the Christ, so will He be manifested in spirit (or higher nature), when the glory of the Anointed shall be made manifest in the heavens. "He is" the fulness of Him that filleth all in all." "For in Him dwelleth all the fulness of the Godhead bodily" of which the law was a shadow, but the body is of the Christ who in the days of His flesh was the first fruits of that glorious harvest, when the world shall have been reaped, when every knee shall bow of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus is Lord to the glory of God the Father. And not only was He the first fruits unto Deity of that glorious day, when the knowledge of the glory of Jehovah shall cover the earth as the waters cover the sea, when "no one shall need to say to his brother, know the Lord; for all shall know Him from the least unto the greatest." Then shall the world's King and Priest present on the altar of the Deity a world redeemed from the law of sin and death. He is the first in all, not only the first fruits acceptable unto Deity in flesh, but also in spirit, so that He is the first fruits of that holy nation, the temple of the Deity, the royal household whose number no man can count, in whom and by whom shall the decrees of the Almighty be revealed and executed in the day of His great power and glory. Then shall the glorious tidings be proclaimed: "The kingdoms of this world are become the kingdoms of our God and of His anointed," and He (or they) "shall reign for the ages of the ages," when all flesh shall be blessed in Him.

Such is our faith, and hope, and joy.

[This article was unexpectedly sent to us by Brother Swindell, of Halifax, to whom we are much obliged. We received it on the the 16th October, and were quite ignorant of its existence before that date. —EDITOR.]

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## THE TWELVE HUNDRED AND SIXTY PROPHETIC DAYS.

THE more we read on the subject of fulfilled prophecy, the stronger our faith becomes in the inspiration of the scriptures; but the more we

read on prophecy unfulfilled, the less and less positive we feel inclined to be in speaking of the time of its accomplishment.

Of writers upon the 1260 days of Daniel it may be said that their name is legion, for they are exceeding many; and for the most part it is equally true that their failures have been legion also. Unfulfilled prophecy seems to have a line for nearly all theological writers, and the ignominious defeats sustained by their predecessors have suggested to the minds of few the extreme danger and uncertainty of all dogmatic and positive interpretation.

Many have fixed a date in the near future, and sometimes in the present, suggested by the state of political affairs, and run back through the given number of years to find a suitable epoch of departure; while others have paid little attention to the future and have fixed rigidly on some dates for the commencement of the vision. The general tendency of writers appears to have been to find the fulfilment of the prediction in their own time, and frequently very near to the time of writing; and in some instances it should seem that the glory of finding themselves hardly second in foresight to the old prophets, has outweighed the grave considerations of possibly leading society along a hazardous path almost without any light to fall into the ditch of disappointment, and sometimes even to make shipwreck of faith in the word of the Most High.

In the years 1807 and 1808 there was a great deal of learned speculation and controversy in this country on the termination of the 1260 years. The most distinguished, perhaps, of the writers here alluded to was Mr. G. Faber. Some who took part in the debates were convinced that 1792 was the ending of the 1260 years, and found no difficulty in squaring the political events of that period with their own ideas on the state of affairs at "the end of the days." Among those who held this view were Newton, Mede, Whiston, Cunningham, and Dr. Moore. Others directed attention to 1843 as the true date, easily bringing the events they deemed necessary to the prophetic word within the compass of 30 years ensuing.

Marvellous as are the changes in a few years, the prophetic expositor often finds it a light thing for his mind to compress the revolutions of ages within the narrow limits of half a lifetime. In the midst of this prophetic war stood Mr. Faber, firm and immovable in the belief that the end was much further off; that it would not arrive till 1866. But even then Mr. Faber held that 75 years more must elapse before the

return of the Lord from the heavens; 1866 being only the expiration of the "time, times, and a half."

In contrast to these views, Butt fixed the close earlier than 1792, and Milner found it to be later than 1866. To transcribe facts and arguments for these different dates would be very tedious to the writer, would occupy much space, and perhaps would not be, after all, very instructive to the reader. As regards all the writers who have affirmed the termination of the 1260 to be the coming of the Lord, and that not later than 1866, it is enough to say that these interpretations are now numbered with the errors of the past.

There is one feature in reckoning up prophetic time which is almost invariably overlooked. Jewish time was calculated by the phases of the moon; and the months were of 30 days each, 12 making the lunar year. This year was composed of 360 days. In almost every treatise on prophetic time the ordinary year is taken as though it corresponded with the Jewish, or lunar cycle. For instance, in writings with which our readers are familiar, 606 being taken as the starting point of the 1260, it is said that the end of that period arrives in 1866. This would be right if prophetic and ordinary years were of the same length. The difference, however, is far too considerable to be neglected. The ordinary, or Julian year, is just about 365 days 6 hours. The six hours, in a long period, make an item not altogether unnoticed in accurate calculation; but the five days add up to so large an amount in 1000 years as to be very significant.

Supposing it to be correct that the 1260 ought to be dated from the year 606, instead of the end coming in 1866, as it does if our years are taken, the true end of the time is 1843, for in 1260 years the additional 5 days, to say nothing of the 6 hours, amount to no less than 18 years. What is to be said to this? Here are the facts: first, the prophetic year, which is Jewish, is 360 days; second, the Julian year is 365 days 6 hours. Would it not be as reasonable to call ten tens ninety-nine, as to call 365 days 360? From whatever year we take our departure the true time must be counted.

The grand difficulty, of course, in the calculation of a prophetic period is to fix accurately its commencement. As regards the 1260 days or years, there does not at first sight appear to be any obstacle to fixing upon their true beginning. The period evidently concerns the papal power, and the history of that power is as complete, perhaps, as

any history we possess. The elaborate works of Bower and of Ranke, together with more recent histories, lead us step by step to the first Pope, through the lives of the 259, down to the present claimant of infallibility. Still with all these materials, opinions greatly differ as to the prophetic rise of the Little Horn. The date of Justinian's decrees have been selected by some. These writers looked to 1792 to finish the prophecy. Others begin with the Pelagian epistles in 588, which runs out the 1260 in 1843. Others again have taken the Hegira or flight of Mahomet in 606, the terminus being the same as that following from the decree of Phocas which was the same year, or as some say, two years later. And some writers give the secular ascendancy of the papacy in 758 as the proper starting point; from this the time would run out in the year 2018, or, allowing for the difference of lunar and solar time, in the year 2000. Much confidence has been placed in this reckoning on account of an ancient Jewish tradition, that, as the world was made in six days, so there would be six working days of a thousand years each, and a seventh day of the same length as a Sabbath of rest. Adopting this view, the end of the times of the Gentiles is not far off; two ordinary lives would reach to the dawn of that great morning when they that sleep in the dust shall awake and sing.

In the study of this intricate subject there are two things in particular which engage our attention: the spiritual and the secular power of the Little Horn. From Paul's letter to the Thessalonians we judge that it is the spiritual rather than the temporal power that is to be destroyed by Christ at His coming. See verses 8-12, second chapter, second epistle. Daniel and John speak of the secular strength of the Horn. This authority was wielded to "wear out the saints," and "to cause that as many as would not worship the image of the beast should be killed." The political power of the papacy has recovered from several severe shocks, and, judging from these, it seems somewhat hasty to conclude that the last reverse of fortune in 1867 was final. Is it not under the recognised Headship of the papacy that the words of Revelation, xviii. 7, are to be accomplished? "I sit queen, and am no widow?" May not the present imprisonment, as it is called, of Pius IX. be regarded as a state of spiritual divorce for Rome? To conjecture there is no end; still should France call Chambord or some other member of monarchy to the throne, and should a similar event happen to Spain, it looks not improbable that Rome would again rejoice

under the secular and spiritual paternal protection of St. Peter's chair. The 1260 years have been treated as though it were absolutely necessary for the secular power of the Horn to continue for the whole of the period; they have also been thought to comprise all the authority both secular and spiritual. But it would be no easy thing to prove that for 1260 years the papacy has had power to kill those it calls heretics. Two difficulties are suggested by this view, namely, if the 1260 years were to be a period of iron rule with power to kill, when did it commence? And if the expiry of that period is the advent of Christ, how is it that for so many years the papacy has had no power to kill, neither is Christ yet come?

Concerning the Little Horn, Daniel says, that the saints should be given into his hand until a time, times and a half. We would suggest that this may not imply power to kill or to imprison for the whole of that period, but, that the 1260 years being the time assigned to the supremacy of the Horn, both temporally and spiritually, the beginning of 1260 would not be before the attainment of power to kill, though that power would not necessarily be in force to the end of the days. The reason we offer for this view is this, that those saints who were killed while the Horn held supreme sway, may be regarded as still "in his hand," until Christ raises them from the dead, although the Horn has not had the power to kill for many years before their resurrection takes place.

As intimated above, whatever might be the ecclesiastical domination of the Horn, the saints could not be said to be given into his hand prior to the acquisition of full temporal rule; so that, if they were to be "given into his hand *until* the time, times and a half," the inference presents itself that the duration of spiritual tyranny is to be dated from that epoch. There are a variety of opinions with respect to the proper starting point, for the spiritual power does not apply to the rise of the temporal, so far at least as we know. The latter is mostly reckoned from 750 to 800. On this we quote Fleming.

"I cannot reckon him (the Pope) to have been in a proper and full sense, head of Rome, until he was so in a secular as well as an ecclesiastical sense. And this was not until the days of Pepin, by whose consent he was made a secular prince, and a great part of Italy given to him as St. Peter's patrimony. Now, as near as I can trace the time of this donation of Pepin, it was in or about the year 758, about the



time that Pope Paul the First began to build the Church of St. Peter and St. Paul."

The state of Europe at present is not strongly indicative of the very near advent of Christ, nor do the Jews and their land correspond with our own ideas of the prophetic word regarding them at the time of Messiah's approach. The changes produced by war, especially as now carried on, alter the ways of the world considerably in a few days; but where it is a question of colonization and agricultural prosperity, on however small a scale, some length of time must elapse for its achievement. On the whole, then, our present judgment inclines to the last mentioned computation as appearing more reasonable than those which place the completion of the 1260 at an earlier date:

EDITOR.

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## THE NATURE OF THE CHRIST.

By DAVID BROWN, LONDON.

### PART I.

To determine this point in the light of the Scriptures it is necessary for us to take heed to the revealings of the Spirit concerning the nature of Adam, and the effect of his condemnation for transgression of law, as well as to the predicates of the means of grace for the hope of glory.

1st. It is manifest that the nature of the first Adam was a corruptible nature of the same basis as the animal creation, and that it was his moral and intellectual faculties alone that gave him the pre-eminence over the other creatures of God. The first chapters of Genesis and Ecclesiastes and the 49th Psalm establish this view. The Edenic law, which brought him under responsibility to God, opened to him the possibility of escaping death through faith and obedience, and of attaining to a higher order of existence. The result of his disobedience to the Divine law was the *condemnation* of his flesh to the unrestrained operation of the natural law embodied in the words, "Dust thou art, and unto dust shalt thou return," and to place him on a level with the animal creation as regards the *perishable characteristics* of their respective laws of generation, inasmuch as he was to be the federal head of a race to be propagated after the law of a carnal commandment; hence the laws of sin and death were written in his members as the prototype of all who should come out of his loins, or be born according to the law

or principle of human generation. The Apostle Paul bears testimony to this in many of his utterances, "All in the Adam die," because "all (in him) have sinned and come short of the glory of God," "As by a man came death (upon all men) the bondage of corruption," "The wages of sin is death," &c. These conclusively define the effect of Adam's condemnation on himself and his posterity, and shew the reason why all who have not sinned after the similitude of Adam's transgression become subject to the dominion of the grave or death, and when they lie down in the dust, shall rise up no more, and the wrath of God, or the curse or penalty of transgression of law abideth upon them.

Such being the nature of the first Adam, and the effect of his condemnation for transgressing the Edenic law of God, we have to consider (secondly) what are the *predicates* of the means of grace for the hope of glory, or how can the grace of God act to bring to a condemned race deliverance from the bondage of corruption consistent with the demands of His righteous law? We see, in searching into the matter, that God magnifies His own law, and makes it honourable by His own provision to work out His purposes of love and mercy, and to testify to all that He has not made man for nought. He signified to the sinner Adam in the institution of sacrifices that without shedding of blood there is no remission of sin, and in the *speciality* of the sacrificial victim that the real sacrifice must be of his flesh and blood nature, but without spot or blemish, and *not* subject to the law of *sin and death*, though capable of death by the nature of his own existence, and that the sacrifice dies not for Himself—*i.e.*, on account of His own sins, hereditary or personal—but for the transgressions of those who should become Jehovah's people by hearkening to the name of the Lord. The type of the Lamb, as more fully elaborated in the Mosaic law, illustrates these particulars, and they are further shadowed forth in the Psalms and the prophets.

1st. The promise or covenant with Adam intimated that the Seed of the woman "should bruise the serpent's head," and the peculiarity of this language has reference to the purposes of God in the manifestation of this Seed in flesh and spirit. The phrase "Seed of the woman" has this hidden wisdom underlying the letter, that though the Seed by being born of a woman should have affinity with the Adamic race (for that which is born of flesh is flesh), yet from not being a son of

man by natural generation He would be free of the condemnation in Adam, and be qualified to become the Redeemer of the race *dead* in the Adam by saving Himself from a *like catastrophe*, and so gaining the ability to bruise the serpent's head, while in doing so He voluntarily submits to the serpent "bruising His heel," or causing Him to die as a sacrificial victim to the intent that in His resurrection He might overcome for others that which has the power of death, which rested on Adam and all his posterity, and forms in them the law of sin and death written in their members. The phrase, "bruise his head," reveals the promise of a triumphant resurrection to the Seed of the woman, and of His prevailing power against the binding force of the enemy, and therefore it is an *inference, a priori*, that the Seed was to be a new Creation by the Spirit in mortal flesh of the Adamic race, not under condemnation to death, *ab initio*, and that He should, *as a Man from the Lord delivered from all congenital disabilities*, work out His own salvation from natural death, and that, being called and chosen as a Lamb without blemish and without spot, He should die a Just One for unjust ones; and that, in this submission to poverty to do the will of His Father, He might make others rich with His riches in glory as the beginning of the new Creation of God, and being the First-born among brethren He should eventually be the destruction of death and the grave, reigning until all enemies should be put under His feet, and the curse should be taken away from off all the earth.

2nd. The promises made with the fathers of Israel, Abraham, Isaac, and Jacob, which certify that in Abraham and his seed all the nations should be blessed—and that his seed should possess the gates of his enemies—support the conclusions *inferred* from the Edenic promise with this addition, that the woman's seed would in the fulness of time be made manifest through the posterity of Abraham. And when the tribes of Israel were constituted a nation, he is identified with that family of the earth (out of all the other families) which God had known and chosen to place His name there, and of that family he is designated the Supreme Ruler; as is evident from the words of Moses, Deut. xviii., 15, 20. These words preclude the idea that, before the manifestation to the nation of this Ruler, as the prophet like unto Moses, he was *other than* on the same level of flesh and blood as the people themselves with the like senses, and affections, and passions, only in the accident of birth *not* under the condemnation of the original

siner. The raising up of this prophet indicates that the Deity would act Himself in the inception and in instructing him in the way he should go throughout his probationary career, until he should be fitted and prepared for the Master's use, and then, but not till then, the Word would become flesh, or dwell in Jesus, as the Minister of the Circumcision, for the truth of God to confirm the promises made to the Fathers, and, says the Apostle, "we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

3rd. The terms of the Davidic Covenant correspond with the Edenic and Abrahamic, in demonstration of the like conclusions, and set a seal to the truth of their testimony, as well as to the teaching of the types and shadows of the Mosaic Law. The expression, "I will be His Father and He shall be My son," embracing in its compass the two births of flesh and spirit, asserts (firstly) that the inception in flesh of the Son of David, was of the creative energy of the spirit, whereby he was in the flesh like the first Adam, a Son of God, not "the," as if He were the only one of a fleshly nature entitled to that appellation; and (secondly) that His renewal in spirit consequent upon his fleshly resurrection by ascension to the Father, sealed his claims to that peculiar title, which consubstantiality with Deity confers, and qualified him to be "My beloved Son, my beloved, in whom my soul delighteth." "The first begotten from the dead;" "the only begotten Son," etc. Another division of this covenant, viz., "in suffering for iniquity I will punish Him with the stripes due to the children of Adam," in effect proclaims the liberty of the Christ from the bondage of the curse, and the *preciousness* of His voluntary obedience unto death, as a ransom for "children of Adam;" the stripes were not due to Himself; as they would have been had he been born in the natural course. "A child of Adam," but to the children of Adam apart from Himself, so that, "in that He died He died unto, or as a propitiation for sin, once, and in that He liveth, He liveth unto God." The doctrine concealed under these words being, that He must have been a "living man" before He could die for those who are "dead" while they live; and to be a living man in the scriptural sense here, death could not have had dominion over him, because he was not under the law of sin and death, but under grace. Again, the phrase, "I will not take my mercy from Him," foreshows a gift of life to which He would be entitled for a possession, before He should lay down his life, to take it up again. A legal forfeiture

restrains free will, and cannot be cancelled by any act of the party under condemnation, and hence Paul argues, that restitution must be done by another who is not a *particeps criminis*, or involved in its consequences, to allow "mercy to season justice," saying, in Rom. v. 18, "As by the offence of one judgment came upon all men unto condemnation, even so, by the righteousness of One, the free gift came upon all men unto justification of life." By the Davidic covenant the house of David, of all the houses of Israel, was the appointed line for the manifestation of the promised Seed, and in due time the Seed of David, the *Holy Child Jesus*, came forth through a Virgin of that house, in fulfilment of this Scripture, "A virgin shall conceive and bear a son;" "therefore," saith the angelic messenger to Mary, "the holy thing which shall be born of thee (for all that openeth the womb shall be hallowed unto the Lord) shall be called 'a Son of God.'"

Thus we perceive, that in the counsel of the Most High, the fleshly connection through Mary was necessary to establish the covenants of promise, and the Spirit inception as a new creation of God was equally so, to enable the Child Jesus to fulfil all things spoken concerning him in the Psalms, the law, and the prophets. We may also note that the word "holy" applied by the angel to the offspring of the Virgin's womb is an evident proof (*in se*) that the hereditary curse did not operate to affect the position of the Christ as a candidate for immortality, and it aids in making assurance doubly sure that He was never liable as a son of Abraham to the Adamic condemnation which passes upon all men of natural generation, who in the Adam have sinned and come short of the glory of God, and are consequently without hope and without God in the world, made to be taken and destroyed, and like unto the beasts that perish. And (lastly) the parallelism between the expressions, "the holy thing which shall be born" and "shall be called a Son of God," as used by the angel, is clearly an indication that the flesh of Jesus, or rather His bodily organization, was not to be "evil" or "cursed," but "holy" and "undefiled," and separate from that of sinners, and "very good," like the first Adam when he sprung up fresh from his Maker's hands, "a Son of God" in weakness.

We affirm, then, that the harmony of the Scriptures is maintained in all its revelations concerning the principle of God manifestation, and we have no hesitation in receiving as the doctrine according to godliness, that the Lord Jesus the Christ did not live and move and have

His being in a condemned nature, under the curse or wrath of God, which would have been wholly unprofitable for the purpose of the scheme of God's redemption, but that He stood on the same basis as the first Adam in the choice of good and evil, and by His steadfastness in well-doing achieved a victory over the death power of the flesh, and of the grace of God obtained the reward of faithful service—a right to the blessing, life for evermore, on His own behalf. Released, upon this termination of His earthly career of probation, from fear of evil, and chosen of God as the Minister of the Circumcision for His truth in confirmation of the promises made to the fathers, He became “the Word made flesh,” as the Apostle John declares: “In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, and we beheld His glory (the glory as of the Only-Begotten of the Father) full of grace and truth. And the Word was not made flesh until this beginning.”

#### PART II.

This development of the truth as it is in Jesus varies to some extent from the theories concerning His nature and origin which are now in controversy amongst the Christadelphians, yet it is the Christian mean between two opposites which do equally invalidate the means of grace for the hope of glory; for whether we look to the declarations authoritatively set forth that “Jesus is the Father incarnate by His Spirit, the result being a Son,” or to the charge of “mere manism,” which makes Him a production of human generation, so far as deteriorated nature is concerned, we are shut up to the conviction that in either case the righteousness of God, as witnessed in the law and the prophets, cannot be accomplished without a violation of His revealed Word. A flesh and blood nature being designed by the Deity for the probationary existence of the Adamic race, the prescription of His law in connection with this creation when condemned under sin was “that without shedding of blood there could be no remission of sin,” and this is the key to the mystery of godliness; and the wisdom of God brought to light in due time the instrumentality whereby it was carried out without let or hindrance from the force of His other unalterable law, “the wages of sin is death.” The combination of these two laws necessitated the manifestation of the Redeemer in Adamic flesh and blood *capable* of death, and of being

tempted in all points like as we are, and of resisting the power of temptation, and of working out His own deliverance from the *dust state* to a higher state of being, and of standing as a living man free to offer up His life for His brethren in voluntary obedience to the will of God, and to present Himself by a resurrection from the dead as the "living sacrifice" who had tasted death for every man's sin, and risen again for every man's justification, that God might be just, and yet the Justifier of them that should believe in Jesus. If these things be so, and we have before shown their necessity in the righteousness of God to seal up the testimony of the law and the prophets, how does the belief that "Jesus was the Father incarnate by His Spirit, the result being a Son," correspond with these conditions of existence? Is it not rather a revival of the old heresy of a Divine and human nature in one Christ; and can the Father, who is inherently immortal, and impassible, and impeccable, divest Himself of these qualities by becoming incarnate? If not, He cannot manifest Himself as the Christ of His Word, and if He can thus deny Himself He cannot be also the Eternal and Unchangeable God. But as there is nothing in the Scriptures to show that Jesus was "a Son of God" by direct creation in any other sense than Adam was, the comparison of the two opposing doctrines of "Father incarnation" and "mere manism," in a syllogistic form, reveals the absurdity and blasphemy we are compelled to uphold in acceding to the terms of the propositions, and accepting as the bases of "the truth as it is in Jesus" their God-dishonouring demonstrations.

(To be continued.)

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## CHRISTMAS AT BETHLEHEM.

BY P. MARIE-JOSEPH DE GERAMB.

*Translated by the Editor from "La Semaine Religieuse" of the Diocese of Rennes, Saturday, December 27th, 1873.*

ASCENDING some steps we find a door which leads to the subterranean chapel of the Holy Grotto. It is thirty-eight feet in length, eleven in breadth, and nine in height; two staircases of fifteen steps each, constructed at the sides, lead, the one to the church of the Greeks, the other to that of the Arminians, the rocks and the pavement are covered with precious marble, given by Saint Héléne, and two lamps burn with-

out intermission in this holy place, where the light of day never penetrates. At the bottom, towards the east, is the place where the purest of virgins gave birth to the Saviour of the world. This place, which is illuminated by sixteen lamps, is indicated by a marble fixed in the pavement and incrusting with jasper, in the middle of which is a silver sun encircled with this inscription :

HIC DE VIRGINE MARIA  
JESUS CHRISTUS NATUS EST.

Above is a marble table which serves as an altar, and is supported by two columns. It is between these two columns, and under this altar that we prostrate ourselves to kiss the august place which the inscription designates. Several steps lower towards the south, is seen the manger.

At the distance of three steps, opposite the manger, is the spot where Mary was seated, with the child Jesus in her arms, when the Magi came to worship Him and to offer gifts.

The manger is raised a foot above the level of the grotto, and covered with white marble. At the bottom is a pretty good picture, the frame of which is silver, representing the Adoration of the Shepherds. It covers the face of the rock. On Christmas day it is removed, and the bare rock remains for some time exposed to the veneration of the faithful. At this epoch the reverend guardian Father cleans it, and gathers with respect the little pieces which are detached therefrom. I brought away some of these which I owe to his kindness.

Christian princes have made it a duty to send presents for the ornamentation of the manger. It is always hung with magnificent draperies those of this week are on a ground of white silk, strewn with roses and embroidery of gold. At the spot where the Magi came to worship Jesus, is an altar with a fine picture representing the Adoration, and surmounted with a grand star.

The sanctuary of the Nativity belongs to the Greeks; the manger and the place of Adoration of the Magi to the Catholics.

I never enter this august Grotto, my dear friend, without a long wax candle in my hand, as when I have visited Calvary, and the holy Sepulchre.

When prostrate before the place where the Saviour was born, I cast my eyes on these words. *Hic de Virgine Maria Jesus Christus natus est:* HERE JESUS CHRIST WAS BORN OF THE VIRGIN MARY. I experience,



I know not what feeling altogether distinct and different from that which other acts of Christian piety produce in me.

The word *HERE* has for the faithful a charm, an attraction, a sweetness which cannot indeed be felt or understood except upon the spot. The soul, the heart, all the faculties are arrested with this word; one repeats it a thousand times, and after having a thousand times repeated it, we say it yet again, it returns incessantly to the lips burning with gratitude and love.

In fact, there is no place in the world where the heart can be more delightfully moved than in this Grotto at Bethlehem. When carrying my thoughts back to the time, to the season of the year at which the poor little child Jesus was born, I add, in speaking to myself, "The place, it is *HERE*," it seems that I hear Him cry with cold, with want, and immediately I think I see Mary, His good mother, showering on Him the most endearing and tender cares; Saint Joseph hastens at the cries of his adopted son, to receive him from his mother's hands, and to press him affectionately to his breast; and these thoughts fill my soul with ineffable sentiments, which my pen would in vain endeavour to describe. I pray, I sigh, I lift my eyes wet with tears towards heaven, I murmur the sacred name of Jesus, the holy names of Joseph and Mary, and I bless God thrice holy, for having in His mercy given me His Son as a Saviour; again I bless Him for having given to be His mother her whom He Himself has judged worthy to be the mother of this divine Son; I bless Him for having given me a soul which these grand and incomprehensible benefits penetrate, touch, and melt.

You know, my dear friend, with what pomp, with what joy, the Christmas fête and the midnight Mass are celebrated in all the Catholic world; you have like me been able to remark the beauty of the decorations which embellish our temples at the epoch of this grand solemnity and the immense concourse of the faithful, and their pious haste to go and adore the infant Jesus, and the unanimous concert of praises and of prayers for the happy advent of the Messiah, and those hymns, those songs through which breaks forth with one accord the heartfelt joy; concourse, ardour, concert, hymns, psalms, joy which more than once have won to Jesus Christ the heart even of those whom a profane and oft a more criminal curiosity had attracted. Think what such a fête must be, such a mass celebrated at midnight in Bethlehem, and at the very place where Jesus was born. I will retrace nothing here of what you

have seen besides; I will not pause to picture the holy magnificence which is displayed at this solemnity, I will not speak to you of the riches of the tapestries with which the marbles are covered, nor of the ravishing strains of music in perfect harmony with the sublimity and sweetness of the mystery, nor of that myriad of long wax candles which burn not only before the altar but in all the interior; nor of the pomp which surrounds the reverend guardian Father in the exercise of his functions, nor of the shining ornaments of gold due to the munificence of Catholic princes of another age, and with which the numerous priests who assist him are invested, &c.; but I will speak to you at least a few words of a touching and august ceremony which has not and cannot take place anywhere but here. The office begins by a solemn procession to the holy manger.

At midnight, at this hour of blessing, at which in all the Catholic churches of the universe the infant Jesus receives the homage of all the Christian faithful upon the earth, the reverend guardian Father commences the march and advances with slow steps, his head inclined, carrying the infant Jesus in his arms with great reverence, then come the Bethlehemites and the Catholic Arabs, then the pilgrims of different nations, each with a torch in their hand. The celebrant and the cortège having arrived near to the place of the *Nativity*, the deacon, with deep devotion, sings the Gospel. . . . When he has reached these words *and having swaddled him*, he receives the child from the hands of the officiating minister, wraps him in swaddling clothes, lays him in the manger, prostrates himself, and worships. . . . Then, my dear friend, something supernatural transpires within the soul. I will venture to say, if I may judge of it by what I have witnessed, by what I have felt myself. Piety has no longer any voice wherewith to express her gratitude and love; she speaks no more save by the tenderness of her looks, by her sighs and tears.

Saint Basil puts in the mouth of Mary these words to her new born son:

“What shall I name you, O my well beloved?—What shall I call you? . . . A mortal? . . . but I have conceived you by a divine operation. . . . A God? but you have a human body. How shall I act with regard to you? Must I draw near to you with incense in my hand, or must I nourish you with the milk of my bosom? Ought I to have only the cares of the tenderest of mothers for you, or ought I to

serve you prostrate in the dust? O marvellous contrast! Heaven is your abode, and I am nursing you on my knees! You are on the earth yet you are not separated from the inhabitants of the skies, and heaven is with you!"

## THE THESSALONICA SPIRIT.

[An Address delivered before the Ecclesia in the Temperance Hall, Birmingham, on Sunday morning, Oct. 12, by Bro. John Butler.]

DEAR Brethren and Sisters,—I have been requested by the Managing Brethren, in my address this morning, not to enter into questions of a controversial character. Indeed, my doctrinal proclivities being known, I narrowly escaped at the Managing Brethren's meeting on Monday last being crossed off the speaking list altogether, or at any rate being remanded for a month on suspicion; but on reconsideration they refrained from taking those extreme measures, and appointed a deputation to wait upon and ask me not to enter upon the now vexed question. With their request, backed as it has been by the good examples set from this platform,\* I complied, all the more readily because I had previously no intention of doing otherwise.

I wish to direct your attention this morning to a little advice given by the apostle John, in the 4th chap. 1st verse, of his first epistle, "Beloved," he says, "believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." Now, how were these beloved brethren of the beloved apostles to try the spirits? The answer to this question is contained in a statement made by another apostle—the apostle of the Gentiles—that we are to prove all things, and hold fast that which is good, which advice is riveted by the words of the Lord Jesus Himself, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." When Paul visited Thessalonica, as you know, he came across a class of his own countrymen, who did not believe in searching the Scriptures for the purpose of finding anything contrary to what they had been taught from their infancy—bigoted, contemptible people, who were not willing to abide by an impartial appeal to *their own* authorities, who treated with scorn the bearer of any new light, who, even at the risk of his own life, sought to shew them the way of salvation. They were not willing that the statements of Paul should be calmly investigated either by themselves or by others, for a weak cause is best screened by not being disturbed, by refraining from having it agitated; and so these malicious Jews who believed not, moved with envy, it is said, took unto them certain lewd fellows of the baser sort, such as are indeed to be found in every town, and set the city in an uproar for the purpose of expelling the unwelcome expositors of unpalatable truths. Their expedients succeeded, they drove the apostle out of their city, and he went to the neighbouring town of Berea, to preach the gospel there. And here we find materials for a great contrast. The Jews of Berea, we are told, were more noble than those of Thessalonica. Why were they more noble? Because they received the word with all readiness of mind, and *above all*, searched the scriptures daily to see whether these things were so. They acted fully up to the advice of him whose proclamation they were called upon to test, by endeavouring to prove all things, in order that they might hold fast that which is good. This is indeed the truly noble spirit, and it is no wonder that we have the further statement, after this exemplary exhibition of character: "Therefore many of them believed of honourable women and of men *not a few*." Men and women cannot advance to the truth, nor can they advance in the truth, unless they have this mind of the noble Bereans, if they imitate the bigoted, self-satisfied men of Belial inhabiting Thessalonica. And yet which class is the more numerous in the world? Alas, you know full well. There is always a tendency in the human mind to rest satisfied with things as they are, to think we have arrived at the complete attainment of the truth in all its bearings and aspects; to think we have reached the

\* The new theory had been continually and vehemently attacked by every speaker who had on previous occasions addressed the meeting.

*Ultima Thule*, beyond which there is nothing but chaos and heresy. And not only that, but there is also a tendency in us to regard with suspicion and distrust all innovation, all disturbers of that which is quiet, all radicals, Christians, if I may use the term, whose motto is legion, as that of the Radicals in politics is "Forward and upward." The Jews of Thessalonica were greatly disgusted at the interference of Paul—that great turner of the world upside down. What business had he to come into their synagogue and their streets, to proclaim something which would subvert their existing institutions and change the whole current of their religious life? So it has been all the world over, and all history through; and this tendency to stagnate, this indisposition to change, is manifested even in the very progress, or rather in the stages of progress, which have been made towards truth in religious history. Through the labours of Paul and his co-workers, a vast number of people were led to embrace the truth; they were persuaded that the belief they before held was based on a false foundation, and so they embraced the gospel of Paul; but again becoming satisfied that they had arrived at that position beyond which there was no reason to advance, they re-tered, stagnated, and ultimately began to surrender their consciences to the keeping of ambitious leaders who rose up amongst them, and who loved, above all things, to occupy pre-eminent positions among them. What wonder was there that this condition of things should at length develope into the system of Popery, which has sat like a night-mare on the earth—a system in which the truth was lost, and became supplanted by dead forms and ceremonies and spectacular displays, which pleased the eye, but spread over the mind the lethargy of spiritual death; a system in which one man became paramount in the person of the Lord God—the Pope—who with his devilish minions ruled both in temporal and spiritual matters, and persecuted to the death with sword and faggot, all, however noble and just, and good, who dared to lift their little fingers against their usurped and truth and soul-destroying authority. At length arose, even amidst this vast ocean of death and darkness, one or two men possessing scintillations of truth, combined with indomitable energy and great ability, and they succeeded, though in most cases with the loss of their lives, in weakening the fetters by which Europe was bound, and in awakening large numbers from the slumber in which the Papal opiates had kept them, and "The Protestant Reformation," as it is called, became an accomplished fact. But mark the innate intolerance of the human mind, and how men can rebel against tyranny and yet be tyrants themselves. The very men who had cast off the shackles of Popery sought to rivet their own shackles on others, passed in this country an Act of Conformity, and in their turn sent many to prison and to death who wished to make further progress towards truth and light. But progress would not be arrested. From Popery emerged Protestantism, from Protestantism emerged Dissent, from Dissent sprung many branches, each branch being as a rule in advance of the one preceding it, and each experiencing in a greater or less degree the persecution and intolerance of those from whom they sprung. The spirit of Thessalonica indeed seems universal; it is manifested in every sect and section of society; none appear exempt. Cast your eye upon the denominations around us, you there behold many illustrations of what I have said, illustrations of the various stages of growth; and on all you see that the spirit of self-satisfaction and confidence has fallen like a pall upon a confined corpse. They have placed their confidence and their consciences in the keeping of eloquent and clever leaders, whose spiritual expositions they think it blasphemy to dispute, or whose spiritual directions they implicitly follow. Let the truth of God in its purity be introduced among them, and wee to him that introduces it. He may hold it himself, certainly, *without agitating* it, and he may be considered a respectable member of the congregation and be tolerated for years, but he must not agitate, he must not express his doubts and advanced opinions. Keep quiet, don't introduce your unpalatable views too prominently; don't seek to disturb those friendly and comfortable relations which have hitherto subsisted between ourselves and our minister or leaders, that harmony in which we have so long dwelt and rejoiced. Do you mean to hint that our minister may possibly be in the wrong? Do you think he has lived so many years amongst us and done so much good, and yet is not in the right path; we have known him too long to believe that; we have sat under him all these years, and if we are in error with him we will rest in error.

Don't promulgate your heretical doctrines, here. But the man thinks it his duty to agitate, to proclaim what he conscientiously believes to be the truth. Ah, notice then how the cold shoulder is turned towards him; notice the manifestation of the Thessalonica spirit. Many of you know from bitter experience what that spirit is, what small credit your opponents give you for conscientious convictions, and what large credit you receive for malicious self-seeking motives. There is much to do and to suffer in contending against the tendency I have spoken of, the tendency to become stereotyped, cramped, and conservative in one's religious opinions and sympathies, the tendency to misrepresent, and persecute, and disable all who chauce to differ from us in religious convictions. Agree on all points with some people, and they are as sweet to you as honey and the honey-comb; disagree on one, and they become bitter as the waters of Marah. They usurp the position of Christ, and, not in words perhaps, but practically, they say "ye are my friend if ye do whatsoever I command you; if you do not you are to me a heathen and a publican." They only are to contend earnestly for the faith; they only have consciences; they only have a right to proclaim what they believe to be true: they only have a right to mount their pulpit Olympus, and hurl at their opponents the thunderbolts of Jupiter, and you must sit quietly by and listen, like dumb dogs that cannot bark; you must not lift up a finger of protest against their statements and accusations for they only are the trustees of the truth. Such is the true Thessalonica spirit; it is not the spirit of Berea; it is not the spirit of Paul; it is not the spirit of Christ; for their purpose is not to prove all things and hold fast that which is good; but to prove their own things and hold fast that which they have held for so many years before. Oh! that we could rid ourselves of this accursed spirit, which clings to human nature so tenaciously and oft-times mars our noblest efforts.

We must serve God if we would be saved; let us endeavour to serve Him with singleness of heart and pureness of purpose, for these only are evidences that we have got the saving truth in our hearts. We have warnings sufficient in the scriptures that not to him that merely saith, Lord, Lord, will the door be opened, but only unto him that doeth the will of the Father; and the will of the Father is that each of His children shall manifest the fruits of the Spirit—love, long-suffering, gentleness, goodness. Let us strive to be doctrinally perfect; but in all our contentions, and discussions, and efforts to attain doctrinal perfection let us by no means forget that he that does not manifest the Spirit of Christ is none of His. If people think that on being immersed into the name of Christ they are at liberty to treat with contempt, and black looks, and foul words those who may conscientiously differ from them, however vital the difference may be; they have not yet learnt Christ, "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." Though professing the truth, they still in a great measure retain the spirit of Thessalonica, the spirit of the world, the spirit of the Spanish Inquisition, the spirit of intolerance, which is rampant around us. Paul, speaking of charity, which as you know is love, states that amongst its other qualities it never faileth. Well, in the sense in which Paul meant, there is no doubt it is true; but alas, if we examine one another and ourselves very closely we shall find that it fails too often to be exhibited when it ought to be; that inst ad of the soft answer that turneth away wrath there are accusations and counter-accusations, which engender strife and bitterness, where such things ought not to be, for surely, if patience and forbearance ought to be exhibited anywhere, they should be shewn amongst those who, in the face of the whole world, proclaim the primitive truth of Christ.

We have arrived at our present position through much contention and opposition on the part of those with whom we once associated. They "despitefully used us and persecuted us" without cause, for our object was truth—to seize upon truth wherever it might be found - let us now beware lest we repeat the conduct to others that has been manifested to us. We have contended for liberty of speech for ourselves, let us see that we accord the same measure of liberty to others. We have upheld the right of proving all things and holding that which is good, let us do so still. Let us not seek to claim the monopoly of speech, nor think we possess the monopoly of conscientiousness, but in all things do unto others as we would that they should do unto us; not do unto others as they do unto us—let us remember that;

if we follow the directions of our common Guide, and calmly investigate in the true spirit of brotherly kindness and love with our present measure of enlightenment, there need be no fear for the result. The fear lies in our tendency to let well alone, and to let our sympathies, as is the case with the religious world in general, be our guide; the tendency to neglect searching the scriptures for ourselves, and to take it second-hand, as it were, from those whom we think ought to know better than we; the tendency to hang up our faith, as we hang up our hats, on pegs that we think are safe, leaving it there whilst we go to and fro in our search for the bread that perisheth. Let us not make ourselves of the number or compare ourselves with some that commend themselves, with some who, measuring themselves by themselves and others by others, and commencing themselves among themselves, are not wise. Let us always compare ourselves with Christ, and always seek to arrive at and follow His truth, regardless of individuals amongst ourselves. We are too apt to look at who preaches the truth. Paul declared that, if an angel from heaven preached any other gospel than that he preached let him be accursed; and by the converse law, if Diabolos preaches a gospel that is in harmony and can be proved from Paul, we must accept it.\* Let us in all things adopt the advice of the beloved Apostle whose words I first quoted, and try the spirits by the only infallible test; let us follow the example of the noble Bereans and search the scriptures to see whether the things proclaimed are so. If a thing be of God it will prosper; if not, it will come to nought, for

Truth crushed to earth will rise again,  
The eternal years of God are hers;  
While error, wounded, writhes in pain,  
And dies amid her worshippers.

## FRESH EVIDENCE "TO THE POINT."

### "THE SOCRATIC METHOD."

QUESTION No. 1.—When was the law of generation introduced?

ANSWER.—Simultaneously with the formation of Adam. See Gen., i. 28, and compare with Gen. iii. 16.

QUESTION No. 2.—What does this imply?

ANSWER.—It implies that if Adam had *not sinned* he would have become the federal head of an undying immortal race.

QUESTION No. 3.—Would this immortal race have been born of women?

ANSWER.—The statement of the Deity in the 28th verse of the 1st chap. of Genesis, shows that this was His divine will, and the 24th verse of the 2nd chap. of Genesis shows that Adam apprehended this to be the will of the Almighty.

QUESTION No. 4.—Then to be "made of a woman" does not, of *itself*, necessitate that the one so "made" is under condemnation?

ANSWER.—Certainly not, seeing that Jehovah having made the law of generation prior to Adam's sin, that Adam and Eve could become parents of children who, like themselves, would have been free from the *sentence of death*.

QUESTION No. 5.—As Adam was not made of a woman but "of the ground," what was the difference between his nature and his sons, Cain and Abel, who were "made of a woman?"

ANSWER.—Facts show that there could be no difference, and that a man made from the ground is the same in nature as one made of a woman, this shows that "with God all things are possible."

QUESTION No. 6.—Was there any constitutional difference in Adam's nature on account of his disobedience?

ANSWER.—The difference which occurred at the fall of Adam was not in nature or constitution, but in *relationship and destiny*. The law, or sentence of death, now hangs over him.

\*The Presiding Brother (Shuttleworth) here emphatically shook his head in dissent, yet he had just been singing hymns composed by those he regarded as Diabolos, practically following a course he theoretically condemns.

QUESTION No. 7.—Why was Christ “made of a woman?”

ANSWER.—The reasons are various: 1st, It was on account of Adam’s transgression, for if Adam had not sinned no Christ would have been required to undo his act; the will of God evidently was that he should be the “seed of the woman,” to be born of a virgin of “the house and lineage of David.” It is evident, from what we have before said, that God could have made him from the ground in a nature identical with Adam’s, but in that he was made of a woman we see the truth of the hackneyed phrase, that God never in His dealings with mankind resorts to the miraculous when the natural will do.

QUESTION No. 8.—But was not Jesus miraculously conceived?

ANSWER.—Yes, and this fact alone shows that the *natural means* would not do, the reason being, doubtless, that if He had been begotten by the will of the flesh He would have been an ordinary man, and therefore could not have been the Son of God from His birth, and the prophecies concerning His divine sonship would have failed.

QUESTION No. 9.—Does His divine begettal make Him other than of the nature of Adam and of His mother?

ANSWER.—Obviously not, for the Scriptures abound with testimonies that He was “bone of our bone and flesh of our flesh.”

QUESTION No. 10.—Then was He like Adam in all respects, or was there any difference, if so, what was it?

ANSWER.—He was like Adam in all respects, so far as bodily nature or substance is concerned, but *relatively* He differed from Adam.

QUESTION No. 11.—What do you mean by using the word “relatively?”

ANSWER.—We mean that Adam, *at first*, was a son of God, but that through his disobedience he ceased to be God’s son, but Christ was the Son of God from the first; and that He never forfeited His right to that sonship, therefore while Adam was a son of God for a *short time only*, Christ was *ALWAYS* the Son of God, and on account of His obedience He never came under the law of sin and death, He did not require to be redeemed from the power of that law; this relationship to God and non-relationship to sin and death, made Him “mighty to save” those who were under it.

QUESTION No. 12.—Then it would appear that the point at issue is not the flesh of Jesus but the *conditions* under which He lived, including His relationship, as before stated?

ANSWER.—Just so, and this is what, I apprehend, Bro. Handley and Bro. Turney, with others, wish to set forth.

JAMES MARTIN.

(To be continued.)

## ON THE HEBREW & SAMARITAN CHRONOLOGY.

According to the Chronology of the Hebrew Pentateuch, Abraham must have been contemporary with Noah 38 years, and must have died before his ancestor Shem. If this chronology be accurate, it is very singular, indeed almost unaccountable, that no mention should be made of these patriarchs in the life of Abraham. It is also difficult to conceive, since the first form of government was doubtless patriarchal, how Nimrod could usurp an empire during the lives of Noah, Shem, Ham, and Japhet. There is, moreover, another difficulty which deserves to be mentioned. The Hebrew Pentateuch places the building of Babel 100 years after the flood. In this affair all mankind were not concerned, but only the followers of Nimrod. A work of such magnitude is the work of a multitude, and the posterity of Noah cannot have been very numerous at the end only of a single century. All these objections, which I know not how to answer, will be completely removed if we adopt the chronology of the Samaritan instead of the Hebrew Pentateuch. Noah will then be found to have died near 500 years before the birth of Abraham, and 50 years before the founding of Babel; and this last event, which is generally supposed to have happened in the days of Peleg, will be placed 400 years subsequent to the deluge, a sufficient period of time to admit a very great increase of mankind. If this hypothesis be admitted,

all the vague conjectures respecting Melchisedec, some of which make him Shem, and others Ham, will be completely done away. The chronology of the Hebrew and Samaritan Pentateuchs is as follows:—

According to the Hebrew				According to the Samaritan			
	was born	died	Years after the Flood.		was born	died	Years after the Flood.
Noah	...	350		Noah	...	350	
Shem	...	502		Shem	...	502	
Arphaxad	... 2	440		Arphaxad	... 2	440	
Selah	... 37	470		Selah	... 137	570	
Heber	... 67	531		Heber	... 267	691	
Peleg	... 101	340		Peleg	... 401	640	
Rehu	... 131	370		Rehu	... 531	770	
Serug	... 163	393		Serug	... 663	893	
Nahor	... 193	341		Nahor	... 793	941	
Terah	... 222	427		Terah	... 872	1017	
Abraham	... 292	467	Abraham	... 942	1087		
Isaac	... 392	572	Isaac	... 1042	1222		
				G. S. F.			

The *Christian Observer*, February, 1802.—Page 84.

As is well known, the only portions of the Hebrew Scriptures received by the Samaritans were the five books of Moses. With respect to the value of any opinion, or conclusions founded on the Samaritan Pentateuch, it may not be out of place to quote the subjoined passages. Of this recension the "boasted superiority *en bloc*, gradually dwindled down to two or three passages, in which the Samaritan reading seemed preferable, and even these have now been disposed of in favour of the authorised Masoretic text. A chronological peculiarity deserves special mention, viz., that no one in the antediluvian times begets his first son in the Samaritan Pentateuch after the age of 150, either the father's or the son's age being altered in proportion; after the Deluge, however, the opposite method is followed of adding 50 or 100 years to the father's years before the begetting of a son."

*Chambers's Encyclopædia*.—Samaritan Pentateuch.—"We are brought to the conclusion that the Samaritan, as well as the Jewish copy, originally flowed from the autograph of Moses. The two constitute, in fact, *different recensions of the same work*, and coalesce in point of antiquity."

*Cyclopædia of Biblical Literature*, by J. KIRRO.—Samaritans.—In his *Chronikon Hebraikon* Dr. Thomas says, "Shem ceases from among men 35 years after Abraham's death."  
ECLECTIC.

[We are extremely obliged to our correspondent ECLECTIC for these instructive extracts, and hope to receive a further supply from the same painstaking hand. ED.]

## CRITICAL ILLUSTRATION OF GEN. IV. 23, 24.

Our present translation of Lamech's speech is unintelligible, though undoubtedly it is perfectly accurate. It may therefore be useful to remark, that the Hebrew is capable of three different interpretations, all equally literal; consequently we are at liberty to chose that which is most agreeable to the context. The first interpretation is that of our translators: "I have slain a man to my wounding, and a young man to my hurt." The second, and perhaps the best, is offered by Bishop Lowth, and before him by Howbigant: "I have slain a man for wounding me, and a young man for striking me." (*Prælect. Poet. iv.*, p. 52, 53.) In this case the sense will be, if Cain, who slew his brother *unprovoked*, shall be secured by the Deity sevenfold from all human vengeance (see *Gen.*, *iv.*, 15) surely Lamech, who slew a man *in the act of self-defence*, shall be secured seventy and sevenfold. The third interpretation is that of Wickliff, to be found in his MS. Bible, which at least is more intelligible than our present translations: "I have slayn a man by my wound, and a young mesngns man by yvolent beetyng." It is a singular circumstance, that all these renderings are equally literal.

The *Christian Observer*, Jan., 1802, p. 6.

G. S. F.



Boothroyd gives the passage thus:—

“I indeed, being wounded, have slain a man,  
And being assaulted, a young man.  
If Cain shall be avenged seven times,  
Certainly Lamech seventy and seven.”

*Note.*—“Of this first polygamist Moses has preserved an address to his wives. They might fear lest some blood-avenger should kill him; and to inspire confidence he observes, that if the death of Cain, who without any just cause, had slain his brother, was to be avenged seven times, surely his would be seventy-seven times. He contrasts the murder which Cain had committed with his own justifiable homicide.”

Thomas Scott remarks on the verses under consideration — whether he (Lamech) spake *affirmatively*, and acknowledged that he had killed a man, though not his own brother; or *interrogatively*, “Have I killed a man to my hurt?” he evidently drew a comparison betwixt himself and his ancestor Cain, and flattered himself that he was much less criminal; while he seems to have abused the patience of God, in sparing Cain, into an encouragement to himself to expect impunity in sin, and to defy the vengeance of his adversaries.”

Kitto, in his *Biblical Cyclopædia*, observes that Lamech’s “speech” “is not only remarkable in itself, but is the first and most ancient piece of poetry in the Hebrew Scriptures; and indeed the only example of Antediluvian poetry extant, it exhibits the parallelism and other characteristics of Hebrew poetry.”

ECLECTIC.

## CRITICAL ILLUSTRATION OF ISAIAH IX. 5.

In our present translation, this passage is rendered as follows: “Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.” These words immediately precede the famous predictions of the Messiah, with which, as they now stand, they certainly appear to have very little connexion. Dr. Kennicott therefore proposes a different translation: “Every weapon of the warrior used in battle, and the garments rolled in much blood (or often rolled in blood) is for burning, even fuel of the fire.” This agrees very well with the promise of peace at the advent of the Messiah, and is the counterpart of the words of the Psalmist, “When God maketh wars to cease in all the world, He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.” In the MS. translation of Wickliff, this passage is thus rendered, “Al violent raveyn with noyse, and a cloth medlid with blood, shall be into bronnynge, and shall be the meate of fyer.”

G. S. F.

*The Christian Observer*, January 1802, p. 6.

ECLECTIC.

Polemical discussions, even when found necessary to the maintenance of Christian verity, and conducted with the utmost caution, are apt to generate in the minds of both writers and readers feelings very dissonant from the meekness and gentleness of Christ.

We cannot be too often reminded that our spiritual state is to be estimated, not by our skill in theological contests, nor merely by our zeal for certain tenets however essential, but by our love to God and our devotedness to His service, by our active and unwearied benevolence, by our victory over sin, the world, and the flesh: by the purity of our motives; by the heavenly tendency of our affections; by our relish for divine and spiritual occupations; by the rectitude of our conduct; by the unfeigned humility of our hearts, in short, by the growing resemblance we bear to our Blessed Master.

*The Christian Observer*, Preface, 1803, p. vi.

"THIS IS NOT YOUR REST."

"Now in this age we must combat with sin,  
 Here is no rest—is no rest.  
 Here faith's good fight must be fought, if we'd win,  
 Here is no rest—is no rest.  
 But to the fruitful there cometh a day,  
 When crowns immortal are given away,  
 To all God's children who wisely obey.  
 Then there is rest—there is rest.  
 Now in this age, oppression we know,  
 Here is no rest—is no rest.  
 Strife and confusion attend as we go,  
 Here is no rest—is no rest.  
 Yet in God's Word it is made clear and sure,  
 On earth there comes a kingdom most pure,  
 Silencing wrong, for all woe a cure ;  
 Then we shall rest—we shall rest.  
 Now for the Truth, we must strongly contend,  
 Here is no rest—is no rest.  
 These are the days when the truth doth offend,  
 Here is no rest—is no rest.  
 Soldiers of Christ, arise, 'tis His call ;  
 Hark to His voice for He speaketh to all.  
 Watch ! lest His coming with fright doth appal,  
 Here is no rest—is no rest.

C. J. W.

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WORSHIP, INCLUDING PRAYER, CONSIDERED  
 IN SEVERAL ASPECTS.

WHEN practised for the love of the subject, prayer is the most powerful agency for bringing about a close resemblance between the worshipper and the being worshipped. If this law be admitted, it will follow that the morals of people will, in a great measure, reflect the morals of their gods. This would, of course, place those nations commonly called Christian nations on a much higher level in the scale of morality than those who servo gods like unto beasts, and birds, and creeping things. This principle, however, only applies to the earnest worshippers among any people, its accuracy cannot be judged of from the point of view of the indifferent either among Pagan or Christian communities.

When the effect of heathen worship is considered, the wisdom of its strict prohibition by the Almighty is clearly manifest. The morals of the worshipper must reflect the morals of his god ; and where the god cannot properly be said to possess a moral character, that negation of

such character will become conspicuous in the votaries. In whatever quarter we look upon this subject the principle of assimilation is sustained.

The extreme indolence and languor of the Orientals may be traced to the character of their deities. The river and flower worshippers of the east desire to become insensibly mingled with the drops they adore or transmuted to the form and essence of their lily gods. While in the manners of the hardy children of the north is reflected that unrest and love of blood characteristic of the gods they serve. According to Medhurst and other writers the doctrine of assimilation is understood and enforced among the Chinese Buddhists. "Think of Buddah and you will be transformed into Buddah. If men pray to Buddah and do not become Buddah, it is because the mouth prays and not the mind."

This maxim may be truly applied to Christians so-called. If men do not become like God it is because they do not understand Him to whom they pray, or do not pray to Him from the heart. To be transformed into His moral image they must pray to Him with the heart and with the understanding also.

The Egyptians, to whose religion we have elsewhere alluded, adored birds and beasts of various sorts, and also creeping things. These are to be seen in groups of revolting association in their arts and sculptures. And as they were the patterns for Egyptian guidance there was no vice of which mankind is capable that these people did not practise. The prophet Ezekiel has a graphic passage on the subject in his eighth chapter.

"And he brought me to the door of the court; and when I looked, behold, a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Iaazaniab, the son of Shaphan, with every man his censer in his hand, and a thick cloud of incense went up. Then said he unto me, Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? For they say the Lord seeth us not, the Lord hath forsaken the earth."

This was an exhibition of the brute adoration of Egypt, to which Israel so often turned back in their hearts. According to Diodorus, the walls of the chambers built round the tombs of the kings of Egypt were covered with paintings of birds, beasts, and all manner of reptiles. Such were the gods to whom the Levites paid their devotion, and burned incense in the secret chambers.

The custom of offering prayer to these creatures soon produced a resemblance to them in their natural habits, and man, who was created in the image of God, become fit society for the beasts of the field.

The worship of Adonis is another example of the demoralizing influence of wrongly directed devotion. Adonis was a favorite god at Alexandria in Egypt, and as much admired by the Hebrews as the Egyptians. At Alexandria there were magnificent gardens dedicated to this god, called the gardens of Adonis. It would not become these pages to rehearse the details of the high days of the god Adonis. Suffice it to say that the worship of this mythical personage in Syria was a means of corrupting the daughters of Zion. Adonis, who was supposed to spend part of the year on earth and part in heaven, in the society of Venus and Proserpine, respectively, was believed to have been killed by a wound from a boar, and the annual reddening of the river named after him in Syria, was supposed to be in commemoration of the tragic occurrence. On this occasion a festival was celebrated. The daughters of Israel gave themselves up to an agony of lamentation at the loss of Adonis, but the latter part of the festival was signalized by unbounded joy at the imaginary recovery of the lost god. It is related that the damsels of Syria were, on these occasions, as lavish of their love as of their tears. Here was literal conformity to the life of their god.

The names of the days of the week carry our minds back to the hero-worship of our rude forefathers. Old Thor, the Scandinavian god, was adored as the smasher or mauler of his enemies: the weapon he used being called *Miölnir*, that is, a hammer, or more literally, a smasher or mauler. The ardent worship of such a savage monster effectually branded his devotees with the horrid lineaments of their god. Old Thor's worshippers revelled in scenes of rapine and of blood. What there was of kindness in their nature was almost totally effaced, and they resembled bloodhounds rather than men. Even self-destruction was rendered popular by such gods; and it came to be thought almost disgraceful to

die peacefully in bed. In a word, the lines of Pope fairly picture the majority of heathen deities,—

Gods partial, changeful, passionate, unjust ;  
Whose attributes were rage, revenge, and lust.

Paul's description of the original manners of the Corinthian disciples refreshes our memories with their forms of worship. "Fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind." These were Corinthian citizens ; natives of that city which was said to be "the eye of Greece," such were the hideous hues of light flashed forth from this "eye" for the illumination of the Grecian body politic and religious. The state of things sketched by Paul was fostered at Corinth, and in fact in all Greece, by the nature of the national worship. The most sacred persons in Corinth were prostitutes; and no small part of the revenue was the proceeds of sacred debauchery.

Rome was no better than Corinth. Indeed, until the Pagan worship was abolished it waxed worse and worse. Some of the philosophers of those countries have rebuked the popular religious services in language which confirms the statement just made. "How great," exclaimed Seneca, "is the madness of men! They lisp the most abominable prayers, and if a man is found listening they are silent, what a man ought not to hear they do not blush to relate to the gods. If any one considers what things they do, and to what things they subject themselves, instead of decency, he will find indecency, instead of the honourable, the unworthy, instead of the rational, the insane." On the influence of heathenism the following extract is from Tholuck:—

"We should naturally suppose, that among so great a variety of gods, of religious actions, of sacred vows, at least some better feeling of the heart must have been excited ; that at least some truly pious sentiment would have been awakened. But when we consider the character of this superstition, and the testimony of contemporaneous writers, such does not appear to have been the fact. Petronius' history of that period furnishes evidence that temples were frequented, altars crowned, and prayers offered to the gods, in order that they might render nights of unnatural lusts agreeable ; that they might favour acts of poisoning, that they might cause robberies, and other crimes to prosper."

Seeing it is a universal fact that the traits of the beings worshipped are reflected upon the worshippers, it follows that, the more perfect the

understanding, and the more intense the sympathy, the more exact will be the likeness to the original. When we come to consider the Christian portrait, it is that we realize the vital application and bearing of this deduction. As our minds become more and more enlightened upon the subject of divine justice, goodness, and mercy, the disposition is farther removed, not only from open and secret acts of cruelty and of wrong; but also from all the minor practices of severity of judgment, of selfish display, of vanity, and want of paternal consideration. To express the same sentiment in the language of Scripture, we must have on the whole armour of God. We must put on God-likeness. This covering consists of a variety of parts, each suited to that portion of the figure for which it was designed. A partial investiture will reveal to the observant eye some spot of nakedness, the warrior will, in other words, be imperfectly equipped.

A correct understanding of the value of every Christian virtue will lead to a sense of our own native nakedness, and produce a corresponding feeling of need for divine covering. This, however, is only attainable by discerning the true character of Him whose righteousness we desire to put on. Righteousness means a system of right. "Jesus said to His disciples, Verily, verily, I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

It is especially important that, as earnest prayer is the most potent engine of worship for changing the moral man, it should be directed aright. We have not seen God, and can only judge of Him through His works in nature and through His revealed will. The value therefore of a knowledge of these, more particularly the Word, cannot be over-rated. It is not that the commands of God are so abstruse as to limit a good understanding of them to the few; it is rather the danger of negligence of that which is easy of apprehension, that produces serious defects in the Christian character.

If we pray fervently for what we ought not, or omit to pray for what we ought, the result will be much the same. For example, if a man habitually prays for the overthrow of the kingdoms of the world, and neglects to pray for kings and persons in authority, the mind of that man only delights in the prospect of a universal war, and becomes hardened towards all rulers and governors, as persons not worthy of any consideration on the part of either God or man.

The application of this in many ways is plain to be seen; and while a man may habitually go through the forms of worship and even increase in a knowledge of divine things, his heart may, after all, be left as hard as a stone, and his disposition but faintly reflect the coldness of stern untempered justice. Let him neglect to pray for his brethren, and he will never feel any real interest in their present or future happiness; let him neglect to pray for the sick, very soon he fails to understand the trials of bodily affliction; let him neglect to pray for daily bread, and by and by he will not see the finger of God in the seed time and harvest. In a word he will degenerate into the lukewarmness of the Laodicean, and at last be amazed to find himself rejected by the Spirit.

We conclude with the quotation of several portions of the Word on the subject of prayer, which shew us how to pray, when to pray, and what to pray for.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few.—Ecc. v. 2.

But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him.—Matt. vi. 7, 8.

When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men: Verily they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.—Matt. vi. 5, 6.

Men ought always to pray and not to faint. Be ye therefore sober and pray without ceasing with all prayer and supplication in the spirit, watching thereunto with all perseverance, and continuing instant in prayer.—Luke xviii. 1.; 1 Peter iv. 7.; 1 Thess. v. 17.; Eph. vi. 18., Rom. xii. 12.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your request be made known unto God.—Phil. iv. 6.

Is any among you afflicted, let him pray.—James v. 13

Call upon the Lord in the day of trouble; pour out thy heart before Him; and unto God commit thy cause.—Ps. lv. 15.; Ps. lxii. 8.; Job v. 8.

If any of you lack wisdom, let him ask of God, who giveth to all liberally, and it shall be given him. But let him ask in faith, nothing wavering: for let not that man that wavereth, think that he shall receive anything of the Lord.—Jam. i. 5, 6; vii. 6, 7.

Pray one for another that ye may be healed: for the effectual fervent prayer of a righteous man availeth much.—James v. 16.

If a man see his brother sin a sin which is not unto death, he shall pray for it.—1 Jno. v. 16.

Let supplications, prayers, intercessions, and giving of thanks be made for all men, especially for kings, and all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour.—1 Tim. ii. 1, 2, 3.; 1 Tim. ii. 3.

Pray for them which despitefully use you, and persecute you.—Matt. v. 44.

Pray for the peace of Jerusalem: seek the peace of the city where ye live, and pray unto the Lord for it.—Ps. cxxii. 6; Jer. xxix. 7.

EDITOR.

## WHO CAN RECONCILE THESE THINGS?

By A. B. C.

(Continued from Page 105.)

YEA.

His body was as unclean as the bodies of those He died for; for He was born of a woman, and "not one" can bring a clean body out of a defiled body; for "that," says Jesus Himself, "which is born of the flesh is flesh." *Etpis' Israel*, 4th Edition.—Revised. p. 114.

According to this physical law, the Seed of the woman was born into the world. The nature of Mary was as unclean as that of other women; and therefore could give birth only to "a body" like her own, though especially "prepared of God." . . . The purpose of God was to condemn sin in the flesh; a thing that could not have been accomplished, if there was no sin there.—*Etpis' Israel*, 4th Edition.—Revised, pp. 114, 115.

NAY.

Or "the fellow" and "equal" of the Deity? Zech. xiii., 7; Jno. v., 18; Phil. ii., 2. The latter unquestionably. *Eureka*, vol. 1., p. 101.

In what did the offering of this body consist? In the condemnation of sin in the nature that sinned in the Garden of Eden.—Dr. Thomas, *Christadelphian*, August, 1873, p. 364.



Speaking of the conception and preparation of the Seed, the prophet, as a typical person, says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This is nothing more than affirming that He was born of sinful flesh. . . . *Elpis' Israel*, 4th Edition - Revised, p. 115.

Mankind being born of the flesh, and of the will of man, are born into the world under the constitution of sin. That is, they are the natural-born citizens of Satan's Kingdom. By their fleshly birth, they are entitled to all that *sin* can impart to them.—*Elpis' Israel*, 4th Edition—Revised, p. 115.

It is absurd to say that children are born holy, except in the sense of their being legitimate. None are born holy but such as are born of the spirit into the kingdom of God—*Elpis' Israel*, 4th Edition.—Revised, p. 116.

Children are born sinners or unclean, because they are born of sinful flesh; and "that which is born of the flesh is flesh," or sin. "By Adam's disobedience the many were made sinners;" that is, they were endowed with a nature like His, which had become unclean, as the result of disobedience; and, by the constitution of the economy into which they were introduced by the will of the flesh, they were constituted transgressors, before they were able to discern between right and wrong. Upon this principle, *he that is born of sinful flesh is a sinner*. . . . Such a sinner is an heir of all that is derivable from sin. Hence, new born babes suffer all the evil of the peculiar department of Satan, or sin's, kingdom to which they belong.—*Elpis' Israel*, p. 116, 4th Edition.—Revised.

"*Sinful flesh*" is as much an element of the divine Jesus as "the Spirit."—Dr. Thomas, *Herald of the Kingdom*, &c., December, 1856, vol. 6, No. 12, p. 268.

All sinners are in the first Adam.—*Elpis' Israel*, p. 118.

That this Jesus Anointed was the *Eternal Invisible Father*, by His spirit, manifested in the nature that sinned in Eden's Garden.—Dr. Thomas, *Christadelphian*, August, 1873, p. 364.

The original constitution of human nature was *sinless*.—Dr. Thomas, *Christadelphian*, August, 1873, p. 338.

This Eloah (the Divine Son assured to David) is the great theme of prophecy. . . . The time of manifestation was appointed and placed on record in Dan. ix., 25; and "when the fulness of the time was come, the Deity sent forth his son, made of a woman;" "begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity; by holy spirit coming upon her, and power of the Highest enveloping her; therefore, also, the holy thing she bore was called a Son of Deity, and named Jesus. Luke i., 35-31.—*Eureka*, vol. 1., p. 101.

The name (the Yahweh Name in prophecy, comprehends the things concerning the Christ), then, in connection with the testimony of the prophets, indicates a *conversion of spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man. . . . It (spirit) operated germinatively upon the contents of Mary's ovary; and caused an ovum or "seed of the woman" to be deposited in her womb. Here, as the spirit-germ of the second man it remained the usual "set time," subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem, and duly named Jesus, or *He shall be, who shall save*—both "Son of God" and "Son of Man," . . . being a creation of the Eternal Power from the substance of David's daughter.—*Eureka*, vol. 1., p. 276.

They (the Jews) can only see in Christ a son of David, leaving no higher origin than blood, or the impulse of the flesh, or the will of man. They have no conception of a Christ, who shall be formed by the Eternal Spirit from the substance descending from David; *as Adam was formed by the same Spirit from the dust*;\* and therefore generated by the will and power of Ail.—*Planerosis*, p. 33.

\* What Adam was, when "formed from the dust," is shewn in the extract from *Christadelphian*, August, 1873, p. 216.

Sinners were in the loins of the former (the first Adam), when he transgressed,—*Elpis' Israel*, p. 118.

It (Genesis iii. 15) teaches us by implication that He (the Christ) was not to be begotten of the impulse of the flesh, nor of the will of man; so that in being born of the human nature, He would be directly Son of Woman, and only indirectly Son of Man.

## INCONSISTENCY.

ON account of the recent interest which has sprung up concerning the Scripture doctrine of the Christ, a great outcry has been raised against two classes of learned men, contemptuously styled "Heathen poets and Doctors of the apostacy." The note of scorn and alarm has been sounded in consequence of an allusion made in our lectures in Birmingham, to Milton, Shakespeare, and several other authors as to the correct use of certain words, and also as to the meaning of certain passages of Scripture; the latter referring to Milton's *Treatise on Christian Doctrine*.

Of this offence, however, our accusers are guilty in some measure, and their guilt would perhaps be greater if their acquaintance with "Heathen poets and Doctors of the apostacy" was not so limited. Be this as it may. Why object to reference to such authors? Because they are incorrect on some points, are they perverse and ignorant on all? Where is there a single idea that we dare call original, and ours exclusively? But the best Christadelphian author, Doctor Thomas, did not think it insane to quote and approve what he found in the writings mentioned. Let those hot-headed men who have raised this foolish cry recollect the free use that has been made by themselves of certain notes—which they probably never saw except in Dr. Thomas's works—from Tillotson (do they know who Tillotson was and where he preached?) Whately, Luther, and some others. These have been cited with pride as orthodox weapons against orthodoxy on the subject of the soul. Why then are such writers not to be cited on "the record God has given of His Son?" None but mad bigots and wrong-headed sectaries would object to the citation of any author who might shed one ray of light on a question under investigation. Paul, we know, risked his life in exposing and condemning "the heathen poets and doctors of the apostacy," Gentile and Jewish, yet he found some good in them. When

speaking at Athens he found it convenient to quote the Greek poets on the deep subject of man's relation to the Divine Being. Certain of those poets had said that in God we live, and move, and have our being, and that we are His offspring. Then, as to the character of the inhabitants of Crete, Paul quoted what their own prophets had said. The Pharisees were denounced by John and the Lord Jesus as vipers, yet Paul did not repudiate all they held and taught as heresy. Paul was a man of discrimination and discretion; even in his opponents he knew how to discern between good and evil: this discernment had come through the exercise of his senses by reason of use.

“Keep sound wisdom and *discretion* so they shall be *life* unto thy soul and *grace* unto thy neck.”—Proverbs.

EDITOR.

## REFERENCE TABLETS BY W.

### INTRODUCTION.

If any man speak, let him speak as the oracles of God, 1 Peter iv. 11, otherwise he had better hold his peace. If a reference tablet sets forth error, or that which is contrary to God's oracles, it ought never to be again referred to. If it be true that flesh is everything that is abominable and vile, it follows that the flesh of Jesus (which is Himself) is abominable and vile. How is it possible for “filthy dreamers,” or dreamers of any kind to defile such flesh? Jude v. 8. Was the heart of Jesus deceitful above all things and desperately wicked? Was His tongue a little world of iniquity in itself? Was that flesh which He gave for the life of the world and concerning which He said, “Except ye eat My flesh and drink My blood ye have no life in you,” was that flesh, I say, the devil? Was that flesh the adversary and enemy of God and man? And if flesh in general be all this, what advantage will the Jewish nation restored have by the exchange of stony hearts for hearts of flesh? Scriptural answers to these questions would be edifying, and would form a tablet worth referring to. In the form of a tablet I will, by God's help, endeavour to set forth the truth concerning the flesh of Jesus.

- 1.—There is but one God (the Father) of Whom are all things.
- 2.—There is but one Lord Jesus Christ (the Son) by or through Whom the *all* things may be obtained. 1 Cor. viii., 6.
- 3.—Unfortunately there is not in every man that knowledge. 1 Cor. viii., 7.
- 4.—Forasmuch as the children are partakers of flesh and blood, He (Jesus) also likewise took part of the same. Heb. ii., 14.
- 5.—Jesus was bone of our bone and flesh of our flesh.
- 6.—Jesus was in the likeness of, or exactly like sin's flesh, but not sold under sin. Rom. viii., 3.; Phil. ii., 7.
- 7.—Jesus, God's Son, came as the representative or substitute of His Father. He was God's weakness, which is stronger than men. 1 Cor. i., 25.
- 8.—Jesus was God's righteousness, not Adam's iniquity. Matt. vi., 33.
- 9.—Jesus was God's Firstborn, the beginning of His strength. Gen. xlix., 8.
- 10.—Jesus was God's power. 1 Cor. i., 24.
- 11.—Jesus was God's strength made perfect in weakness. 2 Cor. xii., 9.
- 12.—Jesus was crucified through weakness. 2 Cor. xiii., 4.

13.—Jesus was made a little lower than the angels for the suffering of death. Heb. ii., 9.

14.—Jesus was made so much better than the angels, because He inherited a better name than they, viz.: Son. Heb. i., 4, 5.

15.—Angels are not sons but ministering spirits, i.e., servants, slaves. Heb. i., 14.

16.—Jesus took the form of a servant and, like a good servant, He was obedient even unto death. Phil. ii., 7.

17.—Had Jesus been disobedient unto death He, like the first Adam, would have transmitted the consequences of His crime, instead of transmitting the consequences of His righteousness, to His posterity.

18.—As all in the first Adam die, so all in the second Adam live. 1 Cor. xv., 22.

19.—To judge Jesus after the flesh is not wise; it is neither doing justice to Him nor to ourselves. John viii., 15.

## A FORTNIGHT WITH THE BRETHREN IN SCOTLAND.

Having a few days' leisure time and circumstances favourable, I left England on the 6th December to visit a few of my brethren in Scotland, who had heard with surprise, and many of them with regret, that I had changed my mind upon what the Scriptures teach concerning the sacrifice of Christ. Several letters had reached me from various parts, which were duly answered, but, from the temper many of the brethren showed, it was manifest they did not fully comprehend the bearings of the question.

On arriving in Edinburgh about noon, and after seeing a few of my old friends, I landed in Bro. Charles Smith's house. My presence soon resulted in a discussion of the various points on which I had changed since we met in July last. Bro. C. Smith having quoted the statement of Paul, "It behoved him to be made in all points like unto his brethren." The emphasis being placed upon the word *all*, caused me to express dissent, saying there were certain exceptions which must be taken into account. Bro. Smith, thinking he could easily involve me in confusion, here anxiously asked for the exceptions I referred to. These I gave as follows:—

1st.—Jesus differed from all His brethren in His paternity, they being all begotten of the flesh, whereas He was the only begotten Son of God.

2nd.—He was not a personal sinner.

3rd.—He was not personally under sentence of death, although capable of being put to death.

4th.—He had not the law of sin and death in His members in the same sense as they have it.

These points being questioned, the evening was spent in discussing them, and points which arose out of them.

Ten o'clock having arrived, and the object of my visit being known, a discussion was arranged for the Sunday afternoon following, to which the various brethren in Edinburgh and Leith were invited. It was agreed that I should open with a speech of half-an-hour, and then Bro. Smith to follow, having the same time, after which we should each have ten minutes until 5 o'clock. As much of the confusion everywhere arose from a supposition that we contend that the flesh of Jesus differed from ours to the extent that our contention amounts to a denial that He was flesh and blood, I took the opportunity at the out-set of saying that "God had made of one blood all nations of men," and, that so far as I knew, there never was nor would be any other, and that Jesus, through his mother, had the same flesh and blood common to all. But while that was true as to nature, the relationship of these various nations and the individuals composing them was very different: and inasmuch as Jesus was the only begotten of His Father, He was separated by that operation from every other member of the race.

The reason why He was brought into existence being expressed in Rom. viii., 3, "That as the law of Moses could not set free from the law of sin and death any

descendants of Adam, God perfected a scheme of freedom by sending His own Son in the likeness of the flesh that transgressed, or flesh of sin, and for the sin committed by the weak flesh condemned His own Son, who though in the same flesh as that which sinned, neither sinned Himself nor was He a descendant of the sinner. This peculiarity in Jesus resulting from God being His Father entitled Him to a resurrection after having suffered the penalty due to transgression.

Jesus, therefore, in the act of suffering death for sin became sin for us although he knew no sin, that we might be made the righteousness of God in Him. He was not made sin by becoming flesh and blood, but being flesh and blood He was made sin.

Bro. Smith, instead of shewing my exposition was wrong, contented himself by asserting that all the types under the law were unclean, and therefore the anti-type was also unclean; that Aaron required seven days for his cleansing as the type of Christ; and as the altar of brass required atonement to be made for it, so Jesus required to atone for his constitutional sin, inherited from an unclean woman; that as the altar required to be hallowed from the uncleanness of the children of Israel, so also had Jesus from His nature; that as the High Priest offered first for his own sins and then for the errors of the people, so it behoved Christ to offer for His hereditary sin.

The following passages were quoted as referring to the Christ:—Psalm cxix., 9, "Wherewithal shall a young man cleanse his way," Micah vii., 9, "I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me." That is, as Jesus had a fellow feeling for our infirmities, He must have had sinful feelings in His nature.

The impression formed by several neutral parties present was, that Bro. Smith had successfully evaded the direct issue set before him.

On Monday I visited several of the friends who have become interested in the matter, and who wish to examine it thoroughly. In the evening, again, I had a short time with Bro. Smith, during which he called my attention to the law of redemption as given to Israel.

Tuesday evening was spent in Leith, in Sister Russell's house, where as many as could of those forming the meeting in Leith came to see me. The time was occupied in answering questions based upon the assumption that, because Jesus was flesh and blood and born of a woman, that He was, therefore, a descendant of Adam and as much in need of redemption for Himself as those He came to redeem. This position I shewed to be untenable in the circumstances, because no general law suitable to the descendants of Adam could with any degree of fairness be applied to so exceptional a case as that of Jesus, who was a son born to David by the will and power of God alone, because none of David's sons were so good as Himself. The scriptures were very freely handled, and the result will be beneficial to all.

On Wednesday I went to East Linton, 23 miles east from Edinburgh. Here are Bro. and Sister Tait and Sister Henderson. The two former have been long devoted friends of the truth. Bro. Tait says I have made a considerable advance towards a better understanding of the truth, but have not got far enough yet. From his point of view that is strictly true. I once did accept as true that Jesus was a mere son of a sinner and at the same time hold that God was His Father, but that, I am now thoroughly satisfied is wrong and contrary to evidence.

God manifestation, as expressed by Bro. Tait, is also to me very unsatisfactory, because it ignores the individuality of Jesus, and to a certain extent confounds instead of distinguishes between the Father and the Son. The Father never can be His own Son, neither can the Son be His own Father; and this seems to me the only conclusion possible according to God manifestationism.

The brethren in Temperance Hall are made up of those who believe Jesus was a descendant of Adam, because a daughter of Adam was the chosen channel of His birth, and those who have neither descendant of Adam nor of God, but God Himself in flesh as a veil or covering. God is not the Son, and the covering is not the Son, neither is the compound the Son. The covering or flesh profiteth nothing, and yet it was this profitless thing that died, and rose, and revived, and is now the Lord of the dead and of the living.

My advice to both parties is, give to Jesus the glory due unto His Name, and confess that He was the only begotten of the Father, full of the grace and the truth

promised from the foundation of the world ; or say, with Peter, Thou art the Christ the Son of the living God. And give to the Father unfeigned thanks that " He so loved the world as to give His only begotten and well-beloved Son that whosoever believeth in Him might not perish but have everlasting life : " and give up the use of words and phrases which dishonour either the Father or the Son. The brethren will suffer the frank advice of one who sincerely desires that we all may be found of the Lord Jesus Christ in peace, without spot, and blameless.

From East Linton I went to Tranent, and spent about three hours with Bro. R. Strathearn, Sister ditto, and Bro. Hogg, and also Bro. Cornwall. The views of Bro. D. Handley have always to a certain extent been held by those in Tranent, and I trust they will receive a fresh impetus, that the love of the Father in the Son may fill their hearts with gratitude. Our time was spent for the most part in the exchange of thoughts and the comparison of ideas on certain parts of the scriptures.

I spent a few hours with Bro. and Sister Wood, at Joppa. The principal difficulty they have in accepting the new theory (which is not new to them, excepting in some phases) is that Jesus was the son of Mary. To make Jesus the descendant of Mary, because she brought Him forth in obedience to the will and power of the Almighty, is simply equal to making Joseph His father. If Mary was the mother of Jesus to the same extent as she was the mother of her other sons the will of the flesh was exercised, but such cannot be admitted as true in the case of Jesus, and, therefore, I conclude, He was not her descendant although her son, and, if not her descendant, neither was He the descendant of David, although his son. Mary was the descendant of David, but Jesus was the descendant of His Father in our nature, the descendant of His Father through Mary and in her nature. She was the fruit of David's loins, but Jesus was the fruit of the Almighty extracted from the fruit of David's loins, and therefore his descendant, and at the same time a Son, which He raised up to David to sit on His throne for ever ; David's Son and David's Lord in one power.

Friday evening was spent at Sister Steele's, in company with a few friends representing the various meetings in Edinburgh. On this occasion Bro. Smith introduced again what he considered an unanswerable argument for Jesus being a descendant of the first Adam, and therefore inheriting the condemnation due for his transgression. The argument runs thus : under the law of Moses if a man died without issue it behoved his next of kin to take his wife and raise up seed to redeem his kinsman's inheritance. The first-born of the kinsman redeemer, though really his son, did not take his name but the name of the dead or the name of his mother. From this it was argued that Jesus, though begotten of the Father, did not belong to Him but to His mother, and, in virtue of belonging to His mother, He inherited her nature and also the condemnation which Adam brought upon himself by transgression.

The fallacy of this argument soon became transparent when we transferred ourselves back to the first transgression. Here we have three parties, two transgressors and one Redeemer the Father of them both. Two being concerned in the transgression, both were dead, so that on neither side there remained any power to bring forth an heir who could redeem their lost inheritance. The Father, the only kinsman in the premises, devised a plan and then declared the seed of the woman shall bruise the head of the serpent. This promise of a seed was the promise of life, or of a living seed to be extracted out of the (legally) dead woman ; when fulfilled, it was a living child, flesh and blood, in every respect as to substance the same as the dead Adam : but Adam was dead and could not produce an heir, and so also was Mary, his daughter, therefore what neither could do conjoined or separately, God, the Almighty kinsman, did by causing the woman to have a son. This Son was neither Adam's son nor Adam's descendant, although born by Mary, Adam's daughter. Jesus was the kinsman Redeemer's Son, through the dead man's daughter, born to inherit the dead man's estates, and therefore born to him not an old Adam but a new, who did not alienate His right to inherit on His own account all that His dead father had originally received from His living Father. Jesus being brought into the world by God was His Father's heir ; and being brought into the world by His Father, the Redeemer, to redeem the lost inheritance of His Father, according to the flesh it was competent for Him to inherit the earth with all its belongings for both reasons. But, in addition to this, all the children

of God by faith in His promise to raise up a redeemer were in the grave, and could not raise themselves therefrom. It behoved the Redeemer to possess the power of raising them. The Apostle informs us that "To this end the Christ died, and rose, and revived, that He might be the Lord, heir, or possessor both of the dead and the living." "He gave himself a ransom for all." "If one died for all, then were all dead, that they who live should not henceforth live unto themselves, but to Him who loved them and gave Himself for them." These passages clearly shew that Jesus was not only the heir raised up to inherit the first Adam's lost inheritance, but by His death He acquired a property in every son and daughter of the first man. They became His by right of purchase. But although He acquired a right in them to do with them whatsoever He pleased, they acquired no right in Him to demand anything from Him. Jesus therefore, as the sovereign of all the nations of the earth, offers to all, in every place, the gift of everlasting life and co-heirship with Himself of all the kingdoms of the world.

Another hackneyed argument was brought forth by Bro. Smith from Heb. vii., 27, from which he tries to prove that Jesus offered for Himself. There are several assumptions regarding this passage which could scarcely have escaped the discernment of Bro. Smith if he could afford time to look at them. 1st.—That Jesus was a High-Priest before He died and rose again; whereas Paul says, He glorified not Himself to be made an High-Priest, but He who said unto Him thou art my son this day have I begotten thee. Heb. v., 5. 2nd.—That sin offering never was offered to God. A creature suitable for a sin offering was brought before the Lord, but if anything were found defective in it the sins of the transgressor could not be confessed on its head, and therefore it never could be slain nor its blood offered, but an additional curse came upon the man who dared to bring it. 3rd.—That the High-Priest offered for the cleansing of his nature. Of this there is no evidence. 4th.—That Jesus Himself was sin, and therefore that He offered His sin which was Himself. This looks like offering sin as an atonement for sin. I could see some sense in offering a sinless life for a sinful nature, if such were the argument, but to offer a body shapen in iniquity and conceived in sin would have brought upon any priest the curse of instant death for his wickedness.

The object of offering by the High-Priest was to obtain redemption for a sinner. It behoved him to enter God's presence with the evidence that the life of the victim had been taken. Jesus could not do this while a living victim, nor while in the state of the dead; it behoved Him, therefore, to be alive after having been put to death, and to carry with Him the evidences of having suffered a violent or sacrificial death, so that before He came into a position parallel to the Aaronic High-Priest He was in His own Person in possession of eternal redemption. What did Jesus offer? A body of sin's flesh, as described above? Nay, verily, but a body without spot, and Himself, the High-Priestly Offerer, in possession of a priesthood higher than the heavens of the Aaronic order. Heb. ix., 12, and vii., 26.

These arguments and several others being disposed of, I parted from Bro. Smith, supposing that I had seen the last of him on this visit.

On Saturday I left for Glasgow, where formerly I was a welcome visitor, but on this occasion my former friends positively refused to see me or hear any explanation for my change of mind, although from remarks in their letter to me they shewed they did not see the real bearings of the question. I am happy to say, however, that there are in Glasgow a few warm friends of the truth, who were glad to see me, and seem to have greater desire for the benefit of the other friends than they have shewn to recover what they consider their erring brethren.

I spoke in the morning to the brethren, and in the afternoon gave a lecture on "The Lamb of God, that taketh away the sin of the world." The attendance was small, very small for such a city as Glasgow, and none of my old friends, among whom I spent more than two years, came to see me. In the evening I learned that a few had collected in a brother's house not far from where I was; I resolved, at the risk of refusal, to go and see them, for I can say in all good conscience, "I never sought theirs, but them." On being invited in, to my surprise here is my old friend Bro. Smith once more, and learned that I, though absent, had been the subject of conversation. My presence was the note for discussion, which was speedily introduced by Bro. Smith asking me to expound 1 Peter ii., 24, "Who His own self bare our sins in His own body to or on the tree." I remarked that I saw

no difficulty in the way of understanding it in the way Bro. Roberts had given in the *Christadelphian* for September. The substance of what he wrote there is as follows:—“Sins are immoral actions, and as you cannot take the immoral actions of one person and put them upon another, you can only visit another with the penalty due to immoral actions, and this meets the circumstances of the case.” Christ never committed any immoral actions, but He suffered on the cross the penalty due to the immoral actions of others. He never was either unjust, rebellious, or a blasphemer, and yet He died under the two last charges, “that we being dead to sins might live unto righteousness, by whose stripes we are healed.” Bro. Smith’s contention was, that no one can suffer for the transgressions of another, and that Jesus suffered because He was in the nature that committed the transgression, but not for any transgression which He personally committed. This, put in other words, means Jesus was flesh and blood the same as transgressed the law of God in Eden, and therefore He was hung upon the cross for that transgression which He inherited from His father Adam. My contention was, that no fair construction of the law of entail could include Jesus among the descendants of Adam, because the Father of Jesus existed before Adam, and also as He was a child of promise by His Father, His coming into the world was the fulfilment of a promise and not due to the law regulating descent, especially as regarded His mother. Jesus was in the flesh of Adam but not of Adam by descent, because His Father was not a descendant of Adam.

Bro. Smith pled that there could be no such thing as the forgiveness of sins if Jesus suffered the penalty due to or for sins. He failed to perceive that the redemption which has been accomplished by Christ Jesus and His Father was brought about by them both without the third party, the human race, ever being consulted. This, in other words, stands thus:—

Two very rich parties agree to discharge the liabilities of a third, who hated them both, and then send the notice of discharge, coupled with an invitation to participation in an inheritance which cannot be defiled, and a life without end in their glorious kingdom.—WILLIAM ELLIS.

“ IS THERE A GOD BESIDE ME: I KNOW NOT  
ANY.”—*Isaiah.*

Jehovah dwells alone,  
No equal can He see;  
The unchangeable and mighty God,  
From all eternity.

*Chorus*—We praise, we praise His Name,  
His wondrous Name of Yah,  
Through Him who stands within the veil,  
Our bright and morning star.

Through realms of boundless space  
His spirit works His will,  
And with Creation’s endless forms  
The heavens and earth doth fill.

*Chorus*—We praise, we praise, His Name, &c.

Who can compare with Him  
In Majesty Divine?  
Ye sons of God His praises sing,  
Who in His glory shine.

*Chorus*—We praise, we praise His Name, &c.

And ye His Saints rejoice  
His praises to declare,  
Whose mercy calls you from the dust  
Their blessedness to share.

*Chorus*—We praise, we praise His Name, &c.



For soon He will reveal  
Himself in His dear Son,  
To seal the covenants of His truth,  
And perfect all in One.

*Chorus*—We praise, we praise His Name, &c.

Jehovah! He is God,  
And there is none beside;  
Under the shadow of His wings,  
O Israel, still abide!

*Chorus*—We praise, we praise His Name,  
His wondrous Name of Yah,  
Through Him who stands within the veil,  
Our bright and morning star.

DAVID BROWN.

## INTELLIGENCE.

**BIRMINGHAM.**—In Birmingham, the truth is making progress. On December 28th, Bro. David Handley visited the brethren, who now meet in Broad-street. Thirty-seven brethren and sisters met in the morning to symbolise their union with the risen Lord, and in the evening Bro. Handley spoke to an audience of eighty upon the two Adams, illustrating that by the first sin and death were brought into the world, and by the second righteousness and life, which are unto all and upon all them that believe. All felt much encouraged and strengthened. On the Tuesday evening following, the 30th Dec., a tea meeting was held, at which about sixty sat down to tea; after which music, interspersed with addresses from brethren Shelton, Dr. Hayes, Ellis, and Handley were given to a company of about eighty, who seemed delighted with each other, and what they had heard. Bro. Hayes gave a sketch of his own history in connection with that phase of the truth which had caused the separation from those whom we still love and formerly associated with as brethren in Christ. The remarks illustrated that the experience of Bro. Hayes was very similar to most of the others who have come to see the truth that Jesus was the Son of God, and not the son of Adam. Bro. Ellis spoke about an hour, and shewed pretty clearly how very nearly in every particular the position of a large portion of those who oppose the truth at present is to that of those who opposed Jesus Himself. The Scribes and Pharisees expected a Christ, a son of David; but those who knew the

Scriptures looked for a Son of God. This is proved by the confession of Nathaniel, "Thou art the Son of God; Thou art the King of Israel," (John i. 49), and also that of Peter, "Lord, Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God," (John vi. 69). The Jews said—Is not this Jesus of Nazareth the son of Joseph? And our late brethren say—Is not this Jesus the Son of Mary? The Jews said—We know that this man is a sinner. Our late brethren say—A constitutional sinner. Jesus claimed to be the living Bread which came down from heaven. This claim is opposed by the saying that He was of the earthy Adam as much as those to whom He said—Ye are from beneath. Jesus *did* claim to be the Son of God before His resurrection, as evidenced by His question to the boy whose eyes He had opened—Dost thou believe on the Son of God?—and the answer which He gave Himself—Thou hast both seen Him, and it is He that talketh with thee. This is made thoroughly void by all who believe in a "God Manifestation" in sin's flesh, for the flesh they say is the flesh of Adam, and therefore not the Son of God. And the Spirit which dwelt in Jesus was the Spirit of God, or the Spirit of Christ, and could not be properly called His Son, and thus the fair inference comes that the Father's Only-Begotten Son was only a son of Adam after all, and the real father of Jesus had no son. Is it not certain that if Jesus were here He would denounce this "God Manifestation" theory as dishonouring to both

His Father and Himself? The personality of the Father, as distinct from the Son, is so completely obscured that the Father is made to be His own Father, and His own Son by turns, and then the Son is made to be His own Father and again His own Son. All this confusion, worse confounded is at once set aside by recognising the sublime doctrine which the Father himself proclaimed from the foundation of the world, viz., that he would have a Son. This Son he repeatedly acknowledged, and therefore he had an individuality pertaining to Himself distinct from His Father.

Jesus laid claim to be David's son and David's Lord, which certainly he had no right to prefer, had He been a descendant merely as the professed brethren say.

When put upon oath by the high priest as to whether he were the Christ the Son of the living God or not, He frankly and openly confessed He was, and that hereafter he would see Him sitting on the right hand of power and coming in the clouds of heaven. The high priest said what further need of witnesses, ye have heard His blasphemy. And we say to our former brethren, who have cast out our names as of evil doers, leave in haste the company of the chief priests and Pharisees lest the same spirit which rebuked their folly and wickedness also find you fighting against God. Bro. Handley followed at considerable length, and at the close drew from his pocket the confession of his faith, which was in the possession of Bro. Roberts before he (Bro. Handley) was immersed by him. This document is very valuable, as a refutation of the charge preferred against Bro. H. of creeping into the Christadelphian community. It is manifest from this that Bro. Roberts himself was the one who introduced the "wolf" into the fold, and is the only one responsible for what he now denounces as "damnable heresy." On Sunday, January 4th, Bro. Hayes spoke to the brethren in the morning at the breaking of bread on the subject of covenant, and in the evening lectured to about 60 persons on the Parable of the Ten Virgins. On Sunday afternoon, January 11th, a meeting of the brethren was held for further consolidation, which was effected on the basis of a belief in an uncondemned Christ. A code of rules was adopted, a number of presiding brethren appointed, and the meeting was adjourned for the completion of further appointments. One of

the sisters has, during the past few weeks, returned to the Temperance Hall Ecclesia, but her loss has been more than counterbalanced by the accession from that body of three brethren, several others being also expected ere long to follow their example. The members at the Temperance Hall appear to be pursuing a very inconsistent and tortuous policy, after effecting a wholesale ejection, a retail return on the part of some has been solicited, and an intimation given that no difficulty would be made about their readmission whether they recanted or not. A still more reprehensible act is also charged against them. A family of five were immersed and received into fellowship at the Temperance Hall; after immersion a "Renunciator" had an interview with the family, when, to his surprise he found that the condemnation of Christ had not at all been made a test point in their examination. The expression of their belief that Jesus was the Son of David had been considered as quite satisfactory, though the father of the family admitted that if pressed he should have sided with the view of Christ's non-condemnation. Our brother thereupon told them that they had evidently got into the wrong fold. What the issue will be remains to be seen. There are many, we understand, still remaining members of the Temperance Hall Ecclesia who are harboured with similar inconsistency. They are, however, as a matter of course those who have not "the courage of their convictions."

LOSDON.—Bro. Watts, writing Jan. 4th, says: We have taken a very convenient room, holding about 150 people, nearly as large as the Upper-street Hall. We met this morning for the first time, and fourteen of us broke bread together, and as it was our first meeting we made it principally devotional, believing that it is as necessary to grow in *grace* as in knowledge. I think we shall muster twenty-three in fellowship very shortly. The whole of those who will be with us are of one mind upon the uncondemned Christ being the teaching of the Word. I lectured, as announced, when twenty-three were present. These are small things as yet, but I hope they will grow, and above all that we may grow "strong in the Lord, and in the power of His might."

LEICESTER.—The brethren and sisters here were cheered by the visit of Bro. Handley on Sunday, the 4th January.

In the evening he delivered a lecture on the Relationship of Jesus Christ to the Father, and to the human family. On the Monday following there was a social tea gathering of the brethren, when brethren Hayes, Farmer and Ellis, from Nottingham, were present. Addresses were delivered by brethren Hayes and Ellis on some of the Scripture testimony relating to the question in agitation in the Christadelphian community. The remarks of the speakers shewed conclusively that since their minds had been enlightened upon the true position of Jesus the Christ of God, in the scheme of redemption, that many parts of Scripture formerly obscure have become remarkably illuminated. Among these may be mentioned those which treat of the Almighty as the redeemer. It is in this the height and depth, the length and breadth of the love of God has been manifested, not that we loved God but that He loved us and gave His only begotten Son that we might live through Him. In this the self-styled wise and prudent have been made foolish. They have failed to see that the part the Almighty, as the kinsman, behoved to perform was to raise up an heir of the world out of one, and she as good as dead, for she was legally dead when He said the seed of the woman shall bruise the head of the serpent. An heir under whom the first Adam could obtain inheritance, not Adam's son, but Adam's Lord's son. From Abraham also, and he as good as dead, He has made to spring as many as the stars for multitude and as the sand on the sea-shore innumerable. From David too, whose house was not such as could yield a redeemer, hath God according to His promise raised up, who is a light to enlighten the Gentiles and also to be the glory of His people Israel. A Son to David to perpetuate his name, and a lord to David to inherit his own throne by right on which David was honoured to sit for a short time as servant. The brethren are active and diligent, and doubtless will soon see that the things that have happened to them will turn out to the furtherance of the Gospel of Christ. In this hope they have felt much encouragement by the visits of brethren from a distance. Bro.

Weale, writing January 16th, reports the immersion of Clara Lester, 21, and Alice Rose Lester, 18.

NOTTINGHAM.—We have the pleasure to announce the addition of another member to the Ecclesia in this town, in the person of Hannah White, wife of Bro. White, who, after passing a satisfactory examination, was baptized into the saving Name, and received into fellowship on Sunday, Jan. 4th. There are some other applicants for the ordinance, whose cases are under consideration. On the evening after Christmas Day a tea meeting was held in the Synagogue, which was numerously attended. Bro. Handley, from Maldon, was present, and delivered an address to those assembled, as did also Brethren Hayes and Glover. Bro. H. Turney, from Stourbridge, was also among the visitors. About 130 persons sat down to tea, including friends of the brethren and sisters and interested enquirers. The number present increased in the course of the evening to nearly 150, forming the largest gathering that has yet assembled on a like occasion, with the exception of that which took place when the Synagogue was first opened, rather more than twelve months ago. After the addresses just mentioned had been given and some anthems sung, opportunity was given for the asking of questions, which resulted in several being put on a variety of Bible topics, which were answered somewhat in detail by Brethren Hayes and Handley.—The following lectures have been delivered in the Synagogue since our last—namely: Sunday evening, Dec. 21st, "The Parable of the Rich Man and Lazarus," Bro. Hayes; Dec. 28th, "The Return of the Lord," Bro. F. Turney; Jan. 4th, "Does the Almighty God intend to burn up the Saints' Inheritance?" Bro. Ellis; Jan. 11th, "Who or what are the 'Spirits in Prison?'" Bro. Hayes. The attendance at all the meetings continues good.

AMERICA.—We have received some long letters from different parts of the States of a very encouraging character, fully endorsing the view of the Redeemer as set forth in these pages and expressive of pleasure that such a publication as the *Christadelphian Lamp* has been started. Co-operation is promised.

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—*Ps. cxix.*, 105.

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Vol. 1.

## A TREATISE ON THE TWO SONS OF GOD.

### CHAPTER I.—ADAM.

By the historic light of divine truth we go back through the darkness of nearly sixty centuries to take our stand in Eden of the East. In this flight of thought the mind is crowded on every side. Countless millions of the dead flit quickly past, and all the sea and land seem one vast grave o'er which the living still tread their chequered way to the great unseen. The picture is rich with the dress of trees and flowers, but it is the drapery of a well-grown burial place.

Myriad queries press upon us. What are the things we see? What are these rocks and rivers, these forests, these fish, and birds, and beasts? The voice of science gives each and all some dry name, and labels the elements of which they are composed. But what are those elements, whence came they; how did they assume their present shape? The latter may perhaps be answered, but the former never by children of the dust. Imagination divides and subdivides to infinity; and then a voice cries, All is spirit. Matter was spirit and may be spirit again; spirit is but another name for matter. And what is spirit? To this no answer is returned.

We have soon reached the limit of human inquiry and human discovery. We stand in dumb amazement before the boundless incomprehensible. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." What things are clearly seen and understood? "His eternal power and Godhead." The things seen testify of their Creator and Upholder. It is the revealed only can profit us, the contemplation of all beyond is unprofitable and vain. The first man is the object of our present interest. There is only one book to which we can turn for information. From the dark void our world had been evolved and furnished for its new inhabitant. There was no man; none to survey its wealth and

beauty, none to rule its birds and beasts, its fishes and its creeping things.

It seemed fit that he who should have dominion should be of the earth itself. Under the formative power of the Eternal it was to be the well-spring, the womb of life. It was formed to bring forth: it was made to be inhabited. The agents of Eternal power who shaped and fashioned it were commanded to complete their great labour in the making of a new being in their own image a little lower than themselves.

We are simply informed of what was about to be done, but of the secret of the work nothing is told. How the dust of the earth would be moulded into the new creature called man it is useless to inquire. With the patriarch we can only say he was fearfully and wonderfully made. His visible and defiable self is even now but imperfectly understood. When formed he was named *Man*. His composition was styled flesh, bone, blood, and breath. Though living and powerful he is but "a vapour." In death he ceases to be; he evaporates. He observes and thinks, but how he does not know. He differs from all living things in that he possesses an in-born sense of a Creator whom he must worship in some shape or conception. Like all other beings he dreads death. By nature he experiences no desire to leave his habitation; he clings to the earth, whence he sprang, as naturally as he clings to life.

When the Heavenly Powers had made man, the Highest pronounced him *very good*. It was not said he was partly good and partly bad; the judgment upon him was complete and uniform. This goodness referred to his material self, for at that time he had no more moral character than a new-born babe.

#### EVE.

The constitution of the man required an extension of divine power. The man was relatively imperfect. He was incomplete without the woman. The Almighty purposed to fill the earth with a population of his new-made offspring; and ordained that the work should be carried out upon a principle of mutual love. To effect this He created the woman from the man.

This production seems almost more marvellous than the formation of the man. But there are things in which we can make no comparisons; things we know absolutely nothing of except the terms by which their existence is conveyed to our minds. God has not thought proper to tell

us anything more than that the man was cast into a deep sleep, his side opened, a rib severed from it, and of that rib woman was made. We may figure the man in his painless sleep; imagination sees the incision, the extraction, and the healing. From the rib the woman rises into view like magic things upon the canvas, or the white sails of ships from out the haze that robes the sea, developed by the sunlight; but in reality we know nothing at all. Pencil and pen have traced the fancied figure of the first lord of creation and his beauteous bride; and the universal mind dwells with pleasure on the innocence and happiness of the first pair.

Looking at the father and mother of all living, we consider them as one. Their nature is the same, and also their destiny.

### THE TWO TREES.

In some undiscovered spot, probably not far from Palestine, the Creator chose a garden, well watered, and planted with trees bearing fruit suitable for the sustenance of life. The genius of the prince of poets has revelled here in all the luxuries of poetic vision. But few parts, perhaps, of the panorama can be looked upon as faithful to the original.

The sacred historian bestows only a few simple words upon the scene. A river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first Pison, that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. And the name of the second river Gihon, the same is it which compasseth the whole land of Ethiopia. And the name of the third river Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

The only tree mentioned by name is the fig tree, of whose leaves they made themselves aprons. The tree of life and the tree of knowledge of good and evil were in the midst of the garden. We are not told what these were, it is only the moral and physical purpose of their existence that is pointed out.

It appears probable that of the first of these two trees Adam and Eve ate regularly until their expulsion from the garden, and that this eating sustained life in a remarkable degree; that so long as they continued to eat health and vigour were maintained, and the natural tendency to decay, which is inherent to corruptible bodies, was retarded;

but when they ceased to eat the course of their nature proceeded gradually and brought them back again to dust.

No command is given against the eating of the tree of life, but of the fruit of the tree which stood in the midst of the garden, the tree of knowledge of good and evil, of that fruit they were forbidden to eat or touch on pain of death, not instant death, but, as is seen from what occurred, of expulsion, decay, and death, in the order of their nature.

#### TRANSGRESSION.

The next proceeding in this primeval drama is more suitable for the assent of faith than the progress of investigation. A few bare facts, and those of the strangest order, are set down without any sign of surprise by the narrator, and no after writers on the sacred page have added a single touch to the picture which might relieve us of this unknown difficulty, unknown in all the range of historical knowledge.

The speaking of brute beasts, but more especially their participation in high moral things, and the eternal destiny of myriads of the human race, is a phenomenon on which there may be speculation, but about which it is hardly possible to reason.

The only positive mention of the temptation by the serpent, that we recollect, is that of Paul, in which he expresses his deep anxiety for the Corinthian believers. "But I fear," he says, "lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Whether the apostle understood what Moses had recorded in a literal or in an allegorical sense he does not say. Perhaps this is one of those matters presented to us in the scriptures about which the true wisdom is to be silent. It seems at all events to furnish no side or entrance to examine or to penetrate, with assurance of discovering a key to the mystery.

It would not profit our readers to transcribe the conjectures of various writers who have sought to maintain the literal or the figurative view; their fancy might be amused, but this treatise has other ends in view.

Moses afterwards introduced a serpent to the camp of Israel, but that was a serpent of brass, a likeness of the fiery serpents of whose bites they were dying by thousands. This was not the serpent that bit them, but it had a resemblance to it. The serpent of brass was intended to heal, not to bite. He was, therefore, not a biter, but a healer, not a

poisoner but a good physician. He was an antidote to the venom of the biter, and is understood to typify Him who was lifted up, upon whom to look in faith is to be healed of the death-wound inflicted in the garden of Eden.

Moses briefly and simply relates the dialogue which led to the death-sentence on every child of Adam. The world wide and eternal mischief turns upon a deception of the understanding of the woman, half willing to be beguiled. The serpent desired to entice Eve to taste the fruit. She was very anxious to do so, and only restrained by divine prohibition. Persuasion and appetite at length overcame law; she plucked and ate. At her instigation her husband also partook of the fruit, and being head, though second in the transgression, is said to have brought sin into the world.

These actions were the first explanations of sin. Till then sin was a word not understood; a word, in fact, not imported into our world. Sin is henceforth defined as "the transgression of the law."

#### KNOWLEDGE OF GOOD & EVIL.

The eating of the forbidden tree produced an unexpected effect on the minds of Adam and Eve. The eyes of them both were opened, and they knew that they were naked. This knowledge must have existed before, but it was not attended with any sense of shame, a feeling observed in all races, however primitive their habits.

The transposition from innocence to modesty, which takes place gradually in every individual of the human family, came, in the case of Adam and Eve, as quickly as the act that produced it. It is a moral transition which we cannot explain. The record does not inform us that they had been previously informed of this result. It is inexplicable.

A sense of nakedness naturally induced a desire for secrecy and covering. The broad tough leaf of the fig tree was employed as a rude means for hiding their persons, but, like most devices for the concealment of crime, became the evidence of its commission. The two aprons were two public notices of trespass visible to all eyes except those whose guilt they were invented to cover. Those whose deeds are evil love darkness rather than light. The first sinners sought the shade and obscurity of the thick trees of the garden; they dreaded the light of heaven, and most of all the eyes of their former companions. Their own eyes were, probably, painful to each other. The eye and the voice of justice bring trembling to the evil doer.



The short questions of the divine messengers proved the crime of Adam and his wife, and their answers confirmed the truth of the proverb—he who excuses accuses himself.

#### THE SENTENCE.

Death had been pronounced and probably explained when the occupants of Eden were placed under law. The loss of consciousness and resolution into dust were not however to be the sudden consequences of sin. The effect of disobedience was designed to be endured. But in death both knowledge and feeling are totally destroyed. A long life of sorrow, partly relieved by divine interposition, was the real punishment for the breach of divine law.

The man and woman were intended to replenish the earth; but no child was born in the bright days of their innocence. That clause in the judgment, threatening to greatly multiply sorrow, intimates that procreation would not have been altogether free from trouble; not only the pain, but also the conception was to be increased.

The wrath of God seems to have fallen with more severity on the woman than on the man. Adam, says Paul, was not deceived, but the woman was in the transgression. It should seem that Adam sinned from despair; rather than separately witness the judgment of God against his heart's love, he resolved to share her fate. But this heroism and devotion were not sufficient to expiate his crime. His fault was that he sinned under the full light of knowledge.

The terrors of the penalty reached him as the husband, father, and provider for his wife and family. The earth, whence he was taken, became his adversary. The rich and abundant produce which had started spontaneously from the soil was restrained and mingled with thorns and thistles. These obstacles are known in all climes where the subsistence of man depends on the cultivation of the ground. They are daily restrained by hard toil, and the bread is won by the sweat of the brow. Man does not know why they spring; but their presence reminds him of the first capital offence.

An easy tendance of the garden amused the leisure and refined the taste of the first human pair; but the desire to attain by unlawful means to a higher and happier state threw them into a life-long conflict with the obstacles they had provoked.

The judgment against the serpent is brief, and not easy of explanation. The impression received by Adam and Eve from the sentence is not

hard to be understood. They knew that they had been formed from the dust, and to be told that they should return to dust again could leave no room for the idea of intermediate existence. Once they were not; again they were not to be. Post mortem life, recognised throughout Europe and the world, in shrines, burning lamps and prayers for the dead, who are really pretended to be alive, must have been absolutely unknown to the first individuals of our race. Their literal extinction was as certain as their literal existence. But the return to the ground is not, strictly speaking perhaps, any part of the penalty. The law of all corruptible bodies brings them sooner or later to their original elements: they all terminate in dust.

#### CHERUBIM AND A FLAMING SWORD.

Part of the sentence was expulsion from the garden. This appearance is altogether strange. We are again confronted with phenomena beyond our knowledge. We figure to our minds a stationary display of fire, ready to flame out to the destruction of those who should attempt to regain the lost Paradise. The tree of life was always guarded by this flaming sword. The preservation of the tree looks like a sharpening of the pains of disobedience. There was the standing inducement to return, and the standing threatening flame against all intrusion.

The sacred historian has not said when these things ceased to be. Again we know nothing, and all inquiry and imagination are useless. It is some slight consolation to suppose these are things which it would not be well for us to know. As little is really known of the cherubim who accompanied the flaming sword, as of the sword itself. They appear to be beings of human form, of superior power and intelligence, frequently engaged in the affairs of our world; but no farther can we go. This display of defence around the Edenic Paradise may be classed with the wonders of the burning bush, the smoking fiery summit of Sinai, and many others.

#### COATS OF SKINS.

The sacred penmen do not always chronicle events in the exact order of their occurrence. Moses speaks of the coats of skins before the expulsion from the garden; but the summary dismissal from the tree of life favours the idea that God provided this covering after he had driven the sinners out. The order of these facts is perhaps not of much importance to us; the significance of the arrangement is of greater interest.

This provision of skins for the partial habiliment of Adam and Eve was a direct rejection of their own attempt. They would discern in it that their own scheme was displeasing to God, and entirely unfit for the object in view. That object was not merely the hiding of parts of their bodies, else fig leaves or any other garment might have answered the purpose. Neither fig leaves, nor skins, nor the shades of darkest night could conceal the shame of sin. No plan but that designed by Him against whom they had trespassed could bring one spark of relief and consolation to their guilty minds.

The skin robes are not to be considered as articles of dress, but as types of God's means for the covering of moral nakedness. In this light we see the impossibility of acceptance with God in an unclothed condition: and all are unclothed, whatever may be their investiture, unless clothed with the garment provided by the Almighty for their covering.

Besides these considerations the coats of skins imply the death of the animals to which they belonged. This is the first instance of the shedding of blood in connection with the recognition and forgiveness of sins: for, after the conditions of heaven had been obeyed, a sense of satisfaction would ensue. From the subsequent teaching on sacrifices it may be safely concluded that the animals whose skins made the coats of Adam and Eve were lambs or kids; types of the divine Lamb appointed for the purifying and covering of all who would find favour in the sight of God.

The coats of skins were not worn over the aprons of fig leaves. These were first put off; and that preliminary act would signify the putting away of sin. This implies repentance and sorrow for their crime. The putting on of the coats made by God signified their reinstatement in divine favour; it indicated their provisional righteousness, and gave hope that the tree of life might yet become accessible. The cherubic flames reminded them that no transgression unforgiven could taste its fruit; all such having no right to enter the paradise of God.

If the first crime had been unpardonable, no covering would have been appointed; no atonement made. The sentence, "Ye shall surely die," gives inference that continued obedience would have been rewarded by translation, and avoidance of the dark valley of the shadow of death. But certain death is not necessarily eternal death. No way of escape

was made for Korah and his company; the cities of the plain also suffer the vengeance of eternal fire. Adam was on probation in two conditions: the first trial began in innocence; the second under repentance and pardon.

#### BLOOD.

The shedding of blood and the pardon of sin are made fast in one indissoluble bond, essential in their relationship. It was this inevitable connection that was before the apostle's mind when he reminded the Hebrew saints that almost all things under Moses' law were purged with blood, and that without the shedding of blood there is no remission. To spill blood in sacrifice is to give life, for the life of all flesh is in the blood thereof. To purge with blood is to blot out the stain of sin; that is, to obliterate death. Its application washes out the spots of transgression and confers the right to new life. Hence, when this has been accomplished, the washed and sanctified person is exhorted to keep himself unspotted from the world.

The loss of life is a literal fact; the giving of life as a ransom by shedding of blood is a literal fact also; but the application of that blood to the mind and heart of man born in sin is an act of faith; therefore the just are said to live by faith.

Every offering to be effectual must be clean. To bring an unclean offering was an abomination in the sight of God. There were two classes of animals, the clean and the unclean; of the latter mankind in every age have been prohibited by the Almighty to bring sacrifices to Him. If the typical offerings were so jealously guarded, how much more the anti-type: and to every mind it must occur that the clean makes clean, but the unclean defiles.

Nothing is unclean of itself. But the distinction made by Jehovah points to the fact that no offering which is legally unclean can cleanse a subject who is legally defiled. All those beasts and birds legally appointed by Jehovah for sacrifice were specially described, and to bring any other was to add sin to sin. But the physical nature of the unclean things was quite as good as the physical nature of the clean things: they were all very good.

It was not physical but legal defilement which man needed to atone for; it was not for any violation of his material self that he sought pardon; but it was for a breach of Jehovah's law. The breach of law did not make man constitutionally worse, nor does the observance of

law make him constitutionally better. This relationship to the future purpose of his Maker is changed; but he himself as a created being remains the same.

It was not to remedy any inherent or contracted defect of nature that the scheme of atonement was designed; it was to provide for an entirely new nature; a putting off and a putting on. The Almighty is not like man; He does not require to improve His work: all He makes is perfect of its kind; but there are various kinds, and the higher we ascend in the scale of creation the more exalted is the work which meets our view.

In relation to this globe man was the last work of the Creator and the noblest. From invisible spirit, condensed by Omnipotence through untold ages, to rude rocks and mighty depths, from tiny herbs to towering forests; from the first shades and forms of life through all the terrors and grandeurs of myriad grades, we mark the measured paces, the increasing beauty, and the boundless wisdom of His works whose ways are past finding out.

#### CAIN AND ABEL.

The first child born represented the disobedience and ingratitude of his parents. As a tiller of the ground Cain's profession was a daily memorial of the anger of the Lord. Cain was the first murderer; the type of the majority of mankind, a hater of his brother. Abel is a specimen of the God-fearing few who, like himself, have been ever since, the envy and the prey of the other class. Christ seems to allude to Cain when he rebuked the Jews as being of their father the devil, a murderer from the beginning.

Cain was not willing to recognise his sinful state inherited by birth, nor to offer blood as an evidence of hereditary and personal guilt. Like all envious and selfish men, he reserved the choicest things for himself, and presented to God as little as he could of that which cost him least. The collateral obedience and goodness of his brother increased his wicked disposition, and at length he conceived a plan for getting rid of his hateful presence and example. That first murder struck two discordant strings which will vibrate through all time: sympathy for Abel and abhorrence for Cain.

The fruit of the ground was good to bring before the Lord; but it was not enough. It could not speak of sin and death; it pointed to no life as a price for redemption. Abel brought more than this. He

spared not the choicest of his flocks and herds, and was rewarded with the answer of a good conscience towards God. "And the Lord had respect unto Abel and his offering." Man had offended God, but God had not left man without a way of reconciliation. He had blessed him with those things suitable to find acceptance in His presence: all the goodness and the mercy were His.

Cain refused to take one of those animals which lay at the door of his fold. No blood of sacrifice spoke to God in favour of Cain; but the blood of Abel cried unto the Lord. This is mentioned in two places, Gen. iv. 10 and Heb. xii. 24. The latter passage draws a comparison between the blood of Abel and the blood of Jesus. "And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

There can be no comparison between things totally different. For one thing to be said to be better than another, it is necessary for the two things to be of the same kind, and to be intended for the same use. The blood which flowed from Abel's veins when Cain slew him, was not sacrificial blood. It did not speak good things but bad. Comparison lies betwixt good and better, not betwixt bad and better; the inference is then that Paul referred to the blood of Abel's offering. This brought down the respect of the Lord; but could not blot out transgression. These better things belonged to the blood of God's Lamb who taketh away the sin of the world.

#### NOAH'S SACRIFICE.

Two thousand years had produced a population of rebels against the government of heaven. The earth was filled with violence; all flesh had corrupted His way. The Almighty resolved to destroy man and beast, and to begin the work of peopling the world afresh. Divine forbearance has its limits, and that limit was passed by the scoffers of Noah while, for one hundred and twenty years, he preached righteousness and prepared the ark for the safety of himself and family.

After the end of one hundred and fifty days the waters abated, and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. The first work of Noah, after emerging from the ark, was to build an altar unto the Lord, and to take of every clean beast, and of every clean fowl, and to offer burnt offerings on the altar. This event added a new link to the chain which bound man to acknowledge his proper standing in the eyes of his

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Maker. The clean sacrifices again pointed onward with the finger of hope to that Divine Offering without blemish and without spot. The Almighty expressed His pleasure at this act : we read that the Lord smelled a sweet savour, and the Lord said in His heart, I will not again curse the ground any more for mans' sake. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea ; into your hand are they delivered.

After this declaration, which placed Noah in a position similar to that of Adam, Jehovah repeated His injunctions with regard to blood. He then chose the rainbow as a token of peace betwixt Himself and the creatures of His hand.

#### THE OFFERING OF ISAAC.

At the advanced age of seventy-five, Abraham departed out of Haran and came into the land of Canaan. He is one of those Bible characters who has left a more distinct impression on the world's heart than all the heroes of profane history. The sacred record is remarkable for this, its figures never fade.

A small group of Old and New Testament celebrities, with the matchless Nazarene for their central star, have been, and will ever be vividly before mankind. The best stories, the most thrilling facts outside the Bible, have but lightly struck the chords of human joy and piety ; but the tones are deep and ceaseless that echo from the lyre touched by the sacred hand. The sale of Joseph, the meeting of his brethren ; the fiery furnace ; the prophet thrown to the lions, are written for all time. The offering up of Isaac holds a high place in these unfading memories.

During the long period of Abram's sojourn in Canaan and in the Philistine's land, his faith had been severely tried. He was now sinking under the weight of years, Isaac, the child of his old age, the special gift of God, born to him out of due time, sweetened his declining days, and promised to continue the honour of his house. Abram might now have walked gently down the hill and rested in dreamless sleep in the

still dark valley of death to await the promised seed whose voice should break the silence of the ancient graves.

But the Almighty had a new and crowning trial in store to test the faith of His friend. He commanded him to slay and burn his only son! "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains that I will tell thee of."

The narrator records no hint of question or hesitation. Abram had once presumed to ask the Almighty for some sign by which he might know that He would fulfil His word. The sign was given: a burning lamp passed between the pieces of his sacrifice, and in a deep sleep the fortunes of his unborn sons passed before him in vision. His trust in the Almighty was implicit and unwavering.

"He rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he took the fire in his hand, and a knife. Who can describe the old man's feelings through the previous and two following nights! He suppressed his anguish, the beloved lad went in cheerful innocence like a lamb to the slaughter. They went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said: Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said: My son, God will provide Himself a lamb for a burnt offering; so they went both of them together."

Abraham is the only instance of a resemblance to the Father of Jesus Christ, each offering up his only son whom he loved.

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." The implicit obedience of Isaac was equal to the firm faith of his father, and cast a well-defined shadow of the meekness and obedience of the true lamb.

"And Abraham stretched forth his hand and took the knife to slay his son." There can be no doubt he would have struck the blow had not the angel of the Lord called to him to stay his hand, and to do the lad no harm. "Now I know," said the angel, "that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

That moment a heavy load fell from Abraham's heart, and at the same instant he realized the pleasant reward of unbounded trust in God.

It is usual to regard Isaac as a type of Christ; but in the apostle's notice of this circumstance in Hebrews he neither affirms nor denies it. His comment shows that the offering was a means employed by the Almighty to prove the faith of Abraham; and this agrees with a portion of the passage already quoted from Genesis. We do not think Isaac typical of Christ as an offering. Isaac, though bound and laid on the altar, was not offered in reality; he was only offered in the obedient purpose of his father's heart. This thought is suggested by the fact that there is not a single example of an offering being ordained by Jehovah of any individual already under sentence of death as Isaac was, being a son of Adam; and by the fact also that he was not really slain. Isaac may have fore-shadowed the intention of God to make a human being the means of atonement; but, if so, this was done without slaying him as a typical sacrifice.

It is an easy matter to find, or rather to make, allegories and correspondences; but the safest plan is to keep close to those already made by the New Testament writers. Departure from this rule has produced a well known volume largely filled with human fancies. While perhaps none of our readers would assent to but few of these correspondences, it is not out of place to intimate the need of caution, lest from another point of view we also fall into the same extreme.

The firmness of the patriarch was founded in the belief that God was able to raise Isaac up, even from the dead; from whence also, Paul adds, he received him in a figure. It is true that to Abraham's mind his son was as good as dead; but it has been suggested by some writers that Paul's allusion was not to this; but that it was to the extraordinary conditions of Isaac's birth.—Ro. iv. 19.

[*To be continued.*]

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## ISAAH AND EZEKIEL CONCERNING TYRE.

(CONTINUED FROM PAGE 113.)

All but complete destruction befel Tyre at the hands of Alexander, yet she rose again after a brief period to wealth and power, and in 315, B.C., was able to hold her own against Antigonos, who laid siege to her for eighteen months. Mark Antony, the lover of Cleopatra, made her a present of the city; which finally lost her independence under Augustus. Still by reason of its advantageous situation, Tyre did

not lose all importance in the Roman world. In 193, A.D., she took an active part in the contest between Septimus Severus and Prescennius Niger, which brought back some of its ancient distinction. In Jerome's time it was one of the finest cities of the east. The Saracens made themselves masters of Tyre in the seventh century, and held it until 1192, A.D., when it was taken by the Crusaders. In 1516 the conquest of Selim I. and other circumstances ruined its trade, which was chiefly in its famous purple, and now all that remains of this once proud, populous, and wealthy city is a mass of wretched ruins, among which some three thousand to four thousand people eke out an existence by trifling exports of tobacco, cotton, wool, and wood; beside a few poor fishermen, whose nets are spread, as the prophet predicted, over the bleak rocks.

Jehovah does not pull down one nation and set up another without marking the causes which bring about the change. To wicked men those causes may sometimes appear to be inadequate to the results; but from God's point of view—from the standpoint of eternal truth and justice—it is far otherwise. Those nations who have been blest with most light are doubtless the most responsible before God. Hence we find God deals mercifully with those who have dealt mercifully with Israel, severely punishing such who have trodden upon her neck. It is only natural that the peoples adjacent to Israel should possess clearer ideas concerning the true God, than those further off whose "ignorance God winked at, and suffered them to walk in their own ways." Tyre was favoured in this respect. Hiram and Solomon were close friends. When Solomon built his temple Hiram sent him skilled workmen and vast quantities of material, and it is thought that Solomon married Hiram's daughter. Instead of Israel teaching the neighbouring peoples, who were all idolaters, they seem to have been the means of corrupting her religion.

Tyre was pagan in her worship. There was no vice with which her people were not stained. The pagan deities of Egypt and other nations were the objects of religious homage in Tyre. Her merchant princes bowed down to stocks and stones. From the prince to the slave all worshipped objects which could neither see, nor hear, nor walk; the work of men's hands. Many were guilty of crimes too foul to be described. Besides the custom of mutilating their limbs and bodies in the worship of Isis and Osiris; they were guilty of the horrible practice of sacrificing their sons and daughters to Moloch and other gods.

“In all the emergencies of state, and times of general calamity, they devoted what was most necessary and valuable to them as an offering to the gods, and particularly to Moloch. But besides these undetermined times of bloodshed, they had particular and prescribed seasons every year, when children were chosen out of the most noble and reputable families. If a person had an only child, it was the more liable to be put to death, as being esteemed more acceptable to the deity, and more efficacious for the general good. Those who were sacrificed to Moloch, were thrown into the arms of a molten idol, which stood in the midst of a large fire, and was red with heat. The arms of it were stretched out, with the hands turned upwards, as it were to receive them, yet sloping downwards, so that they dropped from thence into a glowing furnace below. To other gods, they were otherwise slaughtered, and, as it implied, by the very hands of their parents. What can be more horrid to the imagination than to suppose a father leading the dearest of all his sons to such an infernal shrine, or a mother the most engaging and affectionate of her daughters, just rising to maturity, to be slaughtered at the altar of Ashtaroth or Baal! Such was their blind zeal, that this was continually practised; and so much of natural affection, still left unextinguished, as to render the scene ten times more shocking from the tenderness they seemed to express. They embraced their children with great fondness, and encouraged them in the gentlest tones, that they might not be appalled at the sight of the barbarous process. begging of them to submit with cheerfulness to this fearful operation. If there was any appearance of a tear rising, or a cry unawares escaping, the mother smothered it with kisses, that there might not be any show of backwardness or restraint, but the whole be a free-will offering. These cruel endearments being over, they stabbed them to the heart, or otherwise opened the sluices of life; and, with the blood warm, as it ran, besmeared the grim visage of the idol.”—*Encyc. Britannica.*

In the eighteenth of Leviticus there is an enumeration of sins of which the nations of Canaan were guilty, and Moses says that for these the Almighty cast them out of the land. “And the land is defiled, therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.” Israel were warned that if they committed the like, “the land would spue them out also, as it spued out the nations that were before them.” Of all the crimes specified by Moses Tyre was guilty. These were sufficient to bring her to desolation.

Israel was driven out for the same offences, and her land lies desolate to-day as a witness against her.

Tyre had also offended God by her envy and greediness. When Nebuchadnezzar had sacked Jerusalem Tyre rejoiced at her fall. "Because that Tyrus hath said against Jerusalem, Ah, she is broken, that was the gates of the people; she is turned unto me; I shall be replenished now she is laid waste. Therefore thus saith the Lord God, behold I am against thee, O Tyrus, and will call many nations to come up against thee, as the sea causeth his waves to come up." Because of such rejoicing Ammon and other nations, as well as Tyre, were brought low.

The prince of Tyre was obnoxious to the divine displeasure because of his loftiness and religious pride. The Spirit on this account commanded Ezekiel to "say unto the Prince of Tyrus, thus saith the Lord God, because thine heart is lifted up, and thou hast said, I am God, I sit in the seat of God . . . Behold, therefore, I will bring strangers upon thee . . . and they shall defile thy brightness; they shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas."

EDITOR.

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## THE CURSE OF THE LAW.

SUNDRY objections having been raised to statements made in an article on the above subject, which appeared in the first number of this Periodical, we gladly avail ourselves of the present opportunity of explaining and vindicating what was therein advanced.

1. No proof has yet been offered that it was a transgression of the Mosaic law to hang or be hung on a tree, on the contrary, it is in effect admitted that there is no such enactment. While we are not contending for a particular "form of words" in the case, we do object to the phrase, which has been so repeatedly made use of in the course of this controversy, namely, "*The Mosaic Curse*," just as if there was but *one* curse under the law of Moses, and that curse was *death*. This fallacy is the basis of the objector's arguments and vitiates all his reasoning: *he has not proven his premises*. In the case of Jesus the curse was not something that *followed* the hanging on a tree, but it was by His being placed in that ignominious position that He was "made a

curse." The same remark applies to those who were hanged on a tree after being slain. The curse did not result in the hanging, but the hanging was the curse. "He that is hanged is accursed of God." Deut. xxi. 23. (margin, the curse of God). To speak of a man who occupies that position as "accursed" is therefore *not* equivalent to saying that a man was cursed as the *result* of hanging on a tree. Neither is there the parallel between the curse in the case of Jesus, and that of those referred to as cursed in Deut. xxvii., which it is sought to establish. In that chapter the curses are denounced against those who should *break the law* by committing some offence, and thereby render themselves liable to a penalty which varied according to the degree of guilt. Jesus had committed no offence, *neither did He break the law by hanging on a tree*. The placing of Him in that ignominious position was the act of His enemies, and thereby was He "made a curse," or an accursed one; though really not a malefactor, He was treated as if He had been the vilest of criminals. And if Jesus had not been thus ignominiously treated He could not have been accounted a person accursed, for being innocent of transgression, the law had no hold upon Him and could not condemn Him, inasmuch as He was obedient in all things even unto death. That Jesus was "made a curse" by hanging on a tree is clear from what the Apostle says in Gal. iii. 13, for he there quotes the passage from Deut. already referred to as proof that such was the case. Again, the curse denounced against the man who shall rise up before the Lord and build the city Jericho, and the curse denounced upon "every one that hangeth on a tree" are not analogous. The objector has here failed to perceive the distinction which exists in the words used in the two cases, and has thus confounded things that differ. Jericho and all its inhabitants (with the exception of Rahab and those that were with her in the house) were separated or devoted to destruction, on account of their iniquities, *cursed in this sense*. In Gal. ii. 13, the Apostle uses the Greek word *καταρα*, signifying simply a curse, execration. "No man (says the Apostle Paul) speaking by the Spirit of God calleth Jesus accursed." 1 Co. xii. 3. In which place the word used is not *καταρα*, but *αναθεμα*, answering to the Hebrew word *cherem*, which signifies *to destroy utterly*, also *to separate anything absolutely from its common use or condition and to devote it to J. horah*, so as to be incapable of redemption. Jesus was *not* accursed in this sense, except indeed by those who did *not* speak by the Spirit of God. A

penalty followed the curse in one case but not in the other. The man who should build Jericho was not only denounced as accursed, but, adds Joshua, "he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it." Josh. vi. 26. This terrible threatening was literally fulfilled in the days of Ahab, as recorded in 1 Kings xvi. 34. "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which He spake by Joshua the son of Nun." The attempt to prove that Jesus *infringed* or *broke* the law is a complete failure: while to admit that He was an accursed one by the mode of His death is a totally different thing to believing that He came under the curse of the law by transgressing it. The death of Jesus was *sacrificial*, and resulted neither from Adam's sin nor from any transgression of His own. He voluntarily surrendered His life in obedience to the will of His heavenly Father, as He said: "Therefore doth my Father love me because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Jno. xx. 17, 18.

As to the charge of inconsistency, being based on false premises, it is of no account whatever.

2. In this paragraph the same mistake is made by the objector as in the former one. The man hanged was *not* cursed as the *result* of being hung, but the curse consisted in the hanging on account of the ignominy which attached to it. So great was this, that the body must be taken down and buried the same day. It is quite true that the curse fell on the one who was hanged and not upon the hangman, but this does not prove that the curse was the result of the hanging, neither does it prove that the curse was *death*. Hanging on a tree was *extra* to the sentence of death on a criminal as proven, by what is written in Deut. xxi. 22: "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree," &c. In the event of his being hung on the tree his body must not be allowed to remain all night upon the tree, but if put to death in some other way, burial the same day was not commanded. The curse applied in the one case, but not in the other. It is clear, therefore, that the curse was *not death*. The form of execution might be hanging on a tree, nevertheless



the *curse* consisted not in being put to death, but in the mode in which death was inflicted. But of this we shall have more to say when we come to the 4th paragraph.

3. It is indeed difficult to understand how Jesus could obey the will of God by infringing His law, and the difficulty has not been removed by the quotation made from *Elpis Israel*. The fact is that *Jesus did not infringe the law of God*. To say that He did is to make Him a transgressor and to bring Him under condemnation, which, in view of the many emphatic declarations contained in the Scriptures that He was *without sin*, cannot for one moment be admitted. The supposition put forward does not meet the case of Jesus. He was not placed in such a position as to be compelled to break one law in order to pay obedience to another. Before the position assumed can be of any force it must first be proved that hanging on a tree was a transgression of the law of Moses. We repeat that the objector *has not proven his premises*.

It is not written, Gal. iii. 13, that Jesus suffered the curse of the law, the statement there is that He was "made a curse," which applies not to His death but to His hanging on the tree. Neither does the law say cursed is he that *dieth* on a tree, but cursed is he that *hangeth* on a tree.

The objection to the phrase "passive act" is not taken away by the statement that Jesus was "mentally active," nor is the expression "passive operation" any improvement on the phrase "passive act," both are alike self-contradictory, illogical, and absurd. In the matter of crucifixion Jesus was *passive* and His enemies were *active*. He might have resisted, but He did not resist either by word or act. "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of Angels? But how then shall the scriptures be fulfilled that thus it must be?" Matt. xxvi. 53, 54.

4. That hanging on a tree applied to the dead as well as the living is perfectly clear, and has already been proved. It is not an assumption but a fact, and here are some further illustrations in point. The five kings of the Amorites were delivered into the hands of Joshua by God, and therefore they were under sentence before judgment came upon them. Joshua *slew* them *before* they were hanged on trees, thereby shewing that the *curse* was not death, but hanging on a tree. (Josh. x. 5, 8, 10, 24, 26.) These kings were not Jews, and not being under the law of Moses, could not be held as transgressors of it. The curse came upon Gentiles as well as upon Jews. Rechab and Baanah his

brother were slain *before* they were "hanged up over the pool in Hebron," nor were they slain irrespective of sentence against them, for David "commanded" them to be put to death. In this instance also it is manifest the *curse* was not *death*. (2 Sam. iv. 9, 12.) From the foregoing passages it is clear that the hanging on a tree was consequent on the sentence of death, or the being devoted to destruction. It was something *additional*, and therefore the *curse* itself could not be death. Were the curse in question *death*, the passage in Deut. xxi. 22, would be made more forcible if it read, Cursed is every one that *dieth* on a tree.

That Jesus was hung on a tree *before* His death is most readily conceded. But the question is, was He cursed to death by the law as a transgressor? We answer No, the curse in His case was not death, but hanging on a tree. And this curse coming upon Him while alive only served to make the ignominy of it the greater.

5. To the charge of contradiction we plead *not guilty*. There may be an *apparent* but there is no *real* contradiction, the "extraordinary conclusion," so called, is sufficiently explained in the answers to the eleven questions given below. It is asked,

1. *Does not Gal. iii. 10, shew that all Jews were cursed by the law through not keeping it in every point?*

Yes, all Jews except Jesus, who, having kept the law in every point, could not be cursed by it as a transgressor.

2. *Did not the full curse of the law come upon every one who failed to fulfil the law in every point? (James ii. 10).*

This is in substance the same as the foregoing, and may be answered in the same way.

3. *Was not the full curse of the law death?*

Yes.

4. *Was not then the curse, from which Jesus had to redeem the Jews, death?*

Not Jews only, but Gentiles also. Gal. iii. 22. Ro. xi. 32.

5. *Would submission to a curse, anything short of death, have redeemed Jews from the curse of death?*

It was necessary that Jesus should die in order to redeem both classes, and not the one class more than the other.

6. *If the curse of the law which Jesus underwent was that of hanging on a tree, how could that have redeemed Jews from death?*

If Jesus had not been hanged on a tree He could not have been accounted an accursed one, or, "made a curse," but it is not contended that the bare fact of His hanging on a tree redeemed any one from death.

7. *If Jesus was cursed by the law as the result of being hung on a tree, why does the Apostle follow the statement that He was "made a curse," by saying, "For it is written, Cursed is every one that hangeth on a tree?" Is not this intended to explain by what means the curse came?*

Jesus was cursed, or "made a curse," by the law in the way mentioned above, but this curse was not death. The quotation from Deuteronomy is in perfect harmony with our position, and destructive of that assumed by the objector.

8. *Does not this show that Jesus was cursed simply through being hung on a tree?*

No, because if He had not been previously accused and condemned He would not have been placed in such an ignominious position.

9. *What other curse than death followed His hanging on a tree?*

Death certainly followed His hanging on a tree, but His death was *sacrificial* and not the result of His being cursed by the law as a transgressor.

10. *Was not the curse of the law suffered by Jesus, death?*

Answered above.

11. *And as this curse came upon Him while alive, was not His life claimed by the Mosaic law before He died?*

No.

Ergo, He *did* lay down a life free from condemnation.

S. G. HAYES.

The following very pertinent remarks are from Macknight:—

"*Having become a curse for us.* Christ's dying on the cross is called *His becoming a curse*, that is, an accursed person, a person ignominiously punished as a malefactor; not because he was really a malefactor, and the object of God's displeasure, but because he was punished in the manner in which accursed persons, or malefactors, are punished. He was not a transgressor, but *He was numbered with the transgressors.* Isa. liii. 12.

"It merits the reader's attention that, in this passage (Gal. iii. 13) Christ is not said to have suffered the curse of the law, but to *have become a curse for us.* The curse of the law of nature which was pub-

lished in the law of Moses, being eternal death, is a curse which no one can suppose Christ to have suffered. But *He became a curse*, that is, an accursed person, a person most ignominiously punished for us. That this is the true import of the phrase, having become a curse, is evident from the passage in the law by which the apostle proves his assertion. *It is written, Accursed is every one who is hanged on a tree.* For as the accursedness of one who is hanged on a tree doth not consist in his suffering eternal death, but in his being ignominiously punished, so Christ's having become a curse for us, did not consist in His suffering eternal death but in His having been most ignominiously punished as a malefactor for us. And in regard He suffered this most ignominious punishment in obedience to God, it was as just and reasonable that this one great act of obedience should procure for all mankind the blessings mentioned in the preceding note, as that the one act of disobedience committed by Adam should have brought sin and death on all his posterity. This argument the apostle hath prosecuted with great strength of reason. Rom. v. 12—21.

*"Accursed is every one who is hanged on a tree.* This is cited from Deut. xxi. 23, which, as Chandler observes, runs in the Hebrew thus, *He that is hung is the curse of God.* The apostle adds, *on a tree*, from the former part of the verse: *His body shall not remain all night on the tree.* And although he leaves out the words, *of God*, it makes no alteration in the sense of the original passage. The phrase *curse of God*, doth not mean that the person who is hung on a tree is accursed of God eternally. For many righteous persons have been hung on a tree. But the meaning is, that the man who is hung on a tree, is punished with the greatest temporal punishment, which God, as the law-giver and ruler of the Israelites, ordered the judges, His substitutes, to inflict on notorious offenders against the state. The Hebrews, as Grotius observes, did not use the punishment either of the cross or of the gibbet. But malefactors to be punished with strangling, were strangled standing. More atrocious malefactors they stoned to death, such as idolators, blasphemers, &c., then hanged them on a gibbet for some hours, thereby exposing them to the greatest ignominy. Hence in the law they are said to be *accursed*, that is, most ignominiously punished, *who were hanged on a tree.* But if it was so ignominious to be hanged on a tree after death, certainly it was much more ignominious to be hanged thereon alive. Besides, according to the customs of the Romans,

*crucifixion* was of all punishments the most ignominious, being appropriated to slaves; and therefore Christ, who was hanged on the cross, may justly be said to have been made *a curse or an accursed person*, in the eye of the world, as He died by the most ignominious of all punishments." (*Translation of the Apostolical Epistles, by James Macknight, D.D., vol. 2, pp. 260 and 261*).

[An article on Circumcision and Baptism will shortly appear from the same pen as the above on the Curse of the Law].

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## THE NATURE OF THE CHRIST.

BY DAVID BROWN, LONDON.

(Continued from Page 128.)

### FIRST PROPOSITION.

Jesus was a Son of God by direct creation from the Virgin's womb,  
and

Adam was a Son of God by direct creation out of the dust of the  
ground, but

Jesus was the Father incarnate by His spirit, therefore

Adam was the Father incarnate by His spirit.

The result in each case being, a Son in mortal flesh.

### SECOND PROPOSITION.

Adam, being a Son of God by direct creation, transgressed the law of  
God and fell from his first estate, *the Grace of God*, and was  
condemned to death under *the curse and wrath* of God, but

Adam was the Father incarnate by His spirit, therefore

The Father incarnate, as Adam, transgressed and fell from His first  
estate, His own grace, and was condemned to death, under His  
own curse and wrath.

### THIRD PROPOSITION.

Jesus, being a Son of God by direct creation, through faith and obedi-  
ence, attained unto eternal life, but

Jesus was the Father incarnate by His spirit, therefore

The Father incarnate, as Jesus, attained unto eternal life.

There is no flaw in this reasoning out of the involved conclusions,  
and yet they are absolutely repugnant to our sense of right, and must  
be rejected as contrary to the simplicity of the truth, as it is in Jesus.

Let us go a step further and deal with Father incarnation in a condemned nature, and what do we come to?—

FOURTH PROPOSITION.

Adam, being a Son of God by direct creation, by transgression came under the curse and wrath of God as a federal head, and was condemned to the operation of a law of sin and death written in his members for all in him; therefore "all in the Adam die," but, Adam was the Father incarnate by His spirit, therefore The Father incarnate as "the Adam" was "dead" while he lived in the flesh, and subject to His own curse and wrath, because of transgression.

And so death passed upon all men, for that all in Him (the Father incarnate) have sinned, and come short of the glory of God; hence

The Father incarnate as "the Adam" was the first sinner, and by Him sin came into the world, and death by sin, and has reigned from the Adam throughout all generations of his race, over all who have not sinned after the similitude of the Adamic transgression.

FIFTH PROPOSITION.

Jesus, being a Son of God by direct creation, but (by reason of His inception in the Virgin's womb) in the condemned nature of the first Adam, and counted as "dead" in that nature, under the curse and wrath of God, as a child of the Adam sinner was sentenced to death in the Adam, but

Jesus was the Father incarnate by His spirit, therefore, the Father incarnate, as Jesus, needs a Redeemer Himself to deliver Him from the hereditary curse upon every child of the Adam, "dust thou art and unto dust shalt thou return;" and cannot otherwise escape from the power of the law of sin and death, from the bondage of corruption, or be at liberty to work out His own salvation, and then present himself as "a living man," to render up His natural life, a freewill offering, as a ransom for others.

Such being the deductions from the doctrines of the Father incarnation, and of Father incarnation in a condemned nature, we have no alternative but to admit that the Word of God is rendered of none effect by this tradition; it has been weighed in the balances of the Sanctuary, and found wanting in all the essentialities of Gospel revelation, and may be, and ought to be, at once and for ever, dismissed to the

limbo of vanities as a damnable heresy, which will cause men to stumble and fall, and be snared and taken, and the sooner the brethren are delivered from the burden of this strong delusion, the better it will be for their continuance, in well-doing, sitting at the feet of Jesus, clothed, and in their right minds.

As to "mere manism," or the existence of Jesus in a condemned nature as a child of Adam without Divine germination, though the creation of spirit power, it is open to the same objection as "Father incarnation in a condemned nature," and makes the work of the Christ for the salvation of sinners an absolute impossibility from the predominating influence of the law of sin and death, and His own hereditary inability to save Himself in accord with God's way of righteousness. "Hear and your souls shall live, and I will make with you an everlasting covenant, the sure mercies of David," a covenant based on the fact that God will find a ransom, and bring into force the Davidic covenant by a Beloved One in whom His soul shall delight, whose life shall not be prejudged and forfeited because of original sin or actual transgression, but can be offered up as a ransom for many, which the Holy Spirit witnesseth in these words: "I will visit Him with the stripes due to the children of Adam" \* \* \* "He shall be bruised for their iniquities" \* \* \* "for the transgression of my people shall He be stricken" \* \* \* "when thou shalt make His soul an offering for sin He shall see a seed, and the pleasure of the Lord shall prosper in His hands."

Not one of these texts give any countenance to the 'condemnation' theory, or warrant us to determine the apostolic utterances in any way inconsistent with their testimonies of our Lord's holiness of nature and character, and to his personal right to eternal life by acceptance of the Father, at the period of his immersion and anointing of holy spirit without measure. Hence it follows that, 'being made a curse for us,' must not be construed as 'being made a TRANSGRESSOR for us,' but as "numbered with transgressors" of the will of God, to reconcile us to Himself by Jesus the Christ, and therefore "God hath both raised up the Lord, and will also raise us up by His own power." And again, "For such an high priest became us, who was holy, harmless, undefiled, and separate from sinners, and made higher than the heavens (of the future age). Who needeth not daily, as the (Mosaic) high priests, to offer up sacrifice, first, for His own sins, and then, for the people's; for

this He did once when He offered up Himself" must not be construed as 'offering for His own sins,' but to put away the sins of others by this sacrifice of Himself, inasmuch as He died as a lamb without blemish and without spot, in harmony with these Scriptures:—

"Who verily was fore-ordained before the foundation of the (nation) world, but was manifest in these last times *for you* who by Him do believe in God."

"So the Christ was once offered to bear the sins of many." Heb. ix. 28.

"Lo, I come to do Thy will, O my God, Thy law is within my heart." Ps. xl. 8.

"Forasmuch then as the Christ hath suffered for us in the flesh."

"For the Christ hath also once suffered for sins, the just one for the unjust that He might bring us to God."

We conclude from the remarkable reiteration of the same idea in these spirit words, that the Christ of God suffered not as a transgressor, but as a sacrificial victim on behalf of others, and that in resurrection after the power of an endless life he attained to the high priesthood, having by the grace of God tasted death for every man, "that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people," and in this way He unites in Himself the victim and the offerer in the true holy of holies, within the veil, that is to say, the Divine Nature, "whither for us the Forerunner hath entered."

Can therefore the Christ be the minister of sin? God forbid!

"He shall see of the travail of His soul and be satisfied, by His knowledge shall my righteous servant justify many, for He shall bear their iniquities." "He bare the sin of many, and (by His righteousness) made intercession for transgressors." Isaiah. liii.

If sin had laid hold of Him in, by, or through the first Adam, the Lord Jesus could not have obeyed the tenor of Isaiah's prophesy, and a greater anomaly forces itself on our regard, viz., that God by His spirit in direct action for the manifestation of Jesus, as the child born, originated Him under the curse of the Edenic law, and gave Him up to death under the curse of the Mosaic law, and since under both laws the penalty of transgression is death without reprieve, He becomes under their joint operation, doubly damned, or sentenced to final extinction by two immutable things in which it is impossible for God to lie; and we are



asked to believe that His righteousness delivers Him from this seizure of death at the beginning and close of His mortal career, and suspends in His case the unalterable laws of God's righteousness, which sweeps away all generations of the children of men to moulder into dust as the heritors of death and the grave through the Adamic transgression, concerning whom the spirit of God testifies "none of them can by any means redeem his brother, or give to God a Ransom for him, that he should still live for ever, and not see corruption."

To speak thus of God's ways and thoughts, whose creative spirit originates all things "very good," is to offend against the generation of His children, and to ascribe to Him with whom is no variableness, neither shadow of turning the blasphemy of Milton's Apostate Angel, "Evil, be thou my good." There is no unrighteousness with God, and though He hath caused the wrath of man to praise Him by permitting His covenant people, stiff-necked and uncircumcised in heart and ears, to be the betrayers and murderers of the Just One, and restrained the remainder of wrath, by exalting Him at His right hand to be a prince and a Saviour to give repentance to Israel and forgiveness of sins; yet His own wrath abideth for ever upon every soul of man who stands in the offence of the first Adam as the representative and progenitor of unborn generations. The Lord Jesus the Christ, as the representative and progenitor of the generation who shall serve God in the glory yet to be revealed, stood in His own obedience, and in the grace and mercy of God from first to last, and hence every soul of man who stands in His obedience, receives mercy and grace through Him as the Redeemer of their souls, because He delivered Himself from going down into the pit, and His life saw the light, and then, full of grace and truth, He was God's messenger with man, and interpreter of His deep things, one among a thousand, yea, chiefest among ten thousand! to shew unto man His uprightness, as the power of God unto salvation unto every one that believeth, that God might be gracious unto the believer, and say: "Deliver him from going down into the pit, I have found a Ransom."

"For this purpose the Son of God *was manifested* that He might destroy the works of the devil."

"Hereby perceive we the love of God, because He *laid down* His life for His brethren."

"Herein is love, not that we loved God, but that He loved us and *sent His Son* to be the propitiation for our sins."

“And this is the record that God hath given to us eternal life, and this life is in His Son.”

“These sayings are faithful and true, and the Lord God of the holy prophets sent His messenger to shew them unto His servants—and He is (now) the root and offspring of David, and the bright and morning star.” Amen.

“No man speaking by the Spirit of God calleth Jesus accursed.”—Amen and Amen.

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## A FORTNIGHT WITH THE BRETHREN IN SCOTLAND.

(CONTINUED FROM PAGE 153.)

On the following Monday the time was occupied for the most part in calling on several of the George Street brethren, with the view of telling them what led to my change of mind upon the *descent* of Jesus Christ.

In the evening I went a little distance from Glasgow to visit a brother whom I had always reckoned amongst the reasonable of the brotherhood. I was not long in his company before I learned that in the matter as to whether Jesus Christ was sin's flesh, or simply flesh and blood, he was beyond the pale of testimony and reason. This brother doubtless thought he was doing what was right in refusing to hear my reasons for a change of mind; but he might at least have done himself the justice of knowing what I had to say for myself. Beith.—Here I spent an evening with Bro. Gillies, who showed a disposition to prove all that could be advanced from the scriptures concerning Jesus Christ being flesh and blood of the seed of Abraham, but not necessarily a *constitutional sinner*. Wednesday evening was spent with the brethren meeting in St. Enoch's Hall, in Glasgow. Thursday was spent among some of the friends there also, and in the evening went to Coatbridge, eight miles off, and gave a lecture to a small audience upon the passage, “Behold the Lord cometh with ten thousands of His saints.” There are a few interested in the truth in the locality, as well as a very active and willing brother, and we hope to hear soon of a small gathering of those who love the Lord's appearing, and who desire to be found waiting for him.

Friday morning I left for Wishaw, where for several years I have been most kindly received, and on this occasion experienced no difference, except that the time at disposal was very fully occupied in the discussion of the points of difference amongst the brethren.

The difficulty here, as in every place more or less, centres around the assumption that because Jesus was made of a woman, it followed that he was a descendant of the woman *alone*. This is an assumption which altogether ignores the relationship of the father. And from the law of redemption as given to Israel, and illustrated in the case of Boaz, who built up the house of Elimelech by marrying Ruth, it is manifest that the Almighty father, as the kinsman, built up the house of the first Adam, by raising up a second Adam from Mary his daughter, who had no power to bring forth of herself. Therefore I argue that the descent of this son belongs to his own real father, the Almighty God, and at the same time that he was a son to Adam, but not out of his loins any more than Obad was out of the loins of Elimelech. The brethren manifested the greatest interest in the matter, and I feel satisfied had those in other parts looked as calmly and fairly as the brethren in Wishaw, we should not have seen the wide-spread division which has been fostered and pushed precipitately upon the brethren in various parts. The brethren heard all that could be advanced in the short time, and will certainly give it consideration. In the hope that we all profited by the interchange of our thoughts upon a matter

so full of moment to all of us, I parted from them for Glasgow on Saturday morning, where I learned that the brethren in George Street had favourably entertained my offer to spend Sunday evening with them, and had arranged that the best way to use the time was by a discussion of the chief questions in dispute.

On Sunday afternoon I learned that my opponent was likely to be Bro. Smith, and as I had already been in his company five times during the fortnight, it seemed difficult to fix upon any new phase of the subject not already disposed of. The *Christadelphian* for December, page 532, furnished a convenient starting point. It is there stated that the meaning of the passage, "He hath made Him sin for us," is equivalent to making Him flesh and blood. The Apostle says that it was He who knew no sin who was made sin, and as the being made sin was after He knew no sin, and not before, it follows that Jesus had a sinless existence before He was made sin, and the making of him flesh and blood could not be the meaning of the Apostle, for Jesus had no probationary life before he was born of Mary.

But upon the brethren's own admission, there was no change upon Mary's substance that could be called the making sin of Him who knew no sin. If Jesus had an existence as a being before He was born, and that in the act of begetting this spiritual existence was changed into sin, then this transformed spirit into flesh was not a descendant of Adam.

This is the point where I feel certain our esteemed brother Dr. Thomas failed to perceive the Apostle's meaning, and hence the confusion which is manifest wherever the subject of the putting away of sin is introduced in his writings. Bro. Smith admitted then publicly that this passage, "God made him sin," evidently meant that God made Him an offering for sin. This admission virtually gives up the case, for this is all that we contend for. For if Jesus was made a sin-offering, or an offering for sin, it must have been for sin committed by some one, seeing He Himself committed no sin. There were animals slain by or caused to be slain by God at the foundation of the world, and these were typical of God's lamb, otherwise He could not have been designated the lamb slain from or at the foundation of the world. The only sin committed before the animals were slain in type was the disobedience of Adam and his wife, and therefore we conclude it behoved the Christ, as the anti-type of those creatures slain for the covering of the guilty pair, to be slain for the covering of the actual transgressions of Adam and Eve, whether they should personally benefit by the sacrifice or not.

The death of Jesus Christ sacrificially could have benefitted many more than will be benefitted by it, else there is no point in such expressions as, "Destroy not thy brother with thy meat, for whom Christ died."

"They shall bring in damnable heresies, even denying the Lord that bought them." If Jesus Christ had not any property in those men, their destruction was an act of injustice; but the word *bought* explains how He established a property in them, and the word *died* explains what he gave for them. In this we see how Jesus by His sacrifice has acquired a property in all men, although they have no property in Him apart from faith and obedience.

WILLIAM ELLIS.

## EXTRACT FROM PRACTICAL ILLUSTRATION OF GENESIS XX.

The evil of a lie consists in the deceit of it. That man tells a lie, whatever his words may be, who conveys an impression to the hearer, which he speaker intends that the hearer shall understand in a way that is contrary to fact; or to put the observation into fewer words, that man tells a lie who speaks in order to deceive; and there are a thousand ways in which we may contrive to tell no literal lie, and yet may tell one in substance, and may have all the benefit, as well as all the sin, of having uttered a falsehood; let us not then deceive or prevaricate; let us not give a false colour to facts, nor try to put anything in an unfair light, but let us aim to have, in every respect, "the testimony of our conscience, that in simplicity and godly sincerity we have our conversation in the world." B. R.

*The Christian Observer*, January, 1802, p. 7.

The 16th verse of this chapter as it reads in the C. V. is not easy to understand. Boothroyd renders it thus—And to Sarah he said, "Behold, I have given to thy brother a thousand pieces of silver, to purchase veils for thee, and for all who are with thee;" thus was she reproved. The following is Boothroyd's note on the passage.—Geddes renders 'even for every one married.' The sense which Geddes gives he supports by the original Arabic word. That married women wore veils when they went abroad, of a peculiar kind or colour, is certain; and by the present Abimelech made, it is implied, that Sarah and others had not the veils appropriated to those married. Kitto, in his Biblical Cyclopaedia says, The veils mentioned in Scripture were, no doubt mostly analogous to the wrappers of different kinds in which the Eastern women envelope themselves when they quit their houses. These are of great amplitude, and among the common people, of strong and coarse texture, like that in which Ruth carried home her corn. Ruth iii. 15.

ECLECTIC.

## ON CHRISTIAN TEMPERANCE.

It is easy to lead a very sensual life, and yet be accounted a very temperate man, even among religious people! Sensuality has range enough, within the limits of things lawful, and the customary bounds of what passes among men for moderation, to stupefy and deaden the soul, and interrupt holy communion with God. The questions which a man ought to ask himself, who wishes to ascertain whether he has reached the true standard of *Christian* temperance are of this nature: From what sources do my chief and most desired enjoyments proceed? Is my religion anything more than a mere restraint, arising from checks of conscience, for which I expect to be indemnified by animal gratifications? Is God my chief joy, my supreme good, from the possession of whose favour arise my liveliest comforts and satisfactions; while without it nothing can give me ease or contentment? Am I, in a word, always disposed to rejoice in the presence of God, and sincerely grieved at whatever interrupts my communion with Him?

*The Christian Observer*, July 1802, p.p. 428-9.

ECLECTIC.

## ON THE WILL.

What is want of *power*, in the moral sense of the word, but want of *will*?

One man tells you, he cannot help getting drunk: another that he cannot help swearing; but does not every one see at once the difference between such cases and that of a man who, being lame, tells you that he cannot help limping? Let the drunkard know, that some one has mixed poison in his liquor, and he will presently show that he can refrain from drinking, if he *will*. Let the swearer stand in the presence of the King, and you will see that he can avoid swearing. The only thing he wants to give him equal power at all times over his profane habit is to fear God as much as he does the King.

*The Christian Observer*, May 1802, p. 298.

Let the above remarks be brought to bear on the daily government of *temper*. Eph. iv. 31. Prov. xvi. 32.

ECLECTIC.

## LETTERS TO THE EDITOR.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

DEAR BRO. TURNER,—It has given me great pleasure to receive your new publication. I feel assured that the new monthly luminary will be a welcome visitor to all brethren who desire to exercise free and unbiassed enquiry into the great truths connected with the One Fifth.

You might have seen in the *Christadelphian*, about four months ago, that I had withdrawn from fellowship with the brethren at Swansea. It had, however, no reference to the present controversy among the brethren, but related to matters of

a secular nature, which were not in harmony with my convictions of what was right. A short time previous to my leaving, an unpleasant circumstance occurred with the Ecclesia at the Mumbles, which resulted in a division, and gave me an opportunity to fellowship with the brethren assembling in the old meeting place.

These disputes are trying and disagreeable at the time, as they break the ties of friendship, and all kind words are forgotten, and brethren indulge in strong language and misrepresentation, a sample of which may be seen in the two last numbers of the *Christadelphian*, in which the Editor seems to think that all the virtuous and good are in his favour, while those who differ from him are fleshly, satauc, snakes, &c.

I think it due to Bro. Clement to state, that when this question respecting the Nature of the Christ was first introduced, he distinctly warned the brethren not to be influenced by any of the surrounding circumstances, but to examine the evidence carefully, to respect no man's person, but to be honest to their own convictions.

If the Editor of the *Christadelphian* should be right, we must abide thereby, notwithstanding the unfair treatment we have received from him. After due and careful enquiry, the whole of the Ecclesia were unanimous in favour of the views held by Bro. Turney. We are now endeavouring to make them known in the neighbourhood, and also at Neath. The Ecclesia in the last mentioned place is also of the same mind, and cannot rely upon a Saviour who was under condemnation.

Our present number is about sixteen, the majority advanced in years, but like Caleb, their faculties are not blunted either by age or influence. Bro. Clement delivers an address nearly every Sunday evening to a good audience.

On Sunday, November 16th, when the Editor of the *Christadelphian* was at the New Room, the brethren say the audience was the largest for three years past. Last Sunday, the 30th, Bro. Clement being at Neath, I had to take his place, on which occasion about fifty persons were present. There are a few who are enquiring, whom we hope to see yielding obedience to the truth, so as to become heirs of glory, honour, and immortality.

We are not discouraged by the course of events, nor the breaking up of old associations, however sorry we are for the Truth's sake. We earnestly hope when the Master comes we may be found acceptable in His sight who will judge every man according to his works.—Yours truly, in the One Hope,

HENRY EVANS.

#### TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

DEAR BRO. TURNEY,—You will doubtless have noticed, as will many of your readers, on the cover of this month's *Christadelphian*, a reply by the Editor to J. J. A., to a question in reference to the paper from the Tranent Ecclesia, published in the *Lamp*. Bro. Roberts says, "if it is not exactly a forgery, it is published in a way that imparts a considerable element of that character to it;" and again "it was not issued by the Tranent Ecclesia at all." As to the first statement, if he and J. J. A. had wanted to see the conclusion of the article, your foot-note would have disposed of it, and with regard to the second, I wish to state that the words you give in italics at the commencement of the paper, formed part of the original document. It was received by a managing brother of the Halifax meeting from the Edinburgh Ecclesia, with the request that it should be submitted to our meeting and then sent on to another; only two persons here saw it, the receiver and myself. I copied it out in order to show it to the Doctor, whose visit was then pending. It was thrown aside in my book-case and forgotten till it came to light during a recent removal. As I am concerned as well as yourself in the charge of "forgery," I shall be glad if you will insert this in your next impression.—Very faithfully yours,

Feb. 4th, 1874.

THOS. SWINDEL.

#### TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

DEAR BROTHER,—The "Grantham Intelligence" in this month's *Christadelphian* demands from us a few remarks which we hope will appear in the next *Lamp*, as a protest against the above named "Intelligence."

It only needed the finishing stroke applying, which, thank God, came in the shape

of the "new heresy," to bring about a division here. We had become surfeited with "mere manism" and teaching that made Jesus take His blood into heaven—disbelief in a literal serpent and literal Tree of Life—and the wholesale repudiation of Scripture styled "garbled passages" which stood in the way of such teachings; surely such a state of things wanted altering.

Well, parties holding these crotchets are described in this month's *Christadelphian* as the "Truth in possession of the room;" it seems passing strange that the Editorial remarks appended to the Chicago Intelligence, in October issue, about "mere manism being blasphemy," should have (at the time) given great offence to the parties now called "the truth." They *i.e.*, "the truth in possession" must have gulped down their angry feelings to join with the Editor of the *Christadelphian* in crushing the "new heresy;" this they can never do. Five of us having got ensnared by the said "heresy" commenced meeting for breaking bread, &c., in Bro. Edson's house, Nov. 23rd. We are thankful for our emancipation from those holding so many crotchets, but especially when such freedom and liberty are guaranteed by an "uncondemned Christ."

Out of self respect we make this statement, being unwilling for the disparaging remarks in this month's *Christadelphian* to pass unchallenged.

Your brethren in Israel's Hope,

ISAAC TURNER, WM. EDSON, JOS. WOOTTON.

ALEX. SHAW, JNO. SHAW,

Grantham, Dec. 4th, 1873.

#### TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

DEAR BRO. TURNER,—I would have wrote you prior to this (but was prevented by indisposition) concerning an article that appeared in the *Christadelphian Lamp*, "said to have been issued from the Trant Ecclesia."

We consider it right to inform you that this was not the case; the "remarks" referred to a private letter (one of a number) sent by me to Bro. Wood, Joppa, five years ago, and how this should have turned up at this particular time, and in this new character, I am at a loss to know.

I regret the publication of it because of its faulty character; and more than that, I am quite sure it is unfitted to advance the cause which we have so much at heart; and I say further, that my experience, since I wrote that, has led me to change my views of human nature considerably. "Very good" as it was from God, but now evidently under serpentine influence, it has become its own seed; and now I think in this our own evil day, we are not far off the mark, when we see that seed the full grown devil, the liar, the deceiver, and murderer, that is what flesh has become, and therefore we have no good thing to say of it. Another reason is, that I look on this question seriously as one that ought not to be found in the hands of a novice, and requires those skilled in the truth to divide it rightly. And I am convinced that much of our present trouble comes upon us because of the inability of brethren (generally) to declare the whole counsel of God, and the kingdom of His dear Son.

This is an age of extremes, the balance of things is rarely found, and it is essentially useful to have the child-like spirit, the spirit of the Christ, in order to obtain a knowledge of the deep things of God, and I know of no better human production than that of "Phanerosis," the work of our late Bro. Dr. Thomas, and had this work followed "Elpis Israel" in close succession it would have given us a better foundation for the truth concerning the Anointed—(it did follow, I believe, but was unknown to most of us).

Patience, then, is needed on the part of some towards their weaker brethren, and in closing I would strongly recommend the work already alluded to, for it would save us from falling into these dangerous extremes, we are so apt to.

The promise is to Abraham and to his seed, and to all that are afar off, and to as many as the Lord our God shall call. Let us see that we fail not because of unbelief. You will be kind enough to put this matter right, as to the character of the remarks.

Were I able, I should endeavour to make my faith known concerning our Lord and Saviour Jesus Christ, for whose coming we pray.

Trant, 3rd February, 1874.

Pro R. STRATHEARN, F. C.

## ANSWERS TO CORRESPONDENTS.

Our correspondent D. C. says, I am not very clear about that scripture which saith "As in Adam all die so in Christ shall all be made alive." "Is not the one *all* as equally universal as the other?" Here it has to be noticed that the *all* who die in Adam die in virtue of being his descendants. Jesus Christ had no descendants by ordinary generation. Connection with Him or relationship to Him is predicated upon faith in what He has accomplished, and obedience to what he has commanded. If there had been no purchase made, if no ransom had been given, if no property had been established in the Adamic family by Him, there could not have been any basis for faith and obedience. In other words, if there had been no foundation laid there could be no superstructure reared. But the laying of the foundation is not the rearing of the structure. To discharge the debt of a prisoner cannot benefit him if either he is not aware that it has been discharged, or, if after he is told it has been discharged, he refuses to credit the message. In the first case he would perish for lack of knowledge, and in the second for rejecting the testimony that his debt was paid. Jesus Christ, in giving Himself a ransom for *all*, established a property in the *all*. They became His by right of purchase; but none of them had acquired any property in Him. Jesus Christ, having by the act of self-sacrifice acquired a property in the *all* who were dead in Adam, acquired also the right to make any use of His property He pleased. Now, the use He has proposed to make is to raise all who are disposed from a state of death to a state of life, from one of mortality to one of immortality. Out of the *all* who were dead, therefore all who accept the gift of life upon the conditions which Jesus as the giver has made are thereby put in Him, and all of those who are thus put into Him are found of Him at His coming without spot or fault of any kind, shall be made alive, and no one else. To suppose the *all* in Christ to be co-extensive with the *all* in Adam is totally to mistake the Apostle's meaning, and to ignore the principle of faith and obedience. On the other hand, to suppose that *all* who think that they are in Christ because they think they have complied with the conditions which He has laid down, is to ignore His right to call His professed servants into His presence that He may determine who of them have obeyed His instructions that He may reward every one according to his works. The *all* in Christ who are to be made alive is limited to those who are approved by Him as the blessed of His Father who are invited to inherit the kingdom prepared for them from the foundation of the world. Your supposition, as expressed in the question, "If Adam forfeited or lost life for all, did not Christ give His life a ransom for all," is that Adam lost eternal life for all, and that Jesus Christ brings all the Adam's family back to possession of eternal life the same as Adam lost. But this is not the case, Adam never had eternal life to lose. He was in circumstances where he could have gained eternal life upon a principle of faith and obedience, but failed to retain those circumstances by disobedience. Jesus, the second Adam, was born in the circumstances where He could gain eternal life for Himself. He continued in these and at the end gave His life a ransom for the human family, that they might be brought back to a position similar to that which was lost by the disobedience of the first Adam. The supposition of being in debt £10, and a friend of yours discharges it in your stead or for you, is based upon the same idea answered above. Adam was without the capital of eternal life to begin with, he contracted the debt, death; Jesus, the second Adam, began life with capital similar to the first Adam, and gained the additional capital of eternal life. He discharged the debt contracted by the first Adam, by giving His natural life which He got at the first. But the discharging of the debt of the first Adam could not also give him possession of the acquired capital of the second, but simply put him in a state of freedom from debt, similar to what he was in before he contracted it. And thus it is that the first Adam, when typically redeemed in Eden and his descendants, when actually redeemed by the great Anti-type of all the sacrifices were only brought to a salvable state in which they have to exercise faith in the Lamb of God as the only sacrifice, and obedience to Him as the only Lord who bought them, with His blood. Forgiveness of sins

has reference to sins which have been committed since the sacrifice was offered, or to sins committed by a believer after having obeyed the truth. All men everywhere are now under law to Jesus Christ as the Lord who bought them, and die either because they have not the means of knowing Him, or because they do not obey the truth that He has come and brought life and immortality to light by His Gospel.

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*"And His Name shall be called,—Wonderful, Counsellor,  
The mighty God, The Father of the future age, The Prince  
of Peace." Isaiah IX.*

Wonderful! is thy Name and birth!

Thy life was wonderful on earth,

O Jesus, Son of God!

Accepted, righteous, without spot,

Stripes due to rebels was thy lot,

Beneath the Father's rod.

Counsellor! for thine Israel,

Removed from scenes of human ill,

Thy Word is power Divine.

Thy voice does never plead in vain,

God's promises are all, Amen,

In thee, the Father's shrine.

Mighty Eloah! thou dost stand,

Strong to prevail at God's right hand,

For mercy and for grace;

The weakest saint who seeks thy prayers,

Thy help obtains, thy favour shares,

Until he sees thy Face.

The Father of the future age!

Redeemed from weary pilgrimage,

Thy glorious Sons shall sing;

In full assurance of the Rest,

Prepared for them thy love hath blest,

Hosannahs to their King.

Prince of the peace! whose vital flow

The soldiers of thy Cross shall know,

When their last fight is done:

Come from the presence! to impart

Its joy to every sorrowing heart;

Proclaim the victory won!

D. B.

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## REFERENCE TABLET, No. 2, BY W.

*(Continued from Page 149).*

1. Paul prayed that the hearts of God's Sons might be comforted, that they might be knit together in love, and that they might come to a full assurance of understanding. So as to be able to acknowledge the mystery of God, and of the Father, and of Christ. Col. ii. 2.

2. If God had never had a Son, there would have been no mystery of the Father.

3. If God had never had a Son, there would have been no mystery of Christ.

4. All who receive Jesus have power to become Sons of God. John i. 13.

5. Men become Sons of God by faith in Christ Jesus. Gal. iii. 26.



6. Sons of God must contend earnestly for the faith formerly delivered to God's Sons. Jude 3.
7. God calls persons by His Gospel to become Sons, in order to inherit His Kingdom and Glory. Rom. i. 7.
8. God's Sons will possess the dominion and the greatness of the kingdom about to be established under the whole heavens. Dan. vii. 13, 22.
9. If a man be in Christ Jesus, God's only begotten Son, and walks not after the flesh (though he be in the flesh) but after the Spirit; such an one is not under condemnation. Rom. viii. 1.
10. When the morning stars sang together all the Sons of God shouted with joy. Job. xxxviii. 7.
11. God has had many Sons in all ages, adopted or begotten; but He never had an adopted Son yet, who, after such adoption, remained under the Adamic condemnation. Rom. viii. 1.
12. Among all God's Sons He has only one begotten Son, styled *the Son* by pre-eminence, as contrasted with the *many Sons* He is destined to bring to glory. Heb. ii. 10.
13. Sons of God are made free from the law of sin and death. Rom. viii. 2.
14. "*The Son*" makes them free, so they are free indeed. John viii. 36.
15. God's Sons thus become servants of righteousness, having their fruit unto holiness, the end of which is Life Everlasting, and therefore shall not come into condemnation. Rom. vi. 18, 22. John v. 24.
16. It is not possible to be a Son of God, and at the same time to be under the Adamic condemnation.
17. Jesus was Son of God from His birth, nay, by begetting, and therefore was never under the Adamic condemnation.
18. God's Sons have passed from death unto life. 1 John iii. 14.
19. The death of God's Sons is precious in His sight. Psalm. cxvi. 15.
20. A man can be a descendant of Adam, having been in his loins when he sinned, and yet can become an adopted Son of God by faith in His only begotten Son, and thereby be made a *new creature*, without undergoing any change in his nature or constitution. 2 Cor. v. 17. 1 John iii. 2.
21. God's Sons will have the honour of executing the judgments written against those who have not kissed "*the Son*" or who have not availed themselves of the Redemption that is in "*the Son*," and who, therefore, as a consequence, have not been brought from under the Adamic condemnation. Psalm cxlix. 9.

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## THE SIGNS OF THE TIMES.

THOUGH no actual outbreak of hostilities has occurred between the great powers of Europe since the terrible Franco-German war, which ended so disastrously for the former country, there have, nevertheless, been many indications of coming troubles among the nations. Questions *social*, *political*, and *religious* press for solution, and can be only finally settled by the arbitrament of the sword.

France, though defeated and humiliated by her powerful neighbour, and for a time apparently crushed almost beyond the power of recovery, has not only succeeded in paying off the huge indemnity with which she was burdened as the consequence of the late war, but has re-organized her army, and repaired her disasters beyond the most sanguine expectations. But all this does but tend to arouse the warlike

spirit of the nation, only waiting for the opportunity to avenge her defeat. Armies and implements of war of all kinds increase, not only in France, but in most other countries, and constitute a standing menace to the world.

Notwithstanding the prolongation of the power of Marshal Macmahon, as president of the Republic, for a period of seven years, the hopes of the Monarchists are by no means destroyed. Indeed, it is said that M. Dahirel, a member of the Extreme Right, recently presented a petition in committee, signed by no fewer than 120,000 persons, demanding the restoration of Henry the Fifth. In a country like France, which has witnessed so many political changes, and in the course of a few years has tried almost every possible form of Government, it would be nothing remarkable should the present *régime* be suddenly overthrown by a *coup d'état* and a Monarchy established in its place. A Ministerial crisis has recently occurred, and another is threatening; there is evidently no stability in the present order of things. A Republic is accepted by many, not because they approve of its institutions, but because they dread further changes. Spain, for so many years a stronghold of the Papacy and the seat of the Inquisition, continues to be torn by internal dissensions, with apparently very little prospect of bringing them to an end. Latterly the Government troops have gained some decided advantages, but still the Carlist insurrection lingers on, and continues its ravages in various parts of the country. The Cuban difficulty remains, and very recently threatened to add to the already formidable troubles of Spain, by involving her in a war with America.

Russia, according to her "manifest destiny," continues her career of conquest and annexation in Central Asia, slowly but surely, always advancing and extending her out-posts. Her system of railways has been enormously extended since the Crimean war, and in many parts it is noticed more with a view to possible *military* exigencies than to the requirements of *commerce*. At the present time there are great rejoicings in the Russian capital, on account of the marriage of the Duke of Edinburgh with the daughter of the Emperor Alexander. It is thought that this alliance between two such powerful empires as England and Russia will tend to cement a lasting friendship between them, and constitute a fresh guarantee for the peace of the world. No idea can be more fallacious. Russia has a wonderful career of conquest

marked out for her in the "sure word of prophecy," which nothing can prevent or retard for a single day. Russia *must* conquer and Europe be laid prostrate at her feet.

Germany is engaged in an anti-papal war, which, under the auspices of the great chancellor, Prince Bismarck, increases in severity and importance, and seems likely to lead to complications with other countries, especially France. Though a religious war, it is not *doctrinally* such, its object being to curb and restrain the intolerant spirit of the Romish Church and to compel the clergy of that communion to pay obedience to the laws of the State. It shows the old spirit of the Great Harlot to be unchanged and as rampant as ever, setting itself up above all law and everything that would oppose it. The measures put in force by the Emperor's Government have already resulted in the imprisonment of an Archbishop for contumacy, and may not unlikely lead to the arrest of others. The fear is that these strong proceedings may cause an insurrection, and thus give France the coveted opportunity to attack Germany, and endeavour to recover her lost prestige as the great military power of the Continent. Fourteen millions of Roman Catholics excited to revolt against the State by a band of fanatical Priests, would constitute a formidable embarrassment, even to the great German Minister and the powerful empire which has been mainly built up by his iron will and determination. Though in a temporal sense, the Papacy has been reduced to a nullity, still *spiritually* it wields enormous power over the millions who are intoxicated by drinking from the wincup of its abominations.

The following shows the strides the Papacy has been making of late years :—

ROMAN CATHOLIC STATISTICS.—It appears from the "Roman Catholic Directory for 1874," just issued, that whereas there were 1,862 Roman Catholic Priests of all ranks in Great Britain in 1872, there are now 1,893. Sixty new priests have been ordained, of whom 11 were Jesuits; but as there were 39 deaths the net gain is only 21. In 1872 there were 1,245 public churches and chapels; there are now 1,253—an increase of 8. There are 21 colleges, 86 monasteries, and 268 convents. Of the priests, 511 are "regulars," that is members of the great Orders of the Church—Jesuits, Dominicans, Franciscans, Passionates, and Redemptorists, &c.; and the remaining 1,382 are "seculars." In England alone there are 1,162 secular priests, and 470 regulars; 20 colleges, 78 monasteries, and 247 convents. The diocese of Salford, which comprises the hundreds of Salford and Blackburn, has 109 secular and 40 regular priests; 80 public churches, chapels, and stations; 33 other chapels of communities, &c.; 1 college, 11 monasteries, 17 convents, and 181 schools of all classes. It is also stated that in this diocese there are 11 Roman Catholic county magistrates, 12 Roman Catholic borough magistrates, 28 Roman Catholic members of municipal corporations, Local Government Boards, Poor-law Boards, and School Boards; and 2 Roman Catholic religious inspectors. The re-

turns of some of the Roman Catholic schools in some of the dioceses are not given; but the number of those which are given is 522. As this does not include any of the schools in three of the largest dioceses, the real number must be considerably greater. There are 20 archbishops and bishops in Great Britain, but of these one archbishop and one bishop are retired, and two others are auxiliary bishops. There are 33 Roman Catholic peers, 47 Roman Catholic baronets, 6 Roman Catholic members of the Privy Council, and 37 Roman Catholic members of Parliament, all of them sitting for Irish constituencies; and there are 18 Roman Catholic chaplains to the forces. In addition to the 1,253 public churches and chapels, there are 247 private chapels in convents or in the houses of Roman Catholic noblemen or gentry; making a total of exactly 1,500 places in England and Scotland where mass is said.

The following clippings from the *Telegraph*, in connection with what has been said above, will be read with interest, at the present time:—

Nominally France is at present under Republican institutions, but in reality what we witness across the Channel is a Restoration without a King. The "Gouvernement de Combat" is composed of men who were bitterly hostile to the Empire, and they show their hatred by exaggerating the repressive laws and usages of that régime. The Duke de Broglie and M. Baragnon have not occupied the Home Office for nothing. No doubt they can plead that their policy is supported by the majority of an Assembly which holds in horror any appeal to the constituencies. Defeated at every election, they are still indisputable masters in the Versailles Parliament. And it is their resolve to consolidate an accidental conquest which makes them direct the enormous means at their disposal towards the great end of ensuring the return of like men to the next Chamber. The Bill for the extinction of self-government in the Municipalities, the fantastic proposals all designed to manipulate the constituencies, the engines in course of manufacture having in view the suppression of freedom as regards the distribution of religious and political writings, have for their end the reproduction of a class majority and the restoration of an arbitrary method of rule which has overthrown so many Governments. The attack on religious liberty is gross. We are aware that on the fall of M. Thiers the Protestants in M. Dupanloup's diocese immediately felt the little finger of authority, and found themselves obstructed vexatiously in a hundred ways. Now we see that the Prefects are interpreting the law of colportage or hawking to suit their employers. M. Baragnon is a fanatic by conviction or calculation, it matters not which; and he must have instructed his subordinates to harass the Protestants. A Prefect has refused to permit a regularly-authorized hawker, in the pay of the Protestant Church, to pursue his calling, on the nominal ground that his occupation hurt the booksellers, but doubtless because he sold tracts and books not agreeable to the Bishop. The complainants point out that the law had been complied with in every respect, yet nevertheless the arbitrary decision of a Prefect overrode the law; and they have a right to conclude that the Gouvernement de Combat have taken the preliminary steps towards real persecution. Those who do not scruple to go beyond the laws which followed the *coup d'état* may well be suspected of a tendency to borrow weapons from the armoury of Louis XIV. and his Jesuit councillors.

The growth of armaments on the Continent is unfortunately no novelty, but a common place. All the nations are on the most friendly terms with each other, yet mere friendship has never stood in the place of big battalions and abundant guns. The German army, of course, is maintained in all its mighty strength. France naturally seeks to reorganise and augment the forces of which she can dispose, and they are more numerous perhaps to-day than they were in July, 1870. The commanders of eighteen corps instead of seven, with which the war began, have been recently appointed, and the whole machine has been recast on a fresh basis. Italy has just followed in the common track, nominated chiefs for her own *corps d'armée*, and shown an almost feverish desire to be strong and well-prepared for the unforeseen. Russia, considerably moved, like all the world, by German successes, has effected a large measure of reorganisation, increasing her establishment by more than one hundred major-generals, who, with their staffs, have been named. The Russian War Office has imitated the now famous Prussian model in the formation of brigade staffs, evidently with the intention of rendering the

troops more mobile and better suited to the pressing exigencies of modern warfare, which imposes great responsibilities upon subordinate officers. The most marked advance, however, has been made in the Artillery. The battery in Russia consists of eight guns. Each brigade was composed of four batteries, but now the number has been augmented, while the calibre of several batteries has been increased. In consequence of the new arrangements the foot artillery alone will consist of 2,256 guns, mostly 9-pounders, while there are 144 horse artillery pieces. The guns employed in Asia and those attached to the irregulars are not included in the aggregate. Thus, it will be seen the Northern Power is determined to be prepared for any emergency. Next year the principle of compulsory service will come into play, and Russia, speaking broadly, will be organised on the Prussian system.

**RUSSIAN POLICY IN KHIVA.**—In the Government *Messenger* of St. Petersburg is published in addition to the text of the recently made treaty with the Khan of Khiva, an important official article with regard to the policy of Russia and the objects of the recent treaty. From this article I take the following extract :

"The chief difficulty of the expedition consisted in the fact that the existing bases of all Central Asian Governments are so weak and unstable that a strong blow might have terminated the very existence of Khiva as a separate State. Such a result would by no means have met the views of the Russian Government, which has hitherto made unremitting efforts to support the independent existence of the other neighbouring Khanates of Bokhara and Kokan. After the occupation, Khiva was found to be so much under the influence of the Turcomans, and so much exposed to their attacks, that the complete evacuation of the country would have led to fresh Turcoman assaults, and, as a result, to new and larger Russian expeditions—in which case no endeavours would avail to preserve the Khanate. It thus became necessary to construct a fortress for a strong garrison to protect the caravans and also the Khan himself. For this purpose the best position would have been the south coast of the Aral Sea. But that was impossible on account of the swamps. It was, in consequence, necessary to erect such a fortress on the Amu Daria, and also to guarantee communications with the province of Turkestan. The navigation of the lower Amu is bad, and in winter ceases altogether—the steppe only remaining for communications. There seemed, then, no choice but to unite to our possessions the waste less steppe extending from the fort to the Turkestan province. If any other real guarantee for our future safety could have been found, it would have been preferred; but, however unprofitable and troublesome such an acquisition of territory may prove, it appeared inevitable, since even the Khan thought he could fulfil his obligations to us, and keep up the desired friendly relations, only on the necessary condition of being near our fort and troops. His wishes went even further than this, for he urgently entreated us to leave Russian troops in Khiva itself. The expedient actually adopted was the only one practicable by which we might guard our boundaries, protect our trade, and avoid new and larger expeditions, as well as the final annihilation of the separate existence of Khiva as a State—which such expeditions would involve, and which would not tally with our political projects in Central Asia."

I learn from St. Petersburg that the article in the treaty, bestowing a portion of the territory on the right bank of the Amu Daria upon Bokhara, has been already put in force.

**BISMARCK AND THE POPE.**—Nothing more grave or momentous can be imagined than the home political "situation" obtaining here at the present moment—a situation brought about by the overweening masterfulness of two great forces in the State, religion and bureaucracy, which, after the faithful observance towards one another for many years of mutual tolerance, and even consideration, have allowed themselves to be egged on to open hostilities; to a struggle the end of which no man can foresee, and the mere preliminary throbbings of which are fraught with menace to law and order, to Germany's domestic peace, and to the scarcely achieved unity of the fatherland. Let me endeavour to strip the issue of the fine rhetorical trappings with which it has lately been so redundantly decked by both parties, and exhibit it in its naked uncomeliness. Prince Bismarck has come to the determination of putting down Papistry in Germany. The Papacy has resolved to break up the young German Empire. The statesman, convinced that the toleration of an

*imperium in imperio* is incompatible with the realisation of his scheme for governing Germany, as well as that spiritual resistance, cannot for long stand up against physical might, and being, moreover, of a temperament that does not permit of his doing things by halves, is bent upon destroying the papal supremacy, once for all within such parts of this realm, as are inhabited by Roman Catholic populations. The Pope, aware that his civil power is on the decline throughout Europe, and that a direct political defeat of the first class may reduce the Roman Catholic Church to the rank of a mere sect, fights his enemy with every weapon that he can lay hold of, in or out of the Church's arsenal. Prince Bismarck, keeping Russia's example steadily in his mind's eye, believes that he can control any and every church within the Prussian—and, ultimately, the German—dominions, by whatever machinery may best please his fancy or convenience; that he can, for instance, in dealing with Roman Catholicism, strike out the word "Roman," dispense with a hierarchy, and, turning the old Catholic faith into a "religion of Mr. Reinkins," govern it by means of a Consistory, or Board of Control. His view of the whole matter is that of an ultra-layman. Of course, it occurs to those who are not under the immediate influence of his irresistible personality, that what Russia can do without the least inconvenience to herself, politically or socially, is absolutely impossible to Prussia. Persecution in Russia is only one of many forms of "what the Emperor wills;" and, the Czar resembling Juan Fernandez in that "his rule there is none to dispute," it is manifestly absurd to compare his executive capabilities to those of a constitutional Monarch like William I., hampered as the latter necessarily is by Parliamentary mechanism, public opinion, and many other trammels. Again, Prussia possesses no Siberia; and Siberia is the prompt and easy solution of many a State riddle in Russia, which, propounded to Central-European statesmen, would yield to them good store of headaches. Russia makes up her mind to put down the Pope in Poland; forthwith she exiles the Archbishop of Warsaw, and keeps him in exile safe for a decade; warns the priesthood that any of its members found holding any communication with Rome shall be forwarded to Siberia with punctuality and dispatch, and forwards them thither accordingly whenever she detects one of them contravening her decrees, which she does with great ease, having organised a magnificent system of *espionage* to that end. All this she performs, and more; and she gets her own way, no organisation being strong enough to withstand successfully the pressure of irresponsible despotism having at its command practically unlimited material forces. But such a procedure is as impracticable in Prussia as it would be in England. There be many relics of despotism in the way the Government of this country is actually administered—resulting, probably, rather from the interpretation put upon their prerogatives by those in power than from any particular shortcomings in the Constitution itself; but the Russian method of manipulating people's lives, property, and consciences can no more be adopted here by the very strongest Government that ever held office, with a million of Maners to back it, than can torture be revived by the *jus primæ noctis*. The press is hectorcd, bullied, oppressed, and sat upon by the authorities; but it is a power, and one that the present rulers of Prussia are afraid of, or they would allow it freer scope of action. Public opinion is another power of which account must be taken in all large questions, though it is curiously indifferent to small ones. Eight millions of Catholics cannot be overridden by fifteen millions of non-Catholics—even if the latter wished to override them, which is not the case—whatever may happen in a neighbouring country to three millions of Catholics, persecuted by sixty millions of sectarians, living and breathing machines at the beck and call of a single man. Those considerations lead one to the opinion that Prince Bismarck, transcendantly clever man as he is, may have miscalculated his own strength, or underrated that of the Roman Church, in entering upon this very terrible and unrelenting campaign against the Papacy. After all, nobody ever yet succeeded in putting down men's consciences; and it is on the consciences of many millions of men that the Pope relies to wage a war against Prince Bismarck which cannot but convulse Germany from north to south and east to west, unless one of the combatants gives in—which, as the quarrel now stands, appears to me as likely as the conferment of a cardinal's hat upon Mr. Whalley.

Two autograph letters appeared in the *Telegraph* in October last, of which it is certain that History herself will keep copies. The first was addressed from the Vatican

by his Holiness the Pope to the Emperor William of Germany, and the second was a reply sent from Berlin by his Imperial Majesty. The Pope's letter bore the date of the 7th of August last, and was doubtless never intended for the wide publicity which it has now obtained. It commences with a formal "Your Majesty," and proceeds without circumlocution to the subject of the acts of State recently directed from Berlin against the pretensions of the ecclesiastical malcontents in the German Empire. His Holiness does not mince matters. He begins by accusing the German Government of "aiming more and more at the destruction of Catholicism." Seriously pondering over the causes which may have led to the recent measures, Pope Pius declares that he cannot discover any reasons. And the bewilderment of the Holy Father is all the more complete because he is "informed" that the Emperor William himself "does not countenance the proceedings of his Government, and does not approve the harshness of the acts adopted against the Catholic religion." The Pope goes on to hint that he has in his possession letters from the Emperor William tending to demonstrate that such acts could not have the Imperial approbation, and then he asks, "If your Majesty does not approve your Government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected, will your Majesty, then, not become convinced that these measures have no other object than that of undermining your Majesty's own Throne?" His Holiness proceeds to explain that he speaks with frankness, because "my banner is Truth," and because it is "one of my duties to tell the truth to all, even to those who are not Catholics." "For," writes the head of the Roman Catholic Church, "every one who has been baptised belongs in some way or other—which to define more precisely would be here out of place—belongs, I say, to the Pope." The letter concludes with the hope that his Majesty will receive these observations with his "usual goodness," and "adopt the measures necessary in the present case;" after which a pious postscript follows, which may be termed a modified benediction, in so far as it expresses the chastened hope that "God may enfold your Majesty and myself in one and the same bond of mercy." The character of this epistle stamps it as one of those secret and personal appeals with which his Holiness has oftentimes sought to divert the tide of events. Had it been intended *urbi et orbi* there would have been probably more statesmanship in it, and less of that obvious innocence of conviction and simple good nature which makes all men tender to Pio Nono, whatever they think of the Papacy. It is such a letter as must either ruin the reputation of the Vatican for sagacity, or force us to believe that the Holy Father remains to a great extent his own Foreign Secretary despite all the care and anxiety of Antonelli and his Ministers. It contains the imprudence of insinuating that the Emperor is nothing in his own empire, as well as the indignity of advising him to reverse the policy of his Government for his own personal advantage—points which gossip might perhaps inspire, but certainly not wisdom. If the Holy Father penned such a missive *proprio motu*, it was excessively injudicious; if his advisers draughted it for him, it was nothing less than suicidal. In any case it was sent, and was handed over, without doubt, to the stern criticism of Prince Bismarck.

The answer which the Emperor has made—either of himself, or more probably with the assistance of his great Minister—even as a piece of composition, is a notable State document. The heart of Protestant Christendom will thrill to more than one passage in this memorable manifesto of Royal Power, asserting as it does the supremacy of national law and the liberty of the emancipated conscience. Since Luther nailed his thesis on the church door, and Albert of Brandenburg thundered for the treaty of Augsburg with his culverins, there has been no such ominous echo in the corridors of the Vatican.

The Emperor William took twenty-seven days before replying, doubtless that no suspicion of haste or temper might attach to the response. On the 3rd of November he wrote to his Holiness expressing his satisfaction that an opportunity was afforded of personally correcting the grievous error of those who had informed the Holy Father about German affairs. His Majesty gives Pope Pius to understand that a Constitutional Monarch cannot be separated from the measures of his reign, because those measures do not pass into action without the consent of the Sovereign. And then, in answer to the statement that reasons appeared lacking to

account for the recent policy towards Roman Catholic prelates, the Imperial correspondent pens the subjoined momentous declaration: "A portion of my Catholic subjects have organised for the past two years a political party which endeavours to disturb, by intrigues hostile to the State, the religious peace which has existed in Prussia for centuries. Leading Catholic priests have, unfortunately, not only approved this movement, but joined in it to the extent of open revolt against the existing laws. It will not have escaped the observation of your Holiness that similar indications manifest themselves at the present time in several European and in some Transatlantic States. It is not my mission to investigate the causes by which the clergy and the faithful of one of the Christian denominations can be induced actively to assist the enemies of all law; but it certainly is my mission to protect internal peace and to preserve the authority of the laws in the States whose government has been entrusted to me by God. I am conscious that I owe hereafter an account of the accomplishment of this my kingly duty. I shall maintain order and law in my States against all attacks as long as God gives me the power." Last there should be any room to misunderstand the resolute language which we have here quoted, the Emperor further emphasises his clear and fixed determination to "extort obedience" from all priestly rebels "by worldly means."

It will be observed that his Majesty does not condescend by a single word to reply to the insinuation about the safety of his throne. Believing probably that there were astuter councillors upon this head at Berlin than the Vatican, he passes completely over that appeal to self-interest which has been so often addressed to Royal personages by the Papacy; and he retorts upon his Holiness by expressing the conviction that, being now in possession of the facts, he will use his authority to put an end "to agitation carried on amid the deplorable distortion of truth and the abuse of priestly authority." As for the statement of the Holy Father, that the religion of Jesus Christ was in question, the Emperor writes: "I attest to your Holiness, before God, it has nothing to do with these intrigues." But the sentence which will ring through Christendom as the noblest and proudest comes at the end of the letter. It is that which answers the covert claim of the Vatican to possess indirectly and hold, as it were, in reversionary fee all those souls which have received baptism. Says his Majesty of Germany, speaking herein for all and every division of the Reformed Churches: "The creed which, as must be known to your Holiness, I, like my ancestors and the greater portion of my subjects, profess, does not permit us to accept in our relations with God any other mediator than our Lord Jesus Christ." Now, whatever part the strong hand of Bismarck had in other paragraphs of this memorable composition, we may certainly recognise here the Lutheran Emperor speaking for himself and for the finished work of the Reformers. The yoke of Rome upon the neck of European Governments broken before, is in these right royal and puissant words for ever spurned in fragments to the winds; and the upshot of the Holy Father's private epistle is that all the world henceforth knows that German law is to rule in Germany, and not Pope, Prelate, or Jesuit.

Perhaps, however, the publication of this correspondence is the most remarkable part of the transaction. What Pope Pius would be most likely to write, and what the Emperor William must answer, might have been easily foreseen; but the step of giving to the whole world the two communications clenches the new policy like Luther's hammer-strokes. Henceforth the vast power of the new Empire is formally committed to the task of carrying out the supremacy of national law over ecclesiastical pretensions; and, subtle though that organisation be with which Germany contends, the strength of the victorious Protestant Government is also immense. To appreciate the Royal reply, and the feelings which it must have aroused at the Vatican, we must remember that the interviews at Vienna and Berlin between the three Monarchs of Central Europe have occurred since the Pope wrote; and that while the world reads the answer which the Holy Father has got, the Comte de Chambord's cause is becoming less hopeful in France, the Carlist enterprise makes no progress, and the German Emperor is on his way to Vienna. There are two notable dates of history which come to the mind while we peruse the stirring letter of his Majesty. One is 754 A.D., when Pepin laid the keys of the Italian Pentapolis on the altar of St. Peter, and thereby founded the temporal power. The second is 1610 A.D., when Pope Paul claimed all the world outside



Christendom as his fief, and gave in accordance with this pretension, half of Africa to the King of Portugal, and half to the King of Spain. Those eras mark the beginning and the culmination of that arrogant supremacy which made Emperors the vassals of Rome, and the Continent its wash-pot. But three hundred and fifty years ago the "State" awoke; and the Conscience of Civilisation first pronounced that great phrase which the German Emperor uses now, namely, that there is no Mediator but one between man and Heaven. It was a cry of yearning then, but now it is spoken by the most powerful Monarch of the age, with a vast army, an united nation, and the applause of modern opinion to echo the defiance. It is not necessary to dwell upon the significance of this; those will know it best whom it chiefly concerns.

## INTELLIGENCE.

BIRMINGHAM.—Bro. Jones, writing Feb. 16th, 1874, says: The progress of the truth has been very satisfactory during the past month. The process of consolidation has been completed, and the number of brethren and sisters now meeting in Islington is about 50, with a prospect of further increase shortly. The statement made in the Christadelphian last month concerning the return of Lizzie Perkins to the Temperance Hall is not altogether true: she was overpersuaded by her mother to attend there one Sunday morning, but since then she has united with us, and there is no doubt as to her firmness in the truth. The Lectures on Sunday evening have been well attended. Bro. Lester, of Leicester, and Bro. Handley, of Maldon, have lectured this month, and Bro. W. Clement, of Mumbles, is expected next Sunday.

CULLEN, SCOTLAND.—Feb. 7th, 1874. The few isolated brethren in this locality, within a radius of twelve miles, who number eleven, have not been uninterested in the controversy which has been raging amongst the brotherhood concerning the nature and sacrifice of the Christ. At first we had all a somewhat imperfect and one-sided view of the subject at issue, owing to our preconceived notions regarding it, and the fact that we had only seen what was written by those who contend that the Christ was under condemnation and had therefore to offer for Himself, but we have now seen what has been written by those who are opposed to this teaching, and the result in my case, after having given the matter my most serious consideration, is that I am glad of the opportunity of making it thus publicly known to all whom it may concern that I firmly believe the scrip-

tures to teach that Jesus the Christ in the days of His flesh was the Lamb of God, without blemish and without spot, which taketh away the sins of the world. That He was holy, harmless, undefiled, separate from sinners. Were it not so, as a certain Bro. says, "The Atonement would have been rendered absolutely valueless, and the foundation of Redemption have been undermined. I must allow that my previous knowledge of this momentous subject had been but superficial, else I could never have believed that Jesus died for *His own sins* as well as for those of His people, when I could have read such statements as the following: "And ye know that He was manifested to take away our sins, and *in Him is no sin*." Hereby perceive we the love of God, because He laid down His life for us." I cannot but wonder how I was blind to the "glorious truth," contained in the above quotation, but I thank God I can now intelligently say, I believe that Jesus was and is the Christ, the Son of the living God, and the fact of His being His Son is now clear evidence to my mind that *He was not a sinner by constitution*, for He proceedeth forth and came from God. Yet this does not at all clash with the truth that He was bone of our bone and flesh of our flesh, that He took not on Him the nature of Angels but that He took on Him the seed of Abraham, for thus constituted He was "God manifested in the flesh," and altogether fit to be made a *sin offering* for us, He Himself having no sin, constitutionally or otherwise.

Let us stand fast, therefore, in the liberty wherewith Christ hath made us free, working out our own salvation with fear and trembling, to the end that when Jesus comes again we may be the subjects

of that eternal redemption which His sacrifice hath put within the reach of all who believe and obey the truth.

G. LILLIE.

CRUMOND, 11th February 1874.—Dear Brother,—In a former communication I gave you some idea of the likely result in the small Ecclesia here, from the diversity of mind regarding the "Sacrifice of Christ." I shall now briefly give you an account of our position from that time up to the present. Prior to the recent dispute our number was nine, (with the exception of one or two occasionally from Fraserburgh,) who met alternately at Balfatton and Fetterangus, but after an honest investigation of the truth, whereby we might distinguish "Truth *versus* Error," the result was, that five adhered to the truth as advocated by Bro. Turney, the other four to the things as set forth by Bro. Roberts; I do not mean by this that we divided for the *favour of man*, but wherever I find brethren speaking the truth (as seemeth to me) to be according to the Oracles of God, they and I are *one*. Before we finally separated, the truth at issue was at various times discussed, but the breach that was made appeared rather to enlarge than diminish. On a given Sunday, Bro. C. Reid, from Newpitsligo, met with us with a view to a reconciliation; we had a few hours' interview, when we who are esteemed as *heretics* freely stated that we had no fellowship with those who believed that "Christ had to offer for Himself." Thus we remain divided with no appearance of re-union. Our meeting place is Fetterangus, in the house of Bro. Keor. Since I came to understand the truth, I always believed that among all the different things treated of therein, it did *not* teach two diverse things on any one doctrine. However far short I may come in being able to harmonize it to the satisfaction of others, I am persuaded that there is no disjoining, but one beautiful and complete harmony throughout; but if the truth teaches that Christ had to offer for Himself, then I should be compelled to allow that it contradicted itself with a vengeance; but I am confident that it teaches no such heresy. Nay, for all the quotations of scripture that are tortured to substantiate that theory, there is not *one* passage in the whole Word of God—that I have found—to support it; were such a one produced I would *gladly* receive it, and until such is produced I must conclude that the

doctrine is a bare assertion founded on assumption, and that assumption, so far as I can perceive, is, that because Christ came in the *flesh*, therefore it *must* be *sinful flesh*. To my way of viewing the truth, sin is the *transgression of law*, but according to the *other theory*, Christ would have been a sinner by *constitution*. If that was the nature of Christ, it is unparalleled by all that preceded or came after him. May division cease, the truth prevail, and unity and brotherly love be established, is the earnest desire of your brother in the *faith*.

A. TAVES.

DEVONPORT.—48, Gloucester Street, 6th Feb., 1874. The brethren and sisters here have been much cheered and strengthened by a visit from Bro. Handley during the early part of the present month. He arrived on Monday evening, the 2nd instant, when some of the friends spent an hour with him at the house of Bro. Moore. The result of this meeting was that the *only* brother at Devonport who had doubts on the nature of the Christ had them all removed. He, with us, now sees that the Saviour of men was *not*, like ourselves, *under condemnation*. On Tuesday evening the brethren and sisters assembled in their meeting room, to the number of about 34, to give our brother a right hearty welcome to this place. It was then requested that the evening should be spent to our mutual edification, and for this purpose Bro. Handley gave us two short addresses: the first was on the necessity of a righteous life. He said (and with him we quite agree) that Christadelphians, of all men, should "crucify the flesh, with its affections and lusts," remembering the words—"Without holiness no man can see the Lord." After a few questions and replies on certain passages quoted on this topic, Bro. Handley was desired to offer a few remarks on the Nature of the Christ. We heartily endorse what he said. All here are quite satisfied that the Scriptures, both in type and literal language, teach that *the Lord was not from the loins of Adam*, but really and truly the Son of God. This fact makes all the difference between Him and ourselves. The idea that one dead, that is, under sentence of death, can give his life, or die, to save others, among the brethren here finds no place. On Wednesday evening the brethren again assembled, when the phrase, "sinful flesh,"

was considered. Let the friends who argue that flesh is sinful tell us if they do not profess to serve God now with the same flesh that they served the world with before. If it is full of sin how can they do this? It runs now, or it should, in another road—our affections, desires, &c., which were once in opposition, are now in harmony with the will of God. "Lust conceived" is sin. "Sin is the transgression of the law," "the wages of which is death." On Thursday evening a public lecture was delivered by Brother Handley (announced by placard on the walls), the subject being "The Baptism of John, whence was it, from heaven, or of men?" His preaching against the immortality of the soul. There was a good attendance, and from conversation with some present we learn that, if not prepared to abandon orthodoxy, they see that there is something radically wrong in the preaching and worship of the sects to which they belong. I pray and trust that our Heavenly Father will bless the meetings to the edification of the brethren, resulting in an "earnest contention for the faith," coupled with a holy life, leading them to be "living epistles known and read of all men," and that the "good seed" may fall into good ground, bearing fruit to the Master's glory.—W. DASHPER.

GRANTHAM.—The brethren in this place were, up to June last, either wholly gone or fast drifting into what is called "mere manism," but we thank God the "new theory" came out and has saved us from that miserable fate. "Mere manism" has never been proved to be true, and it would be a sad day for the truth if ever it could be. It wants no proving that Jesus was made in the nature of man "for the suffering of death," neither ought it to want proving that if He was made under the Adamic condemnation also He would have been unable to assist us by that death, seeing that no such man can redeem his brother. We had a separation here about three months ago. The undersigned five, out of the original eight, commenced meeting on the 23rd of November last at Bro. Edson's house, for the breaking of bread and mutual up-building in the truth.—JOHN SHAW, ALEX. SHAW, ISAAC TURNER, WM. EDSON, JOSEPH WOOTTON.

LEICESTER, January 16th, 1874.—Dear Editor and Brother: I have the pleasure of asking you to put on record in the

Lamp the introduction into the saving name of the Christ of two sisters of Bro. Lester, by obedience to that form of doctrine referred to by Paul in his letter to the believers of Galatia. Their names are respectively Clara Lester, 21, and Alice Rose Lester, 18. The immersions took place on Friday, January 9th inst. The new sisters are fully in sympathy with the doctrine of a Christ free from the law of sin and death, sometimes denoted the Ederic curse. Since our withdrawal from the Brethren who hold the doctrine of Jesus being under that condemnation, we have taken a room in the Temperance Hall, and have invited the public to two lectures by Bro. Handley, the first of which was fixed for Sunday, January 4th; subject, "The relationship of Jesus Christ to the Deity, to the human family, and to the curse pronounced in Eden on our first parents for transgression." This was fairly attended, but the subject probably would not be one very striking to the popular mind, although of paramount importance to ourselves, and to those who hope for salvation according to the Scriptures. His second lecture on Sunday, the 11th, was a continuation of the same subject, "The two Adams—Sin and Death by the first, Righteousness and Life by the second;" the attendance in this case was good. On Sunday next Bro. Hayes has consented to lecture for us; his subject will be "The School Board question—Bible or no Bible." The recent School Board election gave rise to the selection of this subject, conceiving that it may be the means of drawing an audience, and serve as a fulcrum to apply the lever of the truth with some effect. On Monday, January 5th, a tea meeting was arranged for, and most of the brethren from Silver Street were, I believe, invited, thinking it may be the means of eliciting conversation on the question in controversy. The tea arrangement was satisfactorily carried out, but none of the brethren above referred to put in an appearance; this was much to be regretted, for many strong arguments from the treasures of the Spirit were brought to bear, which I had not seen before. I may mention one as a notable example, this was advanced by Bro. Ellis: That Jesus was heir to the throne of Israel, or the throne of the Lord, not so much in virtue of his Davidic descent as from the fact of his being the Son of God whose throne it was, so that he was *born* a King; this

has great cogency, taken in conjunction with the fact of David in Spirit calling Him Lord; and, to my mind, strengthens the position that the Sonship of Jesus to the Father is the key to His relationship to all the promises made to Him, and through Him to His people.

LEICESTER.—12, Horsefair Street, Feb. 12th, 1874. Dear Editor and Brother,—Since my communication of last month, which unfortunately reached you too late for last issue of the *Lamp*, I have pleasure in saying that our efforts in making the truth heard in Leicester have been on the whole a success. We have had good and attentive audiences, and that interest we hope to see kept up; we intend to spare no effort within our means to attain that end. A lecture given by Bro. Ellis, on Sunday January 25th, (Subject, "Who is that old serpent called the Devil and Satan, that deceiveth the whole world?") brought together a large audience, for which we had barely accommodation: I need hardly say that the question as propounded was scripturally answered, showing that whoever or whatever opposes the truth and the purposes of God, whether in regal purple, surpliced sanctity, or plebeian fustian, is in the scripture sense both Devil and Satan. On the following Sunday, a lecture by Bro. Handley was about as well attended, his subject being "The Baptism of John, was it from heaven or of men?" It was shown most satisfactorily, I think, that a prominent feature of John's work was to break down and assail a false notion of immortality which in that, as in our day, had gained credence in the popular mind; showing, moreover, that the Jew had more apparent ground for his belief on that point, in view of the promises to Abraham and his seed, than any Gentiles had. The editor of the *Christadelphian* was invited by us some short time ago to give a lecture setting forth his views on the relationship of Jesus to the law of sin and death, as contra-distinguished from what we hold, but he declined on the ground that the controversy had well be dead; he sent his printed lecture of "Slain Lamb" as a substitute, saying in effect he had nothing further to advance.—Yours in the faith, CHARLES WEALE, Secretary.

LONDON.—Bro. Nichols reports: "On Sunday, January 25, our first Social Meeting was held. Nineteen brethren and sisters (including sister Handley)

were present. Twenty sat down to tea, and a very comfortable and profitable assembly it was. In the evening Bro. Watts finished his month's course of Lectures; subject: "The Ancient Gospel preached to Abraham." Although at present we have not many strangers, we are one and all resolved to help each other in the struggle against the tremendous odds on the so-called "orthodox" side. Our determination is to work well and pull strong; invoking the blessing of the Almighty upon our efforts. We hope soon to report the immersion of two who are anxious to unite with us in hope and love; upholding the Truth of an uncondemned Christ. On Saturday evening, 7th February, two were added to our number by immersion, thus strengthening our little band, and increasing the number now in fellowship to 23. The names of the two believers are respectively Mr. C. H. Alexander, and Mr. G. Turner. We hope they will prove fellow-helpers in the grace of God."

NOTTINGHAM.—There have been three immersions since our last notice, namely, Mr. Rogers, of Derby, brother in the flesh to sister Sarah Rogers, of Wisbeach, George Atkinson, aged 38, and William Smedley, 28, both previously unconnected with any religious denomination. The brethren have been much cheered and encouraged by the visits, and the sojourn among them for several days of Brethren Handley, Moore, and Clement. Bro. and Sister Ellis (late of Liverpool) have come to take up their abode in this town, much to the satisfaction of the brethren generally; being old and tried friends of the Truth, their presence is felt to be an acquisition of strength to the Ecclesia. The meetings continue to be well attended, not only by the brethren and sisters, but also by the general public, several among the latter being regular attendants. On Sunday last, February 8th, *ninety* assembled and broke bread together, on which occasion Bro. Moore, of Stoke, near Plymouth, gave a very interesting account of the fortunes of the Truth in his locality from the beginning up to the present time. Bro. Clement followed in the way of exhortation much to the edification of all present, whose attention was arrested by the apt and forcible manner in which he illustrated his remarks. The sight of a Mason's yard, on rising in the morning, suggested an appropriate

topic of discourse. The following lectures have been delivered: Sunday evening, January 18th, Who is the God of this world that blinds the minds of those who believe not? Bro. Ellis, Jan. 25, Health and cure for all. A Divine remedy. The true Bahn of Gilead. Bro. Handley. February 1st, The undying worm and the unquenchable fire. Bro. Hayes. February 8th, The one Gospel of

the Old and New Testament. Bro. Clement of Mumbles. February 15th, The greatest of all Battles, when, where and by whom fought? Also by Bro. Clement, who has kindly consented to deliver a third lecture on Wednesday evening, when his subject will be, When, where, and what will be the reward of the Righteous?

### EXTRACTS FROM LETTERS.—AMERICA.

CANADA, HAMILTON.—Bro. Powell writes: "I am exerting myself to get the *Lamp* into circulation, for the reason that it is the nearest to my own views, which I have earnestly contended for since I saw a part of Bro. Jardine's able explanation of his views of the Nature of Christ."

WATERLOO.—Bro. J. S. Adam writes: Quite a number here will send in their subscriptions for the *Lamp*. We at first sympathised with Bro. R. Roberts, but we were misled by his unjust treatment and misrepresentation of Bro. Turney and his followers; but upon investigation we find there is something in "Bro. Turney's theory."

BUFFALO.—Bro. James Elliott writes: We in Buffalo have received your pamphlets and have carefully read them, and we feel assured you have the truth. You have proved by Scripture, to our satisfaction, that Jesus was free from condemnation and sin. To most of us this is a new light, and we see the importance of being on the right side of it. A number of the *Ecclesia* on this side of the Atlantic have had trouble, though the point of difference has not been the same as that on your side. The editor of the *Christadelphian* has been asked to give his opinion and to help to sift the question, but the request has not been heeded. We feel pleased at the able manner in which the question of the "Sacrifice of Christ" has been handled; at first we were opposed to you, but we had only seen one side then. Our numbers, I am sorry to say, have been reduced to 12, owing to a division, though not on this question."

RIVERSIDE.—Bro. Bingley writes: "I stated to you in my last letter that I could not endorse some points. This remark arose partly from the bias Bro. Roberts gave, but now I can say that I heartily accept the "new light" which I more or less hazily discerned before, but now can most clearly see."—The

foolish cry of "heresy" cannot keep it back; true, much dust may be raised, but when it settles the eyes will see clearly. May love, gentleness, yet firmness characterise all your movements. It is not partisanship, but truth we are after. If not we shall be trusting too much to an arm of flesh. Let us prayerfully desire the truth even in this last day.

JEFFERSONVILLE.—Dear Bro. Turney, —I have at last determined to gratify a desire which sprung up at first hearing of your "new departure," as some are pleased to term the expounding of a *glorious truth*, not to sympathise, but to rejoice with you in "the liberty wherewith Christ hath made us free." I do, however, sympathise with those who "Have a zeal of God, but not according to knowledge." It does seem so strange that men of intelligence will persist in a theory no less opposed to common sense than to the "Law and testimony." If, as they assert, condemnation is fastened upon us by virtue of being in Adam's nature, how is it possible for us ever to escape it? Nothing short of a *change of nature* could release us, and surely none will have the hardihood to assert that Deity will immortalize a being upon whom rests the sentence of death by a just and righteous law! James Evans, of the "Marturion," has discovered that Christ escaped the death sentence by dying out of it; and still he believes the truth concerning resurrection and judgment, viz.: that the dead are to come forth from the grave in the same (flesh and blood or Adamic) nature that by his theory condemned them to death!!! Beautiful consistency truly. Inconsistency, however, is the peculiar characteristic of this condemnation heresy. There is nothing more absurd than the idea that Christ, while under sentence of death as a rebel and sinner against God, could develop a character of holiness.

R. D. LOGAN.

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—*Ps. cxix.*, 105.

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Vol. 1.

## A TREATISE ON THE TWO SONS OF GOD.

(Continued from Page 170.)

### THE GREAT DAY OF ATONEMENT.

CHAPTER II.—The Great Day of Atonement.—The Tabernacle of Witness.—The Sanctuary.—The Candlestick, the Table, and the Shew Bread.—The Second Veil.—The Holy of Holies.—Burnt Sacrifice.—The High Priest's Offering.—The Two Goats.

AMONG the advantages, specified by Paul, which the Jews had over the Gentiles were, "the giving of the law, the service of God, and the promises." These gifts enabled the intelligent and faithful of that generation, contemporary with the preaching of Christ and His Apostles, to apprehend with greater facility the meaning of Christ's mission. They had, as Paul says in another place, "the form of knowledge and of the truth in the law." The devoutly studious would, after these lessons in outline, so to speak, more readily fill in the rest of the picture, while the Gentiles must needs be taught the very first forms and figures of the truth.

Multifarious as were the Jewish rites, the whole system rested on several principal ordinances, the most striking probably of all was the national sin-offering, on the tenth day of their seventh month. The lines of this shadow must be distinct even to the minds of those students of Moses who never saw the ceremonies of that great day of blood. But to such as had witnessed the offerings, the solemn pomp, and joy of that day, and then recognised, as did those three thousand Jews on the day of Pentecost, that in Jesus all was fulfilled, the remembrance of the shadowy rite must have returned with an effect not easy to describe by words.

One grand mistake was rectified on that day. The Jews had esteemed the offerings of the day of atonement sufficient for the accomplishment of the object to which they only pointed, namely, the forgiveness of sin. The great obstacle, therefore, in the way of

their receiving a crucified Messiah made it nationally well-nigh impossible for them to accept Jesus.

In the eye of the nation every part of the decree from Sinai was perfect; it was no type or herald of better things; but complete and final. The result was that the harshest ideas were formed of remission of sins by human sacrifice, and, above all, by such a sacrifice consisting of God's well-beloved Son.

This particular trait of Jewish thought seems to be continued to the present day by the followers of Socinus, to whom nothing appears more objectionable than the slaying of a good son to put away the trespass of all those who by "one offence were made sinners." And it is remarkable that none have been under so much necessity to depart from the universally acknowledged canon of Scripture as they. Like as with the Jews, prophecy must be mutilated, and much of the New Testament, if not all, as with the Jews, is rejected.

The one idea that remains is God. He, as a kind Father, naturally inspires brotherly kindness among His children; and out of this thought flow excellent lessons of morality. Beyond this, nothing is safe or desirable. The idea of an after existence, in or out of the body, of any forms of worship, of approaching God through His Son as a mediator; all these things are discarded, or at least held lightly, as matters of theological speculation, attended with little or no profit.

But with respect to the things enacted aforetime, we find pleasure in regarding them as written for our learning.

#### THE TABERNACLE OF WITNESS.

This construction of boards, curtains, and skins, is the first place of abode occupied by the Eternal Spirit among men. Here Jehovah may be said to have walked and dwelt upon the earth. His residence, however, was only temporary, and, as we gather from other portions of the Word, typical of an eternal dwelling among the glorified sons of Adam. "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. xxi. 3.

Viewing the tabernacle as the dwelling place of the Almighty, it seems to resemble an ordinary house, being furnished with food, drink, light, and other things, in which those permitted to abide with Him were also allowed to share. This idea seems to bring God near to man, to create a kind of equality and friendship: that sort of equality and

friendship which subsists betwixt a father and his children. It is productive of love rather than of fear; of affection and trust rather than of awe and dread. This is the spirit of the relationship seen betwixt Jesus and His Father when Jesus was on earth; it is also exactly the spirit of that relationship which He so beautifully illustrated in His parables. If ye, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give good things unto them that ask Him?

It was the Jewish nation, says Dean Stanhope, that God intended the tabernacle for, as an emblem of the whole world; the outward representing the earth and sea, the inward heaven; the former as sensible and familiar; the latter invisible and as yet inaccessible to us. Whence some have thought the title, "a worldly sanctuary," to have been given to it here.

#### THE SANCTUARY.

This is the name given by Paul to the holy place, or first enclosure. The veil which divided this compartment from the other the apostle styles "the second veil," because there was another veil which formed the entrance from the court to the Holy. The priests went regularly into this for the performance of worship; but beyond the second veil none but the high priest were permitted to pass, and only he once a year, that is, on the great day of atonement.

It is not, however, to be understood that the high priest entered the holiest of all only once on that day; his duties required him to go in several times. The once refers not to the number of times he went in, but to the one day on which he was to enter. He first entered with a censer of burning coals, and his hands full of sweet incense: the incense he placed upon the fire so that when the cloud of smoke rose up it covered the mercy-seat. He then took some of the blood of the bullock slain outside, and sprinkled it seven times before the mercy-seat, besides putting some of it upon the mercy-seat. He then went out to kill the goat, and afterwards came in again to do likewise with his blood. Lev. xvi. 12—15.

Paul says this "was a figure for the time then present." We naturally ask, "A figure of what?" And the answer will come just as readily as the question—"A figure of Christ's house." Moses and his house were typical of Christ and His house, "whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."



It is to be observed that the things which constituted this great "figure" were no figure at all before they were sanctified. When the workmen had finished them, and all was ready, no worship could be performed until the whole had been judicially cleansed. After this ceremony the whole was legally clean, whereas before, it was legally unclean. These types were no more such, no more fit for divine use before cleansing, than mankind at large are fit to be styled Christ's house, not having been purged with His blood. The important conclusion which follows from these things is, that all the shadows of Moses' house foretold, that He who was the substance thereof was to be "holy, harmless, *undefiled*, and *separate* from sinners."

#### THE CANDLESTICK, THE TABLE, AND THE SHEW BREAD.

These are the principal things which belonged to the Sanctuary. Looking upon the tabernacle as a house, the articles enumerated by Paul are consistent with that idea.

There can be but one idea attached to a candlestick, namely, that of giving light. Not that God needed any light in His dwelling; but that those who were to approach Him, and to dwell with Him could only do so by means of light, and that of His own ordaining. It may be profitably observed that the oil burnt was "pure olive."

The greatest care is taken as to the purity and perfection of all that entered into that house, which Paul has taught us to look upon as "a shadow of good things to come." Jesus declared Himself to be the true Light. He is also represented as standing in the midst of the Seven Churches of Asia, symbolized by seven candlesticks. And those who walk in His steps are said to walk in the light.

The table set with unleavened bread is suggestive of regular meals. Ordinary bread is said to be the staff of life; and the teaching of Paul clearly shews that this Mosaic shew bread was figurative of a perpetual subsistence, or feast upon "the unleavened bread of sincerity and truth." It is also indicative of the presence of God, being called the bread of presence.

Christ answers to this unleavened bread; in whom there was no leaven of sin; and in whom the Father was ever present by His Spirit. The Father dwelt both in shadow and substance, in a clean, or holy place. "I and my Father are one: I in Him and He in me." Under Moses, all must be cleansed before they were allowed to be partakers;

under Christ, all must be made "clean through the word" before they are allowed to be partakers of Him in a spiritual or figurative sense. This idea of cleanness cannot be too strongly insisted upon, for we find it runs through every detail of the typical economy.

#### THE SECOND VEIL.

We have inspired authority for the belief that the veil was a type of Christ's body, that is to say, His flesh. Once a year the high priest removed the veil in order to carry fire, incense, and blood up to the mercy-seat, to present them before Jehovah. But after this the veil returned again to its original position, shrouding the glory of God.

All this, Paul declares, was intended by the Holy Spirit to signify that "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." As a confirmation of the truth of this, when the body of Christ was pierced with the Roman spear and torn with the nails, "the veil of the temple was rent in twain from the top to the bottom."

The way of approach to the Divine presence was not merely by passing from one side of the curtain to the other, it was by blood. Without blood there was no admission, therefore the blood was accounted to be the way. Aaron carried the blood of the bullock and the goat in a basin to sprinkle it upon and before the ark. But when this was done the victims were dead. Upon this circumstance the apostle makes an important observation. He points out that, in drawing nigh to God "by the blood of Jesus," we approached "by a newly slain yet living way."

Here is the superiority of the substance to the shadow. The typical victim by which Israel, after the flesh, entered the Holy of Holies was *dead*; the victim by which Israel, after the spirit, entered the holiest of all, was *living*. If, however, a rigidly exact counterpart were looked for it would make Christ no better than the Mosaic way. Moreover, the high priest took the blood of the victim into the Holy of Holies, but Jesus did not take His blood there; He entered by means of His own blood.

Doctor Thomas has said in his writings that, "save the drops which bedewed the soil of Palestine, Jesus took with Him His blood to heaven." This mistake the Doctor afterwards saw. Such a position is equivalent to asserting that Jesus entered heaven a perishable man, and it serves to shew the enormous error into which a literal fulfilment of every part of a type sometimes leads.

This remark will apply with equal force to that interpretation of the veil which professes to find in the material body of Jesus the anti-type of one, if not more, of the elements of which the veil was composed. It has been affirmed that as scarlet is used in scripture to signify sin, and that as there was scarlet used in the veil, so there must of necessity be sin in the material body of Jesus.

But it will be seen by reference to our pages for the month of January\*, that if this were really the case it would involve some strange and absurd conclusions. The veil was not made of scarlet only. It was a mixed fabric of blue, purple, scarlet, and fine twined linen.

In another place it is said that fine linen represents the righteousness of saints. If sin, as the anti-type of scarlet, were an element in the flesh of Jesus, then righteousness, which is the anti-type of fine linen, must be an element in His flesh, by the same rule. But how could this be? For it has been said that His "flesh was full of sin;" in which case there would be no righteousness in it, whereas, if the former, that is, the scarlet, be contended for, it would necessitate the presence of the other, which would make Jesus a compound of both, and therefore not the same in flesh as His brethren. It is clear that such a method, which is a literal method, of reading the figurative things, lands us in a position nothing short of ridiculous.

It has been reasonably conjectured that the blue and purple of the Mosaic veil had typical reference to the cleansing power, and to the royalty of Him who is the substance. But neither the cleansing power nor the royalty could be said to be literally present as part of Christ's body. Though men are spoken of as washed and cleansed through His blood, nobody imagines that this is literally the fact. The blood of Jesus being legally clean has power, when scripturally applied, to purge those who are legally unclean. It is not a question of flesh, as we have elsewhere said, it is a question of law.

We speak of royal blood; but this signifies no difference at all in the quality of the blood; all the difference that exists lies in its legal value. While legally or lawfully royal, it is precisely the same as the blood of the meanest slave with regard to its constitution; it is simply human blood made regal by law.

The blood of a Jew is constitutionally identical with that of a Gentile; but in the eye of Divine law the Jews were a royal nation, a holy

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\* See a Letter signed JOHN GLOVER.

people. Jesus was a Jew, and His blood was just the same, constitutionally as the blood of any other Jew, or of any Gentile. But by Heaven's decree it was blood royal. With respect to sin, however, no mere decree could make that sinless which is constituted sinful by unchanging law. It was therefore needful for God Himself to be the Father of the Redeemer to bring Him into the world free from the effect of Adam's guilt, so that He might be at once the Just and the Justifier.

Is it not then more reasonable to say that the Christ stood related to sin; stood related to cleansing; stood related to royalty; than it is to say that sin was in Him; which would also make it necessary to say that cleansing and royalty were in Him too? Though "*undefiled and separated from sinners,*" He held the same relation to the defiled and to sinners that we behold in a sin-offering; but if we push this connection farther, then, we make Him an offering of sin for sin, instead of a spotless sacrifice for the transgressions of His people.

#### THE HOLY OF HOLIES.

The Holiest of all is the name given to this chamber by Paul. The whole court or principal enclosure was holy; but the superlative, or highest degree, was attained by passing through this and the first chamber of the Mosaic Tent into the small room furnished with the golden censer, the ark of the covenant, the golden pot, Aaron's rod, the tables of the covenant, and the cherubim of glory shadowing the mercy-seat.

When the apostle was drawing a general comparison between these things and Christ he could not "speak particularly" of each. He does not, however, thereby prohibit us from considering them by the aid of the scriptures.

Commentators in general have seized upon the fact that Jesus is said to have been our forerunner in entering within the veil to shew that God intends us to enter into heaven. The inference is by no means devoid of plausibility. A forerunner is one who goes before those who are intended to follow, and as Jesus has ascended into heaven it is concluded that His disciples are to go there too.

But the apostle drew his comparison from the custom of Aaron entering within the veil. Here it is to be remarked that no countenance is given to the supposition that the people of Israel were to go in after him. It would not therefore follow that though Christ was gone into heaven that we are to follow Him in person. The Israelites

followed their high priest into the holiest with their prayers: we also follow our High Priest in like manner into the presence of God in heaven; while in person, as was the case with Israel, we remain without.

Locality is of little importance. God has not informed us that He has designed to benefit man by changing his abode, but by changing his state. Paul looked forward with joy not to a transfer from earth to heaven, but to the putting off of the mortal and to the putting on of the immortal body. If the figures under the old economy were typical of place, no advantage would accrue to us; but as types of state they are indeed a shadow of good things. To lift man from earth to sky would not necessarily change his physical structure, but to exalt him from corruption to incorruption, in any locality known to us, would be an inestimable blessing. Man has no reasonable grounds to desire a better place than the earth; all his longings point to a change of nature. We therefore regard the figures of the Jewish economy as typical of state, not of place.

#### BURNT SACRIFICE.

This name was given to a particular kind of offering because the animal presented was to be wholly consumed without reserve. Calmet says that the Jews appear to have had three sorts of sacrifices:—1st. The burnt offering. 2nd. The sacrifice for sin, or sacrifice of expiation for the purification of a person who had fallen under an offence against the law. 3rdly. The peace offering, or sacrifice of thanksgiving, by which devout thanks were returned to God for benefits received.

Burnt sacrifices are the most ancient of all, being spoken of by heathen as well as Jewish writers. The Greek historian Zenophon says that burnt oxen were offered to Jupiter, and horses were burnt in sacrifice to the Sun.

There have been various opinions as to the precise intention of burnt offerings, some supposing them to do honour to the Almighty as the preserver of all; others to expiate evil thoughts; but we may safely say, with Dr. Jennings, that they all had a typical significance, directing the faith of Old Testament believers to that only true atoning sacrifice which the Son of God was to offer in due time.

The book of Leviticus is chiefly occupied in describing the service and sacrifices of the Tabernacle, and from that it derives its name. The first chapter opens with Jehovah's directions to Moses concerning burnt sacrifice: "Speak unto the children of Israel and say unto

them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord."

The animal victim can, of course, have no will in the matter. But the offerer must see that the beast was every way suitable, and it must be offered in a perfectly voluntary manner. If there were any blemish in the beast, or if the person who brought it to the priest for sacrifice, were at all reluctant or hesitant, then there was no atoning power attached to the offering. These considerations are of great moment when we look forward from the shadow to the substance.

The Almighty had strictly appointed certain kinds of animals for sacrifice, specifying that each was to be clean and perfect of its kind. Any departure from this injunction on the part of the Jews was a capital offence. But the Gentiles, who imitated the Jews in their sacrifices, took of all kinds, clean or unclean, just as they considered them to be of value to themselves, inferring, as Dean Spencer remarks, that what they prized most would be most acceptable to their deities.

To sacrifice to God an unclean thing was the same as to go into His presence in a sinful state, after He had graciously provided the means to wash and be clean. Is it not grievous in the highest degree to think of men deliberately doing this every day in the name of Christ, whom they delight to believe was as unclean as those He came to save?

When the priest had carefully examined the beast at the door of the tabernacle, the person who brought it was directed to lay his hand on its head, by which act, says Veysie, he acknowledged his own guilt, and prayed that it might be punished in the victim upon which his hand was laid. And accordingly we find in the rabbinical writers a set form of prayer, which, according to them, was always used on this occasion. In this form the delinquent acknowledged his offence, and professes his repentance, and concludes with a petition that the victim upon which he laid his hand might be his expiation.

#### THE HIGH PRIEST'S OFFERING.

This was the beginning of the great work of yearly expiation, made on the tenth day of the seventh month of the Jewish calendar. On this day the high priest was dressed, not in his grand robes of office, with his ephod, breastplate, chains, and bells, but in his garments of

white linen. These were typical of the perfect righteousness of the world's Great High Priest, Jesus the Christ, and also more in harmony with the solemn ceremonies of repentance than the full dress worn on other occasions. They are described by Moses as "the holy linen coat, the linen breeches, the linen girdle, and the linen mitre."

The unblemished bullock was now slain, and some of the life-blood caught in a bowl in the hand of the high priest. He also took his censer full of burning coals from off the altar before the Lord, and his hand full of sweet incense. He passes within the veil, and "for a little while" is hid from all without. He is there concealed making expiation for himself and all his house; which seems to include the whole tribe of Levi.

The Divine glory resting inside this otherwise dark chamber; its singular and majestic furniture; the shadowing wings of the cherubin upon the lid of the ark, the golden jar, containing a little of the manna that fell day by day for forty years; Aaron's rod that budded; the two tables which Moses brought down from Sinai inscribed with the finger of God; the high priest in his snow white dress with beard falling to the waist, holding in one hand the smoking censer, in the other the bowl of steaming blood; the thousands of Israel all standing without in breathless silence, with their white tents circling around for miles, make a picture of solemn and imposing grandeur.

Having sprinkled the blood upon the mercy-seat he emerges from the Divine presence, passes through the holy place, in which is no man beside him, and immediately presents himself cleansed and accepted of God, in the sight of all Israel.

Besides the sins of his household, the high priest was obliged to atone for his own sins. This was one of the imperfections of the Mosaic system, not that the system was imperfect, but that it was inefficient to accomplish the object attained by the Christian High Priest; it was imperfect in the sense that all shadows are imperfect in comparison with the corresponding substances.

But Christ had no sins of His own to expiate. He is, both by the prophets and the apostles, declared to be sinless. His expiation therefore was only for His house. Some writers say that the high priest made three distinct confessions on that day, one for himself; the second for the other priests, upon the bullock; and the third for all Israel, on the scape goat.

of the Truth of God. We humbly trust that the spirit with which the Word has animated us for 15 years—solely a desire to increase in knowledge and wisdom—may, throughout our short future, be more and more operative to the edification of the brethren, the enlightenment of others, and to the honour of the God of Truth. To this end we say, Brethren, *Pray for us.*

With our correspondent, we fully believe that “such a controversy as is now going on, will in the end, result in good;” and all we have to say is that the denial, which in another place has been given to the expression of such ideas as this letter contains, shall not be repeated by *The Christadelphian Lamp*. The only aim of this instrument is to *give light*; and it was firmly resolved from the first to admit, as far as circumstances would allow, everything that comes to hand which, as far as we can judge, has the development and confirmation of truth for its object. Our desire is to *learn and to teach* without any regard whatever as to who are our teachers, or as to who are taught by our means. God forbid that one should ever “shrink from the Divine testimonies, knowing that truth (as writes our Brother C.) has nothing to fear and no favours to ask of error in a fair field and on equal terms.”

“Why was Jesus begotten of the Father?” is, indeed, a question “well worthy of the consideration of the brethren.” “The reason” given by our correspondent appears to us to be the true one, viz., “That He might be the literal Son of God; the literal manifestation of God, as every *begotten* son is of his own father; and that this result could have been attained *in no other way.*” Far be it from us to take a limited view of the power of God; but if “this result” could have been attained so as to demonstrate to mankind *the justice* of God, if it could have been attained by human generation, may we not properly say that God would not have employed a miracle? that is, He would not have acted outside the scope of ordinary means. This, with all the true consequences that follow it, is the glorious truth propounded for the redemption of *the begotten sons of Adam*. Our wisdom is to discuss these consequences.

The idea that Jesus was a Son begotten by God precludes the other idea, to establish which we have seen so much vain and violent struggling. The proposition that one son cannot have two real fathers, is surely self evidently true. From the demeanour of Joseph towards Mary, it seems plain enough that he harboured no contrary notion.



Thus was Jesus greater *by inheritance* than all that preceded, and shall ever continue to be greater also than all that shall come after Him, whether they be angels or men. By birthright Jesus is above all. His Father gave Him the privilege in human nature in order that He should be mighty to save all who, in that nature, were lost in Adam. It is lamentably true that many efforts have been made to evade the force of the oft-repeated testimony that Jesus is the only *begotten* Son of God. But why not confess at once (as Bro. Ellis remarks), with Peter, that Jesus was the Son of the living God, and render to each the thanks, the glory, and the honour due unto their Name.

Our correspondent observes with regard to Jesus: "He is declared to be both a "man" and Jehovah (Luke ii. 11., John i. 23, 30, a "man," the fellow and equal of Jehovah. Zech. xiii. 7., Phil. ii. 6)."

The texts cited in proof deserve to be given in full, and appear to call for some remark. The first is Luke ii. 11, which reads thus: "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." It is well known that believers in the doctrine of the Trinity hold Jesus to be "very God," that is, absolutely the one God with whom there is no variableness or shadow of a turning. The proposition of our correspondent appears to us to be too easily susceptible of this construction, which the proof texts do not, in our judgment, warrant. The matter may perhaps be sifted by the following interrogatory:—Was Jehovah, the Invisible God, born in the city of David? We do not apprehend that any other than a negative answer would be given to this question. Who then was born there? The verse itself replies, "Christ the Lord." Here we make a further enquiry. What is meant by Christ the Lord? Most of our readers know that Christ is a Greek word used by the sacred writers as equivalent to the Hebrew word Messiah; and that the meaning is *an anointed one*. When employed in the scriptures concerning Jesus it is usually preceded by the definite article *the*, thereby is pointed out the fact that Jesus is *the Anointed*, or *the Christ*, and so distinguished from all *the christs* or *anointed ones* who preceded Him, and likewise all who may be after Him. The distinction betwixt *the Anointed One* and *The Anointer* must not be confounded. The Eternal Creative Spirit is *The Anointer*, the babe begotten of that Spirit is the *Anointed*. This Anointed, the apostle Peter saith, was made by God both Lord and Christ. The royal as well as the sacerdotal power were united in one person; this had never before appeared in Israel.

The next text is John i. 23, "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." We are referred to Isa. xl. 3. And the original of that passage certainly suggests something more than can be very readily gathered from John. John merely mentions the Lord; but Isaiah speaks both in the plural as well as in the singular number. "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our Elohim." The last word signifies plurality, but not trinity. The only solution of this appears to us to be as follows:—The Eternal Anointing Spirit, by whom Jesus was begotten, was the Jehovah: because God's Spirit is equal to Himself, and the Anointed, or begotten Son, together with the Anointing Spirit, formed the plurality, or Elohim.

Verse 30 of John, 1st chapter, "This is He of whom I said, After me cometh a man which is preferred before me: for He was before me." The former part of this passage offers no difficulty. We easily recognise the preference, or superiority of rank that Jesus had to John. But the last words are not so plain. Certain of the learned have translated the words *hōi protos mou een*, "for He was *greater* than I." The meaning of *protos* is, *the first, earliest, foremost, principal, chief*. But used as a comparative it signifies, *before, sooner*. It appears certainly to be used as a comparative in the verse under consideration; and if so, the sense seems to be that Jesus was some way before John in regard to time. For our part we are at present unable to read the passage satisfactorily in any other than the following manner. John having called our attention to the Jehovah Spirit mentioned by the prophet; having his eye still fixed as it were on the same Spirit as *the Origin* of Jesus, says, *He* was before me. The "man," strictly speaking, was flesh and blood. John did not wish to say that the flesh and blood was before him; but identifying the man with his origin he might say, He was before me. There was no flesh and blood until it was created; it, therefore, cannot be said to have been or to have existed before John, inasmuch as it was not formed till six months after him. But that (or He) which formed it, viz., the Holy Spirit, and which is by Jesus so often spoken of as *one* with Himself; dwelling in Him, and He in Him: that, John could truly say, was chronologically before him.

Our attention is next directed to Zech. xiii. 7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the

Lord of hosts." The words "fellow" and "equal" imply the existence of *two* persons. One may be the "fellow" and "equal" of another; but he cannot be the "fellow" and "equal" of himself. The original word in this passage is found only in Leviticus. There it occurs frequently, and always so as to signify a fellow-citizen, or one upon the same level in society.

Now, the question is, what are we to understand by this "fellow" and "equal?" Are we to understand this equality to be absolute in all respects, or to be relative? Great obstacles at once present themselves against the idea of absolute equality; for as regards knowledge, Jesus testified that some things were not known to the Son, but to the Father only. The contents of the seven apocalyptic seals were once unknown to Jesus. The whole infancy of the Son also is another evidence against the idea of unqualified equality with the Father, and finally, the term Father is a declaration against such a supposition, because it is a relative term.

But against relative equality there seems no objection. It appears, indeed, to be the only consistent reading of the relationship betwixt Jesus and His Father. He is taught of His Father; He is protected by His Father from His enemies; He prays to His Father; He says, "My Father is *greater* than I." Nevertheless, the fact that He and His Father were one was no contradiction to these things. They were one just as brethren are one, being joined together in the same mind and in the same judgment. To be one, it is not needful to be one in power, in knowledge, or in substance. There is abundant scope for oneness without including these. The idea that Jesus was a partaker of the divine nature in the days of His flesh, as held by the English and Romish Churches, appears to us to be at conflict with the Scripture which declares He took not on Him the nature of angels. These remarks on the text in Zechariah seem to render it unnecessary to comment on Philippians ii. 6.

John iii. 13 (still noticing our correspondent's texts), "And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven." The last clause of this verse is reckoned spurious by some, and said not to be found in the Vatican Manuscript. If we take the words, "He that came down from heaven" to mean that the literal man Jesus came down, having been literally in heaven as a man before He was born of the virgin, do we not make

even more of the text than those who profess that Jesus was God's co-eternal Son? But if we refuse concurrence in these views, it yet remains to put some reasonable and spiritual sense upon the words. The plain language of Matthew, who reports the conversation between Mary and the angel Gabriel, makes it impossible for us to assent to the ordinary view which represents Jesus as a person distinct from the Father, and dwelling with the Father countless ages before His birth. We cannot believe that there was a Son before that Son was conceived and brought forth, and as Jesus and no other was the Son, neither can we see how Jesus lived before He was born except in His mother's womb. God is uniformly spoken of in the Scriptures as dwelling in heaven, and as He was the Father of Jesus it seems harmonious to speak of Jesus coming from heaven, that is, from His Father. Thus, Jesus may be said to have "proceeded forth and come from God." John viii. 42.

Furthermore. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Jno. xvii. 5. This is a difficult text. If we are correct in rejecting the pre-existence of Jesus, the interpretation suggested here is this: Jesus now prays His Father to honour Him *in reality* with that glory which He had with Him as a *purpose* before the world was. This would be speaking, as the scriptures often do speak, of things that be not as though they were.

The last passage of the list of proofs before us is Micah v. 2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The idea of existence without beginning and without end can properly apply to none but Him who was before all things. It is not applicable to any created being. Were we to regard Jesus pre-existent as the highest angel, even then the timeless attribute of the Increate would be improperly bestowed upon Him. The language of the prophet seems to us intended to shew to Israel that their Messiah would not be of human origin; would be born not of blood nor of the will of the flesh, but of God; in a word, that His *beginning*, or paternity would not date from this or that epoch, but would descend from "the days of eternity." In this view of the Son of God one can say with our correspondent, Verily this was no ordinary man. He was allied to, or took hold of something stronger

and mightier than flesh and blood. We fully acquiesce in the remark that the foregoing testimonies are affirmable only of Jesus in view of the fact that He was *the only begotten* Son of God.

But there is another conclusion which the letter before us appears to arrive at, which to our mind, however, does not seem to be sufficiently established for unwavering faith, by the aforementioned, nor indeed, so far as our research has extended, by any other portion of the inspired word. Our correspondent and his friends look upon the testimonies before referred to as "a demonstration of the fact that He (Jesus) partook of His Father's substance or nature." It would be more satisfactory to have defined the intended import of the word *nature* as here used. Our observations may miss the mark unless the universal sense of that word be meant. The use of the term *substance* in the case appears to signify nature in a *physical* sense; or, in other words, bodily nature. And we rather gather from a subsequent statement in the letter that something of the kind is intended.

In justly animadverting upon the support which some have sought in Heb. ii. 17, for the notion that Jesus was really the son of Adam because born of Mary, thereby implying a denial that He had God for His Father, our correspondent observes that "He partook of the nature of Jehovah His Father." We believe Dr. Thomas has laid frequent emphasis on the fact that Jesus did not partake of the Divine nature before His death. If by "the nature of Jehovah" the Divine nature be meant, we are unable to perceive that proof has been adduced.

We beg to remark that the first part of Heb. ii. 17, read by itself, does not give Paul's meaning; it is the conclusion to which he comes from a previous and also a subsequent statement. The fact of the verse beginning with the word "Wherefore," shows this to be so. "Wherefore," or, on *what account*, does Paul conclude that "in all things it behoved Him to be made like unto His brethren?" The answer to this question is, *first*: that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted. *Secondly*: in order to attain this end, God "took not on Him the nature of angels"—that is to say, God did not employ His own nature—"but He took on Him the seed of Abraham" (verse 16).

Our correspondent is undoubtedly correct in pointing out that the

“all things” are to be considered with qualification. Begotten by the will of the flesh, common to all His brethren, was not included in the “all things” wherein Jesus was made like unto them. There were other dissimilarities which we need not particularise. Into the “all things” some are vainly trying to press *human paterally*, in face of the most positive statements that Jesus was *not born of the will of man*, but of the Holy Spirit. It is with unfeigned satisfaction we learn that the writer of this letter and many of his friends have no sympathy for such a doctrine.

We would submit the foregoing considerations to the judgment of our American brethren, in that excellent spirit which characterises their letter to us, trusting that the interchange of thought may result in a further development of the Truth to our mutual approval and the honour of the Most High. Amen. EDITOR.

## IS IT SCRIPTURAL TO TAKE AN OATH ?

HAVING observed that several of our brethren have been called upon to swear before “the powers that be,” and have appeared to be under a conscientious doubt whether they ought to take an oath, we thought it advisable to look into the matter and present the conclusion arrived at.

In the Old Testament we frequently read of the taking of oaths. The first instance is in Genesis xxi. 23, 24, where Abimelech requests Abraham to swear unto him by God, “And Abraham said, I will swear.”

Bruce states that a kind of oath now used among the Arabs or *shepherds* was in use in the days of Abraham. “Cursed be those men of my people, or others, that ever shall lift up their hand against you, either in the *desert* or the *tell* (the part of Egypt which is cultivated). As long as you are in this country, or between this and Cosseir, my son shall serve you with heart and hand : one night of pain that your medicines freed me from, would not be repaid, if I was to follow you on foot to Messir, that is, Cairo.”

“The great people among them came and, after joining hands, repeated a kind of prayer of about two minutes long, by which they declared themselves and their children accursed, if even they lifted their hands against me in the *tell*, or field, in the *desert*, or on the river, or in case that I, or mine should fly to them for refuge, if they did not protect us

at the risk of their lives, their families, and their fortunes, or as they emphatically expressed it, to the death of the last male child among them."

There can be no doubt that the Almighty approved of oaths, under certain circumstances, both before and during the times of the law of Moses. Several laws are written for their regulation. Among others, that long passage in the thirtieth chapter of Numbers, verses 2 to 16, is very plain: "If a man vow a vow unto the Lord, or *swear an oath* to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth."

At the thirteenth verse of the sixth of Deuteronomy we read these words: "Thou shalt fear the Lord thy God, and shalt serve Him, and *shalt swear by His name.*" While this prohibited the Jew from taking an oath in the name of any other god, it certainly warranted him to swear by the God of Israel.

It is not needful to adduce further testimony to prove that, prior to the establishment of Christianity, it was strictly proper, and even commanded by God Himself, to swear on certain occasions. What of the future? Seeing that God approved an oath under Moses' government, which was typical of Christ's, will He disapprove of oaths under Christ's government? By the prophet Isaiah Jehovah has plainly declared His intention to create new heavens and a new earth wherein righteousness shall dwell; and, speaking of that time He says, "he who *blesseth* himself in the earth, shall *bleſs* himself in the God of truth, and *he that sweareth* in the earth, *shall swear by the God of truth,*" Isaiah lxxv. 16, 17. The prophet Jeremiah also, speaking of Israel's return and the contemporary blessedness of the nations, says, "*And thou shalt swear,* The Lord liveth, in truth, in judgment, and in righteousness," chap. iv. 2.

The Scriptures referred to are conclusive enough with respect to the propriety of using oaths in the past and in the future; we have now to see whether there is any command direct or indirect to forbid absolutely their use in the present, that is to say, during what is commonly called the christian dispensation.

But first, we may notice several examples or instances of God himself employing oaths. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord," &c., Gen. xxii. 16. "And Moses built an altar, and called

the name of it Jehovah-nissi : for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." When the Israelites murmured in the wilderness, "the Lord spoke unto Moses and Aaron saying, Say unto them as truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you," Num. xiv. 26, 28. On account of the misconduct of Eli's sons and the connivance of their father, God said, "therefore have I sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice and offering for ever."

Sometimes Jehovah swears by His attributes. "Once have I sworn by my holiness, that I will not lie unto David," Ps. lxxxix. 35. He has sworn also in anger as in Psalm xcvi. 11 : "Unto whom I swear in my wrath, that they should not enter into my rest."

Paul gives the reason, in Hebrews vi. 13, why God swears : "For when God made promise to Abraham, because he could swear by no greater, he swore by Himself." It should seem that Jehovah, in taking oaths, sometimes upon Himself, His life, His great name, His attributes, condescends to the custom of men, as Paul implies in the sixteenth verse, "For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." In God's dealings with men swearing does not appear to be necessary on His part; He seems to employ that form of assurance rather for the more full satisfaction of man.

Next, we find Jesus taking oath before the high priest. After keeping silence in face of certain absurd and false charges, the high priest said unto him, "I adjure thee by the living God that thou tell us whether thou be the Christ, the son of God." Jesus said unto him, "Thou hast said." On this passage Dr. Hammond remarks, "It was the custom of the Jews thus to adjure a person, wishing execrations upon him if he did not speak and answer truly. This was considered as imposing the obligation of an oath upon the person adjured; and therefore Christ, though before He had held His peace, yet being now adjured, thought Himself bound to answer."

But it may be alleged that Jesus did this in conformity to the law of Moses, under which he lived, and therefore it can have no force if intended to favour the use of the oath under the christian system. However, it is also true that the commandment given by Jesus, "Swear not at all," was under the Mosaic law too; if therefore we



construe this command in an absolute sense, we at once make Jesus a breaker of his own counsel.

The apostle Paul was a converted Jew; he forsook Judaism and embraced Christianity; yet we find him swearing in his epistles. For example. In second Corinthians, first chapter, twenty-third verse: "Moreover, I call God for a record upon my soul," &c. Again he calls God to witness: "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not," chap. xi. 31. Also in his epistle to the Galatians, chap. i. verse 20: "Now, the things which I write unto you, behold, before God, I lie not." If it were altogether unlawful for Christians to swear under any circumstances whatever, it seems impossible to justify Paul. But, inasmuch as we cannot allow that these oaths used by Paul in his epistles are unscriptural and immoral, one must admit, as it appears to us, the propriety of taking oaths on certain occasions.

An oath cannot be immoral *in itself*, or we may be quite sure that it would not be allowed by God. But it was not only allowed, but enjoined; it is used by God Himself, by Jesus, and by Paul. The prohibitions, therefore, in the scriptures against swearing ought not to be construed so as to contradict these plain and numerous examples.

There are many passages of scripture which, though they appear to be worded in unqualified terms, are far from possessing an absolute meaning, as their proper connection clearly shows; and such seems to be the case with regard to the command of Christ not to swear.

"Our Saviour's design," writes Dr. Clagett, "in these words cannot be better understood than by considering what these corrupt principles were concerning swearing, which had crept in among the Jews. And, first, as their own authors tell us, it was generally held among them that they ought not to swear by the name of God in light and trivial cases, but they believed it was no sin to swear upon any occasion by a creature that was a remarkable object of God's favour and providence, as by heaven, or by earth, or by Jerusalem, or by the head, which are the instances here noted by our Saviour."

"Secondly, some of them, and the Pharisees especially, taught that the guilt of perjury was not incurred when a falsehood was attested by an oath of this kind. Hence our Saviour's words being spoken to persons who well understood the doctrines and practices of their countrymen in this matter, enjoined that they should not swear by the

creatures of God in any of those cases in which it was unlawful to swear by the Almighty Himself, that is, in their usual communications with each other."

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." This implies a reference, not to taking an oath before a priest, or a magistrate, but to regular communication and discourse. The Jews, like many Christians, so-called, were in the habit of swearing by various things in their daily conversation and dealings. All such swearing Christ strictly forbids. The following comment by Sharp sets the matter in a clear light:

"As if he had said, This is the rule I would have you constantly to observe in your commerce and dealings with men, and in your whole conversation. When you have occasion to affirm a thing, affirm it steadily without an oath; when you have occasion to deny a thing, say it is not so without an oath."

We conclude these observations by a brief notice of James v. 12: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." This admonition has a close resemblance to that of Jesus in Matthew, already considered. James mentions heaven and the earth. While his general prohibition of swearing in ordinary communications is quite as applicable to the Gentile as to the Jewish Christian, it is plain to be seen, from the allusion to heaven and earth, that, like Jesus, he had the Jewish habit more particularly in view. On this text we give two notes.

"And let me particularly warn you, that no examples, no provocations whatever, draw you into the vice of common swearing, and invoking the name of God on light and needless occasions." (Pyle.)

"Our Saviour's words interpret those of the apostle by necessary consequence. For if He intended only to prohibit common swearing in conversation, James, we may be sure, intended no more than his Master did; especially in words that are evidently copied from his Master's. If they are without dependence on what comes before and after, we have no other rule to explain them by. And if they are connected with it, the connection leads us to the same sense."

"In the 8th verse he exhorts to patience under afflictions. In the 9th he cautions against one common mark in wanting it, envying the more

prosperous. Then, after setting before them examples of patience in the 10th and 11th, he proceeds in the 12th to warn them of another fault, which impatience too frequently produces." (Secker.)

But after all, if any feel conscientious scruples they are not compelled by English law to take an oath; still, if they were compelled, it does not appear to us that they would commit an offence against God.

EDITOR.

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## CIRCUMCISION AND BAPTISM.

THE Circumcision and Baptism of Jesus have been brought forward as proofs that He, like ourselves, was under sentence of death on account of the disobedience of the first man. Both these ordinances, we are told, had reference to the law of sin and death, and Jesus, by submitting Himself, or being submitted to them, thereby acknowledged that so it was. The fallacy of this position has been already combated to some extent, and in this article further arguments will be adduced in proof, that it is altogether out of harmony with the inspired record concerning the Son of God.

A strange disposition has been manifested by some in these days, to establish an equality between the Son of God and the mere sons and daughters of Adam, which not only degrades and dishonours the former, in making God's *Holy One* a *defiled* being, but renders the redemption of the latter an impossibility, according to the immutable laws of the Creator. From much that has appeared since this controversy on the nature of the Christ began, it might really be supposed that the object of the writers was to prove that Jesus had a *man* and not *God* for His Father, so constantly is the fact of His heavenly origin kept out of sight. In the anxiety to establish His descent from Adam, His relationship to God is ignored or forgotten. Our opponents might just as well maintain, like the Socinians, that Jesus was the son of Joseph. That He was "made of a woman," "made under the law," a flesh and blood man, mortal and corruptible, we admit, for so the Scriptures teach. But while admitting all these facts, we deny the soundness of the inferences drawn from them. That the nature of Jesus, at His first appearing, was mortal and corruptible, does not prove that He was under condemnation for Adam's sin, for the first man was in the same condition before he committed the act of dis-

obedience, which brought death into the world. That is to say, though of a nature *capable* of death, he was not *necessarily* destined to die, neither because he was corruptible was he thereby *necessarily* destined to return to the dust out of which he was taken. His continuance in life or deprivation of life, depended entirely on his obedience or disobedience to the law under which he was placed. It follows that in the sense just explained, mortality and corruptibility were in the world *before* sin entered, and that the nature possessed of these qualities was pronounced by its Creator to be "very good." Let this consideration not be forgotten, but allowed to have due weight in the investigation of the things concerning the Christ. The Lord Jesus, on the other hand, *was destined to die*, not because of sin inherited from Adam, but because He was the appointed sin offering *for us*, and brought into the world for that special purpose. And though corruptible, yet being God's Holy One, He was not permitted to see corruption. Acts ii. 27. His mission into this world, as the Lamb of God that taketh away the sin thereof, necessitated that His nature should be the nature of the seed of Abraham, and not the nature of Angels, but as the appointed sacrifice for sin, it was necessary also that He should be holy, harmless, *undefiled*, and separate from sinners, and born, not of the will of the flesh, nor of the will of man, but of God. His blood which was shed, was that *precious blood*, which could alone wash away sin and redeem mankind from their lost state in Adam. Had He been otherwise constituted, or His blood the blood of a transgressor, it would have been the reverse of *precious*, and His sacrifice of Himself would have been as inefficacious as that of the bulls and goats under the law of Moses, which, says the Apostle Paul, could never take away sin, and, moreover, Jesus instead of redeeming others, would have needed a redeemer Himself. While it is quite true that Jesus stood related to sin and death, it was in the sense of bearing away the one and triumphing over the other. Being "made under the law," He must needs be circumcised, and this circumcision made Him a debtor to do the whole law. Gal. v. 2. And this He did, so that the law could not condemn Him as a transgressor. If, as alleged, He had "infringed" the law, His circumcision would thereby have been made uncircumcision, and His sacrifice would have profited us nothing. Jesus was circumcised, not because He needed justification, but because He was placed under a law which required obedience to that particular rite. At its first institution, circum-

cision was a sign or token of the covenant which God made with Abraham concerning the everlasting possession of the land of Canaan, and *in his* (Abraham's) case, it was a seal of the righteousness of the faith which he had, being uncircumcised. Rom. iv. 11. Undoubtedly it pointed to the future cutting off of the Messiah, as the confirmer of the covenant, without which the land promised could not be inherited, either by Abraham or by his circumcised descendants. And it pointed also to the putting off of sins by those who should hereafter become the subjects of the circumcision made without hands. Col. ii. 11. But this putting off of sins had reference to *personal transgressions*, and not to the sin committed in the garden of Eden, and, moreover, it did not deliver those who conformed to the ordinance from their condemnation to death in Adam. Jesus had no sins to put off, He was *without sin* and consequently had no need to submit to any ceremony for the remission of sins either actual or inherited, so far as He was Himself personally concerned. The statement put forward, that because circumcision was a rite practised on infants and could not therefore be for individual sin, but must have been on account of the condemnation inherited from Adam, is entirely devoid of any scriptural foundation whatever. It is simply the opinion of the writer who, having unfortunately committed himself to a false theory, labours hard to persuade his readers that he is in the right. Surely, if Jesus could be delivered from His supposed condemnation to death in Adam by circumcision, He needed not afterwards to be immersed in the waters of the Jordan for the same purpose!

Circumcision which is outward in the flesh profits nothing apart from circumcision of the heart. This is Apostolic teaching, and quite a sufficient refutation of the notion that "it must have been on account of the condemnation inherited from Adam." It amounts indeed to sacramentalism; for if condemnation inherited from Adam could be got rid of by an outward ceremony, then circumcised infants ought not to have died.

But circumcision is not justification. Abraham obtained justification by faith long before he was circumcised, and his circumcised posterity can only attain to justification in the same way. And, inasmuch as Abraham's circumcision contributed nothing to his justification, neither will it contribute anything to the justification of his literal descendants. The mark in their flesh only shows their descent from Abraham, the father of the faithful, and their relation to the covenant God made with

him, the promised blessings in connection with which they can only realize by manifesting a like faith to his.

These considerations show that the rite of circumcision was *not* practised on infants, as affirmed, "on account of the condemnation inherited from Adam."

In submitting to the Baptism of John, who was His forerunner, Jesus voluntarily surrendered Himself to what was a national requirement at the time, not because He needed washing, but because of His desire to fulfil to the uttermost the righteousness required of Him. The use of the plural in the Lord's saying, "Thus it becometh us to fulfil all righteousness," we would suggest referred to Himself and John the Baptist. The "others besides" who flocked to John's Baptism were transgressors, and were baptized confessing their sins. Jesus had no sins to confess, nor any defilement to wash away. He was not in their position, and John knowing this, might well express surprise that Jesus should come to him for such a purpose. If the Baptist had looked upon Jesus as a *defiled* one, needing to be washed, it is scarcely conceivable he could have addressed Him as he did. But perhaps some of our modern scribes consider themselves better informed on the point in question than the Lord's forerunner, who was specially sent to prepare His way. However that may be, for our own part we are satisfied from the testimony that Jesus was *not defiled*, and that John could have held no such idea concerning Him. A theory that can resort to such arguments in order to support it must indeed be in desperate straits.

John's Baptism was the "baptism of repentance for the remission of sins," and at the same time he made a public proclamation to the people, saying, "Repent, for the kingdom of Heaven is at hand;" or more literally rendered, the words are, repent, for the Royal Majesty of the Heavens has approached. Jno. iii. 2. "John verily baptized with the Baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus." Acts xix. 4. "That He should be made manifest to Israel, therefore am I come baptizing with water." Jno. i. 31. These are the words of Paul and John, and they define the nature and intention of the Baptism then practised. From all which it is clear that John's Baptism had reference to repentance on account of *personal transgressions* and not to defilement inherited from Adam, and also show that it was made the occasion of announcing to the nation of Israel that their long expected Messiah was

then in their midst. The confession made by those who were baptized was a confession of sins actually committed, and not a confession of being under sentence of death for Adam's sin. In submitting to it the sinless Jesus, who had nothing to confess, nor any defilement from which to be cleansed, rendered an act of obedience to an existing institution, and thereby typified His own death, burial, and resurrection. The conclusion therefore is, that the Baptism of Jesus did *not* prove Him to be "physically unclean," any more than His circumcision proved Him to be "unclean," but that both ceremonies were typical of events concerning Himself in the relationship already mentioned. The question, "Was it not the existence of sin in the world that gave rise to such ceremonies?" seems very unnecessary, and admits only of one answer. Of course if sin had not entered into the world no expiatory sacrifices or offerings would have been required, and consequently no ceremonies enjoined which were in any way typical of them. But, while admitting this, we entirely fail to see how it furnishes any proof that He who was destined to cleanse the world from sin must Himself be *unclean* in order to effect that object. In our judgment it proves the very opposite, and necessitates the coming of such a Redeemer as the Scriptures describe Jesus to be, that is to say, one who was holy, harmless, *undefiled*, and *separate from sinners*.

It is asked, "If Jesus was in the same position as Adam before the fall, how is it He was not freed from all ceremonies which owed their origin to the existence of sin?" In reply, we say, "Jesus was *not in all points* in the same position as Adam before the fall, though He was equally required to develop obedience under trial. His *nature* was the same, but the circumstances under which He was placed were different, owing to the introduction of sin and death into the world. It has been already admitted that Jesus stood related to the law of sin and death, but the question is, in what way? The relationship which He bore to it was not that of one who was under it either by inheritance or by actual transgression, but that of one who being Himself personally free from that law was able to redeem those who were involved in it both constitutionally as well as by actual offences. Had Jesus been born of the will of the flesh He would, like all the rest of mankind, have been under sentence of death and powerless to save, but being the only begotten Son of God, after perfecting obedience under trial, He could, by the sacrifice of Himself, redeem the death-stricken race of Adam.

This, then, is the reason why Jesus was not freed from all ceremonies which owed their origin to the existence of sin."

Again, it is asked, "Why was washing necessary to the Priests under the law?" Because they were transgressors of that law, and therefore required to be made ceremonially clean before they could minister before the Lord, or typify Him who was without spot, and blameless. Such being the nature and character of Jesus, He did *not* require His flesh to be washed before being anointed as a Priest, nor did His compliance with the ordinance of Baptism furnish any evidence that His flesh was unclean on account of Adam's sin, as already explained. In conclusion, we remark that it does not follow because "orthodox commentators" are wrong on some points, as, for instance, the eternal Sonship of Christ, they are, therefore, untrustworthy on all, and not to be regarded. However much they may be sneered at by those who deem themselves so much wiser than their fellows, "orthodox commentators" have, by their knowledge of languages and powers of reasoning, shed a good deal of light on many parts of Scripture, and the Bible student, whose only object is truth, will gladly avail himself of their researches, and accept of light from any quarter. But for the labours of such the probability is that the English reader would be to this day destitute of a copy of the Scriptures in his mother tongue. Moreover, disparaging remarks about "orthodox commentators" come with a particularly bad grace from those who do not scruple to quote from their writings when they find anything that harmonizes with their own views, in which latter case it is considered their opinions may be very appropriately made use of. "O consistency, thou art a jewel!" In the absence of a "Thus saith the Lord," or an "It is written," which affirms that Jesus was under condemnation to death in Adam, we must continue to stand fast in our present position, and decline to take a backward step to the apostacy. Mere inferences and assumptions will not do. We rejoice in the additional light which we have obtained concerning the Lord's Anointed One, and remain as unconvinced by the arguments of our opponents as we are unmoved by their denunciations.

89, *North Sherwood Street,*  
*Nottingham, March 10th, 1874.*

S. G. HAYES.



## RE-IMMERSION.

To the elect strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, the apostle Peter wrote, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and reverence."

The majority of our readers have been the subjects of the process indicated by the word which introduces these remarks. Many have yielded to a second immersion because in their previous immersion among the different bodies to whom they belonged there was no knowledge or belief in that which Christ commanded men to seek *first*, namely, *The Kingdom of God*; and also because they held erroneous and un-scriptural views upon the nature of man, which individually amounted to a denial of the plain New Testament doctrine that eternal life is a conditional gift from God at the resurrection of the dead.

When enlightened on these things, not a few who had been baptised in the faith of them, were re-baptised on account of certain incorrect ideas pertaining to *the things of the Name*, and *judgment in the mortal state after resurrection*.

The more intelligent part of our community submitted again to the baptismal rite, and certain who now bid very high for power showed some reluctance, if not obtuseness, but yielded afterwards.

All this arose from the study of the later writings of Dr. Thomas, who set the doctrine of judgment in a clear and scriptural light. But the Doctor did not inform his readers whether, in consequence of this fresh light, he himself had been re-immersed. On the other hand, we can say with confidence that, when appealed to by some as to the need for that step on their part—though previously ignorant of, if not opposed to, the newly found truth—he gave his opinion in the negative.

We are not aware that this re-immersion caused any rupture in the body; but there was some division on the subject of the judgment.

But the greatest movement experienced by our community arose out of the recently received, and openly acknowledged doctrine, that Jesus Christ in the days of His flesh was not in the same relationship to sin as all the posterity of Adam. This has already been the cause of a large portion of our body being re-immersed. This re-immersion went

on, and still continues in spite of loud warnings of "suicide," and still louder threatenings of wrath. Nothing could, or can yet be seen in all this but "dishonesty" and "malignity" on the part of some, while the general movement is regarded as a wholesale march "back to Babylon" and all her abominations.

It has been often asked, and as often answered, What are the grounds for this re-baptism? But it seems good at this time to give an answer once for all.

*First.* We formerly believed that the Redeemer was by His birth in human flesh *sold under sin*, or in other words, was *condemned to death* like every descendant of Adam, and was therefore "*by nature a child of wrath, even as others.*"

*Secondly.* As it is our practice to preach what we believe, we always preached this doctrine; and it will be found here and there, in the pamphlets which bear our signature.

But the reader will always observe on referring to those passages that we have fallen into the too general mistake of asserting the thing without proving it; and that when we have quoted a text—but that is seldom—in support of the assertion, that text will be found to fail of the intended purpose. It is therefore with some regret,—and we had almost said amusement,—that we see our opponents hurling these passages at our head, for they are as harmless as snow-flakes.

Certainly it would be unwarrantable to descend into the waters of baptism on the attainment of every previously unknown scriptural truth; but we believe it needful to the putting on of Christ to have a *clear rudimental* knowledge of Himself and of His kingdom.

If we hold it necessary to abandon the popular doctrines of heaven and the soul to render immersion valid, is it not equally necessary to renounce a doctrine which virtually ranks the Lord Jesus Christ among sinners? In all matters we would wish to let conscience have her way, and being enlightened by the word of Christ, to go where she leads. Having, as Peter saith, *a good conscience*, that whereas some speak evil of us, as of evil-doers, they may be ashamed that *falsely accuse* our good conversation in Christ.

EDITOR.

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DISCOVERY OF THE TRUE MOUNT SINAI.—Dr. Beke, the English traveller, reports from the Gulf of Akabah that he has found the true Mount Sinai, one day's journey north-east of Akabah. It is called by the Arabs Jebel el Nur, or Mountain of Light. Its height is 5,000 feet.

## REVELATIONS X.

O, mighty Angel of the Lord!  
 The wielder of His two-edged sword,  
 O, Prince of Peace!  
 Lift up thy hand to heaven and swear,  
 By Him whose power thou dost bear,  
 That *time* shall cease!

Thy souls beneath the Altar cry,  
 For vengeance on the enemy,  
 Who still prevails  
 To keep them in captivity,  
 Thy prisoners of hope to be,  
 When nature fails.

Answer in accents still and clear,  
 The Spirit's question to the seer,  
 Can these bones live?  
 Send forth the winds of vital breath,  
 To raise them from the dust of death;  
 Their sins forgive!

Cause them to stand before thy face,  
 Partakers of the Father's grace,  
 Which thou dost bring;  
 That, as thy Majesty Divine,  
 They may "the glory" ever shine  
 Of Israel's King!

Reveal thy Sons of Spirit birth,  
 As "Son of man" to conquer earth,  
 And reign supreme!  
 When subject nations own thy sway,  
 And every law and word obey,  
 From New Jerusalem!

O, Great Redeemer! Zion waits  
 To enter in thy Aion gates!  
 Thy Righteousness!  
 O call her children to thy throne,  
 And let the Father's will be done;  
 Come forth and bless!

D. B.

## JERUSALEM.

By JERUSALEME, a converted Jew, who for his Christianity has been disinherited  
 by his father, and driven into exile: now at Malta.

Ancient of cities! admir'd of the nations!  
 Rest of Jehovah! His chosen delight;  
 Well may we mourn thee with sad lamentations,  
 Fallen thy greatness, and faded thy light.  
 And the rainbow of promise that gleaned on thy brow,  
 Is hid by the cloud that hangs o'er thee now.

Land of the Prophet! whose mystic revealings  
 Dimly enlighten all tribes but thine own!  
 Thine are the records of wonderful dealings,  
 Lost, or unmark'd by thy children alone:  
 And strangers and aliens, whilst thou art forlorn,  
 Rejoice in the birth-right to which thou art born.

Land of the minstrel! so sadly foreboding  
 Woe after woe on thy children and thee;  
 Linked with the joy, and its sweetness corroding,  
 Just as the blight-worm is linked to the tree.  
 Yet the poet e'en now, when he touches his lyre,  
 Must wake at thine altar the spark of his fire.

Land of the Martyr! whose seed sown in weakness  
 Is whitening the earth with a harvest of grace;  
 Thine was the worship all gorgeous with splendour,  
 Trumpets, and cymbals, and anthems of praise:  
 'Twas in thy wide cradle Messiah was lain,  
 And in thee for the sins of the people was slain.

Where is the outcast that shared in thy glory?  
 Where is the lost one so favoured of yore?  
 Driven from thy temple, its stones lie unbuilted,  
 Banished thy vineyards, they blossom no more!  
 And the soil that enamell'd with verdure thy lawns,  
 Now, he is an exile, bears briars and thorns.

Vainly the infidel plants on thy border  
 Corn for his garner, or grapes for his cup;  
 Dew from the Lord is withheld that must water,  
 Blights are round thee that wither it up:  
 And the land in her Sabbath is waiting the day  
 When the dew shall return and the desert look gay.

'Twas not for him thou wast placed in the sunlight,  
 Gilding thy temples and painting thy flowers,  
 Lebanon's cedars have languished before him,  
 Carmel and Sharon look sore in their bowels,  
 And sower and reaper but labour in vain,  
 And wealth may not purchase that splendor again.

Sadly the wanderer mourns thee in absence;  
 Waking or sleeping—his home is in thee,  
 Feeds on the water and bread of affliction—  
 A proverb, reproach, and a bye-word is he!  
 Poor child! and the stranger that looks on thee now,  
 Reads the price of his sin in the brand on thy brow.

Weary of wandering and worn with oppression;  
 Owned of no country, and favoured by few!  
 Who shows thee kindness to lighten thine exile?  
 Or yields to thy sorrow the sympathy due?  
 In the hour of affliction mankind is thy foe,  
 And no brother hast thou but the brother in woe!

Who could but weep to behold thee degraded?  
 Debauteous for station, the joy of the earth!  
 If I forget thee in my exaltation,  
 Yea, if I had thee not chief in my mirth,  
 Then may my right hand its cunning forget,  
 And my tongue in the silence of sorrow be set.

Lift up thine eyes to this burthened horizon;  
 Child of the promises, what dost thou see?  
 Bright golden streaks, growing wider and brighter,  
 Break through the darkness and gleam upon thee;  
 And the shaking of nations, in Nature's last groan,  
 Is paving the way of thy King to His throne.

He comes, Oh, Jerusalem ! wake from thy slumbers,  
 And shake off the dust that encumbers thy strength !  
 The dust of defilement long years have rolled on thee ;  
 The day of redemption dawns on thee at length,  
 Thy temple shall rise from its ruins more bright,  
 And the nations around thee shall walk in thy light.

He comes ! Oh thou daughters of mourning and sadness,  
 Awake, and put on thee thy bridal array !  
 He comes to restore thee to glory and gladness—  
 Rejoice in the message He brings thee to-day ;  
 ' In a moment of wrath thou wert hidden from me,  
 But with love everlasting have I loved thee ! '

*Jewish Chronicle.*

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## SUBSTITUTION.

Bro. Smith, of Edinburgh, referring to my recent tour in Scotland, after telling how successfully he had defeated me on every occasion, says, "the whole theory is substitution." The mere utterance of the word seems sufficient refutation to Bro. Smith. This may be taken as a sample of what he is delighted to call nonplussing, defeating, and being beaten.

Substitution means the placing of one person in the position of another. Such as a just one for an unjust, a living one for a dead, one who knew no sin for one who had sinned, &c. Perhaps Bro. Smith would favour us with a definition of the principle involved in these quotations, as he objects to the word substitution.

### THE FATHER AND THE SON.

"They have never clearly realised the Father, and knowing not the Father, how can they know the Son." Father and Son express the relative position of two personalities. The Son is not the Father, and the Father is not the Son. The Son is the descendant of the Father, and the Father is the progenitor of the Son. I thought Bro. Smith knew this, but his expression of surprise implies ignorance.

Adam was the son or descendant of the Almighty by creation from the dust of the ground. Jesus was the Son or descendant of the Father through the Spirit or power of the Highest operating upon the substance of Mary. "They are not able to see that the relation to God is a moral relation first, and a physical afterwards."

Here I confess myself beat and nonplussed, &c., if Bro Smith means to say that Jesus had no physical relationship to the Father, before He had a moral. Indeed, moral relationship is impossible apart from a physical. To know a Father of this kind is impossible. Natural or physical first, and then moral or spiritual is the order of the Father revealed in the scriptures. The charge of being proud boasters &c, may safely be allowed to pass off as so much waste steam. It bulks well in a bad case. "When brought publicly before the brethren, he was not able to repel the darts of the truth." This is not true, I never fought against the truth, but against certain opinions held by Charles Smith and others, who confound these opinions with the truth, and foolishly suppose that all who oppose them oppose the truth. I set forth what I believe to be the truth privately and publicly, and did not require the brethren to bring me before them. Bro. Smith knows that the public discussions we had were brought about by myself, and in both instances I took the initiative and would be delighted to do so again, anywhere and under any circumstances, because I am satisfied that what Bro. Smith calls the truth is not the truth according to the scriptures, but according to certain philosophic theories of no substitution, and Jesus being the moral Son of God and the physical son of Adam, &c.

I accept as sincere his sorrow and yearning after me, and cherish the same feelings towards him. But he says, "I hate his false way." Here his meaning is obscure. That he hates the doctrine is manifest ; but that I have taken false ways

in seeking to propagate it is a groundless assertion, that he must be prepared to prove. That I made no mention of my *notable defeat in Glasgow* is not to be wondered at. Who ever recorded his own defeat? Bro. Smith will see a reference to that defeat in the *Lamp* for March. If he will now with his pen furnish us with the grounds upon which he claims the victory over me, I shall endeavour to publish it in the *Lamp* and elsewhere as much as possible. WILLIAM ELLIS.

## REFERENCE TABLET, No. 3, BY W.

(Continued from Page 192).

### CONCERNING PRIESTHOOD.

1. Whether Jesus commenced to act as Priest upon earth or in heaven appears to be an unsettled question with some. While this is being decided, let us *not* forget that *wherever* Jesus offered, He offered Himself *without spot*. Heb. ix. 14, 1 Peter i. 19.

2. Jesus was undoubtedly anointed Prophet, Priest, and King, while on earth; but He did not officiate as Priest, any more than as King, while upon earth; for He did not belong to the tribe of Levi, and therefore could not act as Priest upon earth while the Mosaic law was in force. Heb. viii. 1, 2.

3. There is a contrast (which ought not to be overlooked) as well as a parallel betwixt the Aaronic and the Melchisedec Priesthood made by Paul, as may be seen on carefully reading the 5th, 7th, 8th, and 9th chapters of his letter to the Hebrews. We will give that contrast in some of its most essential particulars.

1. Paul says many things in his letter to the Hebrews concerning the Aaronic Priesthood which would be readily understood, seeing they were addressed to Jews who had been well instructed in the Law.

3. Eleazar, Aaron's son, and those who followed were of the tribe of Levi, and Priests of the order of Aaron, and were not suffered to continue by reason of death. Heb. vii. 23.

5. Aaron was made Priest after the law of a carnal commandment.

Heb. vii. 16.

7. The Aaronic Priesthood in a sense were holy, but they were not absolutely "harmless or undefiled," and certainly not "separate from sinners," and, as a consequence, had to offer first, for their own sins, and secondly, for the people's.

Heb. vii. 26, 27.

9. Aaron took the lives of the victims, the blood of which ran down to the bottom of the altar, some of the blood he sprinkled upon the mercy seat.

Heb. xvi. 14, 15.

11. The Aaronic Priesthood could not officiate without an altar and victim.

2. Paul says he had many things to say about Melchisedec which were hard to be uttered, because they (the Hebrews) were dull of hearing, so much so, that, when for the time they ought to have been teachers, they had need to be taught even the first principles of the oracles of God. Heb. v. 11, 12.

4. Jesus, God's Son, was of the tribe of Judah, and a Priest after the order of Melchisedec, and abideth a Priest continually. Heb. vii. 3.

6. Jesus was made Priest after the law of an endless life. Heb. vii. 16.

8. Jesus was absolutely holy, harmless, undefiled, and separate from sinners, and therefore had not to offer first for His own sins, but for the people's *only*. Heb. vii. 26, 27.

10. Jesus laid down His Own life, the blood of which ran down to the bottom of the cross, and in its descent was sprinkled upon Himself as the true mercy-seat.

12. Jesus is Altar and Victim, as well as Priest, all combined in His Own Person. Heb. xiii. 10

13. The Mosaic mercy-seat was the lid of the Ark, in which was the pot of Manna and Aaron's rod that budded.

15. Aaron entered the Holiest *once* every year with the blood of others. Lev. xvi. 11—15. Heb. ix. 7.

17. The Aaronic Priest took the blood *without* the victim, for the victim was dead.

19. Aaron took the blood into the presence of God to represent the victim as having been slain, for the Mosaic law could not give life. Gal. iii. 21.

21. Levi, the father of the Aaronic Priesthood, was blessed by, and paid tithes to Melchisedec, when in the loins of his father, Abraham. Heb. vii. 9, 10.

23. Without all contradiction the less, i.e. the Aaronic Priesthood is blessed by the greater. Heb. vii. 7.

14. The Melchisedec mercy-seat has in Himself the True Bread of Life (Manna) and in Him, and Him only, is the bud and blossom of Life.

16. Jesus entered the Holiest (Heaven itself) *once* for all by (not with) His Own Blood. Heb. ix. 12.

18. The Melchisedec Priest took the Victim *without* the blood, for the Victim was alive.

20. Jesus, the Victim, entered into God's presence in person without the blood, for a law had been given Him, obedience to which had given Him life.

Hob. ix. 24.

22. Jesus did not proceed from Abraham's loins and, consequently, was not blessed by, and did not pay tithes to Melchisedec.

24. If Jesus had proceeded forth and come from Abraham's loins, then without all contradiction Melchisedec would be a greater Priest than Jesus.

## ANSWERS TO CORRESPONDENTS.

J. E., of Buffalo, sends the following questions for reply:—

1st.—Was Abraham's sacrifice a type of Christ? and who acted as Priest in both cases? 2nd.—In the types and shadows under the law the Priests anointed the Kings: who acted as Priest in the anointing of Jesus? 3rd.—What is the difference between the God of Israel, as revealed in the Old Testament, and the New? 4th.—What is the anti-type of God dwelling in the Tabernacle, also in Solomon's Temple? 5th.—Please explain John x. 30 to 33 verses, also xiv. 7, 11. 6th.—When Paul declared to the Athenians the "Unknown God," of Whom did he speak?

Answer 1st.—Abraham's willingness to sacrifice his son no doubt typified that God would provide and sacrifice His Son on a future day, which Abraham saw and was glad. The Priest in both instances being God Himself. The subordinate in the first instance was Abraham, whose faith was counted to him for righteousness. The subordinates in the second were Caiaphas and Pilate, who from envy and ignorance caused Jesus to be slain, according to the purpose of the Almighty.

2nd.—Under the law Kings existed by sufferance and were not invariably anointed by Priests. Samuel, who was Prophet, Priest, and King, anointed Saul and also David by the instructions of God, who reserved to Himself the exclusive right of nominating His representative over Israel His kingdom. Any one chosen by God to anoint a subordinate would do, but He Himself anointed Jesus of Nazareth as His Prophet, Priest, and King, over Israel and also all the nations of the earth.

3rd.—There is no difference between the God of Israel under the Old Testament or Covenant and the New. The Old was a shadow, type, or image of the New, made by the only living and true God, to point out the means of obtaining eternal life which is to be enjoyed under the New. The Judges, rulers, or subordinate gods under the law were mortal, imperfect, and sinful men; but under the New they will be immortal, perfect, and sinless: hence the manifestation of the same perfect God in the New differs from that under the Old, but the being manifested is the same.

4th.—The Tabernacle pitched in the wilderness typified the Perfect dwelling in the imperfect, such as now exists wherever the truth has been believed and obeyed since Jesus Christ was on the earth. Solomon's Temple represented a state of rest

and peace such as can only exist under David's Son and Lord, after He has established His kingdom.

5th.—The passages in John x. 30 to 33 and xiv. 7 to 11, teach that in certain aspects Jesus and the Father were one. In these verses it is manifest that Jesus referred to the giving of eternal life to His disciples or sheep. The right to raise the dead and give eternal life to any He pleased belonged exclusively to the Father. Jesus had already shewn that He could raise the dead, heal the sick, open the eyes of the blind, &c., and therefore He had proved He was in the possession of the power which belonged to God only. He said He was the Son of God, and as evidence that so it was, He referred to what He did, and added, "I and the Father are one." If you say one in flesh and blood it would imply that the Father could die. If you suppose one in power Jesus says, "My Father is greater than I." If you suggest one in personality you have Jesus praying to Himself and refusing to deliver Himself, and, after dying because He could not deliver Himself, He raised Himself up again.

He who saw Jesus saw the Father's Son who had all things delivered into His hands, but did not see the personality of the Father. To confound the personality of Father and Son is to deprive one's self of the means of honouring the Son even as we ought to honour the Father who sent Him, and therefore to dishonour both and defeat the purpose of His life.

6th.—When Paul addressed the Athenians, he declared to them the God who made the world; who made all nations of men out of one blood; who determined or arranged the times and conditions of their existence; and who is to rule the world in righteousness by Jesus Christ, whom He raised from the dead for that purpose.

J. E. asks: "How do you reconcile Heb. vii. 27, with Ez. xlv. 22?"

Here it might be asked: "How can anyone confound or combine the two passages, and suppose they refer to the same person?" Heb. vii. 27, states that Jesus offered Himself up once a sacrifice; and because the apostle says the high priest offered daily first for his own sins and then for the errors of the people, it is inferred that Jesus offered for His own sins, *i.e.*, for being a constitutional sinner. This, we contend, overlooks the part of the type which applies to Jesus. He had no personal sins to offer for, and, therefore, had only to offer for the errors of the people. When the high priest had offered for his own sins he was clean; Jesus and he were then on a par—the high priest purged from his own sins, and Jesus who never had any of His own. The high priest, by offering for the errors of the people, perfected for a short period the offering for them; Jesus, by offering up Himself, perfected for ever those for whose errors He offered, and became the Propitiatory, or Mercy-seat, or Mediator, for the sons of Adam for all time coming, beyond the time of His offering. To suppose that Jesus inherited sin by descent from Adam, and then to suppose that the inherited sin in Jesus, is equivalent to the actual transgression in the Aaronic high priest, is to suppose what is contrary to fact, for Jesus was not a descendant of Adam, like the high priest, and, therefore, could not inherit his sin in that sense. The assumption that the prince referred to in Ez. xlv. 22, is the Christ is altogether gratuitous, and without any foundation excepting in the word prince. The whole earth is the Messiah, the Prince's inheritance, and He is not dependant upon getting a small portion at the redistribution of the land, as shewn in verse 7; neither is he in danger of oppressing Israel, as hinted at in verse 8; nor does He, or any of his associate immortal princes or priests, require the exhortation of verse 9. It seems more natural to conclude that the prince, along with his subordinate princes, belong to those who have been appointed over the house of Israel by the Messiah, the Chief Prince.

WM. ELLIS.

## LETTERS TO THE EDITOR.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Listowel, Ont., U.S.A., Feb. 5th, 1874.

DEAR BRO. TURNER,—We are just in receipt of the first three Nos. of the *Lamp*, from a perusal of which, and Bro. Handley's letter, we see that we have been



grossly deceived by "the Editor's" report in his *Christadelphian*; but at this we are not surprised, in view of the misrepresentations of us and our teachings during the past four years.

Now, in regard to the general arguments of the question at issue, I cannot enter into them here as fully as I would wish, but would just say that I find on many of the points where you differ with R. R., we perfectly agree with you. We long since renounced the God-dishonouring idea of the polluted and sinful nature of Jesus, as taught by the Dr. and R. R. All the types teach that the flesh of Jesus was pure and spotless, as well as his character: he was holy, harmless, and undefiled, both mentally and physically; I can endorse all you have said on that matter most fully. *Sinful* flesh is a myth of their own creation. Flesh that had been sold or mortgaged to sin as the master is one thing, and sinful flesh is quite another thing. We hold and teach that Adam sold himself and all in him, or all his posterity, to sin, and in this way condemnation to death, as the penalty, fell upon all men. Jesus, being one of the race, must of necessity be liable to pay that penalty, just as an heir to an estate is liable for all debts and encumbrances contracted by his predecessors. Now the life of Jesus in the days of His flesh was a flesh and blood life, which was never intended by the Deity to exist for ever. Jesus was mortal, and so was Adam before he fell. Redemption from that mortal constitution was just as necessary for Jesus as for you and me, and when the mortal life was exchanged for the immortal, and the corruptible was exchanged for the incorruptible, in the presence of the Father, then He entered into the holy place, and thus obtained eternal redemption for Himself, and He now holds it in reserve for all the members of His body. Now, Bro. Turney, you need not try to get over this, for Paul most distinctly declares that He obtained this eternal redemption for *Himself*, as no Greek scholar will dispute; but pray do not quote that spurious addition "for us" any more, for Paul did not say so. The translators knew this, and did not dare to represent the "for us" as Paul's own, but put the words in italics to show they were added; but we see that was not honest, for they well knew, or ought to know, that the reflective voice referred to Himself, pure and simple. And why not? Did not Jesus require redemption from a nature that was liable to decay? And who can deny that Jesus' flesh and blood life was not thus liable? But redemption from that state is very different from a redemption from a sinful and polluted physical nature, as R. R. and others would have it. On this point the *Marturion* will stand by you shoulder to shoulder. I am happy to learn from your writings that you have renounced that foolish speculation of the third day perfection, or the ascension of Jesus to the Father on the morning of his resurrection, so utterly contrary to all inspired testimony, and that you now advocate that same truth, for which advocacy we were denounced as "heretics, false teachers, thorns and briars," in the very same sheet where that truth had first been elaborated by its "Editor." I allude to the offering in the heaven itself, so we are agreed on that matter. The only point of difference between us and you seems to be this: we teach that the flesh and blood life of Jesus had been forfeited by Adam to sin, and it was necessary that His flesh and blood life should be given up, and in thus giving it up He paid the debt and freed Himself and all His body, as a unit, from its claims. What is there in this to stumble at? It was no fault of His that Adam had incurred a debt, and that the law claimed payment of the heir. On the other hand, you seem to teach that Jesus was not a son of Adam, and, therefore, under no obligation to pay the debt on His own account, but only for the benefit of the rest of the family: here is where we differ. But we hope this may yet be adjusted, that we may fight ere long under one banner.—Yours in the hope of the Gospel,

W. H. HACKING, Editor of the *Marturion*.

[We shall answer this letter in our next.]

#### TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

DEAR BROTHER TURNEY,—The following extract is selected from the Works of Professor Finney, an American Presbyterian Minister:

But, I suppose, if it should fall across the path of R. R. or any of his followers, they will say that the doctrine is false because it emanated from

one of the *apostacy*, and therefore those who believe it cannot be *wide awake*. I wonder if he is aware that the opinion he holds of the vii. chapter of Romans, that no writer is known to have held that view for centuries after it was written, and on good authority it has been supposed that Augustine was the first writer that exhibited this interpretation, and that he resorted to it in a controversy with Pelagius; therefore R. R., according to his own reasoning, *cannot be wide awake*.

"Sinners often plead their sinful nature as a justification. This excuse is a good one if it is true. If it is true, as they pretend, that God has given them a nature which is itself sinful, and the necessary actings of their nature are sin, it is a good excuse for sin, and in the face of heaven and earth, and at the day of judgment, will be a good plea in justification. God must annihilate the reason of all the rational universe before they will ever blame you for sin if God made you sin, or if He gave you a nature that is itself sinful. How can your nature be sinful? What is sin? Sin is a transgression of the law. There is no other sin but this. Now, does the law say you must not have such a nature as you have? Nothing like it. The fact is, this doctrine overlooks the distinction between sin and the occasion of sin. The bodily appetites and constitutional susceptibilities of the body and mind, when strongly excited, become the occasion of sin. So it was with Adam. No one will say that Adam had a sinful nature. But he had, by his constitution, an appetite for food, and a desire for knowledge. These were not sinful, but were as God made them, and were necessary to fit him to live in this world as a subject of God's moral government; but being strongly excited, as you know, led to prohibited indulgence, and this became the occasion of his sinning against God. They were innocent in themselves, but he yielded to them in a sinful manner, and that was his sin. When the sinner talks about his sinful nature, as a justification, he confounds these innocent appetites and susceptibilities, with sin itself. By so doing, he in fact, charges God foolishly, and accuses Him of giving him a sinful nature, when in fact his nature, in all its elements, is essential to moral agency, and God has made it as well as it could be made, and perfectly adapted to the circumstances in which he lives in this world. The truth is, man's nature is all right, and is as well fitted to love and obey God, as to hate and disobey him. Sinner! the day is not far distant, when it will be known whether this is a good excuse or not. Then you will see whether you can face your Maker down in this way; and when He charges you with sin turn round and throw the blame upon Him. Do you inquire what influence Adam's sin has then had in producing the sin of his posterity? I answer it has subjected them to aggravated temptation, but has by no means rendered their nature in itself sinful."--Yours in the one hope, W. CLEMENT.

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## WHY SAY YOU?—By W.

### A SEQUEL TO "HOW SAY YOU?"

"Why say you" that Jesus was a descendant of Adam, and that He was condemned to death in him? If so, "Why say you" that the grave could not hold Jesus, but that it could and has held Adam for over 5000 years?

Was it because Jesus was not personally in that transgression? if so, "Why say you" that millions of Adam's descendants who were not personally in that transgression will never see the light? If it is not possible for some who die in Adam (although not personal transgressors), to be raised from the dead, "Why say you" that Jesus could be a descendant of Adam and yet the grave had no power over Him. If it is necessary for a descendant of Adam, who wishes to attain to a resurrection from the dead, to be taken out of the first Adam, and consequently from under his transgression, "Why say you" that Jesus must die with Adam's transgression upon Him, and that He need not to have been removed from under that condemnation previous to His death, when He at the same time wished to be raised again from the dead.

If Jesus was the second Adam for the purpose of accomplishing, *by* obedience, what the first Adam failed to accomplish on account of his disobedience, "Why say you" He was made a partaker of the first Adam's disobedience for the better fulfilment of all righteousness.

If it is necessary for Adam's descendants to have all their sins remitted and to have no condemnation resting upon them, and afterwards to continue in a holy walk and conversation to the end of their lives in order to a resurrection, "Why say you" that Jesus, God's well beloved Son in whom He was well pleased, was a descendant of Adam who ended his career with the condemnation full upon him.

If none of Adam's descendants who die with only Adam's condemnation upon them will ever rise again, "Why say you" that Jesus is a descendant of Adam, and yet profess to believe in His resurrection? If you say that Jesus is not a descendant of His Father because "the cardinal idea of descent is at least oneness of nature," and Jesus was not of the nature of His Father, "Why say you" that redemption by sacrifice was necessary at all; seeing that God could not die and that no man in the same condemnation could redeem us, and yet at the same time hold that God found a ransom? If you say that Jesus got clear of Adam's condemnation by dying, and so obtained life, "Why say you" that none of Adam's other descendants can get clear of it in the same way? "Why say you" that they must get clear of it a long time before death, the longer the better, so that they may have time to serve God and keep His commandments?

"Why say you" that a descendant of Adam cannot acceptably serve God and keep His commandments until his sins are pardoned and all condemnation taken away, and yet at the same time that Jesus as a descendant of Adam could and did acceptably serve God the whole of His life with the condemnation *not taken away*. If Jesus could and did fulfil all righteousness while under condemnation in Adam, "Why say you" that none of Adam's descendants, not even one, have it in their power to act righteously until their condemnation is removed?

If Jesus was the Good Shepherd who laid down His life for the sheep, and who came to seek and to save the lost sheep, "Why say you" that Jesus was one of the lost sheep, by saying His life was condemned in Adam? If the Kingdom of Israel and Judah is the Kingdom of God, "Why say you" that the one great qualification for Jesus to be God's Heir to that Kingdom should be condemnation in Adam? and "Why say you," at the same time, that for descendants of Adam to become heirs with Jesus there must be no condemnation attach to them as the first great qualification to joint-heirship? "Why say you" that disobedience to God's law becomes a fixed principle called sin in the flesh of the disobedient, without, at the same time, admitting that obedience to God's law becomes a fixed principle of righteousness in the flesh of the obedient?

"Why say you" that the sentence of death passed upon Adam was not death eternal in the absence of a Redeemer, and at the same time, "Why say you" that all who cannot or will not accept of God's plan of redemption will sleep a perpetual sleep and not wake again? And "Why say you" that, if the sentence upon Adam was eternal death, Jesus ought to have died eternally; you can only say so by *supposing*, first, that Jesus was condemned in Adam, and by *supposing*, secondly, that Jesus died as a substitute for Adam, neither of which suppositions are true, for Jesus was neither a substitute for Adam nor yet condemned in Adam? "Why say you" that Jesus proceeded forth and came from Adam's loins in the face of His own saying, that He proceeded forth and came from God His Father? Finally, "Why say you" that those who scripturally teach that Jesus was begotten by God are sophists who use good words and fair speeches in order to deceive the simple? and "Why say you" that those who merely admit that Jesus was begotten by God, but that He proceeded forth and came from Adam's loins also, and thus make Him to have two begetting Fathers, are, by sound logical argument, endeavouring to make wise the simple?

## EXTRACT.

MATTHEW III. 4.—"And his meat was locusts and wild honey."

Some commentators are of opinion that the food of John, in the wilderness, was not the real locusts, but the bud of the locust-tree, a shrub common in Judaea; there is, however, little doubt that this assertion is incorrect, as the insect was not only ceremonially clean by the Mosaic law (Lev. xi. 22), but has been used as an article of food from the most remote antiquity. Some of the Ethiopian tribes, from this

circumstance, received the appellation of *Acridophagi* (locust-eaters), and Pliny relates that they were in high esteem among the Parthians. According to Niebuhr, in Arabia they are caught and put into bags, or on strings, to dry. The Bedouins of Egypt roast them alive, and devour them with avidity. In Barbary they are boiled, and then dried on the roofs of the houses: Jackson, during a short stay there in 1799, saw dishes of them served up at the principal tables, and adds that they were considered a great delicacy. Hasselquist was informed that at Mecca, when there was a scarcity of corn, they ground locusts as a substitute in their hand mills, or pounded them in a stone mortar, and that they mixed the flour with water into a dough, with which they made their cakes. He likewise says that they frequently eat them in time of plenty, but then they boil them first, and afterwards stew them in butter. Bochart informs us that waggon-loads of these insects are brought to Fez, as an usual article of food. The ancient Africans used to smoke or salt, and then fry them; and when thus prepared, according to Dr. D. Clark, their taste resembles that of a river cray-fish. Dr. Shaw was in company with some French emigrants, who assured him that they were not only very palatable, but wholesome. It is probable that John either ate locusts fried with honey, or when there was a scarcity of locusts subsisted on honey alone, with which the rocks and trees of Judæa abounded (Dent. xxxii. 13, and 1st Sam. xiv. 26). Honey and butter were a common fare (Isa. vii. 15); and D'Arvieux, while on a visit to the Grand Emir's camp in Arabia, often partook of the mixture, and says that it is not disagreeable even to a novice in the Eastern mode of living.

CRITICA BIBLICA, Vol. I., page 340. T. H. W.

### CRITICISMS ON ISAIAH VII. 14.

Jones (in his "Development of Events"), stealing from the Rabbins, applies this verse to Hezekiah; but Hezekiah was then seven years old, and the word (virgin) used by Isaiah in the original implies what we understand by a virgin throughout the whole Old Testament; so does the Greek word *παρθενος* of Matthew applied to the Virgin Mary. See Acts xxi. 9; 1 Cor. vii. 25-37; 2 Cor. xi. 2; Rev. xiv. 4.

*The Christian Observer*, July, 1802, p. 452.

ECLECTIC.

### REMARKS ON MATT. II. 23.

With respect to Christ being called a *Nazarene*, it was used by the Jews in contempt of Himself and of Galilee, in which Nazareth was; Galilee being despised by the Jews of Jerusalem, on account of the mixed multitude of heathen that lived in it. But the word *Nazarene*, from the Hebrew *Nazar*, which signifies a branch, alludes to Is. xi. 1; and to other passages of the prophets in which Messiah or Christ is called the branch of Jehovah, and the man whose name is the branch, *i.e.*, Messiah; which very word in other passages of Scripture implies a Saviour. Job vii. 20. By his dwelling at *Nazareth*, which comes from the same Hebrew word, *Nazar*, a branch (from its plants and woods), Christ came to be called a *Nazarene*; and his abode there shewed him to be the *Branch* predicted by the prophets; as *Nazareth* signifies the *City of the Branch*, and this is according to the emblematical manner which prevails throughout the Scriptures.

*The Christian Observer*, July, 1802, pp. 452, 453.

ECLECTIC.

### CRITICAL REMARKS ON EPHES. V. 18.

*By the late Dr. Powell.*

A difficulty arises from the word *αἰσῶντα*, here rendered *excess*. Paul was not accustomed to write with so little meaning as appears in this translation. Many passages in his epistles are obscure; but the obscurity proceeds from an abundance,

not from a want of matter. His ideas seem sometimes to crowd upon him faster than he can express them with regularity or ease; but we find not in his writings any of those wire-drawn discourses, in which a multitude of words is employed to conceal a deficiency of sense. It is, therefore, reasonable to believe that the word here used has a proper meaning, and it well becomes us to search for it. Its most usual acceptation, for waste, riot, or extravagance, does not agree with this passage. Some indeed of these faults often accompany the other, but they are not the principal reasons against it, nor has the observation thus understood any evident connection with what precedes or follows it.

But there is another use of the word, which, though less common, would naturally occur to the Apostle, and which makes his sentiment clear and important, and connected. Paul was a Roman citizen, and frequently borrowed both his notions and expressions from the laws of his country. Now, when a man's follies or vices were such as rendered him either wholly inattentive to his own affairs, or incapable of conducting them, the Roman laws treated him as an infant or an idiot, and the proctor appointed him a guardian, with full authority to manage all business for him, and without whose consent his actions had no legal efficacy. The Latin word by which the lawyers denoted a person of this character was *prodigus*; and they who have written the Roman history in Greek, or have translated the Roman laws into that language, constantly use for the person *ασωτος*, and for the character *ασωτια*. Its full import, therefore, is, such a mixture of wickedness and folly as makes a man unfit to conduct himself, and requires him to be put under the guidance and authority of another; and in this technical sense, which in the languages of people not accustomed to the same laws cannot be expressed by any single word, the term seems to be applied by the Apostle. An immoderate use of wine, he would say; destroys a man's understanding, degrades him from the rank of reasonable beings, and deprives him of the valuable privilege of self-government.

*The Christian Observer*, August, 1802, p. 488.

ECLECTIC.

The title of *first-born* implies the pre-eminent title of Christ to the kingdom and the priesthood; "I will make him my first-born, higher than the kings of the earth," Ps. lxxxix. 27, is spoken of Solomon as a type of Christ; for Solomon was not David's first-born, though heir of his kingdom. So Christ is called "the first-born of every creature," *i.e.*, the Lord of all creation: the "first begotten of the dead," *i.e.*, the Lord and Judge, for Lazarus and others were raised before Him. So Paul, "God hath spoken to us by His Son, whom He hath appointed heir of all things;" and again, "When He bringeth in the *first begotten* into the world, He saith, let all the angels of God worship Him;" yet this *first begotten* is His *only Son* (1 John iv. 9). This shews that the term as applied to Christ means dominion and lordship over the creatures; not priority of birth, Christ being "the *only* begotten of the Father, full of grace and truth" (John i. 14).

*The Christian Observer*, July, 1802, p. 452.

Boothroyd says on this verse, kings and rulers are called from their office "Sons of God," Ps. lxxxiii. 6, and the first-born of these sons of God denotes the greatest, the chief. So Michaelis explains. This passage is strictly true of him who was both David's son and Lord. Compare Col. i. 15-18, Heb. i. 6, Rev. i. 5.

ECLECTIC.

Star is used in the Scripture, and in common language, for any meteor of a star-like appearance; as a "falling star," to which our Saviour compares Satan upon the loss of his power. Star, in Acts vii. 43, is used for the likeness of a star; and the Hebrew word for it implies any consecration or glittering, as in Job xx. 25. In the year 1783, several such were seen moving over England to the S.E. of Europe; and Zoroaster, the Persian, in the time of Daniel, predicted to the Magi, or Astrologers of Persia, the future appearance of a star which would notify the birth of a mysterious child, the almighty word which created the heavens, whom he commanded them to adore, offering him gifts with profound humility; and this is

further confirmed by Abulfuragius, a well-known Arabian writer. The very word star  $\alpha\sigma\tau\eta\rho$ , is used by Homer for a shooting meteor. Iliad iv. line 75.

*The Christian Observer*, July, 1802, p. 452.

Zoroaster, the famous reformer of the Magian Sect, had in all probability been a servant to the prophet Daniel; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think he would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his master. Dan. ix. 24-27. Accordingly, the writers of the Universal History observe, that "Zoroaster is said by *credible* authors to have predicted the coming of the Messiah; and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." It seems a groundless conjecture to suppose that the Magi knew the signification of the *star* by some tradition of Balaam's prophecy, Num. xxiv. 17.

"It is much more probable," as Doddridge has remarked, "that they learned it by (*immediate*) *divine* revelation," which it is plain they were guided by in their return. Matt. ii. 12.

*Parkhurst Greek Lexicon*, under *Magos*.

These wise men (Matt. ii. 1) were Chaldean Magi. A conviction had long been spread throughout the east, that about the commencement of our era, a great and victorious prince, or the Messiah, was to be born. His birth was, in consequence of words of sacred Scripture (Num. xxiv. 17), connected with the appearance of a star. Calculations seem to have led the astrological astronomers of Mesopotamia to fix the time for the advent of this king in the latter days of Herod, and the place in the land of Judæa. Accordingly, at the appointed time two planets, Jupiter and Saturn, were in conjunction under such circumstances as to appear one resplendent heavenly body, and to marshal the way for the Magi from their own homes to Jerusalem, Bethlehem, and the inn. [To be continued.]

## INTELLIGENCE.

BIRMINGHAM.—17, Wheeler Street, January 19th, 1874. To the Presiding Officers of the Meeting now held back of No. 16, Islington:—In accordance with the notice given, we, the undersigned, deputed by the Ecclesia, meeting at the Temperance Hall, to examine into the property and funds belonging to the same, on the 30th October last, with a view to a proper division of such property; and having fully gone into and estimated the same, beg to inform you that, upon receiving from you a list of the names of those formerly in fellowship with the Ecclesia at the Temperance Hall, but who now constitute the said meeting at Islington, an appointment for that purpose, if such be your desire, can be made at once and the matter finally arranged. Yours faithfully, Wm. WHITECUMB, Secretary; CHARLES SMITH, Treasurer.

To William Whitecumb and Charles Smith: Dear Brethren, we have received your communication addressed "to the presiding officers" of our meeting, and in answer, I am instructed to say that we cannot recognize your authority in the matter upon which you have addressed

us. The resolution by which you were appointed, and in virtue of which you presume to act, was passed at an avowedly private meeting of the friends of Bro. Roberts, at a meeting from which a considerable number of members of the corporate body, then constituting the Birmingham Christadelphian Ecclesia, was purposely excluded. We have yet to learn that a private meeting of that description was either legally, morally, or scripturally justified in usurping the legislative functions of a general meeting, duly convened, and in coming to any decision whatever respecting property and funds which were only theirs jointly, with those whom they were precluding from having any voice in the disposal. We therefore cannot regard you as lawfully in possession of the powers you have thought proper to exercise, nor can we consent to accept from you what is not justly yours to give. In acquiescing in your allotment we should only be endorsing your unjust action, against which we do now, as we have done before, enter our most emphatic protest, regarding it as a blot on the fair fame of Bro.

Roberts and his "private friends" (which only acknowledgment of the error can condone "He that doeth righteousness is righteous.") We therefore unanimously decline to accept one farthing of the money you express your willingness to apportion to us, and we request you to read this letter before a general meeting of your body. On behalf of the Christadelphian Ecclesia, worshipping at 16, Islington, I am yours in hope of eternal life, F. S. JONES, Secretary.

Bro. Clement, of Mumbles, and Bro. Ellis of Nottingham, have lectured for us during the past month.

DEVONPORT.—Bro. Dashper writes, "The Ecclesia at Devonport wishes to inform the brethren scattered abroad that their Meeting-room is at South Street Chapel. The brethren and sisters would be glad of a visit, either at present or during the summer months, from any of the brethren. The attendance at our Sunday evening Lectures is generally very good. Last Sunday, March 8th, two individuals paid us a visit, and at the close of the service (which was an endeavour to justify God's ways in the matter of future punishment, viz., destruction in opposition to eternal torments) expressed their approval of the doctrine advanced, stating that the doctrine preached by the "world's ministers" was not found in the Word of God. They have since sent us a tract, with the promise of another on "Future Punishment" when it comes from the printer's hands. May the truth fall into honest hearts, so that the Lord may find a people prepared for His coming."

GRANTHAM.—Bro. Joseph Wootton writes: "The brethren in this place meet in the house of our Bro. Mr. Wm. Edson, 3, South Elmer Street. We are sorry this has not been made known before, for two sisters from Leicester, who paid us a visit a few weeks ago, were put to great inconvenience through not knowing our present meeting place. They got to the wrong room, the occupants of which chose not to inform them where we met; the result was, they were wandering about the town, and only found us just as we were breaking up. We had the pleasure of their company, however, the following Sunday."

GLASGOW.—Bro. Fleming writes in the name of the Ecclesia meeting in St. Enoch Hall, and says, We are rejoicing in the Truth, yet we feel we are in the night of sorrow—sorrowing to see so

many holding so tenaciously to that fearful dogma that Jehovah's Lamb was unclean, though he was God's own well-beloved Son. And in spite of what He said to the Jews, "Ye are from beneath, I am from above." Just what they say to-day, He had all things common with man and therefore He could be tempted from within. Equivalent to saying he had a devil! They are making a great roaring in Glasgow at the present time and are shortly to have the great one from Birmingham to help them. I have no doubt we shall hear of their pointing at us and saying, see, these would be warriors on their march back to Babylon. But these things do not cause us to be cast down, no, we are persuaded that fear is keeping many in their ranks. They appear to forget that the fearful will be excluded as well as the abominable. I have no doubt you will rejoice with us when you hear that another has been added to our number. He put on the Saving Name on Feb. 15th, after being a long time among the Campbellites. His name is Robert Russell, and he was first brought to a knowledge of the Truth by our brother Kerr, of Coatbridge. He is rather advanced in years, but very energetic, and I think may do us good service.

LEICESTER.—12, Horsefair St., March 13th. Dear Editor and Brother: I have the pleasure and satisfaction to ask you to record, in your next issue of the *Lamp*, the immersion of my wife, Lucy Elizabeth Weale, 32; who put on that only name whereby we can be saved in the way appointed, on the 27th day of February last. Our lectures at the Temperance Hall have been on the whole fairly attended since my last communication. On Feb. 8th, Bro. F. N. Turney, of Stourbridge, gave a lecture on "the promises made to the fathers of Israel, contrasted with the hopes current in our own day." On the 22nd, Bro. Ellis, of Nottingham, lectured, his subject being "the saying of Jesus—'the prince of this world cometh and hath nothing in me.'" On the Sunday following, Bro. Handley dealt with "the controversy concerning Jesus Christ—was He under the Adamic condemnation?" His object was to reply to certain views enunciated in a lecture by Mr. F. R. Shuttleworth, of Birmingham, the Sunday previous, in which he made use of the genealogy of Jesus to show Him son of David—son of Abraham—son of Adam—and so bring

him out of the loins of Adam, and hence under the Edenic curse. This argument, however, unfortunately for our opponents' cause, was shown to be lame at the outset, for it does not and cannot prove the Father of Jesus to be in the genealogy at all; and all the genealogy would do for him (Jesus) would be to make him legitimately born and legally entitled to any rights, privileges, and immunities which may arise to him through being in the eye of the law a son of Joseph. He, however, repudiated such extraction Himself (and we ought not to want better authority) when he said to the Jews, "Ye are from beneath, I am from above," and if He spake the truth, as was His want, when He said to them, "Ye are of your father the devil," He should have held his peace according to our opponents, for they put him in the same category as those He was rebuking for making Him (in the words of a writer in the last *Christadelphian*) "in diabolos flesh from His birth to His death." What our friends will make of it next it is perhaps hard to say, but, methinks, this last quotation is a very unhappy argument for their cause. Yours in the one hope, CHARLES WEALE.

MALDON.—We were all very glad to meet father again after an absence of six weeks, and to learn of the prosperity and future prospect of the truth in all places where he has been. He has long wished and prayed for a field in which to labour for the Glory of God. The soil in this part of the country seems very barren indeed: we have laboured hard, and willingly, too, to bring the people under the sound of the Gospel, but with very little result, still, we are not discouraged; the command is, "Occupy till I come." In the mean time we rejoice in the glorious hope of everlasting life, thankful for this our day of visitation, we endeavour to encourage and exhort one another to patient continuance in well doing, knowing that the time will speedily arrive when "they shall come from the ends of the earth and say, surely our fathers have inherited lies," &c., and when, under the glorious administration of Christ and His brethren they shall all call upon the name of the Lord, to serve Him with one consent. On Sunday morning 18 of us broke bread together in our Meeting-room, and spent a profitable time. In the afternoon father went to Hazeleigh, and met a goodly number there, all of whom rejoice in the truth as it is in Jesus, recognizing the

great love of God in the gift of His Son, and the forgiveness of sins through faith and obedience in His name. At night, there being no strangers in, father gave us an outline of his sojourn in the Midland Counties, which was very interesting and encouraging. We pray and believe that much fruit will abound to the Glory of God. We expect him to stay at home next Sunday, and the following Sunday he will be in London, and then wherever necessity may require, for, as I said before, there is very little to do here; albeit we mean not to be idle, but as the summer comes on if they won't come and hear *inside* they must *outside*.

My brethren, let us labour all,  
In every town and village call;  
With fervent zeal, and single eye,  
The good news of the kingdom cry.  
Make known to sinful, dying man,  
That Jesus died and rose again,  
From sin and death to set them free,  
And give them immortality.

I pray for you, and you for me,  
That we may speak unblushingly;  
That utterance may to us be given,  
To preach those things revealed from heaven  
In such a demonstrative style  
That God may on our efforts smile;  
That men of honest hearts may hear,  
And fruit a hundred-fold appear.

C. HANDLEY.

NOTTINGHAM.—The brethren in this town have the pleasure to announce the immersion of John Balm, aged 62, husband of Sister Balm, formerly Campbellite, after passing a very satisfactory examination of the things concerning the Kingdom and Name. The lecture announced in our last issue to be delivered by Bro. Clement, of Mumbles, on Wednesday evening, February 8th, on the subject of "the reward of the righteous," brought together a very fair audience, among whom were many who are not in the habit of attending the lectures delivered at the Synagogue on the Sunday evenings. Our hope is that the truths advanced will be the means of inducing them to look further into the matter.

The following Sunday evening lectures have been delivered to very attentive audiences, namely: Sunday, February 22nd, "The destiny of the Wicked," Bro. Handley, of Maldon; March 1st, "The earthly house and the heavenly house; or, the present and future tabernacle of the saints," Bro. Hayes; March 8th, "19th century Witchcraft, Spiritualism, a delusion, and a snare," Bro. Ellis; March 15th, "Divine Promises versus Popular Traditions," Bro. Glover.



STOURBRIDGE.—March 10th, 1874. In my last note I omitted to mention the immersion of Phebe Cope, wife of Bro. Cope, whom you incorrectly reported in the December number as Bro. Hope.

On Sunday, February 8th, Bro. Handley paid us a visit and lectured in the evening to a good audience, on "The Baptism of John—was it from heaven or of men?" During Bro. Handley's stay amongst us we arranged a meeting at Brierley Hill, for the benefit of those of the opposite party who live there, thinking that if

they could be induced to meet with us for conversation, some good might be done; but although they were very much pressed to come, none of them did so. However, the evening was profitably spent in conversation on the truth, further confirming us in our position.

The lectures on Sunday evenings continue to be well attended, and I am glad to say that the number of interested ones is increasing, and I hope shortly to be able to report more additions to our number.

F. N. TURNER.

### EXTRACTS FROM FOREIGN LETTERS.

BUFFALO.—Bro. J. W. Oakley writes: "We are very much pleased here with the way in which you have set forth the nature and sacrifice of Christ, and think it far ahead of anything yet on this subject. There is one point in your lecture on 'The Sacrifice of Christ' which to my mind is not very clear, and needs a little explanation. You say the Prince (or the Christ) offers memorial offerings in the age to come. Now, if this prince be the prince of Ezek. xlv. 22, *He* offers for Himself and the people, which would not harmonize with the one great offering, for in this Christ did not offer for *Himself*, and we cannot have a memorial of something that never happened. This brings us to the question whether this Prince is the Christ or not. Ezek. xliii. 4, says 'the glory of the Lord came into the house by the way of the gate whose prospect is toward the East.' This glory I believe to be Deity manifested in *Christ and His brethren*, or the multitudinous Christ. Now, if this is so, how can we put Christ as the prince worshipping at the threshold of the gate without? Ezek. xlv. 2. And also whom does the prince (or Christ) worship? An explanation of these things would be thankfully received by a number of brethren."

NEW YORK.—Bro. J. W. Barton writes: Speaking of Bro. Latimer as well as for myself in relation to "The Sacrifice of Christ," which has been so much discussed of late, after a careful and thoughtful investigation of the matter, we have been forced to the conclusion that the side of truth is with those who favour an

uncondemned Christ. In connection with the subject, it gives me much pleasure to bear testimony to the manner in which you have discussed it—by avoiding all personalities, showing that you are actuated solely by a desire to arrive at the truth.

LISTOWEL, CANADA.—Bro. A. Robinson writes: We have had to fight the same battle here as you have been fighting, "The Marturion" having taken the same side of the question as the "Christadelphian."† Some of the brethren here cannot see that the Scriptures teach that our Redeemer was "one of the condemned race," as "The Marturion" and the "Christadelphian" teach. Consequently a few of us have withdrawn from the Church (not the Church of Christ) and we now meet together on the basis of an uncondemned Saviour. I have been told by one of the brethren that the Editors of the "Marturion" had expressed their willingness not to mention the subject in the church if we would renounce with their party. How it will turn out we cannot tell. I am also very sorry to say that the ordinance of the Lord's supper has been discarded here, except once a year, viz., the passover anniversary. The holding of it on every first day being pronounced a heresy. "Will you be so kind as to give your views on this most important subject through the "Lamp." If any one on your side of the Atlantic should come to this country on a lecturing tour, I would take it in hand to secure his presence here for a course of lectures, and I would be willing to subscribe liberally towards it myself.

\* This question is briefly dealt with in "Answers to Correspondents," by Wm. Ellis.

† We have this month published a letter received from the Editor of the "Marturion" (W. H. Hacking) to which we refer our readers.

‡ See "Notices" on cover.

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—*Ps. cxix.*, 105.

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VOL. I.

## A TREATISE ON THE TWO SONS OF GOD.

(Continued from Page 216.)

### ADAM AND JESUS.

CHAPTER III.—Adam and Jesus.—Sin and Disobedience.—Love and Death.—  
The Heir of all things.

THESE are the two sons of God in a particular manner; the one, formed direct from the dust of the earth, the other, begotten by Holy Spirit of the Virgin Mary.

It is unsafe to strain the scriptures for types and correspondences, such procedure is suggestive of too great an eagerness to sustain some preconceived idea. But to pass over those persons and things, declared by the inspired writers of the New Testament to be types and shadows, would be to neglect a valuable portion intended for our instruction.

The Apostle Paul has definitely stated that Adam was a figure of Christ, "The figure of Him that was to come."—*Ro. v.*, 14. Now a figure, as Paul remarks in another place, is not to be taken as "the very image of the thing;" we must not, therefore, look for everything in Adam which we see in Christ, nor for everything in Christ which we see in Adam. This is a little study for the exercise of our discrimination. The object to be aimed at is to regard Adam in his typical capacity as nearly as Paul viewed him as possible. One essential to the attainment of this end is, in our opinion, to keep close to *the facts* concerning both characters. Inference is not altogether inadmissible in the case; but if we can seize upon the facts themselves, or even the principal part of them, and look at them in a clear light, this will be less open to objection than inference, however well grounded it may appear to be.

Adam is presented to us in two phases. His life is divided into two grand periods; the first, the period of innocence; the second, the period of guilt. We might have said three instead of two; the third being that period of time after the Almighty had pardoned his sin and covered him with the "coat of skins."

We now enquire. In which of these did Adam represent Jesus, in all three or in two of the three, and if not, in which of the three? Luke styles Adam the son of God. This agrees with what Moses says, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This "living soul" was the first human son of God, of whom the Bible furnishes an account. The phrase, "son of God," seems to imply a resemblance to God; and Adam is declared to have been made after the likeness and image of his Creator.

Thus far the parallel between the two sons of God, that is to say, betwixt the testimony concerning them is sufficiently plain. Jesus was the Son of God; and the scripture saith He was the express imago of His Father's person. Miraculous powers do not constitute Jesus the Son of the Deity. He possessed none of these before His baptism; and it is needless to remark that He obeyed His Father's will as perfectly before as afterwards.

We are viewing Adam and Jesus, for the present, simply in the relation of type and antitype, as sons of God; and thus far it appears the resemblance is very close. Both receive their life and law *direct* from the Deity. There is no difference in character; nor any difference in nature. Adam, in the period during which we are now considering him, displayed the glory of his heavenly Father; he obeyed His will; he was endowed with His wisdom; he was a living, tangible, reflex of God. But though a created, he was not a begotten son; the reason for this difference will appear as we proceed.

The gospel of John is remarkable for its wide difference in style from the other three; and one of its peculiarities is the frequency with which we are told that Jesus did not His own will but the will of Him that sent Him. There is one observation on this which every thoughtful reader will, probably, make for himself. The statement seems to imply very clearly that Jesus had a will of His own, and that that will would, if followed out, have been contrary to the will of God. What we mean by God's will is the law which God gave to Jesus for His guidance. It is written that "He heard and learned of the Father." By the will of Jesus we mean His natural inclinations as a man. It is recorded that He was tempted in all things like His brethren; and that He suffered, being tempted.

The will of the flesh unrestrained is at variance with the will of God.

When checked and guided by the Divine mind, man reflects his Maker. It had been quite as easy for God to constitute man perfect in the sense of creating him without those propensities and desires which lead him to think and act contrary to God's will. But it pleased the Almighty so to frame man, that he might have some share in the work and honour of his own exaltation. This exaltation is primarily the work of God, and without the primary work no secondary work of man could avail anything; but, in co-operation, the great and glorious end is achieved. It were as unreasonable to overlook or ignore this secondary work as it were sinful and blasphemous to disregard the primary work. On this principle the glory of God is manifest, and also the glory of man. The glory of God is seen in the unspeakable honour and wisdom and riches He deigns to bestow upon the creature, man; the glory of man is seen in his obedience to God.

As regards this matter of will and law, Adam was plainly a figure of Jesus. It is contrary to reason, and contrary to scripture also, to regard the moral condition of Adam and the moral condition of Jesus as being like that generally believed to obtain among the angels. The very constitution of Adam and the purpose of the Most High leave us no doubt that his lot under law was a scene of sharp trial. There must have been times when Adam felt himself much troubled and tempted. He would be sometimes well within the limit, at others dangerously close to it. This is the experience of all men in relation to moral law; whether it be the law of their nature arising out of the moral powers which distinguish them from the beasts, or whether it be a law received from God. Adam was no exception to "every man who when he is tempted is drawn away of his own lusts." To suppose otherwise would be to destroy the main part of God's scheme, and reduce law and obedience to a mockery.

#### SIN AND DISOBEDIENCE.

The possibility of rendering obedience to Divine law is established from the beginning. It is just as possible for man to obey God now as it was for our first parents to obey Him in the garden of Eden. The constitution of man is precisely the same now as then; he has no desires now which he had not then, that is to say, he has not lost any of his old or first faculties, neither has he acquired any new ones. If any of his natural appetites, being aroused, are found too strong for him, that is clearly no crime, unless he has the means of altogether

avoiding the temptation. If man cannot obey, the law of obedience is a nullity.

A mistake is sometimes made in supposing all sin to be alike. Sins of ignorance are not acts of disobedience; they do not occur from a criminal fault on man's part. A Jew, for example, might walk over a grave and thereby become legally defiled, but it would be wrong to esteem that a criminal act. If, after the Jew had been made aware of his position, he refused to comply with the law of purification, he would then be a disobedient person. To set the heinousness of sin in a strong light, the Almighty ordained sacrifices for sins of ignorance, but He did not regard such sins as disobedience.

Sin is defined in the scriptures as "the transgression of law." Sin, then, is transgression. But we have the phrase, "transgression and disobedience." These are not necessarily the same. The Jew who commits a sin of ignorance is a transgressor in the first sense of the word, but he is not therefore guilty of an act of disobedience. But if, when such transgression comes to his knowledge, he refuses to offer the appointed sacrifice, he is then guilty of a sin of disobedience.

There is no law in the Word of God to punish with death for a sin of ignorance; such law could only come against the ignorant sinner because he refused to recognise such sin, when it became known to him, in the appointed way. Though seemingly very simple, this is really a matter of great importance to the Christian. Rightly understood, it shews him plainly that he can keep God's commandments, and that he need not feel condemned for what he does amiss in the integrity of his heart.

Adam's sin, in relation to all posterity, may be considered a sin of ignorance; but that sin having been brought to our knowledge, if we refuse to avail ourselves of the only means of atonement, we are guilty of disobedience. As a further confirmation of this view, we may observe that an untrue statement is not inevitably a lie. A lie is an assertion known to the speaker to be false. Ananias told a lie, because he knew that he had sold his land for more than he paid into the common fund. A calm reflection on this subject would be of great service in curbing the tongue, and avoiding the improper application of terms indicative of the gravest sins.

Examples of obedience abound in the Scriptures for our encouragement, just as ensamples of disobedience are given for our warning. The

characters who, in Old and New Testament history, have walked righteously before God, who have not wilfully and deliberately transgressed His laws, will no doubt share with the brilliancy of planetary stars in the galaxy of the kingdom of the heavens.

It is not possible to lie, steal, commit adultery, fornication, and murder in ignorance, because these things mean the saying of what we know to be untrue; the doing of what we know to be sinful. With the exception of murder, which appears to be an unpardonable crime, it is not for us to describe the precise limits of the mercy of God. Christ's advice to Peter, His treatment of him after Peter denied Him three times over, and the general examples we have of the long-suffering of the Almighty, leave considerable latitude to hope for the salvation of truly penitent and reformed offenders. But we shall do well to call to remembrance those words of Paul, "What, shall we sin then that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"

Among all the stars the Star of Bethlehem shines the brightest. Jesus rises highest in the scale of Divine law. His obedience was perfect. Enoch, Noah, Abraham, Joseph, Moses, Job, Daniel, and John make up a set of jewels of rich lustre; but they all pale before *The Mountain of Light*, the Grand Kohinoor of the Almighty's signet. The Divine cutting and polishing of this Gem added flash after flash; and we wait the day when the Foundation Stone of the Fullness of Light shall be set in Zion, the admiration and glory of heaven and earth.

The obedience of Adam was an image of the obedience of Jesus; his physical constitution was identical; his innocence foreshadowed the spotlessness of his great Anti-type; his fatherhood to the human family resembled the new creation out of "the second man," who is now immortal; his act sealed for ever the lot of all his children, in which there is a parallel in regard to the children of Christ; for being in Christ all will be made alive again, for weal or woe, life or death perpetual is the only alternative of this indissoluble bond.

But where shall we find any likeness between these two Sons of God after the transgression of the first? The fruit once tasted, Adam ceases to be an image of Jesus. We look in vain to find one single ray beaming from his face upon the lowly birth-place of God's only begotten Son. He stands awhile in Eden, then cast out, a dark figure clothed with shame, the fit image of the world's toil and grief. The

forgiveness of his crime and the hiding of his shame could not restore his original brightness ; he had for ever lost his first estate. Had he remained innocent and free, the path of duty would have led him up to a higher heaven, a state from which there is no fall. He would have become con-substantial with the Tree of Life.

#### LOVE AND DEATH.

We tremble before the Almighty's wrath ; but it is always pleasing to discover, and to dwell upon, the justice and mercy of His ways. Under the present heading we wish to consider the wisdom and beauty of God's plan in bringing the salvation of our race out of the disobedience of Adam.

Adam was the author of death, but "love is stronger than death." The Almighty so loved the creature of His hand that he would not permit death to devour him from the face of the earth. The creature richly deserved this fate, but God does not delight even in the death of a sinner, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Human eyes can see no other means of saving mankind besides those devised and employed by the Almighty ; but the thought of giving such a Son as Jesus to be cruelly slain for the benefit of the rebellious does not lie within the compass of words to fully and worthily express. The anguish and pity both of the Father and the Son belong rather to the language of sighs and tears than to written words.

Unless we suppose the Almighty and Jesus to be devoid of feeling, we may faintly picture the effect of this tragedy of love by calling to mind the near ties that bind us to our own offspring, and them to us. The echoes of the groans and sobs, of the last words of prayer reverberate from Gethsemane, through all the chaos and din of war, and stir the heart-strings of many a hopeful soul in this far off time.

The Gospel of John is pre-eminently the Gospel of Love. The same is true also of his Epistles ; the word abounds everywhere. The grand theme is the Love of God to man through Christ, and the proof of it lies in the unspeakable gift.

It is enlightening and consoling to dwell upon this gift. It implies that Jesus was God's peculiar possession ; that He held Him in His own right ; that there was no just claim whatever upon Him. Here is seen an all-important difference between Jesus and Adam after his sin,

and, by consequence, all his children. When Adam had sinned he was the servant of sin. In the exact language of Scripture, he was sin's bond slave; he was sin's flesh. This legal bondage of his own contracting made his children captives of sin like himself. It was an immense and awful sale. Henceforth all were "sold under sin;" all rights, honours, titles, and estate were forfeited; the world's master and heir of life now sunk into the disgrace, poverty, and chains of death. Such, by one simple act, became the legally altered condition of the first man.

Unless this act be clearly understood in its consequence to all mankind, it is to no purpose that we discourse upon the love of God in Christ. No ransom can be appreciated by a captive ignorant and careless of his condition. But where the Scriptures are believed and revered, it is an easy and delightful task to define the way of life.

The utter helplessness of man provoked the deep wisdom and love of God, more particularly we may suppose in regard to the children of Adam. Of these Paul says, they were made "subject to vanity, not willingly," "death reigned" over them though they "had not sinned after the similitude of Adam's transgression."

All the attributes of God are in perfect harmony with each other. There is no unrighteousness in Him; and His righteousness may be understood by man, for the Apostle saith, it hath been declared; and to declare a matter is to make it plain. "But now the righteousness of God is manifested without the law, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference, for *all have sinned and come short of the glory of God*; being justified freely by His grace, through *the redemption that is in Christ Jesus*, 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, I say, at this time, His righteousness, that He might be *just*, and the *Justifier* of him which believeth in Jesus."

Our business is to shew to our fellows, not only the justification provided by God in Jesus, but to demonstrate the *justice* of it too. It is too general a custom to leave questions of religion unsifted; to resort to the easy method of referring them to the mercy of God. But faith is very defective which lacks a strong sense of the justice of Jehovah's



ways. It is a clear knowledge of right which confers a feeling of security. To say we rest our faith on Christ without a good understanding of the redemption in Christ, is not much more satisfactory, in a spiritual sense, than the belief that the earth rests on the back of a tortoise without enquiring what the tortoise rests on, is satisfactory in a physical sense.

"All have sinned and come short of the glory of God." This is true in two ways. First, all sinned in Adam. Paul says, "In whom (that is, Adam) all sinned." All have sinned by their own voluntary act. The first sin caused all mankind to "come short of the glory of God," that is, they fail to reach it. To this terrible rule there is no exception, "in Adam all die." It is not difficult to conceive some individual of this condemned race living according to all the known requirements of God, and it seems sad indeed that such an one should be cut off, as according to this conception he would be, solely for the offence of another; for a fault which we may assume he would not have committed.

But this difficulty is met by "the redemption in Christ Jesus." As a matter of fact, not of supposition, we see that first of all death reigned supreme. Against this there is no appeal. What can be more evident than that no act of righteousness can subvert this universal decree? The good behaviour of a prisoner cannot commute the just sentence passed upon him. It may appear a great pity that so well behaved a person should be shut up in a cell, and sovereign mercy may grant a reprieve, but unless the good conduct subsequent to imprisonment were previously made a condition of shortening the term of punishment, such a measure would contravene justice. We cannot regard the Judge of all the earth in this light. He sees the end from the beginning, and therefore commits no mistake.

Let us now place the proposed Deliverer in the position contemplated; let Him be, for the moment, one of the "all who sinned, and come short of the glory of God." Now make Him the grand exception to the rule; make him obedient in all things; is there no difficulty in unerring justice freeing him from the sentence? Is there no flaw in permitting him thus to effect his own escape? If we answer "No," then it is clear that the law, said to bring death *on all*, was not fixed and universal. But that there is no disputing; the law is couched in language which no honest reader can doubt; it admits of no exception whatsoever; there-

fore it would not be possible in justice to permit one born a sinner to be his own deliverer.

To spare the Almighty from all liability to the imputation of partiality and injustice in the matter, we have only to look at what He has done. He has devised and carried out a plan which furnishes most absolute proof of His righteousness, as well as of His mercy in the work. His mercy shines all the brighter because we see it in the clear light of justice. It is not the kind of mercy which human judges sometimes err in, under the impression, good enough in itself, that it is better to err, if at all, on the side of mercy. No: the Almighty is most merciful, but He does not err therein.

To be "*just and the justifier*" God sent forth His own Son, and commanded Him to give "*His life a ransom for all.*" No other man could do this because his life was lost in the first transgression, to say nothing of his own voluntary sins. But we may be asked to prove that the life of God's Son was free from this claim. The same fact which proves that Adam was free from death at first, proves that Jesus was free also. Adam was God's own child. While he remained obedient he was free from sin, therefore free from death. When he disobeyed he became the child of sin, and ceased to be the child of God.

This changed condition is forcibly set forth in the language of the apostle, "Being then made free from sin, ye became the servants of righteousness." "For when ye were the servants of sin, ye were free from righteousness." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The words of the apostle John agree with those of Paul, and place the subject in a very clear light. "But as many as received Him, to them He gave power (or *the right, or privilege*) to become the sons of God, even to them that believe on His name." The language of the epistle is also very pointed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God."

Whose sons were these before they became the sons of God? The apostle replies, they were the sons of sin. This sonship to sin began in Eden; and purchase began there also. God purchased Adam, or bought him back from sin at the price of blood. The transaction was figurative of the purchase to be effected by the great and precious price, even the life-blood of the Son of God. The freedom of Adam from sin began

with his birth, and remained while his obedience lasted. All this time he was "the figure of Him who was to come."

But Adam was not then a perfect image of all the conditions under which his great antitype was to become the Son of God; still his estate served sufficiently well for a strong type of his successor. The difference was this: Adam was made son of God from the ground; Jesus was the begotten Son by Holy Spirit from a daughter of Adam. This difference brings us to speak of the reason of the origin of Jesus, previously alluded to.

It is important to the correct comprehension of the grand scheme of "redemption in Christ Jesus" to apprehend this point without confusion. It has been said that the salvation of man required the Saviour to appear in the nature that transgressed. This is perfectly true: but it does not fully state the necessity of the case. Suppose the Saviour had been formed, as Adam was, from the dust of the ground, the same human, perishable constitution, He would then have been a partaker of the nature that sinned; but though a partaker, or though of the identical nature, He would have had no relation to the race. He would have been a person of precisely the same physical constitution, but the first member of another and entirely distinct family. This is very plainly seen by supposing the first and the second Adam to be made, each from the dust, on the same day. They would be both alike, but without any tie of relationship to each other.

In that case there would have been no bond of brotherhood, no sympathy, no power of deliverance. This is why the Redeemer must take on Him, not only the same nature, but be also a blood relation to him who transgressed. This He became by the mother's side. One of the family of man must be the Redeemer of man. A member of another family or of another nature had no proper connection, and therefore could render no service. The great problem for solution was, How could there be produced a branch of the same family, flesh of its flesh and bone of its bone, and yet be able to give his life a ransom? Profoundest problem! Most glorious solution!

Shall we seek for help from a sinner? Shall we place the Deliverer in the death-stricken position of all his brethren? Shall we allow Him to "learn obedience by the things that He suffered," and then mock Him with the bars of death? May all be spared this awful reflection on the justice of Almighty God.

Most glorious solution! God Himself takes up the case; becomes the Father of another Adam, but related to the first by ties of blood. Hence we behold at once the family relationship and the original innocence. If this man can sustain purity of character throughout, then give His life as the price of the lost treasure, the plan of salvation from death is clearly shewn. All depends upon this. His Father has started Him just where He started the "first man;" will He overcome, or will He fail? Thanks be to God, and thanks be to Jesus also, He hath overcome, "He hath prevailed." Never was death so mingled with love and pity, with joy and sorrow, as the death of Jesus. "God loved us while we were yet sinners," "Christ died for the ungodly," "The Just for the unjust, that He might bring us to God," the blood of the "undefiled, and separate from sinners," became the price of ransom, the fountain to wash and cleanse from sin and all uncleanness. With Paul we may say, "We always triumph in Christ," and that "nothing shall be able to separate us from the love of God," "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things: to Whom be glory for ever. Amen."

#### THE HEIR OF ALL THINGS.

The doctrine of Divine heirship is a feature in the plan of redemption which well deserves our careful consideration. Paul teaches that in this respect Jesus was superior to the angels. "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth the first begotten into the world, He saith, And let all the angels of God worship Him." The pre-eminence of Jesus from His birth is, by this testimony, placed beyond all doubt. Paul previously stated that Jesus was "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." This "more excellent name" signified that He was to be the *Saviour* of the world; it signified that the bearer of it was destined to save the world of mankind from death, which implies that without Him men would in time all perish under the law of sin.

By the Father's side Jesus is heir to the world. He hath given all

things into His hand; the uttermost parts of the earth are his. His human relationship to the house of David gives Him a special right and title to the kingdom of Israel. Inheritance was not reckoned among the Jews by the female line. Joseph was of the house of David; and though not the actual father of Jesus, the adopted son born in marriage is heir to the estate of his ancestors.

Jesus was not like Moses, a servant in the house or kingdom; He was a Son over His own house. Adam was at the first in a similar position. He was God's son; heir to eternal life and the inheritance of the world. All *his* descendants were put out of the heirship with him by his fault. His children occupy the degraded position of the children of a nobleman who by treason has lost his estate. Though the heir pursue the most reputable course of conduct, nothing can make reparation, nothing he can do can put the estate in his possession. We have many instances of this in history. The loss of Eden and the introduction of death is a parallel case. And the lot of the descendants of Adam had been hard indeed without the rich provision in Christ. He forms the bright side to the dark cloud. But if we suppose Him to have been in the same condition as they, then the cloud is all dark, not one ray illumines the sad future; the woe is rather augmented by the introduction of a figure so pure and worthy, yet so helpless. And if we imagine the Almighty to be moved to pity at the sight, to restore this son to the lost estate, we establish an error in Divine justice; in a word, we make the Deity partial, and a breaker of His own laws.

These facts and considerations make it imperative that the Heir to the world, the Heir to the throne of Israel, and the Saviour of men, should be a *free born Son*; and we cannot conceive any other way by which this could be than by God becoming His Father through the medium of a woman of the fallen family. No man could have discovered this. It was unsearchable; the unsearchable mystery; the hidden wisdom, in which Paul rejoices that he had so great a knowledge.

The manner in which Jesus spoke of Himself and His authority while on earth is yet another argument in favour of what appears to be a necessity, viz., that He must be like Adam, free born. He held Himself higher than the Mosaic law. As they passed through the cornfields on the Sabbath day, and plucked the ears of corn, the Pharisees complained. The act of plucking corn was not unlawful for a Jew, but they alleged it to be a breach of the Sabbath law. Then Jesus spake and said,

“The Son of Man is Lord also of the Sabbath day.” If this had only reference to the future sabbath of His reign on earth, and not to His superiority to the Jewish laws, there would have been no force whatever in the saying; but if the allusion made was to the Mosaic Sabbath, then it gives us a very exalted idea of Jesus. The meaning appears to be this—I am now Lord of all; though I do not exercise such authority, I am superior to your law. I am above all things. Could any son of Adam talk after this manner? By no means: that was only proper to the Son of God, “the second Adam; the beginning of the new creation.”

The Jews did not understand this. They looked upon Jesus as they looked upon all other men. To them He was Joseph’s son; a carpenter, an inhabitant of Nazareth, from whence no good had ever emanated, and, in their opinion, never would. They did not recognise his higher rights and privileges; in short, in their eyes Jesus was far inferior to the members of their Sanhedrim. But if we discern these two things, the proper relationship of Jesus to God, to the Adamic family, and the conception the Jews formed of Him, their hostility on the one hand and His exalted carriage on the other will be more justly understood. In Peter’s address on healing the cripple, he said to the Jews, “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses.” This informs us that Jesus was, in the days of His flesh, just as much the Prince or Author of Life as He was the Holy One and the Just. It should be plain to every one that no person already under sentence of death could be correctly styled the Prince of Life. And when we come to dwell upon the other two titles, “the Holy One and the Just,” that is to say, such by pre-eminence, for in all things Jesus had the pre-eminence, it would seem equally unreasonable to apply such titles to one who was constituted a sinner by his birth.

That passage of Isaiah, in chapter ix. 6, has something in it which seems strongly to corroborate the foregoing remarks: “Unto us a child is born; unto us a son is given.” Not merely that a child has been born in Israel of kingly race, but that the child born is, in a peculiar manner, “a son given” of God; in other words, the child shall be God’s own Son.

The virginity of the mother of Jesus is a matter of great moment. Had the Almighty’s Son been the child of a married wife, as it would

appear, He might have been, without any just prejudice, an objection might, and probably would, have been raised on all hands. But the well-known respectability and virtue of both Mary and her future husband, Joseph, is quite sufficient guarantee for the miraculousness of the conception.

Jesus was quite as much entitled to those high marks of distinction in the flesh as in the Spirit. Though not in the actual or full exercise of the prerogatives enumerated by the prophet—Wonderful, Counsellor, Mighty God, Father of the age to come, Prince of peace—He was certainly the elect of them all. And in view of these honours, nay, this equality with God, how can it be imagined that He came into the world a constitutional sinner, “*by nature* a child of wrath, even as others.”

[*To be continued.*]

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## THE FIRST AND SECOND ADAMS.

BY BRO. JOHN BUTLER, OF BIRMINGHAM.

OUR Lord Jesus Christ Himself, while on earth, taught the importance of the subject I am, in this paper, about to discuss. “This,” He said, “is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. This declaration is our warrant for continually inquiring and testing the foundations of our faith, and if we at any time find there is a further advance to be made beyond the stand point we have already attained, our duty is clear. We must allow no private or personal considerations to deter us from making the necessary advance. We must march under the banner of the truth, and the truth alone, and follow whithersoever that banner leads. We must not delude ourselves with the idea that the bones of the truth have, in these days, by any man or any number of men, been picked perfectly clean, and settle down, in consequence, into that attitude of anti-investigation which is the characteristic of the denominations around us. The mottoes of the Christadelphians have hitherto been the scripture ones, “Prove all things, and hold fast that which is good,” “To the law and the testimony,” and shame and confusion of face be to them now who, because a new light which has been thrown upon an important question has not fallen from a certain quarter, refuse to have their eyes opened to it or by it, and sit and wrap themselves in

the very mantle of contentment with present knowledge, which it has been our great endeavour to pull from others. As Dr. Thomas, in his "Elpis Israel," says, the maxim, "Disturb not that which is quiet," is a capital maxim for a rotten cause. "Sinners," he further says, "however pious they may be reputed to be, are invariably cowards; they are ashamed of a bold stand for their profession, and afraid of an independent and impartial examination of the law and testimony of God." And shall these words apply with equal truth to the true brethren of Christ Jesus? Depend upon it they never can. The "Don't disturb" policy will never be upheld by them.

To begin at the beginning of our subject involves a glance backward to the beginning of our race. We find there that Adam and Eve, our first parents, were placed in the garden of Eden on probation, but before considering the nature and conditions of that probation, let us regard the nature with which Adam, at his creation, was endowed; because it is held by some that he was, before the fall, an immortal, immaculate being, and that by his disobedience he was changed from that condition into a corruptible, mortal, vitiated being, both morally and physically. The record of his creation says, "The Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or being, or animal. Paul, referring to this fact observes, that "he was of the earth earthy," and he contrasts him with the then inherently immortal, the Lord from Heaven. This conclusively shows that Adam, when he was created, was merely a flesh and blood being like any one of us, and therefore a corruptible body, for flesh and blood, says Paul, cannot inherit the Kingdom of God, nor corruption inherit incorruption. Adam, therefore, like his descendants, simply dwelt in a house of clay, and, consequently, apart from God's interposition, he was exposed to all those surrounding influences which could bring upon him weariness, decay, and ultimately death. God, in fact, had merely to withdraw His favour and with it His sustaining influence, however imparted, and Adam, in simple obedience to the flesh and blood organization he possessed, would hasten to decay and death. But though thus inherently corruptible and possessing a tendency to mortality or deathfulness, corruption was not allowed to operate so long as the probation upon which Adam entered after creation was satisfactorily borne. By what means God afforded that sustaining influence which kept inoperative



those seeds of decay within him by the very nature of his constitution, we cannot positively affirm. I am of opinion that He afforded it through the instrumentality of the Tree of Life, which was not a forbidden tree, you will recollect, and from which he was driven after his fall, lest he should then continue to partake of it; but the question, though an interesting one, is not a very important one, and does not materially affect the subject under discussion. Sufficient that Adam was sustained to the end of his probationary career. With the nature of the probation we are all familiar. Adam was forbidden to eat of the Tree of Knowledge of Good and Evil, but, induced by the subtle representation of the serpent, Eve first and then Adam did partake of it, and, as a consequence, they came under the curse pronounced—the curse of death.

Now, before referring to the mode whereby the Deity carried out this curse, let us for a moment turn to the cause of the transgression. So-called orthodoxy places the discredit of the fall entirely, or almost entirely, to the serpent, which it considers the immortal devil of popular belief. We, as Christadelphians, having become more acquainted with scriptural truth, have very naturally discarded this old heathenish belief; but whilst doing so, have we allowed due weight to the real reason of the fall? Have we, too, not placed too much of the credit or discredit upon the serpent, though not regarding that serpent in the orthodox light. Dr. Thomas, in "Elpis Israel," page 77, declares that sin, or the transgression of God's law, is the *morbid principle* of an evil conscience; and further on (page 113) he says—"The word sin is used in two principal acceptations in the Scriptures. It signifies, in the first place, the transgression of the law, and in the next it represents that physical principle of the animal nature which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh 'which has the power of death,' and it is called sin, because the development or *fixation of this evil* in the flesh was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled sinful flesh, that is, flesh full of sin, so that sin in the sacred style came to stand for the substance called man. In human flesh dwells no good thing, and all the evil a man does is the result of this principle dwelling in him. Operating upon the brain, it excites the 'propensities,' and these set the 'intellect' and 'sentiments' to work. The propensities are blind, and so are the intellect and sentiments in a

purely natural state. When, therefore, the latter operate under the sole influence of the propensities, 'the understanding is darkened through ignorance because of the blindness of the heart.' The nature of the lower animals is as full of this physical evil principle as the nature of man, though it cannot be styled sin with the same expressiveness, because it is not in them as the result of their own transgression. The name, however, does not alter the nature of the thing."

Here you will perceive the Doctor alleges that there are two kinds of sin—transgression and that fixed principle in the animal nature which is the cause of all its diseases and death. It is very important to inquire how far the Doctor is correct in this declaration, for in warfare it is great assistance to a man to know who or what he has to contend with. The idea that there is a supernatural being within us, urging us on to the commission of sin is very apt to paralyse our efforts in resisting temptation, and is not the same equally true if we labour under the impression that there is an evil principle pervading every part of our flesh—that our flesh is full of sin. Apart from the fact that Scripture speaks, so far as I know, of only one kind of sin—the transgression of the law—it cannot, I think, be conclusively proved that the serpent instilled any fixed principle of any kind into our first parents. There was nothing required in the fall of Adam but the uncontrolled operation of desires or propensities with which he was already endowed. As a flesh and blood organisation Adam must have possessed certain desires in harmony with that nature; he must have derived or sought enjoyment through the operation of his senses. He would possess an ardent desire for knowledge, an appetite for food. These were necessarily the endowments with which he was gifted at his creation, and when God pronounced him, with everything else that He had made, very good. It was not wrong to desire knowledge, it was not wrong to desire food; nay, they were not only not wrong, they were in themselves good things, and intended to minister to the enjoyment of Adam. The wrong consisted in simply carrying that which was legitimate to an illegitimate extent. He must not appease his desire for food on ground forbidden. This he did, and thereby the law of Eden became violated. The serpent, who we are told was more subtle than any beast of the field which the Lord had made, took advantage of that which in itself was good to work man's ruin. He drew attention to the beauty of the fruit forbidden, and misrepresenting the results of partaking of it, Eve, forgetful of

what she ought ever to have been mindful, namely, God's prohibition, or else ignorant through ignorance of the faithfulness of the Deity to His promise, fell into the snare, and involved her husband also from the same cause.

Now, two things are evident from the consideration of these facts, viz., that the serpent instilled nothing in the nature of a principle into the mind of Adam, either fixed or loose, which was not there before, and that it is incorrect to speak of sin as a fixed principle at all. I admit that corruptible flesh is necessarily weak, and that the desires natural to it, unchecked, tend to sin, and this, I imagine, is what the Doctor really meant; but on that account to call flesh necessarily full of sin would be to stigmatise Adam as a sinner before he sinned, and Jesus a sinner though He never sinned; for Adam and Eve desired to eat of the forbidden fruit before they actually did eat, and Jesus wished the cup to pass from Him which He knew the Father required Him to drink. But neither in the one case nor the other was the desire sin. All the desires of our nature are good in themselves, and only become sin, and therefore obnoxious to God, when they are exercised in opposition to law. Do I eat or do I drink moderately, I simply obey the law of my being, but when I eat or drink to excess I violate the law of my being, I violate God's declared law against drunkenness and gluttony, and that is sin, and if that is sin in the end which was right and proper at the beginning, how can we say that sin is a fixed principle within us. It is true that there is a constant tendency in the flesh to exceed the bounds of moderation, and therefore a constant tendency to sin, but let us not forget the tendency itself is not sin. "Every man is tempted," says James, "when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." So even lust, which is generally regarded as sin, properly defined, only means desire, and is not sin till it has conceived or been carried into action beyond law.

- Let the flesh with all its desires be kept under proper control, and as in the beginning it is still good, but it is good only as a servant. Like fire and water, it is a bad master but a good servant. Like them it has an inherent tendency to dominate, but who would think of condemning fire or water because if it is not kept under it will work mischief. Man has sometimes been compared to a Republic, and there is great truth and force in the analogy. He is a combination of the animal, the

intellectual, and the moral. This combination was a creation of God. The Deity intended on the animal basis to build an intellectual and moral superstructure. He therefore placed the animal he had made with his sensations and propensities under control, well aware that there could be no development of the higher faculties without control. Placed in a position as Adam was after his expulsion, and as we are to a greater extent than he, in which our very existence depends upon the exercise of our mere animal faculties, there is everything to quicken those selfish instincts; and it is self-evident that without some law whereby we might be able to limit our natural propensities and keep them within bounds, the higher faculties of our nature could have no scope for exercise. Without law, which calls our attention from ourselves and our own fleshly requirements to the well-being of our fellow creatures and the purpose God has put us in relation to, we should waste our time entirely upon the flesh, and might just as well have been created without speech or reason.

The animal is very good, but it is only good in its place, and when carrying out the Creator's intention. The moral and intellectual must have scope upon its basis. The three faculties, the animal, the moral, and the intellectual, must be duly balanced; they must each take their proper place, and perform their proper functions in the human economy. They, as it were, constitute a Parliament, their constituencies being the various organs of the brain. The animal member may represent the Chancellor of the Exchequer; it has to look after the maintenance or sustenance of the general fabric—it has the management of the finances. The department of the intellectual representative is to be devoted to the acquirement of knowledge, whilst the moral must see to the right application both of finances and the knowledge acquired. It must, in fact, before the whole economy works in harmony with its high destiny, occupy the chair. But on the opening of Parliament the animal is in the chair, and it is exceedingly difficult to persuade him to vacate it. In most cases, indeed, he never will vacate it, and in every case he is ready to seize every opportunity to regain possession of it; and when in possession, the truth of Paul's words is demonstrated, that in the flesh—that is, in the uncontrolled dominancy of the flesh—dwelleth no good thing. Uncontrolled, the desires lead to all unrighteousness—fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity. But controlled, that is, with morality in the chair and

intellect at his right hand, the law of God *in* his right hand, man becomes clothed and in his right mind. He walks in harmony with the Creator's intentions. But the light of God's will must shine into the Parliament house, for without it the arms of both morality and intellect are paralyzed. The animal resumes power, and man walks without God and without hope in the world.

*(To be continued.)*

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## THE BREAKING OF BREAD.

THE charge, which Pliny the younger, in his letter to Trajan, six years after the death of "the beloved apostle," preferred against the disciples of Jesus, would have had little or no force against those who have left off eating the Lord's supper every first day of the week, and who eat only once a year. It was alleged that these simple people obstinately assembled on the first day before sunrise to eat together and to bind themselves to do no harm.

If they had "neglected the assembling of themselves together as the manner of some is," they might have been tempted to wander, under the pressure of persecution, into some of the Pagan temples, and to eat of the things offered to idols. Their weekly gathering kept the great sacrifice for the sins of the whole world fresh in their memories, and kindled anew the love of God shed abroad in their hearts through Christ.

The observance of the ordinance before sunrise might be on account of the duties many of those disciples had to perform on that day. Some were slaves to Romans, who regarded their worship as an abominable superstition; others were servants to Jews, whose day of worship being Saturday, had no respect for the first day of the week, and worse than none for a religious service on account of one whom they looked upon as a great political disturber and an impostor.

Justin Martyr, who wrote about forty years after the death of John, informs us that the Christians—the name was new then—met together on Sunday, being the day of their Lord's resurrection, to read publicly the writings of the apostles and prophets; that after this the president made an oration to them, exhorting them to imitate and practise the things which they had heard, and that after joining in prayer they used to celebrate the sacrament and give alms.

The custom of the first disciples brings us, according to these historical notices, down about 120 years after the death of Christ, or to A.D. 153, shewing that the same practice first observed by the Jewish Christians was also followed by the Gentile. The scripturalness of the ordinance thus celebrated is confirmed and sealed by the hand of inspired men. When Paul called at Troas there were with him several Gentile converts; Sopater, of Berea, Gaius and Aristarchus, men of Macedonia, besides those others living at Troas who came with the disciples on the first day of the week to break bread.

“Concerning the collection for the saints,” for the distribution of alms to the poor, as mentioned by Justin, Paul gave the same direction to the believers at Corinth as he had given to the church at Galatia. The “liberality” was to be offered “upon the first day of the week,” when they came together for the breaking of bread. By the general consent of Christians the first day of the week came to be called “the Lord’s day,” and it is thought by some that the mention of “the Lord’s day,” in Rev. i. 10, refers to the first day of the week, notwithstanding that the things seen by John were, in some measure, to be fulfilled in the day of the Lord’s reign on earth.

Paul speaks of the breaking of bread as the Christian Passover, and exhorts the brethren everywhere, but at Corinth in particular, to “keep the feast—or holy-day—not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” This is to be done for the reason that “Christ our passover is slain for us.” In this counsel the Apostle makes a beautiful use and interpretation of the Jewish passover and feast of unleavened bread, which lasted *seven* days, probably in sign of the perfect continuance in well doing, and that unspottedness from the world which Christ requires of all who profess to be His disciples.

It is a duty incumbent on all who understand and believe the gospel to persuade others to embrace it, but it would appear almost a greater duty to assemble themselves regularly to break bread, and, by earnest and thoughtful exhortation “to provoke one another to love and to good works.” In the face of apostolic usage and the subsequent punctuality of their survivors, we are quite unable to perceive on what scripture grounds the ordinance can be neglected by those who profess to walk in the footsteps of the Apostles and their approved associates.

The Jewish Passover fell on the first day of the first month of the

sacred year, or the seventh month of the civil year, called Abib or Nisan. The first month of the sacred year was the one whose full moon followed next after the vernal equinox, and therefore sometimes answered to March and sometimes to April, and sometimes to parts of both. The paschal lamb was slain on the fourteenth day of the month, at even, and every morsel was either eaten that night or consumed with fire. On the sixteenth, the first-fruits of the barley harvest were presented, and the twenty-first was the end of the Passover and of the days of unleavened bread. In the vicinity of Jericho barley was ripe; wheat partly in ear; the fig trees were in blossom; and the winter figs still lingering on the tree.

What was this feast but a shadow of better things to come? Those who break bread once a year in conformity to the Jewish Passover, do neither the one thing nor the other according to the Scriptures. To eat a loaf of bread and to drink of a cup of wine is not to keep the original Passover, and to do this once in the year is a practical subversion of apostolic precept and example, which require the ordinance to be celebrated every week.

EDITOR.

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## REMARKS ON BRO. W. H. HACKING'S LETTER.

"Grossly deceived" by the *Christadelphian*, and pleased with the *Lamp*, the Editor of the *Marturion* offers us his apology for certain animadversions in recent issues of his periodical. We accept what he says in good faith, and will only observe that it is often dangerous to be in a hurry.

Complaints of being "deceived," and of "misrepresentation," keep dropping in from America and Australia, along with "thanks" and "pleasure" for the "enlightenment" received from the *Christadelphian Lamp*. With all sincere seekers after truth we have great sympathy, inasmuch as truth is our only object, and that for its own sake. For the rest, we shall endeavour to "take things as they come," "for better or for worse."

Bro. Hacking writes: "I find that on many points . . . we perfectly agree with you." This is well, provided that on said points we also are perfectly correct; if not, we hoped that time and the efforts of the better informed will make us so.

"All the types teach that the flesh of Jesus was pure and spotless, as

well as His character; He was holy, harmless, undefiled, both mentally and physically." That is, we understand, there was no such thing as "sin in the blood," nor any evil chargeable against his conduct.

But that sinful flesh was a myth created by Dr. Thomas and R. Roberts is more than questionable. It would be easy enough to shew that this "myth"—for with Bro. H. we think it is not a reality—was fashionable, so to speak, in the schools of theology a thousand years ago. But if the worthy Doctor had created it, he had certainly no assistance in that work from the gentleman next mentioned, who seems to have created nothing except a great disturbance, and much ill-feeling among those to whom he ought to have set a better example. His hindrance in the way of creating or forming any new idea was completely effected by his adoption of "*the whole truth* as brought to light by Dr. Thomas," and the consequent exclusion of any fresh thought. This, had the Doctor lived five or ten years longer, retaining that vigorous thinking power for which he was so remarkable, this, we say, would have placed *him* in a position of great singularity. It is more than probable he would have objected to the intellectual vacuum, especially as it would have been imposed upon him by one so much his inferior in most things which contribute to make a solid and fertile mind.

Again. "We hold and teach," writes Bro. H., "that Adam sold himself and all in him, or all his posterity, to sin, and in this way condemnation to death fell upon all men." To this we agree. But when it is added that Jesus was "one of the race," or, as just before stated, of "the posterity" of Adam, then we are bound to refuse acquiescence. None are of Adam's posterity but those who were begotten by a male of his descent. Jesus was the begotten Son of God, and therefore not Adam's posterity. Jesus appeared in Adam's nature, but He was not Adam's begotten son; He can only be called son of Adam in a wide sense, somewhat similar to the sense in which He is called "son of Joseph," that is to say, son by adoption. The oft reiteration that Jesus is God's only begotten Son renders it superfluous to insist that he was not Adam's son; and not being Adam's son, he was not liable for Adam's sin.

As to heirship, that He derived from heaven, and was consequently *not* "liable for all debts and incumbrances" incurred by a man who was *not* his father. In a word, Jesus was not a son of Adam, but a *second* Adam made in the nature of the first, and son of God.



It was a necessity that the Redeemer should appear in the same nature that had sinned at the first. Papists tell us that Adam was immortal before he sinned, and that the *fall* was from immortality to mortality. We do not believe this; for Christ declares that they who are immortal *cannot* die any more. Jesus was not obliged to die because he appeared in Adam's nature, or else Adam would have been obliged to die even if he had not sinned. If being clothed with human nature make it obligatory to die, what is to be said of Enoch, of Elijah, and of those who shall "not all sleep?" Jesus, though not compelled to die because he was human, was made human in order that he might die for the sins of the world. In the language of scripture, "He was made a little lower than the angels for the suffering of death."

"Now, Bro. Turney, you need not try to get over this," that Jesus needed redemption or deliverance from the corruptible or mortal constitution. We humbly assure our worthy co-labourer that we have no super-abundant strength; and that it would be a serious exertion and misuse of the little at our command to be trying "to get over" obstacles which have no existence in the course we are endeavouring to run. There are obstacles enough to exercise our limited powers, without erecting "castles in the air."

Jesus undoubtedly needed to be redeemed or delivered from death. A dead man has no physical power to raise himself up. This, together with what may be found in "*The Sacrifice of Christ*" and elsewhere, will perhaps be sufficient, and spare us the supposed necessity of a conflict with a Greek verb in "the reflective voice."

We are thankful to the *Marturion* for promising to "stand by" the *Lamp* "shoulder to shoulder," and sincerely hope that their forces may never be found threatening to push one another out of the perpendicular.

EDITOR.

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## CHARITY.

A knowledge and belief of the faith once for all delivered to the saints is essentially necessary if we would be approved of when we appear before the judgment seat of Christ, and a God-like walk and conversation is equally necessary. Peter tells us that we should add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness

brotherly kindness, and to brotherly kindness *charity*. For, he continues, if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. One pre-eminent attribute of the Deity is love, for we read "God is love," and we must be "followers of God as dear children" in this respect by walking in love, for those who love not are not of God. Though we have the gift of prophecy, and understand all mysteries, and all knowledge, and though we have all faith so that we could remove mountains, and have not charity, we are nothing. And when we realize what our condition was, and what by divine favour and love it now is, but especially when we realize the glorious destiny to which we are called, and that for ever, we cannot fail being constrained to love God who hath so loved us. "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is quite a simple thing, and comes quite naturally even to the men of the world, to love those who love them, and to do good to those who have done the like to them, but this is no proof of our being animated with that love by which all Christ's true brethren must be distinguished, for it shows itself in loving those who hate us, and in doing good to those who spitefully use us; it shows itself in good deeds towards the unthankful and the evil. And ere we arrive at this perfection of love to God and love to man, we need not expect to be anywise benefitted by the truth, however correct our knowledge of it may be, and however contentious and zealously affected we may be for it, for ere we do so we are holding the truth in unrighteousness, and Paul assures us that upon all such the wrath of God shall descend.

We Christadelphians, everywhere, have need at all times to keep these truths in mind, but in an especial manner have we occasion in this present time of division and strife which is raging amongst us, to have such thoughts impressed on our minds, so that though we be reviled and persecuted, and have all manner of evil said against us falsely for Christ's sake, we may not be tempted to render evil for evil, or railing for railing, but contrariwise blessing. Let us love our enemies, bless them that curse us, do good to them that hate us, and pray for them that spitefully use us and persecute us. And, if we

can, in reference to those who contemn and revile us, say with the Psalmist, "For it was not an enemy that reproached me, then I could have borne it, neither was it he that hated me that did magnify himself against me, then I would have hid myself from him. But it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company," it makes it all the more saddening and hard to bear, but at the same time it should enable us all the more easily to comply with the injunctions contained in the above quotations.

Let us who, by the favour of God, have come to a true knowledge concerning His Son, our Lord and Saviour Jesus the Christ, be in no wise afraid nor dismayed at the charges of inconsistency and insincerity which are heaped upon us, but hold on the even tenor of our way, still growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, appropriating the language of Paul to the saints at Philippi, "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And to the end that we may gain this prize, let us ever keep in memory the writings of those holy men of old, who spake as they were moved by the Holy Spirit, and discard the writings of fallible man, following in the steps of our Great Example, *who suffered for us*, who did no sin, neither was guile found in His mouth, who, when He was reviled, reviled not again, but committed his cause to Him who judgeth righteously. For we must now in a moral sense be like what He was while in the flesh, if we would have our vile bodies changed that they may be fashioned like unto His glorious body, and thus become possessors of the glorious destiny which shall be bestowed on all the faithful, when He appears the second time without a sin-offering unto salvation.

Brethren, let our united prayer to the God of patience and consolation be, that the time may soon come when we shall be all of one mind and one judgment concerning the only true God, and Jesus Christ whom He hath sent, and whom to know is life eternal. At the same time I would be far from advocating a "peace at any price" policy, which is so popular amongst the names and denominations with which we are surrounded. No; we must, without fear or favour of man, declare the whole counsel of God as revealed in His word. We must earnestly

contend for the faith once for all delivered to the saints, let whoever may be our opponents, but in doing so let us have compassion one of another; love as brethren, be pitiful, *be courteous*. At all times and under all circumstances, let us be courteous.

Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door. Be ye therefore sober, and watch unto prayer, and, above all things, having your love toward one another fervent, because love covers a multitude of sins.

G. L.

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## SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, NOTTINGHAM.—No. 1.

(From Shorthand Notes by Brother JOHN GLOVER.)

DEAR BRETHREN AND SISTERS.—We have read this morning a portion of a very long and argumentative Epistle, written by the Apostle Paul and addressed to the saints in Rome. The Epistle contains very much of a doctrinal character and some things hard to be understood, but it also contains a great deal in the way of practical exhortation. And I am sure you will agree with me that it is very desirable, when we stand up to exhort one another, that our remarks should take a practical turn, and that we should not confine ourselves to matters of exposition.

In the 14th chapter of this epistle, which we have just been reading together, reference is made by the Apostle to differences which had arisen among the disciples of that ecclesia in Rome, and his object was to instruct the brethren as to the way in which they ought to conduct themselves with regard to the questions in dispute. You are doubtless aware that for some few years the Christian Churches were composed exclusively of believing Jews, and it was the introduction of the Gentile element which caused many differences to arise, which were previously unknown among them. The Jews, under the Mosaic order of things, had been

accustomed to eat only certain kinds of meat, and to refuse others which were regarded as unclean by that law, while the Gentiles believed they might eat all things indifferently. The Jews again esteemed certain days to be holy, whereas the Gentiles looked upon all days as alike.

In the first verse of this fourteenth chapter the Apostle speaks of certain as "weak in the faith," not weak in faith but weak in *the* faith, the weakness in question having no reference to any doubt existing in the minds of such as to the things constituting the one faith, but to abstinence from meats. Had it been otherwise the Apostle could not possibly have counselled the brethren to receive such weak ones among them. All were equally "in the faith," but some were denominated "strong," and others "weak," not in relation to the things concerning the Kingdom of God, which, says the Apostle, "is not meat and drink," but in reference to abstinence from meats and the observance of certain days. We perceive, then, that such weak brethren were to be received, and their infirmities borne by those who were strong, as the Apostle exhorts in the first verse of the fifteenth chapter. Receive them, says he, though not for the purpose of disputing with them about their peculiarities, but give them the right hand of fellowship, receive them among you as brethren in the Lord, meet with them at the Lord's table and despise them not, for God hath received them. Neither constitute yourselves their judges, for they stand or fall to their own Master, and God is able to make them stand. Thus tenderly and considerately were these weak brethren to be dealt with, but specially were the strong admonished not to put a stumbling block, or an occasion to fall in a brother's way, for while there was nothing that was unclean of itself, yet to him esteeming anything to be unclean, to him it was unclean. To induce a brother, therefore, to partake of anything which he felt in his conscience was wrong, was to cause him to fall into sin, and even to incur the risk of destroying one for whom Christ died.

But the great question for us to consider in these days is the practical application of these exhortations to ourselves as individuals, and as a community of brethren holding the same faith, looking for the same blessed hope, and expecting the fulfilment of the same great and precious promises. We are not like the saints in Rome, a mixed community of Jews and Gentiles. We are not troubled by the coming in among us of disciples from among the Jews, who, from having been

long disciplined in the peculiarities of the Mosaic code, retained all the prejudices of the Jew against the Gentile, whom they were accustomed to regard as dogs. Our case is far otherwise: we are all Gentiles, with scarcely an exception, though, having believed the things concerning the Kingdom of God and the Name of Jesus Christ, we have thereby become the spiritual seed of Abraham, and Jews in the higher or better sense.

The exhortations of the Apostle as to meats and days come home to us in this way. From time to time we are brought into contact with those who, being "weak in the faith," make it a matter of conscience to abstain from certain kinds of meat, swine's flesh, for instance, and how shall we deal with such? Precisely as the Apostle Paul counselled the Christians at Rome in his day. Receive them into fellowship, avoid any strife of words about their peculiarity, respect their conscientious scruples, pass no condemnation upon them, and, above all, be careful to do nothing to cause them to defile their conscience by partaking of that which they feel to be a sin, remembering the words of the Apostle that, "to him who esteemeth anything to be unclean, to *him* it is unclean." To give a homely illustration of our meaning: Suppose we invited such an one to partake of our hospitality, should we not be walking uncharitably (or not according to love) if we placed the "unclean" article upon the table? Might not he, under such circumstances, be induced to partake, and thus be made to defile his conscience? Surely such a course would not be following "after the things which make for peace, and things wherewith one may edify another." "All things indeed are pure, *but it is evil for that man who eateth with offence.* It is good neither to eat flesh, neither to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." These admonitions are comprehensive and far reaching, and place before us a great principle of action by which we are to regulate our conduct in our intercourse one with another, not only in the matter of food and drink, but as to our entire behaviour. Our example is either for good or for evil, and not one of us can pass through life without more or less influencing our fellows. Our influence may be small, but let us take care to exert it in the right direction. What would be our feelings did we know that our example had been the means of causing a brother to take the first false step in a downward course which ultimately led to his making shipwreck of the faith? Let us carefully avoid the very first approach to anything which our conscience tells us is wrong, and

at once turn away from it. "Happy is he that condemneth not himself in that thing which he alloweth."

The kingdom of God, as preached by Jesus and His Apostles, understood and believed, will not lead a man to suppose that he can commend himself to the Almighty by abstinence from meats, which indeed are to be received with thanksgiving of them who believe and know the truth (1 Tim. iv. 3), neither will it lead him to the practice of asceticism or austerity; these are not its fruits, but, on the contrary, the results which flow from a hearty belief of the things promised in the Gospel, are as enumerated by the Apostle, "righteousness and peace and joy in a Holy Spirit. For he that in *these things* serveth Christ is acceptable to God and approved of men."

Then again, with regard to the observance of days. There are those who needlessly offend their neighbours and prejudice their minds against the truth by doing things on the first day of the week, for instance, which though not evil in themselves are so looked upon by many who consider that the Sunday should be observed somewhat in the same way as the Jews observed Saturday, which was their Sabbath. A Christian may lawfully do that on the first day of the week which he feels assured in his own conscience is harmless, yet if he thereby offends another or puts a stumbling block in his way, he should abstain on the principle laid down by the Apostle in this same epistle, that "every one is to please his neighbour for his good to edification, even as Christ pleased not Himself." He is to be our example in all things, for He has bought us with a price, and we are His servants or bond slaves and not our own, and whether we live or die we are His. While we are under no yoke of bondage in the matter, it is doubtless good to rest on the first day of the week, and to submit to the institutions of the powers that be, and under whom our lot is at present cast, so long as they do not conflict with the commands of God.

Thus I think you will perceive that, though these exhortations of the Apostle Paul were addressed so many centuries ago to believers whose circumstances were in several respects so different to our own, they are nevertheless applicable to ourselves, and that the principles on which they are based being unchangeable, are as binding upon us in the nineteenth century as they were on the saints in Rome in the first.

S. G. HAYES.

## THE ANTI-TYPICAL ASPECTS OF THE LAW OF JEALOUSY, NUMB. V., 11 TO END.

BY JOHN CAMPBELL, OF NEW ZEALAND.

This very singular law is a parable to illustrate things concerning Jesus the Christ. The Mosaic law, as a whole, was a shadow of "heavenly things," Heb. viii. 5, and represented pictorially the form of knowledge and of the truth. Rom. ii. 20. This law of jealousy, as a portion thereof, sets forth in a peculiar manner the great question that occupied the minds of the contemporaries of Jesus, while it opens up and gives prominence to the grand test of the fidelity of Jesus, assigning as it does motive and meaning to the arraignment of Jesus, to the incidents and events that surrounded His trial, and to the glorious issues evolved thereby. The interpretation here submitted lends a charm and beauty to the Mosaic Law, as it strikingly denotes the foreknowledge and wisdom of God to those who will receive it, and it elucidates the significance of the minutiae of its ceremonial observances for the manifestation of righteousness.

The law of Jealousy, then, shadows forth the following particulars in relation to Him who is now the end of the law for righteousness to every one that believeth:—

1. The jealous husband is the law which had dominion over Jesus while He lived in His state of probation before God, perfecting holiness in His fear.

2. The suspected wife is Jesus the Christ, and God, who is the head of the Christ, 1 Cor. xi. 3, did thereby cause the fidelity of the wife to be officially tested.

3. The charge made by a husband is, under this law, that his nakedness has been discovered by the infidelity of his wife; and the charge made by the chief priests and rulers of the people as the administrators of the law against Jesus was that he perverted the nation, and they were filled with jealousy towards him. Luke xx. 19, 20.

4. Jealousy is the rage of a man, saith Solomon; and Jesus, because of this, was deprived of liberty and life. He was delivered up for envy, saith Matthew and Mark. xxvii. 18; xv. 10. Yet this word "envy" in the original is often and better translated "jealousy," and indeed this fiery emotion more exactly corresponds to the exhibition of their embittered feelings towards him than envy; it also supplies the link



that binds and identifies the law of jealousy, and the wife obnoxious to its provisions, as Jesus.

5. The woman brought before the priest is Jesus brought before the Sanhedrim. Mark xiv. 53.

6. The nature of the offering, barley meal without oil, and frankincense, is found in the state of mind (see the agony in the garden) and in the prayer of Jesus in view of His becoming sin, or dying as a sinner or malefactor, in the sight of the people, *for us*. Luke xxii. 39-46; Mark xiv. 34-36.

7. The holy water (from the laver) is the Word of the Spirit, speaking by Caiaphas, who was a natural or carnal man. It shewed the word of prophecy "in an earthen vessel." He was not a man of faith, or it would be a vessel of silver and gold. John ii. 47 to 53; xviii. 4. Numb. v. 17.

8. The dust of the Sanctuary added thereto is the vile objects, the servants of the priesthood, who held Jesus, and mocked Him, and smote Him after the charges were concluded. Luke xxii. Isaiah l. 6; lii. 14.

9. It was not possible that the cup should pass from the woman, or Jesus. Luke xxii. 42.

10. Verses 19 and 20 on the law of jealousy are but the preamble to verses 21 and 22, and find an explanation clear and pointed in the solemn adjuration of the High Priest to Jesus. Matt. xxvi. 63. As the woman was there charged by the priest with an oath of cursing (which resolved into a blessing if innocent), so was Jesus called to answer upon oath, and the name of God invoked to heighten the grandeur of the trial, as to confirm by Divine interposition what they were not able to prove. Jesus consented to this appeal; indeed, he was not free to refuse an answer when the Holy Name was called upon; the matter was thereby, as with the woman, laid before God, the cause to the woman and to Jesus, to the husband and to the law, becoming a judgment or cause of God, with whom it then remained to bless or curse. In both cases the judgment was not apparent during the trial, nor was it given there and then, but it followed thereafter as a sequence, a flowing issue founded on the trial.

11. The swelling of the belly and the rotting of the thigh is the symbol of death and the grave. Ps. xlix. 14.

12. The bitter water enabled the woman to conceive, if innocent, for

the law said, "She shall be free and shall conceive seed." Whether made a curse or made a blessing, the decision would inevitably follow, and would be from God.

13. The like test was applied to Jesus, for the charge of the High Priest was, "Art thou the Christ, the Son of God?" Hence it followed that if Jesus really were guilty of perverting the nation, or guilty of blasphemy as they presumed Him to be, then His belly would swell and His thigh would rot in the tomb; He would not see life, but death and corruption would feed upon Him, and His name, like the woman's, would thereby become a curse among His people. But, if innocent of the things laid to His charge, then He would be free, free from the charge of sin, and from death, and not only be saved from death without seeing corruption, but this other token of innocence would also be given, as to the woman, so to Jesus, they both would have a seed.

14. It was corruption or conception that settled the matter. When the woman returned to her house and her husband, it was to bear iniquity and die, or to bear a child and live. So with Jesus, as the witness of the truth; if He was the Christ according to His own confession, then the only sign given, and the only sign necessary was that of the prophet Jonas, hence for him it was either death and corruption, or life and incorruptibility.

15. The woman conceiving, if innocent, and its bearing upon Jesus, may have been perceived even by the prophet Isaiah. He writes at least with the idea in his mind of the Christ, and says, "He shall see a seed, he shall prolong days, and the pleasure of the Lord shall prosper in his hands." Isaiah liii. 10. So in Psalm xxii. 30, 31, "A seed shall serve him, it (or they) shall be counted to the Lord for a generation."

Psalm xlv. 16, 17. Wherefore God also hath highly exalted Him, and given Him a name that is above every name. See also Acts iv. 12, Phil. ii. 10, 11.

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## OBADIAH AND HIS SINGLE CHAPTER.

SOME writers, both among the Jews and Gentiles, have conjectured that Obadiah the prophet was the same as Obadiah who was servant to Ahab, king of Israel, who distinguished himself so honourably in saving the prophet from the fury of Jezebel, Ahab's wife.

Dr. Gray, in his Key to the Old Testament, makes the following remarks: "This prophet has furnished us with no particulars of his origin or life, any more than of the period in which he was favoured by the Divine revelations. That he received a commission to prophecy is evident, as well from the admission of his work into the sacred canon, as from *the completion\** of those predictions which he delivered.

"It is probable that he flourished about the same time with Ezekiel and Jeremiah, and the best opinions concur in supposing him to have prophesied a little after the destruction of Jerusalem by Nebuchadnezzar, which happened about the year of the world 3416. He predicted, therefore, the same circumstances which those prophets had foretold against the Edomites, who had upon many occasions favoured the enemies of Judah, and who, when 'strangers carried their forces away captive, and foreigners cast lots upon Jerusalem,' had rejoiced at the destruction, and insulted the children of Judah in their affliction. Ver. 11-14; Psalm lxxxvii. 7.

"The prophet, after describing the pride and cruelty of the Edomites, declares that though they dwelt in fancied security among the clefts of the rocks, yet the 'men of Teman should be dismayed,' and 'every one of the Mount of Esau should be cut off by slaughter,' and that the men who had confederated with them against Jacob, and been supported by them as their allies, should inflict the punishment of their malevolence. The prophet concludes with consolatory assurances of future restoration and prosperity to the Jews, to whom should arise deliverance from Zion; saviours, who should judge its nations; and a spiritual kingdom, appropriated and consecrated to the Lord.

"The prophet's work is short, but composed with much beauty; it unfolds a very interesting scene of prophecy, and an instructive lesson against human confidence and malicious exultation."

Though Obadiah's prophecy is the shortest of all the prophecies, "it is composed," as Dr. Gray observes, "with much beauty." The third and fourth verses shew this in a particular manner. The burden of the vision has reference to Edom, addressing whom the prophet writes:—

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself

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\* It will be seen that part of the prophecy is still unfulfilled.

as the eagle, and though thou set *thy nest among the stars*, thence will I bring thee down, saith the Lord."

This figure of the eagle's nest among the stars is strong and exquisitely beautiful. Humanly speaking it signifies the impregnable security of the people of Edom inhabiting the rocky heights of Idumea; but when Jehovah stirs up one nation to dislodge another for their unpardonable iniquities, there are no longer any difficulties which cannot be overcome.

Another prophet slightly varies the words, but loses none of the beauty and strength of our seer. "Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." Jer. xlix. 16.

The arousing of the Chaldeans for the invasion of Edom is set forth in the following graphic style: "We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us go up against her in battle."

In the predictions of Jeremiah concerning the same war, he applies nearly the exact words of Obadiah: "I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up in battle." Chap. xlix. 14.

This puts Jehovah in the position of a challenger, calling aloud for war from His enemies, and He is sometimes pictured as encouraging them by a fine irony to put forth all their skill in defence.

Obadiah declares that the Lord had resolved to make the house of Esau "small among the heathen," and "greatly despised." And as though he had passed through her cities after the sack and flight of the inhabitants, finding nothing but desolation and dreadful silence, he breaks out into this exclamation, "How art thou cut off! How are the things of Esau searched out! How are his hidden things sought up!" If thieves had come in, or robbers by night, they would have stolen only till they had enough. Grape-gatherers would surely have left a sprinkling of fruit on the trees: but the invaders of Edom had no mercy, their greediness could not be satisfied. They have taken all; they have left only the slaughtered men, women, and children, lying in the streets.

The prophet Ezekiel foretold the invasion of the kingdom of Esau

with all that vehemence of manner which is characteristic of his writings. It is best read in his own words.

“Son of man, set thy face against Mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord. I will fill his mountains with his slain, in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord.” Chap. xxxv. The chief cities of Idumea were Teman and Bozrah. The desolation was spread as far as Dedan. It almost appears from some passages that the Edomites had subdued the Arabians, and the two peoples were fused into one.

Joel and Amos join their prophecies to those of Isaiah, Jeremiah, Ezekiel, and Obadiah, concerning the overthrow of Edom. To the prophecy of Isaiah on this subject there seems to be a second meaning, which agrees with that enlarged view of Obadiah, to be considered when we arrive at the conclusion of his prophecy. At present we direct attention to the causes of this dreadful overthrow of all the southern part of Palestine.

*First*,—We borrow from that celebrated French expositor, Augustine Calmet, whose excellent comments are not impaired by the fact that he was a member of that branch of the Great Harlot system known as the French Benedictines. Upon the perpetual hatred between the people of Edom and the House of Israel he remarks:—

“The enmity of the Edomites and the Jews had begun, as it were, in the womb of their common mother. This was afterwards aggravated by other griefs, and though Jacob’s prudent calmness softened it for a time, yet their descendants did not fail to perpetuate their quarrel, which was always certain to be revived whenever an occasion offered. The last strong proof of this enmity was given by the Edomites at the siege of Jerusalem, when they afflicted the Jews, already oppressed by the Chaldeans.”

*Secondly*,—William South (not Bishop South), in his Commentary on the Prophetical Books of the Old Testament, makes the following notice:—

“The Idumeans, being the posterity of Esau, bore an ancient grudge

against the Jews, on account of their ancestor's losing his right of primogeniture and the subduing of Edom by David afterwards. Upon both these accounts they took all opportunities of venting their spite towards the Jewish nation particularly. The ill will they showed them in the time of their captivity was very remarkable, as appears by those pathetic words of Ps. cxxxvii. 7, 'Remember the children of Edom, O Lord, in the day of Jerusalem, how they said, Down with it, down with it, even to the ground.'

*Thirdly*,—We take the testimony of the prophet Ezekiel, "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity. Because thou hast said, These two nations and these two countries shall be mine."

That is to say, the Edomites thought to seize upon the lands of Israel and Judah after they were spoiled by the Assyrian and Babylonian powers, whom they had assisted in the work of ruin. The prophet points out that in their "anger" and their "envy" the Edomites had "boasted" against God, had "spoken blasphemous words against the mountains of Israel, saying, They are laid desolate, they are given us to consume." Chap. xxxv.

*Fourthly*,—Joel saith, "Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land" Chap. iii. 19.

*Fifthly*,—Amos testifies, saying, "Thus saith the Lord, for three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." Chap. i. 11.

*Sixthly*,—We adduce the statement of our prophet: "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast one of them. Thou hast spoken proudly in the day of distress; thou hast laid hands on their substance in the day of their calamity; thou hast stood in the cross-way to cut off those that did escape; and hast delivered up those that did remain in the day of distress."

Here is the indictment against the House of Esau. Nations and individuals may gather from it an useful lesson. Jehovah treats Edom as a murderer—a hater of his brother.

From the fifteenth verse to the end of his chapter, the prophet seems to take a very comprehensive and final view of his nation, and all their enemies, whom he includes in the name Esau. It should seem that all the heathen who are hostile to Jehovah and His ancient people are here as elsewhere, represented by the name Esau, who is Edom [*Rimon*]. "The day of the Lord is near upon all the heathen." And again, "the house of Esau shall be for stubble."

Dr. Stokes,\* in his Paraphrastical Explication of the twelve minor prophets, makes the following remark on the sixteenth verse:—"As you of Edom shall drink of the cup of my indignation, upon, or rather because of, my holy mountain, and the holy land of Judea, which you have persecuted, so shall those nations, that joined with you in your offences, ever taste of the same cup, till they have drunk it up, and be as if they had never been."

This observation points out that all the unrepentant enemies of Israel will be destroyed with fire and sword, after the manner in which Nebuchadnezzar devoured the Idumeans of old. It also recognises the extinction of the wicked in the day of Israel's last deliverance.

Concerning the punishment of Edom, Newton has the following instructive paragraph:—"We know little more of the history of the Edomites than as it is connected with that of the Jews; and where is the name or the nation now? They were swallowed up and lost partly among the Nabathean Arabs, and partly among the Jews; and the very name was abolished and disused about the first century after Christ. Thus were they rewarded for insulting and oppressing their brethren, the Jews; and hereby were fulfilled the prophecies of Jeremiah and the other prophets."

In both books of the Maccabees the defeat of the Idumeans after the Babylonian captivity is mentioned: "Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. Wherefore they sought to destroy the generation of Jacob that was among them, and thereupon began to slay and destroy the people. Then Judas fought against the

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\* Dr. Stokes died in 1669.

children of Esau in Idumea, at Arabattine, because they besieged Israel; and he gave them a great overthrow, and abated their courage, and took their spoils." *First Book*, v. 1-3.

"But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews; and therewithal the Idumeans having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war. Then they that were with Maccabeus made supplication, and besought God that He would be their helper, and so they ran with violence upon the strongholds of the Idumeans, and assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand. And because certain who were no less than nine thousand fled together into two very strong castles, having all manner of things convenient to sustain the siege, Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself into those places which more needed his help." *Second Book*, x. 14-19. The date of these events is given 164-5 B.C.

This great deliverance of Jacob from the hand of his brother Esau was evidently an earnest of a much greater deliverance by Christ and they that will be with Him out of the hand of all his enemies, signs of which deliverance are peeping through the eastern sky.

"They of the south," Obadiah wrote, "shall possess the Mount of Esau; and they of the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem which is in Sepharad, shall possess the cities of the south. And saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's."

This prediction was fulfilled but partially in those wars previously spoken of. What happened then cannot be considered as coming up to the tenor of the prophecy. The valiant generals who led the Hebrew troops were in their language sometimes styled "saviours." Othniel, the son of Kenaz, Caleb's younger brother, who delivered Israel from the hand of Cushan-Rishathaim after a servitude of eight years, is called a "saviour" in the Hebrew tongue.



As before remarked, Bozrah and Teman were the principal cities of the land of Edom, and it is from the direction of both these that the Hebrew prophets had the grandest views of Deliverers coming upon Jerusalem in "the great day of Jacob's trouble," so great that none is like it.

The prophet Habakkuk, catching a glimpse of "the pillars of smoke coming out of the wilderness," suddenly burst forth into a poetical description, in diction hardly less splendid than the subject itself:—"God came\* from Teman, and the Holy One from Mount †Paran. His glory covered the heavens, and the earth was full of His praise."

Habakkuk observes that the approaching Colossus "stood, and measured the earth; he beheld and drove asunder the nations, and the everlasting mountains were scattered; the perpetual hills did low. His ways are everlasting."

The mountain chains of Midian trembled before His tread, as at an earthquake. The prophet was terror-stricken at the sight." He says, "When I heard, my belly trembled; my lips quivered at the voice."

While surveying in the direction of Bozrah, the prophet Isaiah had his attention arrested by a Great Warrior travelling towards him. In his surprise he shouted,

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" And the voice answered,

"I that speak in righteousness, mighty to save."

In that sublime poem of Isaiah's, consisting of the thirty-fourth and thirty-fifth chapters, he describes the same scene in the vicinity of Bozrah:

"The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

The prophet closes his poem with the following beautiful lines, indicative of the fact that the smoke of war has vanished away; that the land is in peace; that He who trod His foes like grapes in the

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\* Dr. Thomas, in Eureka, has observed that the original verb is in the future tense, *shall come in*.

† Paran is part of Arabia Petraea.

wine-press, is now beheld like rain coming gently down on the mown grass, and as showers that water the earth:—

“No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Edom signifies *red*, and Bozrah a *vine*; so that the very names of these cities are in harmony with Jehovah's vengeance, past and future, for the salvation of His people. EDITOR.

## REFERENCE TABLET, No. 4, BY W.

(Continued from Page 242).

### WHO SHALL BE GREATEST?

- 1.—Jesus laid it down as a principle, that whosoever *would* be greatest must be servant of all: that is, he who humblyeth himself *now* shall be exalted. Mark x. 44, Matt. xxiii. 12.
- 2.—Jesus is the greatest personage that ever did, or ever will, appear upon earth (Melchisedec not excepted), for He was not only the Son of the Highest, but was also the Representative of the Most High. Luke i. 32, Gen. xiv. 18.
- 3.—Jesus was greater than Jonah, greater than Solomon, and greater than Jacob. Matt. xii. 41, 42, John iv. 12, 14.
- 4.—Jesus was greater than David, for He was David's hope, David's desire, and David's Lord. 2 Sam. xxiii. 5, Psalm ex. 1.
- 5.—Jesus was greater than Abraham, for that patriarch desired to see his Lord's day, he did see it and it gladdened his heart. John viii. 56.
- 6.—Jesus was wiser than Solomon, therefore He will shine as the brightness of the firmament for ever and ever. Dan. xii. 3.
- 7.—Among all the bright stars in God's new creation Jesus will be the largest and most brilliant, for He will be the Sun, the Centre, and Foundation of the whole system. Psalm xevii. 9.
- 8.—Jesus said, “Among them that are born of women there hath not arisen a greater than John the Baptist.” Matt. xi. 11.
- 9.—Jesus was greater than John, because (notwithstanding the above statement) the least in the Kingdom of Heaven is greater than He. Matt. xi. 11.
- 10.—It was God's intention that Jesus should be the greatest in His Kingdom, therefore, He sent Him to be the least and the servant of all. Mark x. 45.
- 11.—In God's Kingdom there will be various grades of Rulers represented by the adjectives, great, greater, greatest: high, higher, highest.
- 12.—The adjectives, little, less, least; low, lower, lowest, represent, in the present, the sphere each star will, in the future, occupy in the new Heavens of God's Creation, *i.e.*, Kingdom.
- 13.—The height or greatness a person may attain will be determined by the condescension, the humility displayed during probation.
- 14.—Jesus will be the Highest, the Greatest: because He made Himself the lowest, the least, during His probation.
- 15.—Jesus made Himself of no reputation, in order to take away that which was disreputable *in us*. Phil. ii. 7.
- 16.—Jesus was found (having been made) in fashion as a man for the express purpose of humbling Himself, even unto death, on our account. Phil. ii. 8.

17.—Jesus took the form of a *servant*, doing service for us, even to the extent of bringing us out of death, in Adam, into the life which is in Himself.

18.—Jesus made Himself a slave, even unto death (*i.e.* sin's consequence) in order to set us free from both sin and its consequences.

19.—Jesus was, in all things, like His brethren, as to nature and constitution, but He *was not* like us under sentence to die for His own sins, but He was under obedience to die for our's, His object being to prevent that sentence from coming into effect against us.

20.—Jesus served us to such an extent as to do for us what we, neither collectively nor individually, could do for ourselves or others, for we were all in the same condemnation.

21.—Jesus was rich, and not for His own, but for our sakes, became poor; but He did not overdo it, or we, through His poverty, could never be made rich. 2 Cor. viii. 9.

22.—Had Jesus gone to such a depth in poverty as to have been included in the sentence passed upon all men, in Adam, He would have been one of those poverty-stricken individuals who could not, by any means, redeem his brother. Psalm xlix. 6, 7.

23.—Jesus having complied with the conditions laid down (being the servant of all); God, His Father, has already highly exalted Him, and given Him a name above all names, and, in the future, every knee shall bow to Him, and every tongue shall confess that He is the Lord (supreme, greatest ruler) to the glory of God, His Father. Phil. ii. 9, 10, 11.

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## PSALM XXIX.

GIVE to Jehovah, ye sons of the strong !

Give to Him glory and strength, and acclaim

The honour and blessing that only belong

To His holy and fearful and glorious name. . . .

The voice of Jehovah in thunder shall sound,

And cause many waters to hear and obey,

Its echoes shall reach into earth's farthest bound,

And the shadows of darkness shall vanish away.

The voice of Jehovah in power reveals,

The word of the truth of the Gospel of peace ;

The voice of Jehovah in glory unsuns

The riches of glory which never shall cease.

The voice of Jehovah has broken the cedars

Of Sirion and Lebanon, stately and tall ;

The voice of Jehovah, to Israel's leaders,

Proclaims, in like manner, like rebels shall fall.

The voice of Jehovah, dividing its fire,

Shall flame forth in judgment, and work out His will,

The desert shall tremble in face of His ire,

The desert of Kadesh shall know and be still.

The voice of Jehovah, as Judah's great Lion,

Shall make hidden places to travail and bear,

And forests to spring up in beauty for Zion,

" And all in His temple His glory declare."

Jehovah shall sit on the deluge and reign,

Jehovah shall sit for an age as the King,

Jehovah in strength will His people sustain,

And bless them in peace, while they worship and sing.

## EXTRACT.

MATTHEW XXVII. 9.—“Then was fulfilled that which was spoken by Jeremy the Prophet.”

This quotation of what appears to be a prophecy of Jeremiah, is attended with considerable difficulty. In our present copies of Jeremiah we have no such words. How then are we to reconcile the assertion of Matthew, that this was a prophecy of Jeremiah's, with the fact that no such prophecy is contained in Jeremiah? Were the manuscripts which the apostles possessed different from our own? Or has this word *Ἰερεμίας* (*Jeremias*), crept into the manuscript copies of the Gospel? Or is it a mistake of the transcribers, who wrote *Ἰερεμίας* instead of *Ζαχαρίας*? Or can it be accounted for by any other fact, so as to make the present text true? Some critics would have us believe that the ninth, tenth, and eleventh chapters of the book of the prophet Zechariah (where the prophecy is found), as it now stands, were written by Jeremiah. But as the authority of, I think, all the ancient manuscripts is adverse to this, the supposition, though ably maintained, falls to the ground; (see Dr. Hammond on Heb. viii. 9. Mede's Works, pp. 786, 833. Bishop Kidder's Dem. of Messiah, part 2, p. 196; and Horne's Introduction, vol. 4, p. 209.) Others, again, are of opinion that the gospel according to Matthew has in this place suffered by the carelessness of the transcribers, who have mistaken the *Ζεφ* for *Ιεφ*. This is certainly supported by the authority of several manuscripts. But we should be careful how we admit this solution, if any other possible one can be found. This objection applies also to the supposition that the whole word *Ἰερεμίας* has crept in; and, indeed, how should we think it possible that a transcriber would insert any word into his manuscripts without knowing it to be correct? But this text will find an easy solution by the consideration that it was a custom among the Jews to divide the Old Testament into three parts; the first, beginning with the law, was called the Law; the second, beginning with the Psalms, was called the Psalms; and the third, commencing with Jeremiah, was called Jeremiah; thus the writings of Zechariah, and of the other prophets, being included in the division, which began with Jeremiah, all quotations would go by his name. This solution perfectly removes the difficulty. Dr. Lightfoot (who cites the Baba Bathea, and Rabbi David Kimchi's Preface to the prophet Jeremiah as his authorities), insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the Evangelist quoted, and which gave its denomination to all the rest. (Horne's Introduction, II. p. 368, note 2.) *CURIA BIBLICA*, vol. 1, page 466.

F. H. W.

## EXTRACTS BY ECLECTIC.

(Continued from page 240.)

Kepler, (the distinguished astronomer), found by the calculations which he made that Jupiter and Saturn were in conjunction in the constellation of the Fishes (a fish is the astrological symbol of Judaea) in the latter half of the year of Rome 747, and were joined by Mars in 748. The two planets went past each other three times, came very near together, and showed themselves all night long for months, in conjunction with each other, as if they could never separate again. Their first union in the east awoke the attention of the Magi, told them the expected time had come, and bade them set off without delay towards Judaea (the fish land). When they reached Jerusalem the two planets were once more blended together. Then, in the evening, they stood in the southern part of the sky, pointing with their united rays to Bethlehem, where prophecy declared the Messiah was to be born. The Magi followed the finger of heavenly light, and were brought to the child Jesus. The conclusion, in regard to the time of the advent, is, that our Lord was born in the latter part of the year of Rome, 747, or six years before the common era.

Kirro's Biblical Cyclopaedia, under "Star of the East."

If it be conceded that Zoroaster was under the tuition of Daniel, why should it be doubted that the Persian Sage, and those guided by his predictions were acquainted with the sign, which was to announce the birth of the "mysterious child," "born King of the Jews?" Matt. ii. 2.

It is an interesting and suggestive fact that far beyond the limits of Palestine, and among non-Israelitish peoples, the expectation of a mighty deliverer prevailed. It may be traced in the superstitions of even the North American Indians, who allege that the wondrous "Prophet, or Teacher," did once appear among them, sent by the "Great Spirit, the Master of Life," for their instruction in the arts of peace. ECLECTIC.

## ON THE RESPONSIBILITY OF MEN FOR ERRORS ARISING FROM PREJUDICE.

Prejudice consists, says Dr. Johnson, in judgment formed before-hand without examination. In order to include all its shades and degrees, it might, I think, be better defined to be judgment formed in whole or in part without due examination. It is acknowledged to be a most general and fruitful source of error, and if it were allowed to be universally a legitimate excuse for the errors to which it gave birth, a very great proportion of those who embrace false systems and opinions would be sheltered from responsibility.

In order to discover whether prejudice is ever a just excuse for error, it is necessary to enquire, whether it may ever be said to be itself innocent. If innocent, its natural and necessary effects will be so also; but if always criminal, it is clear that the errors, which arise from it, must partake of its nature.

Men are led to embrace opinions without due examination. 1st.—By thoughtlessness, and a want of attention and scrutiny. 2ndly.—By following the guidance of inclination and passion, rather than that of reason. 3rdly.—By undue deference to authority. These, then, are the sources of prejudice, and they must be separately considered. 1st.—If thoughtlessness and want of attention to evidence, and of industry in searching for it, were allowable pleas, multitudes who live "without God in the world," and refuse to listen to the gospel of His Son, would have a very sufficient excuse to offer. Nothing can be more clear, than that all are bound to make a good use of the faculties which God has given them. If men, therefore, form opinions, and adopt principles, on light grounds, when they have ability and opportunity for more satisfactory investigation, they cannot be acquitted of blame, and are justly chargeable with the errors into which they have been led by their negligence. 2ndly.—But supposing the mind to turn earnestly to the subject of enquiry, much will depend on the temper with which it approaches it. It is evident, that whoever is desirous of deciding wisely, must reason calmly, and keep out of sight as much as possible, during the process of investigation, both his wishes and feelings. Numbers, however, instead of endeavouring to emancipate themselves from their influence, when examining principles of conduct, take them for their guides, and make little use of reason but to defend and vindicate the conclusions to which these guides lead them. Now, except it be allowable to pervert the faculty of reason, and thereby to be guilty of a greater abuse of the divine bounty, than he was, who hid his talent in a napkin; such a procedure cannot be innocent, nor consequently the errors to which it leads. This is true even when the best affections are indulged to the degradation of reason. When the worst are suffered to assume the reins, and lead the understanding captive, the guilt is, of course prodigiously aggravated.

But even when the predominant wish is not, as in the case which has been considered, to indulge inclination, but to discover the truth, and to avoid everything likely to bewilder and mislead in the search after it, the affections of the heart will generally interfere more or less in the province of reason, and often in so great a degree as to lead to very important prejudices and errors.

Even in the most sincere and devoted servants of Christ the conquest over the lusts of the flesh is gradual. . . . . The Christian is liable to be misled in his reasonings, not only by unhallowed affections, but by those which are more spiritual. . . . . It would be easy to show by familiar instances that parental and conjugal love, the love of a people for their minister, and other amiable affections,

..... are very commonly pregnant sources of prejudice. Scripture affords many instances in point. What prejudiced Moses against the office God assigned him, of going to his countrymen as a deliverer? Chiefly, as it would seem, his humility. What induced Peter to call in question the propriety of the Divine command, to kill and eat of the animals let down to him in the great sheet in his vision? His love of that system of purity, which his God, whom he loved, had established. What led the disciples of Christ so long to question and disbelieve His declarations, that He should suffer death and rise again? Their warm love for their Divine Master was a leading cause of their unbelief.

The young and the sanguine, especially while christian affections are yet new to them, are apt to give the reins to their feelings. They are but imperfectly aware how necessary it is that they should be restrained when reason is called upon to investigate and decide; and the restraint is so irksome to them, that, imperfect as their theory may be on this point, their practice is far more imperfect.

It surely would be too much to say, that prejudices of the class which has just been under consideration, are blameless. If they were, it would not be a duty (as it clearly is) to strive against them. 3rdly.—Those prejudices, which may be ascribed to undue deference to authority, are next to be considered.

A great part of human knowledge rests on authority as its proper basis. History in all its branches, whether of past or of present times, can have scarcely any other foundation. In matters of science also, and in almost all subjects which require much research, the great mass of mankind can neither obtain knowledge, nor form opinions, but (chiefly if not entirely) on the ground of authority. If, therefore in settling points of duty, an improper reliance is not placed on this source of knowledge, nor on the opinions derived from it; and if recourse is had to such other means of information as are accessible to the enquirer, all is well. No more than a proper and legitimate use is made of authority, and a man is not responsible for the errors into which it may lead him: indeed, opinions so formed and held ought not to be denominated prejudices. The examination on which they are founded forms a basis sufficiently broad for their support.

But reverse the case, and the conclusion, as to the responsibility of the individual, must be reversed also. An opinion which rests on a blind or undue deference to authority, is evidently destitute of a just foundation; and, if erroneous, the error is chargeable on those who entertain it. Their criminality will vary according to circumstances, and vary very greatly; but still, under all circumstances, they must be pronounced guilty of not having made a proper use of their reason.

Thus, prejudices having their rise in thoughtlessness and want of attention, or in the influence of passion or inclination, or in an improper deference to authority; the errors to which they give birth, though by no means all equally culpable, yet all bear the stamp of criminality more or less deeply impressed..... The world is disposed to "call evil good" when she does not conceive her own interests to be concerned; let Christians be on their guard against the contagion of her example. While they watch over themselves with a holy jealousy, and are exact "their own defects to scan," let them cherish a warm love for all their fellow creatures, and entertain as favourable an opinion of others as circumstances will admit: but, at the same time, let them steadily maintain right principles in their full extent, and never compliment man by softening down any part of the law of God.—R.S.

*The Christian Observer*, July 1803, pp. 403, 406.

ECLECTIC.

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## INTELLIGENCE.

BIRMINGHAM.—We are in the receipt of two letters forwarded by Bro. Jones, Secretary of the Ecclesia now meeting in Broad-street, and while fully sympathizing with those brethren, we do not feel justified in publishing in extenso the

rather lengthy communications which have passed between them and those assembling in the Temperance Hall, on the subject of their separation and allied matters, fearing they might not prove sufficiently interesting to the majority of

our readers. The main facts of the case have, indeed, already appeared in our Intelligence column.

CULLEN, SCOTLAND, April 12th, 1874.

—Dear Bro. Turney,—I am rejoiced to be able to announce that since the date of my last intelligence to the *Lamp*, which was wholly of a personal character, there are five of the eleven brethren and sisters in this quarter who can intelligently say with me, "Hereby perceive we the love of God, because He (Jesus) laid down His life for us," and who believe that He was in the true sense of the term *free-born*; that He was holy, harmless, undefiled, and separate from sinners, and therefore had no need to offer for His own sins, but *for ours only*. We have also a brother and sister who sympathize with us in thus believing to such an extent that they consider themselves justified in assembling with us for the commemoration of the Sacrifice of the Captain of our Salvation in the Divinely appointed way, and we do not consider ourselves at liberty to refuse their fellowship, seeing that we believe in common that Jesus came in the flesh and died in our human nature to put away sin by the sacrifice of Himself. Two of the six who are altogether united in the belief of the truth, have, owing to physical causes over which they have no control, been unable to assemble with us as yet. This accounts for all, with the exception of three who have hitherto refused to hold intercourse with us in any form. We look forward with longing, and pray—in which we are doubtless joined by all the faithful in Christ Jesus—that the time may soon come when God our Father shall turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent; when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. And to the end that we may individually be made participants in the glorious disposition of things which shall then obtain, let us see to it that we *now* strive to all speak the same thing, that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same judgment. Let us stand fast in one spirit with one mind, striving together for the faith of the gospel.—**Geo. LILLIE.**

**DEAL**—Brother David Brown writes,— "Having run down to Deal for a refreshing during the Easter holidays, and to

help on the small ecclesia here to continue faithful in the faithful Word, I have much pleasure in reporting that the few members who form the congregation abide in the doctrine of the Christ, holy, harmless, undefiled, and separate from sinners, though manifested in the likeness of sin's flesh, and they rejoice the more in this scriptural view when they see the contradictions and absurdities the advocates of the contrary doctrine fall into in their vain attempts to prove that our blessed Lord was accursed either as a constitutional sinner, or as an actual transgressor of the Mosaic Law, to fulfil the will of God. The *Lamp* is greatly appreciated by them, and materially assists to enlighten and strengthen them in the knowledge of the deep things of God, and the things whereby one may edify another. They wish it God speed, and will do all in their power to commend it to the regard of all seekers after righteousness. The hindrances to their weekly communions are now in a great measure removed, and I trust they will strive together for the truth of the gospel, and for their own upbuilding in their most holy faith, in the unity of the spirit and in the bond of peace, with increased zeal, and patience of hope; and so much the more as they see the day approaching. I commend them to the prayers of the brethren of all the ecclesias, with myself also, and remain, dear brother, ever faithfully yours in the love and truth of the Gospel of the grace of God."

**LEICESTER**, April 14th, 1874.—Dear Editor and Brother,—I have pleasure in asking you to record in the forthcoming issue of the *Lamp*, the immersion of Mr. Frederick Taylor (27), boot and shoe manufacturer, who put on the saving name in the appointed way on the 2nd inst. Mr. Taylor has been for some considerable time a frequent (I may say regular) attendant at the Lectures delivered in the interest of the truth during the past twelve months, and has come to the conclusion that if salvation is to be obtained there is but one way revealed, and by identifying himself with us, he has signified that the way we endeavour to point out to those who will give ear is that only way. May he hold fast thereto, nothing wavering. Since my last communication, the Lectures we have given have been on the whole well attended, Bro. Ellis, of Nottingham, having lectured twice for us. On the first occasion

he dealt with Spiritualism, which drew together a very good and attentive audience. On the following Sunday he took the question of the "Sacrifice of Christ: did He offer for Himself as well as for those He came to redeem?" The only regret was that our friends of the opposition did not put in an appearance, for their own behoof or else to make manifest that what the Lecturer advanced was not in accord with the Book. We have just completed the arrangement for Three Lectures on consecutive Sundays; by Bro. Handley on the 19th, Bro. Hayes on the 26th, and Bro. Nichols on May 3rd; hope they may with God's blessing prosper the cause of truth. We have also made arrangements for lecturing at Loughborough; the campaign will be opened by two lectures by Bro. Handley on Monday and Tuesday evenings, April 20th and 21st. The first will be on the popular doctrine concerning the Devil and Hell; and the second proposes to answer the question, "Do the Clergy preach the same Gospel as did Jesus and His Apostles?" It is intended, God willing, to follow these up by a lecture on Sunday evenings till further notice, and with this view a very desirable room has been secured—the Lecture Room in the Town Hall, accommodating about 300 persons. The subscribers to the *Lamp* all express themselves satisfied that the name and matter well sustain each other—Shine on!—Yours in the one hope,  
CHAS. WEALE.

LONDON.—The Hall, Church Street, Islington.—On the first Sunday in this month, we had the privilege of a visit from Bro. Ellis, who was present at our meeting morning and evening; and he gave the evening lecture. The subject happily selected was the popular doctrine of the "Devil." The subject just now is one of considerable importance, for I believe there are not a few in the Christadelphian community who still hold this popular doctrine, which the Apostle Paul, in his epistle to Timothy, clearly denounces as "a departure from the faith." 1 Timothy iv. 1. Some minds are not clear upon this, forgetful for the time being how dishonoring it is to the great work for which the Son of God was manifested, "that He might destroy him that had the power of death, that is, the Devil." The discourse was well given, and may certainly be said to be as clear and convincing exposition of the whole subject as could be desired, and

will no doubt prove profitable to all who heard it. There were many strangers present, who appeared to be deeply interested. Last Sunday, the 12th, Bro. Nichols in the evening delivered a lecture on the same subject, "The Devil," expounding the scripture doctrine upon it, with much original argument. Several strangers present seemed to be greatly interested in "this new doctrine" concerning the "Devil" so clearly presented to their minds, doubtless for the first time. May these lectures conduce to the profit of all, not only to ourselves, but to the stirring up of a spirit of enquiry in the minds of the few visitors present, that they may search the Scriptures for themselves to see whether those things be so or not. The subject for next Sunday evening's lecture, D.V. to be delivered by Bro. Nichols, will be the kindred doctrine of "Hell."—Yours fraternally in the truth,  
D. BROWN.

MALDON.—Bro. C. Handley writes, "I am very pleased to tell you that our Sunday evening lectures have been more successful of late. Several have been induced to come and hear, and one or two are interested. We spent a very pleasant day with Bro. Watts on Sunday, the 12th inst. Our prayer is that, while one plants and another watereth, the Lord will give the increase."

MEMBLES, April 14th, 1874.—Dear Brother.—A very interesting case has transpired here. A young man, by name Richard Bennett, who was dipped in water by the condemnationists (or Adamites, as I call them) about twelve months ago, having heard the glorious doctrine of an uncondemned Christ, and being rather an independent thinker, took the Apostle John's advice of trying the spirits, to see whether they are of God, and while reading both sides of the question was told by the Adamites not to read the *Christadelphian Lamp*. This, I consider, is like following the Papacy. He desisted from breaking bread with them, but attended at their other meetings, which caused discussions and contentions to arise between them. Would you believe that the secretary of the Adamites wrote to R. for publication in his Magazine for March the following, page 145:—"I am happy to inform you that we at the Mumbles continue firm and contented in the faith, and strongly constrained to hold it fast with a firm grasp," &c. when at the same time this young man had not broken bread for



four Sundays in consequence of this doctrine. This young man being fully satisfied that they were wrong in believing in a condemned Christ, and seeing this untruthful report, became so thoroughly disgusted with their conduct, both doctrinally and morally, that he sent in his resignation. On Saturday evening last we had the pleasure of immersing him in a new baptistry, which we have fixed in the school-room behind the Synagogue, so putting him into the uncondemned Christ of the Scriptures. By coming among us he has sold all his youthful companions that were with them, thus following the exhortation of Paul in his second letter to the Corinthians, 6 chap., 17 and 18 verses. Our meetings are well attended, and we believe that very soon others will follow the above example.—Yours in the one hope, WILLIAM CLEMENT.

NEATH, April 14th.—Dear Brother,—We have been looking over the great and glorious doctrine of the uncondemned Christ brought to light by Bro. Handley, and nobly contended for by Bro. Turney in his discussion with Mr. C. Smith, and also in his lecture at Birmingham, which we have read with profit and pleasure, and are now fully convinced that such is the teaching of the Word of God. On Sunday, April 5th, we had a cheering visit from Bro. W. Clement, who is, as usual, full of zeal and love for the truth. He spoke, after the breaking of bread, for about three quarters of an hour, on the four laws spoken of by Paul in the 5th chap. of Romans, 2, 3, and 4 verses, and clearly demonstrated that the law spoken of in the 3rd verse does not mean what the Condemnationists (or Adamites, as he calls them) say it means, but that the law there spoken of is the sacrificial law of Moses, which could not, in consequence of the weakness thereof, take away sin. He quoted as proof the 13th chapter 39th verse of the Acts, Hebrews 9th chapter 9th verse, and the 10th chapter from the 1st to the 12th verse. At night he lectured on "Christ a new creation," commencing in the womb of the Virgin, by the power of God, therefore not full of sin, but full of grace and truth, as stated by John. We should be right glad to see his face and hear his voice oftener.—Yours in the blessed hope, SAML. HEARD.

NOTTINGHAM.—There have been four immersions since our last report, as follow:—Anelia Eliza Smedley, 22, neutral, wife of Bro. Smedley, whose immersion was announced last month; Thomas

Greasley, 63, and his wife Mary Ann, 62, the father and mother of Sister Overton, both formerly neutral; and William Smedley, 35, baker, formerly neutral, not related to the Sister Smedley announced above. The following lectures have been delivered in the Synagogue on Sunday evenings:—March 22nd, Pilate's question, "What is Truth?" Bro. Hayes; March 29th, "Obedience to the Gospel—its superiority over the Law—the danger of its rejection," Bro. Nichols, of London; April 5th, "Heaven going and Hell going, as popularly taught a delusion," Bro. Hayes; April 12th, "The Spiritualism of the Bible destructive of the vagaries of the Spiritualists," Bro. Ellis. Easter Monday being a general holiday was taken advantage of by the brethren to hold a tea meeting, which resulted in a very pleasant evening being spent. Just about a hundred sat down to tea, the number being subsequently increased to about 130. Several interested friends were present, who expressed themselves well pleased with the proceedings. After tea short addresses were given to those assembled by Brethren Hayes, Ellis, Richmond, Godkin, and Liggett, and hymns and anthems were sung at intervals.

STOURBRIDGE.—Bro. F. Turney writes as follows:—"We are glad to be able to report two additions to our number this month, viz., Henry Hammonds, and his daughter, Emily Hammonds, who put on the saving name of Christ by immersion on Wednesday, April 8th. This encourages us to persevere, looking to God for the increase. On Sunday, April 5th, we had Brother Handley with us, who lectured in the evening on "The Jailer's question, and Paul's answer:"—showing that previous to the jailer's immersion Paul "preached unto him the Word of the Lord," or the gospel, and that it is only by a faith in this Word made perfect by obedience, that we can be justified in God's sight. On the following day (Easter Monday) we had a social tea meeting, at which were present some 45 brethren and sisters and friends. After tea Bro. Turner, from Birmingham, presided, and gave an interesting address. An opportunity was next given for friends to ask questions. Bro. Handley occupied the rest of the evening, specially dwelling on the object and consequent importance of the "true baptism." Suitable anthems were sung at intervals.

*Foreign Intelligence crowded out.*

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—Ps. cxix., 105.

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## A TREATISE ON THE TWO SONS OF GOD.

(Continued from Page 266.)

### AARON AND CHRIST.

CHAPTER IV.—Contents: Aaron and Christ—Jezreel—Beth-el—The Flesh.

THERE is no character mentioned in the Bible whose presence so fills the eye, whose appearance is so imposing, as the first high priest of the tribe of Levi. Considered as high priest, Aaron surpasses Moses in dignity. In the genealogy he is placed before him. All Aaron's sons were elevated to the priesthood, but the posterity of Moses are reckoned among the Kohathites, who were ministers to the priests.

The exalted position of Aaron is one sign of the still higher position of Christ. In that beautiful and convincing comparison drawn by Paul in Hebrews between Aaron and Christ, we observe that one mark of Christ's superiority consists in His appointment by the oath of God. "Inasmuch as not without an oath He was made priest. By so much was Jesus made surety of a better testament." (Chap. vii. 20, 22.) "For those high priests were made without an oath; but this with an oath by Him that said unto Him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedek." (ver. 21.)

The Almighty's oath is as unchangeable as Himself; and the priesthood of Christ being built upon it is proof of its immutability; whereas the Aaronic priesthood not being founded on oath, was indicative of its temporary character. Therefore it is that Paul says, "By so much was Jesus made a surety of a better testament."

This reasoning would enlighten and persuade the Jews concerning the proper position of the Mosaic covenant in the grand economy of redemption. They would be brought to see that a covenant which rested on a changeable priesthood must of necessity itself be changeable; therefore no everlasting pardon or remission could possibly be obtained by its sacrifices. But Christ was to be "perfected for evermore;" in

Him, therefore, they would recognise an unchangeable priest, able to save them to the uttermost that come unto God by Him."

The Apostle declares that "such an high priest became us." This is as much as to say that the salvation of man could never have been achieved by a sinful priesthood. Paul makes this evident by his next words: "who is holy, harmless, *undefiled* and *separate* from sinners." The excellence of Aaron's house was merely that of appointment. The excellence of Christ was intrinsic. Aaron was a sinner by birth and character, and therefore could not be a saviour. But Christ was neither. The Apostle says, "in Him was no sin." (1 John iii. 5.) He was a *human sinless manifestation in order to take away our sins*. It is this very thing that constitutes the basis of our hope. If we break in upon this arrangement our hope cannot be "sure and steadfast." Nothing short of absolute righteousness can save sinners.

Be it ever remembered that "it is the word of the oath that maketh the Son" what we have just noticed in the words of the Apostle. No man "born in sin and shapen in iniquity" could be said to be "undefiled and separate from sinners." It could not be said of such an one, "in him is no sin." Christ Jesus was "the body prepared" of the Father on which "He laid the iniquities of us all."

Between all types and the things they typify there is of necessity certain important differences. The general character of a type is relative imperfection or inferiority to its antitype. This is true of Aaron. He was a sanctified sinner, that is to say, a sinful man set apart for the service of Jehovah as the high priest of Israel. His offerings were, like himself, all relatively inferior; in other words, they possessed no real power. The whole performance may be described as a dramatic rehearsal, not of a past but of a future original.

The difference betwixt Aaron's sacrifices and Christ's sacrifice has often been remarked by expositors. "In this passage," observes MacKnight, "the Apostle takes notice of three particulars, which distinguish the sacrifice offered by Christ from the sacrifices offered by the Jewish high priests. 1st, He offered no sacrifice for Himself, but only for the people. 2ndly, He did not offer that sacrifice annually, but once for all. 3rdly, The sacrifice which He offered for the people was not of calves and goats, but of Himself."

In allusion to the one offering, Paul writes, "for this He did once." There is a singular unanimity among all the commentators on these

words. They say the sense is, "*this last* he did once, namely, *he offered up sacrifice for the sins of the people.*" Both Whitby and Wells refer to the perfect agreement of all ancient expositors on this passage.

When Aaron offered sacrifice he had linen garments upon his person from head to foot. The robes *on* his body prefigured the perfect righteousness *in* Christ. The place where, as well as the condition in which, Aaron offered, was inferior to the place where Christ offered Himself. The typical high priest presented himself in an imperfect state in a tabernacle made by man; the true High Priest entered in a perfect state into "the true tabernacle which the Lord pitched and not man." This Paul speaks of in chap. ix. 2, as "a greater and more perfect tabernacle, not made with hands, that is to say, not of this (the Mosaic) building."

The mediatorial office would not begin outside the sanctuary. Christ, therefore, could not act as our High Priest while He was on earth. "For if He were on earth He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith He, that thou make all things according to the pattern shewed thee in the mount." Heb. viii. 4, 5.

Aaron entered the holy of holies *with* blood; Christ entered *by* His own blood into heaven itself. The conscience of the faithful worshipper is purged, because of the perfection of the offering. Any moral or legal blemish in the sacrifice and the priest would leave the worshipper unpurged. He would be no better than the Israelite under Aaron; a blemished victim and a blemished offerer could never "make him that did the service perfect." In preparing the body of Christ the merciful Father practically explained and solved that which to man was, and must have for ever remained, a hidden mystery. The birth, death, and resurrection of Christ, are a tangible and truly a glorious "revelation of the mystery" which had been hid for ages and generations. "In other ages," wrote Paul to the Ephesians, this mystery "was not made known to the sons of men." But the record God has given of His Son unfolds it all by patient and devout study; and the free and equal invitation to the Gentiles also explains "the fellowship of the mystery;" shewing how the Gentiles should be made *fellow-heirs*, and of the same body, and *partakers of His promise in Christ* by the gospel." He who

understands these things and loves them will feel the fitness of the apostle's words when he styles them "the unsearchable riches of Christ."

The Mosaic high priest and his work were "the mystery of the Christ" in symbol; and during the whole period of the existence of the symbol the solution of it was, we are told, a subject of anxious desire on the part of prophets, righteous men, and angels. The Eternal Spirit in the prophets testified beforehand the sufferings of Christ; but neither men nor angels were able to say what those sufferings signified.

The birth of the Son of God was the signal for praise and joy among the angel hosts of other orbs. Gabriel, who had been commissioned by Jehovah to visit His "handmaid" in the city of Nazareth, had probably carried to them the glad tidings. It was he, perhaps, who visited the shepherds on the plains of Bethlehem to announce to them, amidst a terrible display of light, the advent of the promised seed. While anxiously watching their flocks in the awful stillness of the night, alert for the least sound indicative of the approach of lion or of wolf, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid."

The plain was wrapped in electric fire, and the white glistening figure of an angel stood in the midst and cried, "Fear not, for behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes lying in a manger."

When he had pronounced these words, "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest heavens, and on earth peace, and good will towards men." And then the light ceased; the echoes died away among the distant hills; the startled flocks sought fresh repose on the dewy grass; the angels had gone away from them into heaven; the group of shepherds forgot their flocks, and stood a moment wondering in the starlight at what had occurred: their decision was soon taken; it was resolved to go at once into Bethlehem "and see this thing which," said they, "the Lord hath made known unto us."

#### JEZREEL.

The geographical and doctrinal aspects of this Hebrew name are full of interest. The city from which the famous valley of Jezreel takes its name belonged to the half tribe of Manasseh, and was situated on the

west of Jordan, between latitude  $32\frac{1}{2}$  and longitude  $35\frac{1}{2}$  degrees. The valley is of vast extent, and though uncultivated, it is still very fertile. It is judged to be highly suitable for the cultivation of wheat. Thistles are said to abound in parts of it, and to reach a growth of eight feet high. Where once stood fine palaces of the kings of Israel, and rich vineyards, there the Arab finds pasture for his sheep and goats, and roams unfettered as the winds.

In Jacob's prophetic blessing the vale of Jezreel was assigned to the tribe of Issachar as part of their possession. The old seer likened his son to "a strong ass, couching down between two burdens; and he saw that rest was good, and that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute."

After two hundred years, the great captain, Joshua, stood with Jacob's sons upon "the land of promise," drawing lots for its division among the tribes. And he tells us himself that "the fourth lot came out to Issachar, for the children of Issachar according to their families." This was a grand lottery of rich prizes; and the issue of the drawing was controlled by Him who directs all things after the counsel of His own will. "Their border," which "was towards Jezreel," enclosed "sixteen cities with their villages," and "the outgoings of it were at Jordan."

No doubt Jezreel, which signifies *the seed of God*, stood with feverish anxiety waiting the issue of the lots. Nevertheless the whole seed were sure that whatever difference there might be as to the desirableness of their respective estates, a valuable portion somewhere in the land would fall to every one.

Four hundred years after the holy seed had taken root in the soil of Canaan, the first king fought his last battle in this part of the country, and fell ignominiously with Jonathan, his son, on the mountains of Gilboa. The enemy cut off his head, and nailed his body to the wall of Bethsan. This sad event touched David's heart, and was the occasion of the first out-burst of the poetic fire. His generosity would not allow the least allusion to the ill-treatment he had received from Saul, but remembered him only as the Lord's anointed and Israel's valiant king. His shame at the thought of these evil tidings reaching Gath and Askelon; his passionate apostrophe to the mountains of Gilboa; his invocation to the daughters of Israel to weep over Saul; and his overwhelming distress at the memory of Jonathan's fidelity and love, make

up an ode, whose strains melt the soul, and which will be admired through all time.

Jezeel, or *the seed of God*, is a kind of *imperium in imperio*. The entire seed was made holy by divine appointment, and separated from "the seed of men" in the universal sense. But among this chosen seed there has been in all its history but a very small proportion of it that has borne good fruit. The Jezebel section of the community has generally been in power, and even the prophets of Jehovah have been compelled to hide themselves for a season. Those who have delighted to walk after the flesh have always found some pious and plausible reason for seizing the humble vineyard of Naboth, conspiring to accuse him of treason and blasphemy, and stone him to death.

Paul seems to have had the figure of a *kingdom within a kingdom* in his eye when he declared that "he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh, but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. And again, when he dictated these words, "Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children, but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

The prophets of Israel and their children sometimes represent the Great Prophet and His children, who are styled "the sons and daughters of the Lord God Almighty." One plain instance of this is found in Hebrews, where Paul quotes the first part of the eighteenth verse of the eighth of Isaiah, in application to Jesus and His Brethren. "Behold, I and the children which God hath given me. The object of the apostle here seems to be to show that, like as the prophets' children partook of their father's nature, so Messiah was to be a partaker of the nature of his brethren; that is, of the seed of Abraham."

But the rest of the prophet's words Paul did not find occasion to cite. They bear upon a subject he did not wish then to speak upon, but which serve to illustrate what is said in the beginning of the preceding paragraph. Those words are as follow: "for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." And if

the reader will place together the meaning of the names of Isaiah's children, he will perceive that they reveal the future purpose of Jehovah to be accomplished by the holy seed with Christ at their head. Isaiah's children were for signs and wonders to be fulfilled in Israel when Christ shall come forth for Israel's deliverance with ten thousand of His saints.

A like doctrine is couched in the names of the children of the prophet Hosea; one of which names has been selected as the heading of the present article.

It will be observed that this prophet appears to hold a similar relation to his wife to that which Jehovah often chooses to employ Himself in relation to Israel. That is to say, the prophet is put in the place of God, and Gomer the prophet's wife stands for the whole nation of God's chosen seed.

When we consider the character of Gomer, her fitness as a figure of Israel at large is seen to be perfect. The Almighty pictures Himself in the prophets as having married Israel; as having loved and betrothed her to Himself when she was an outcast, a slave, and despised. No figure would more forcibly and beautifully portray the exceeding love of God, and the exalted position of the chosen seed.

Israel's crime was black in the highest degree. She was unfaithful to her husband and her Lord; she openly went after other lovers; she departed from the Husband of her youth, and courted the favours of the Assyrians, the Babylonians, and the Egyptians. This national infidelity and spiritual unchastity is described at great length by the prophets, particularly by Ezekiel in the twenty-third chapter.

Hosea was commanded to take unto himself a wife, who should literally represent to the nation the crime of which they were guilty. The first child was the prophet's own son, and under the command of God was named Jezreel, which, as before stated, imports "*seed of God.*" It should seem that the other two were illegitimate, and symbolize the cast-off and the restored Jewish nation. Herein also the great condescension and forgiveness of the Almighty is strikingly taught, inasmuch as He permits His unfaithful wife to return to His lost favor on conditions of repentance. Nay, He is even described as pitifully alluring her to return and dwell with Him in faithfulness and peace.

Jezreel, the prophet's own son, stood as the "*seed of God*" before his nation, and was the representative of that portion of it who obeyed the



commands of Jehovah. It appears somewhat significant that a personage styled the "*seed of God*" should be appointed to mark out the highest attainment of obedience to God. In short, this fact at once brings to mind the burden of Scripture that God had declared He would have a *Seed* or *Son*, in whom He should be well pleased. And it is hereby suggested that while this *Seed of God* should be manifested in the nature of his brethren, he would be far above them all in his *relationship*, being God's *own* and *only child*.

Such appears to us to be the typical value of Jezreel. No phrase could so forcibly show the *descent* and high standing of the Messiah as the phrase "*Seed of God*." No language would better imply Messiah's absolute freedom from sin. The nature in which this promised Seed appeared did not contaminate it; it was pre-eminently "the Holy Seed." All the other was only holy by appointment or adoption; this was holy from birth. The other was "the seed of the serpent," because Adam sold it all to the serpent; or, in Paul's words, it was "sold under sin." Messiah was not "the serpent's seed," but the "*Seed of God*." The seed of the serpent has no power to fulfil the prediction against itself; it cannot bruise its own head. Its function was to inflict an inferior wound on the "*Seed of God*," while the latter was to destroy it altogether. To distinguish it from "the seed of men," or "the serpent's seed," it is also styled "the seed of the woman." This is the great Seed which the Eternal promised to Abraham; and which He also promised to raise up unto David, of which Seed He said "*I will be to him for a Father, and he shall be to Me for a Son*."

As a consequence of the future betrothal "in faithfulness," the prophet predicts a large outflow of temporal blessings. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil, and *they shall hear Jezreel*." This figure indicates a hearing, or concurrence, or subordination, or servitude throughout all things directed by the hand of God for the advantage and comfort of His seed.

In the wording of the next verse there is an evident allusion to the meaning of the title Jezreel. "And I will *sow her unto me in the earth*; and I will have mercy on her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

All these great and good things circle round the one Seed, which is Christ. The rest of the seed have all become such through Him. They were constitutionally the seed of the serpent. In this respect the Jews were no better than the Gentiles. Paul declared that he had proved both Jews and Gentiles, that they were all *under sin*. They were all under sin because all had become the property of sin. Viewing them in this enslaved condition, Paul applied the Scripture which saith, "There is none righteous, no, not one."

The Seed in chief purchased the rest with His own blood. He gave His life a ransom. None of them could by any means at their command redeem his brother. The rich could not buy, neither could the poor beg. They could not be redeemed with corruptible things, as silver and gold. The great and precious price was not to be found in all earthly riches. It must be sent from God, therefore God sent His only begotten Son to the rescue. None of the good and righteous men of old had any power. They all needed help themselves, being "without strength." The arm of the Lord was seen, mighty to save in Jesus Christ, *The Righteous*. He is the Root on which all the seed is borne in the spiritual sense; and being of royal Israelitish offspring also, He has all the natural claims to sovereign power. Every setting sun marks the approval of this Great Sower, who will fill the earth with the "seed of God;" this will be the great day of Jezreel.

#### BETH-EL.

The city which bore this name, the meaning of which is *The House of God*, has a kind of double history, presenting a general resemblance to the history of that other House of God composed of living stones.

The town stood a little to the north of Jerusalem, and between it and Ai—another spot of great interest—lay Mount Ephraim. It was to this mountain that Abram came and builded an altar to the Lord, after he left Haran, traversing Sichem and the plain of Moreh. On his return journey from the south he stayed here a short time and made an arrangement with his nephew, Lot, as to what portion of the country each should dwell in.

In this matter Abram showed a true generosity, giving his younger relative the first choice. By this time Abram had become very rich in cattle, in silver, and in gold. He is a rare example of a rich and righteous man. His quickly acquired wealth does not appear to have

at all cooled his religious ardour. It is recorded that on this second visit "he there called on the name of the Lord."

Here Jacob saw the vision of the ladder connecting earth with heaven. Messengers were ascending and descending in the execution of their office as watchers over the affairs of men, for the final good of the house of God. The erection of the pillar, and the anointing of it with oil, might, to the troubled mind of the patriarch, have a mystic significance, foreshadowing the Chief Corner Stone, the Anointed One. Under temporal trial it is that the heart seeks shelter and repose in a strongly guarded future. The human bark cuts her moorings and flies for some pacific isle, resting on the bosom of an ever glassy sea.

When the prophet Samuel judged Israel, he included Bethel in his yearly circuit. The last day that the prophet Elijah sojourned on earth he called at Bethel, and there prayed Elisha not to follow him further. It was there also that the children were torn by bears for mocking Elisha on his return from beyond Jordan, after his master had been carried off in the chariot of fire. In that memorable revolt which rent the house of God, it was at Bethel that the usurper placed one of the golden calves, appointed a feast, ordained priests, and built an altar to hinder the people from returning to Jerusalem. Before this altar stood a man of God, out of Judah, and uttered an awful prediction, which was confirmed by the altar being rent and the arm of Jeroboam being dried up while in the act of putting it forth against the prophet. These denunciations were literally fulfilled three hundred and fifty years afterwards by Josiah, who tore open the graves of the idolatrous priests, took out their bones, and burned them on the altar. And he slew all the priests of the high places that were there upon the altar, and burned men's bones upon them. The two very ancient prophets Hosea and Amos foretold the destruction of Beth-el and its idolatrous worship.

When Paul and Peter speak of the obedient believers of the gospel, they sometimes employ the figure of the house of God, borrowed no doubt from the literal house in Jerusalem. In his epistle to the Hebrews, Paul refers to Moses and his house, to shew in a more striking manner the exaltedness of Christ. Moses was a servant, but Christ was a Son; Moses ruled in the house of another; Christ in his own house; Moses builded his house according to a given pattern; Christ was the creator of His own house. The difference is very great.

The Son of God was the true Lord and owner of the house which He builded. Jesus was quite as faithful, nay, more faithful than Moses; but His conduct towards God was that of a son to his father. Moses gave his commandments, not in his own name, but in the name of the Lord. Jesus spoke as one that had supreme authority; issued precepts in His own name, and plainly declared Himself to be the Lord and Master of His disciples.

In consequence of this, Christ was counted worthy of more glory than Moses. His sovereign dignity is strongly sustained by Paul in the first and second of Hebrews. He is not only superior to all men, but to all angels. In rank every angel stands far below Him. Yea, they are commanded to do Him homage. He was superior to angels in dignity, and higher than all men in purity; separate was He and undefiled.

He is the foundation of His own house, and other foundation can no man lay than that is laid. Neither Jew nor Greek can rest thereon; none can enter into the composition of this building, and remain unclean. All who touch it are cleansed and sanctified thereby. The truth makes clean, and Jesus is the truth. All the children of Christ have been given to Him by His Father. They are gifts to the altar, so to speak. The altar is greater than the gift; and every gift is sanctified by the altar to which it is brought.

As the spotless victims under the law were for the reconciliation of the house, so Christ hath, by His own blood, made full reconciliation for His own house. This He accomplishes for the constituents of the house while they were sinners; enemies of God; by which God commended His love towards them. There is, therefore, the greatest assurance that they will be saved by His life. This was God's work, God was in Christ reconciling the world to Himself; and the apostles, as Christ's ambassadors, prayed men and besought them, saying: Be ye reconciled to God, for He hath made Him, that is, Christ, who was without sin, a sin-offering for us, that we might be the righteousness of God in Him.

God, according to His gracious promise, opened a fountain to the house of David, for sin and for all uncleanness. The fountain was soon made accessible to Greek as well as Jew. It is open still, and will be till the end of the Messianic age, when this world will be purged from sin. Like the Syrian of old, we are implored by the humble messengers of Jehovah to wash and be clean.

Faith in these things, which works by love, purifies the heart. This is the great object of all: be ye holy, even as I am holy. It is a most salutary reflection that, like as God dwelt in Christ, He desires also to dwell in us. Think of the goodness, the purity, the love, the long-suffering of God. Are we so governing and purifying ourselves as to become a fit dwelling-place for this marvellous perfection and power? Or, are we daily defiling and polluting His temple, cleansed and reconciled by the blood of His spotless and only Son? Are malice and envy still tenants of the house? Do wrath and clamour yet echo within its walls? Do these barbarous sounds still shock the strangers' ear, where all should be a holy calm, or rapturous music from the heavenly lyre?

#### THE FLESH.

The frequent occurrence of this phrase, and its connexion in several of the most striking passages of Paul's letters, make it well worthy of our consideration. Of late much has been said of "the flesh," and indeed, it has been singularly common in the religious conversation and writings of our body. In their prayers, Paul's words, "rejoice in Christ Jesus, and have no confidence in the flesh," have often been heard. If these prayers were always made "with the understanding," it may be doubted whether the saying just cited would have found place.

As the epistles were addressed to Jews as well as Gentiles, there are portions which speak sometimes to the one, sometimes to the other, and sometimes to both. To profit by the reading, it is therefore necessary to take due notice of these distinctions. It will be immediately perceived from the context of the words taken from the third verse of the third chapter of Philippians, that Paul made allusion to the law of Moses: the expression "the flesh" is therefore at times equivalent to "the law." It is still more comprehensive, for it includes circumcision; and thus it may be said to cover the whole legal existence of the Jew from Abram to Christ. To make this plain we will transcribe the passage:

"For we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh: Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more."

"Any other man" is to be taken in a limited sense. The rest of the

passage shows that Paul meant *any other Jew* at Philippi; not any other man, Jew or Gentile, in the whole world.

“Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.”

Here the Apostle specifies the advantages he could, if he thought proper, boast of in “the flesh,” that is, as a Jew of high standing; a member of a noble title—for Benjamin was classed with Judah—a pure Hebrew by father and mother, not like many who were born of Grecian women—and of the highest sect among the Jews. And more still, the Apostle declared himself to be, “touching the righteousness which is in the law, blameless.” In this last particular Paul was like Zacharias and his wife Elizabeth. “They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.”

“The flesh,” then, appears to be an elliptical, or shortened, form of words, signifying the law of Moses and circumcision. The same law is elsewhere styled a carnal ordinance, that is, an ordinance pertaining to the flesh, briefly named “the flesh.” This abridged and laconic style is not uncommon in the Sacred Writings, and is very convenient to the writer; though to foreign readers, or to readers of a much later age, it is not without difficulty, and demands the use of the thinking and enquiring faculties in order to a good understanding of the subject matter of the discourse.

In other parts of Paul's epistles he uses the expression, “the flesh,” in quite a different sense, which shows the need there is for determining the import of the same words by the connection in which they stand.

“They that are in the flesh cannot please God.” From a misapprehension of this text some have concluded that to please God it is necessary to die—to put off the flesh in a literal sense; that flesh is essentially a wicked thing. However this may be, the text in question does not teach such a doctrine. Just before Paul explains what he means by “they that are in the flesh.” “The carnal mind,” he says, “is enmity against God.” And in the verse but one preceding he shows clearly what he intends by “the carnal mind.” They that are of a carnal mind “do mind the things of the flesh;” that is to say, they gratify their animal passions in all the ways at their command. In this there is such a wide field, and some vices seem so near akin to virtues, that it is incumbent to be always watchful.

The curious extremes of the human mind have often made excessive

devotion and excessive carnality meet in the same individual; hence it has been not seldom remarked that one man was composed of several different characters. Piety and inconsistency, spiritual and carnal extravagance, often walk together, and the brighter the light the darker the shade.

These defects did not escape the observant eye of Paul. His counsel in the matter was, "Let your *moderation* be known unto all men. Every man that striveth for the mastery is *temperate* in all things. Now they do it to obtain a corruptible crown; but *we* an incorruptible." Such as do not give heed to this wise counsel are said to be "in the flesh;" while to them who follow it Paul would say, "Ye are not in the flesh, but in the Spirit."

Think in how many ways this may be true; how it may apply to all, the rich and poor; but especially to the rich, who have the means, and consequently the temptation, to keep "in the flesh," and therefore for whom it is no easy thing to "walk in the Spirit." A rich man living with moderation and frugality that he may have all the more wherewith to do good unto all men, but especially to the household of faith, is a truly noble and admirable sight.

But in view of the frailty of human nature, and the temptation of riches, the christian is almost constrained to desire only those things that are sufficient for his daily wants. It is easier to be content with little than with much. Contentment is a chief element of spiritual life, but godliness with contentment is great gain.

"The carnal mind," which more literally translated would read "the thought of the flesh," Paul says, "is death." That is, it leads to death. But this saying must not be strained, or else it will make the Apostle teach what he did not mean. The foregoing remarks have probably shown that one of the senses in which Paul employed the words, "the flesh," indicates animal or worldly-mindedness. It is this which he says is death. An extreme view of the passage would make the Apostle teach that flesh cannot conceive a single idea but what is displeasing to God. This interpretation will not stand.

God, who created the brain, has made it capable of evolving thought, both good and evil. There is no change in the material of this organ or engine of thought, because the owner of it declares himself a convert to the christian faith. It is qualified for a variety of work, and according to circumstances, one part may be very active, while another

is almost dormant. This is produced by what phrenologists call "cultivating" and "restraining," the best lessons for which are found in the Scriptures. The Book of Proverbs and the New Testament Epistles abound with advice to suit every variety of humanity; but if you will have it all in one word, take the great saying of Christ: *Do unto others as you would they should do unto you.*

"For I know that in me (that is, in my flesh) dwelleth no good thing." If Paul here referred to his material body and its members, there would seem no need to throw in the words "that is, in my flesh," after the word "me." The "me" can point to no one but himself, whether in his christian character, or in an assumed position. "That is, in my flesh," looks much like a comment on the word "me," as though he were using it just there in a particular way. The seventh and eighth chapters seem to well support this sense. In the first the apostle takes the part of a carnal-minded Jew, who has a certain knowledge of the law, but who finds himself in a wretched condition because he cannot fulfil the desires of the flesh, and keep the commandments at the same time.

Then in the eighth chapter Paul describes a man who is "delivered,"—a man to whom there is no more condemnation, because he is "not in the flesh," or following the fleshly passions, but in Christ, walking after the commandments of the Spirit. The phrase "my flesh" in this place, therefore, appears to be a shortened form, similar to the phrase "the flesh," before spoken of.

\* "Hardly anyone, I think, reading the whole passage continuously, without any regard to the arbitrary break at the close of the 7th chapter, would be in danger of supposing that the Apostle Paul, though speaking in the first person, is describing his own natural character, in his regenerate sanctified state, when he describes a man "sold under sin;" "brought into subjection to the law of sin;" "doing the evil that he would not;" "not doing the good that he would;" and living a life of wretched contradiction to his own judgment."

[*To be continued.*]



## LETTERS TO THE EDITOR.

64, Belgrave Road, Birmingham, 16th April, 1874.

MR. EDWARD TURNER.—As the period of your absence from England is now drawing to a close, I think it well to inform you that I am ready to debate with you, either at Birmingham or Nottingham, the question you have raised among the friends of the truth. I will affirm during four nights :

“That Christ, in the days of his flesh, was, and His mission required Him to be, equally affected with ourselves by the sentence of death passed upon Adam.”

Or, I will take the negatives of any proposition you may affirm, provided it is worded in a way to admit of my doing so. I propose that the Socratic method of discussion be adopted during two of the nights, as this form admits of each side putting the other to the test more effectually than discussion by speeches exclusively. If you have any confidence in the position you take, you will not object to this. If you object, I must waive my proposal, and be content with speech discussion during the four nights.

Let me hear at once that I may arrange. You know the hand-writing, but I add my name. Striving at all times to be, faithfully, ROBERT ROBERTS.

P.S.—You will, of course, limit the auditory to professors of the truth.

The foregoing came to hand too late to receive attention in our May issue, and was privately acknowledged.

It has been well known for several months, from what has been printed, that the double challenge we gave the writer of this letter was not accepted by him, nor any of his friends. The reason he gave for not accepting it was that, when we returned, “*it would be too late: the mischief would then be done.*” These are his own words. Could any refusal be plainer than this?

The same week, August 29, 1873, he delivered a lecture entitled, *The Slain Lamb*. Upon the handbill for this lecture he declares it “*was instrumental, in the hand of God, in vanquishing the new heresy in the Birmingham ecclesia.*” Since then nearly 70 persons have adopted the so-called heresy, most of whom withdrew from the “*ecclesia,*” and we are informed that some others are by no means satisfied.

In delivering this lecture Bro. Roberts completely broke down in a fit of passion or excitement. When it was over Bro. J. J. Andrew ran off to Liverpool, and confessed “*it was a failure,*” he had been “*disappointed*” with it; he also pronounced the same thing when printed to be “*unsatisfactory,*” though it had been considerably improved, and so much altered as to be scarcely recognisable by many who heard it.

In the *Christadelphian Lamp* this lecture was “*dissected,*” paragraph by paragraph. We also possessed a verbatim report of it. The gross misapplication of scripture, particularly the Psalms, was found to be on so large a scale as to be unaccountable, except by equally gross negligence, or something worse.

It is scarcely necessary to refer to the several opportunities of discussion, private and public, Bro. Roberts had been offered before the lecture on the Sacrifice of Christ; suffice it to say that he hampered all those with such conditions that no sensible man would agree to. The excuse he offered for refusing a public debate by speeches was that "it would be subjecting himself to an irritating situation."

Not long since he was pressed by the Leicester brethren to go there and deliver a lecture to them explaining his views. He declined, and sent a copy of his lecture on *The Slain Lamb*, here subjoined :

Athenæum Rooms, Temple Row,  
Birmingham, 26th January, 1871.

To Bro. WEALE, and those for whom he writes,—I have received your invitation to "give a public lecture on the view held and contended for by me in relation to the Christ as contradistinguished from the views held by you."

If your object be to ascertain my view, this object can be attained in a much simpler way than the way proposed, viz., by reading the enclosed lecture, which is precisely of the character of the one requested. Let one of you read this to the rest assembled, and it will be me "giving a lecture on the view held and contended for by me." If your object be to identify me with your view in Leicester, or to revive a controversy which had well be dead, you cannot expect me to comply with your request. I will but add that, notwithstanding your insinuation to the contrary, I "continue to see the matter in the light I first contended for," and have contended for ever since I understood the truth: that, therefore, I recognise no "reparation" as due except from those who have caused division by the introduction of heresy: and furthermore, that in the service of the truth I cannot be induced to accept "neutral ground." Praying for your restoration to the way of truth,

Faithfully yours,

ROBERT ROBERTS.

In *The Christadelphian* for April, page 181, under the heading *Dr. Thomas and the Renunciationists*, Bro. Roberts told the brethren at Galashiels that "it is not worth while to take notice of what emanates from them ("the Renunciationists") for many obvious reasons."

He has repeatedly advised his brethren not to read *The Christadelphian Lamp*, because it is written with so much "subtlety" that they are very likely to be deceived by it. He has also assured them that he does not read it himself. If this be really so, it is not easy to see how he is acquainted with its "subtlety," and how quotations from it find their way into his periodical. That periodical indicates that the editor is very well acquainted with the contents of the *Lamp*. But, after all, we are forgetting that he "knows all we can say before we speak," as he gravely informed us before we began our lecture on the Sacrifice of Christ!

Since Bro. Roberts "vanquished the new heresy under God," and "cleared the healthy channel of the *Christadelphian*," the said heresy has spread far and wide, and the circulation of *The Christadelphian Lamp*

has exceeded the expectations of all its friends who knew the difficulties lying in its course, while the *Christadelphian* still bristles with anger in every issue, yet never so far forgetting itself as to spell the word *lamp* in capital letters. The horror it has of this orthography is ominous indeed.

When the lecture on the Sacrifice of Christ was delivered, Bro. R. had a masked battery of "eighty-five questions," which, owing to the tactics of the enemy, he could not discharge at the desired moment. It was afterwards "let off," and found to be crammed with nothing but blank cartridge. Fifty-nine of the celebrated eighty-five were found to rest entirely on the assumption of the point in dispute, and the rest were answered.

From the first we have read all Bro. R. has advanced on the question, but find no fact or argument sufficient in our judgment to support his position; while the manner in which he misrepresents the opposite side has long been remarked by hundreds who were favourable to his case.

Bro. R. tells us he has *no more to say*, and we are of opinion that during the past seven or eight months he has put forth his best efforts. What, then, after all this, does he expect to gain for the cause of truth by a personal encounter? Does he reckon upon his flow of caustic, his expertness in "the Socratic method;" or his power of abuse at high pressure? at which pressure he occasionally breaks down with ignominy before the public, and even danger to his own life when no opponent is before him.

The considerations now presented might well justify us in refusing Bro. R. and certain of his well-behaved friends the luxury of creating a similar disgraceful uproar to that which they made at our lecture on the Sacrifice of Christ; there is also this other consideration of proper self-respect, after the unmeasured abuse, including the insinuation of "*forgery*,"\* of which we have been the subject from him and his friends during the past half-year.

We might fall back upon medical advice, to which he himself has properly resorted, and the increased demands upon our time; but of these things we will say nothing.

In conclusion, as an evidence that we are not incited by a spirit of ambition for preeminence, we are ready, whenever Bro. R. shall cease to teach that *the Christ was a sinner by birth*, like all other men, we are

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\* See *Christadelphian* cover, February Number.

ready, with the consent of our friends, to discontinue the *Lamp*, and to assist him in any way in our power, if desired.

After all this, we make one proposal—*final and unalterable*. *The Thirty-two Questions* (corrected copy) *being the original cause of hostilities, and having been affirmed by Bro. Roberts to be false and unscriptural, we are willing to hear him attack them for two hours one night, on condition that we are allowed two hours for reply on the night but one after. The attack and defence to be in the Temperance Hall, Birmingham. That if any personalities be introduced by Bro. R. we shall have the option of refusing to reply. That there shall be no expression of feeling on the part of the audience. That 1000 copies of the discussion shall be published under one cover for general circulation, the cost to be borne equally by each side. That none but the spoken matter shall be published, and none omitted. The reporters only to correct the proofs. That no formal questions be put for reply unless written copies of the same be furnished to us the first night, and that such formal questions shall not exceed four.*

It was only after much pressure that we consented to become editor, and it would seem unreasonable that so large a circle of friends as the *Lamp* represents should have no organ for the expression of their views. As a matter of duty, therefore, we think it right to do what we can in their service, especially as the more stable and intelligent part of the body are equally ready to cooperate in the work, and to bear the present heavy drain upon their purse, for the sole purpose of being useful to their brethren, and to promote the service of God "with the spirit and with the understanding also."

When they shall have no further need for our services, we will make our bow and retire, knowing where to find abundance of pleasure and advantage, which popularity can neither give nor take away.

EDITOR.

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113, Beekman Street, New York,

April 13th, 1874.

MR. EDWARD TURNEX.—Dear Brother,—My attention was directed to you and your work of late in the *Christadelphian*, up to January, 1874; but having learned from my friend and teacher, Dr. Thomas, to prove all things, and to hold fast the good, I have examined your lecture on the "Sacrifice of Christ, in the light of the Scriptures," with Bro. Roberts' reply, and Elpis Israel; the conclusion that I have come to is this, to take my stand on the subject of your lecture, believing it to be in harmony with the Scriptures; and if the honest expression of this opinion must lead my brethren to regard me as having departed from the faith so be it; but I trust that my kindness and affection for them, no less now than formerly, they may, through the grace of God, be willing to examine for themselves. During my connection with the brethren Dr. Thomas was my friend, and now that he sleeps near

to where I write, I still love his memory. On one occasion during his lifetime two of my brethren took exception to the Dr.'s *teaching*. I advised them, if they thought he was wrong, to overthrow him by argument. I then went to the Dr. and stated to him what I had done, and in the nobility of manhood he said I had done right, for he remarked, Brother Ennis, *I want the truth*. The Dr. never pretended to be infallible. I thank God that in His good providence I heard him speak for years on "the deep things of God;" but that is no reason why I should now close my eyes and ears and say, I will stick to the Dr. "*for better or for worse*;" no, by the grace of God, I will stick to men only for good. Hoping that the grace of God may rest on you, and that you will continue to declare the whole counsel of God, I remain, your Brother, in the hope,

WILLIAM ENNIS.

We publish this letter with pleasure. The writer of it was regarded by the late Dr. Thomas as a man of generally good judgment, of independence of thought, and of pleasant companionship. The respectful manner in which he speaks of the Doctor may set others a good example, with whom a different view upon a point of doctrine appears to give rise to asperity of feeling and expression.

Let those who have been hindered from reading the *Lecture on the Sacrifice of Christ*, by persuasion or by prejudice, follow the excellent example here presented; and also mark the good spirit towards those who differ in judgment, while holding firmly, and confessing frankly what is believed to be according to the word of God.

No doubt our fraternal correspondent will miss no opportunity of bringing before his American brethren a matter which "after examination had," he finds to be of such moment. Our earnest prayers and best wishes attend his and their efforts to lay hold of the truth.

EDITOR.

#### TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

616, Wells Street, Milwaukee, April 7th, 1874.

MY DEAR FRIEND,—I am happy in the reception of a package of "Christadelphian Lamps." They were an unexpected refreshment to me, for which we are truly thankful, in our lone attitude in the testimony for the pure, holy, and uncondemned Son of God. We did not expect, when we wrote to you concerning your noble move and struggle on behalf of the "Lamb of God," that you would send us your monthly, without knowing, so far as we are concerned, where the needful for the printer was to come from. Nevertheless, we will furnish our little quota, to keep that useful member of society in a good frame of mind; for his type will not come into place without the needful.

When we read your first number of the "Christadelphian Lamp," we could not see clearly the end toward which you were driving, in your argument for an uncondemned Christ. We were afraid that the foundation of your building could not bear the conclusions arrived at, in opposition to the wisdom emanating from the advocates of a condemned Anointed. But as we read carefully the succeeding numbers, your position both in foundation and superstructure began to be perceived by us. We found to the joy of our heart that the whole of your argument hinged upon the glorious truth, The Son of Man is the "CHRIST, the SON of the living God," THE HOLY ONE OF GOD; the heavenly, not the earthly Adam. This is the glory and the holy oil of your *Lamp*. This great truth is a rock, a foundation broad and large; it can bear all the conclusions of holiness, righteousness, purity,

and truth. Therefore, with all my heart, I bid you "God speed" in your labour for the spotless "Lamb of God." I love to be a partaker in your sin of *heresy*.

Yet, while admitting all this, I would like to say a word or two; not by way of fault-finding, but just as a let out of my mind: and first, your kind "Correspondents" seem to enjoy their liberty too much. The notes of their trumpets are not as distinctive as Paul admonishes. I know all this will come out all right by and by. The situation is new, and there is somewhat of an excitement attending it, which will wear off by reason of use, and the discerning of good and evil.

Again, in the second place, your correspondents are too apt to say too much, and by that means spoil their premises. Gold is put up in small bulk. The trouble with the "opposition" is too much talk. They hardly know from one new moon to the other what they have said concerning the Christ. The demand of our day is not *quantity*, but *quality*; *wheat*, not *chaff*.

Again, although we do accept the situation of the truth in England with joy of heart, there is a matter upon which we wish to state our mind with all freedom, even though it be viewed as an opinion of ours. It is this; that the truth as comprehended and advocated in your midst, is caused to occupy a premature position before the public mind. The brow and front of your testimony is the spotless character of the "Lamb of God." Now, there are two points passed over by you in gaining this position, which the public mind ought to be well informed upon; at least that public mind which loves to know the truth of God. First, Who is the Christ? How is He the Mediator, seeing a Mediator is not of one? "But God is one." This is a physical issue. It is not concerning the office, but the officer; who is he? And secondly, have the advocates of the sinless and uncondemned Christ, as manifested in England, a right to be vessels to carry the holy character of the Son of God? The mere change of view concerning Jesus of Nazareth will not establish a right to Him, who is the beloved of the Father. This brings up an ugly look upon the situation. Yet, nevertheless, the truth must be known. An individual baptized unto a Christ that is proven to be false, can never put on the true by merely changing his mind from a son of Adam to a Son of God. It is because of these considerations we conclude the position to be premature, as occupied by you; even though that position is good and lovely.

Having said this much, we will now put the following questions to all whom it may concern:—"Unto what, then, were ye baptized?" Was it unto the "Name" of the "Only-begotten of the Father?" the Son of God, "full of grace and truth;" or was it unto the name of a Christ, the son of Adam only, full of sin and under condemnation? If unto the name of the only-begotten Son of the Father, believing with all the heart the testimony of God concerning His well-beloved Son, then you are in the one baptism. But if not, your immersion has nothing to do with the Christ Paul preached, for the Christ he preached was the "Son of God."

Again, "Be it according to your faith." Was your faith at your immersion in the son of Adam only, or the Son of the living God? That Jesus of Nazareth was the only-begotten of the Father, not the only-created like Adam. An only-created Son of God is like an eternal Son of God, or the imaginary ghost, the immortal soul.

Again, "Ye are my friends, if ye do whatsoever I command you." Whom did you obey, when you were immersed in water for the remission of your sins? Was it the sinful and condemned son of Adam only; the seed of Abraham only, of one nature, and that human, full of sin and under the curse of the law; the son of David's daughter only, created by the power of the Holy Spirit. And yet claimed not to be a mere man, although he could be nothing else; being created from the substance of the woman only, as Adam was created from the substance earth only. Adam was a mere man, why not the son of Adam also? "Unto what, then, were ye baptized?"

Again, "He that honoureth the Son, honoureth the Father." Is it an honour to the Son of God, who is the truth; a humble and sincere intention to be united to the true one; but in reality we come to find out we were united to that which can be clearly proven to be false. And will it be an honour to the truth to continue in that intention, after we have found out our ignorance of the true one, without obeying from the heart the Son of God by baptism unto His death? Or will it be an honourable action on our part, if we know him that is true, to transfer our

immersion into the doubtful, or unto the false, on to the only-begotten Son of God, and call it the one baptism? This question is not to be put off by the doctrine of imputation. The Son of the living God is honoured by our obeying the truth from the heart. The righteousness of God is imputed to us when we honour the Father by honouring the Son. And this is his work, to do the will of Him who sent His Son, Jesus the Anointed.

Again, Christ, the condemned son of Adam, is not the Christ the "Holy One," and the "Just One," "The Son of God." Neither is the Christ, the constitutional sinner, the Christ "who did no sin, neither was guile found in his mouth." Neither is Christ a created son like Adam, the Christ who is the only-begotten Son of God. Neither is the Christ that is a Son of God, the Christ that is the true Son of God. Neither is the Christ that was created by the power of the Holy Spirit, the Christ that was conceived of Holy Spirit. Neither was the Christ that was holy by the law of Moses, like the firstlings of Israel's flocks, the Christ that was holy because of Holy Spirit, and the power of the Highest. Neither can an individual be holy as He is holy, unless they put on the holy one of God, as Saul of Tarsus did eighteen hundred years ago. Then, they will have the full right to proclaim that Jesus of Nazareth is the "Christ, the Son of the living God." Their province is not so much to testify how He is the Son, as it is to make known the glorious fact that He is indeed the "Son of the Father in truth and love."

Who, then, is this Son of the Highest? this Son of the living God? He is the Jehovah. "The eternal life that was with the Father, and was manifested." For fellowship with the Father, with the Son, and with the Apostles of the Lord Jesus the Christ. So that the Christ question is the eternal life question; and therefore the question of all questions, having the most cumulative importance in our day. To God be all the glory that it is so, for thereby the man of God will be brought out in all the obedience of Gideon's faithful army, who could lap the water like a dog, and throw terror into the hosts of the Midianites.

In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through him. 1 John iv. 9. Did God send Adam into the world? Is he not of the earth, earthy? Whereas Jesus is the Lord from heaven. This is not an issue for philosophers or ecclesiastical politicians, but for faithful men and women, who love the Lord Jesus Christ for His glorious work toward them; and above all for his own inherent worth, as the salvation of Jehovah, Elohim of Israel.

HUGH SHARR.

## QUESTIONS BY BRO. JAMES GRANT,

OF GRANTOWN.

THE following questions were coupled with an interesting letter, which, however, we are not authorised to publish:—

1.—*What does it require to constitute personal relationship to the Adamic sentence of death or condemnation—what is the least possible basis of its application?*

It requires one to be begotten by a descendant of Adam, or by Adam himself. "Wherefore, as by one man sin entered into the world, and death by sin; and so death hath passed upon all men in whom (margin, which is correct) all have sinned. (Rom. v. 12.) "In Adam all die." (1 Cor. xv. 22.)

2.—*What do you understand by life, that is, how much or how little does it apply to us regards flesh, that we may thus see whether what was the*

result of the Spirit's operation upon the womb of Mary was solely the life of the Son, or whether there was what could be called life in the basis flesh with which the Spirit constituted the germ of the Son developed in the ordinary way?

Webster's large dictionary gives fourteen definitions of the word life. We transcribe the first: That state of an animal or plant in which its organs are capable of performing their functions; animate existence; vitality; also, the time during which this state continues, either in general, or in an individual instance; as the life of a tree, or a horse."

Without human or divine intervention Mary could have had no offspring. "How shall this be, seeing I know not a man." (Luke i. 34.)

3.—*If the former be the case, that is, life only subsequent to the Spirit's interference, then I suppose you would call it free in view of the reasonable conclusion that the condemnation to die would be inapplicable to what Christ inherited from Adam, viz., dead flesh?*

Without independent existence and moral consciousness there is no responsibility. The vitality of flesh as seen in a child in the womb, or in a man whose head is severed from his body by the stroke of a sword, does not make the possessor an accountable being.

4.—*But if the latter be the case, that is, life in some sense or some degree in the basis substance with which the Spirit interfered for the development of a Son, who would at a certain period evolve independent life as other human beings do, then could you call Christ's life free if the flesh He inherited from Adam was under a sentence of death, which was consistently applicable if it was not dead flesh?*

No condemnation rested on the flesh because it was flesh, else it were condemned as soon as made; but because it sinned it was condemned. Had Christ been begotten of "the will of the flesh," the condemnation of Adam would have rested on Him, and constituted Him "by nature a child of wrath, even as others." But being made "in the likeness of sin's flesh," begotten by a Father with whom is no sin, is not the conclusion correct that He (Christ) was free from that condemnation?

5.—*Was there anything condemned in Christ on account of His own nature alone?*

Christ's nature was human; it was not angelic, else death could not affect it. Adam's nature was quite as human before he sinned as after, therefore there is no condemnation either upon Adam or Christ on account of nature alone.



6.—*How was the devil destroyed through His (Christ's) death?*

The *devil* and *sin* are used by Paul as synonymous terms. The prophet declares that on Christ God hath laid the iniquity of us all. After this Christ, by His voluntary sacrificial death, removed "the iniquity" for ever; but it remained for man to do his part; so Paul says, "We beseech you therefore, *be ye reconciled to God.*" The destruction of the devil, in the fullest extent of its meaning, probably signifies the complete removal of sin from the earth.

We have, as requested by Bro. Graut, made our answers as short as possible.

EDITOR.

## QUESTIONS BY BRO. THOMAS WILLIAMS,

RIVERSIDE, WASHINGTON CO., IOWA.

1.—*I suppose it is right to say that Deity does not experiment; therefore all things performed by Him are in accordance with His plan, working out His purposes? (Eph. iii. 11.)*

Quite right. The Scripture saith that Jehovah sees all things, the end from the beginning; no experiment, therefore, is needed to discover results to His mind.

2.—*Was Jesus first in the plan? If He was, is it not wrong to presume that if Adam had not eaten of the tree of "knowledge of good and evil;" and if he had eaten of the tree of life he would have been made immortal?*

If Jesus were not "in the plan" it could not be said that Jehovah knows all things, the end from the beginning; nevertheless there is nothing wrong in reasoning upon the consequences arising out of an opposite course of action to that taken by His subjects. Reason requires that every possible view be considered, and when reasoning is calmly conducted it helps greatly to strengthen and enlarge the mind.

3.—*Jesus said, "I am the way." Would this have been true if uttered before the fall of Adam; if it would, then is it right to talk of the possibility of Adam becoming immortal by eating of the tree of life?*

The provision in Christ before known to the Father did not compel Adam to commit sin; it is therefore perfectly "right to talk of the possibility of Adam becoming immortal by eating of the tree of life." That possibility is contemplated in the saying, "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." (Gen. iii. 22.)

4.—*Was the tree of life intended for anything except to point to Christ?*

It is nowhere positively stated that the tree of life in Eden did point to Christ; but the inference that it did seems a reasonable one.

5.—*If mortality is "life manifested through a corruptible body," is it not as true to say that Adam was created mortal as that he was created corruptible?*

Mortal means "destined to die."\* Adam was not "destined to die" until he had sinned; therefore it is not strictly correct to say "he was created mortal." But he was created *corruptible*, which means "capable of death." In a general and loose way the two words are interchangeable.

6.—*If so, then is it not wrong to talk of Adam ever having a "free life;" and therefore, even if Jesus had been as Adam before sin, He would not have had a "free life."*

"If so;" but it is not so, as the proper definition of the word *mortal* shows; therefore it appears that the life of Adam before he transgressed was "free;" that is to say, free from sentence of death.

7.—*Was not Adam bodily and practically the way into the grasp of death? if so, must not Jesus be regarded as bodily and practically "the way" out?*

After Adam had sinned he was the way to death. In him all died. Christ, "in whom was no sin," who was "undefiled and separate from sinners," is "the way out."

EDITOR.

## THE FIRST AND SECOND ADAMS.

BY BRO. JOHN BUTLER, OF BIRMINGHAM.

(Continued from Page 272).

WE must have, if any good is to be effected in us, the law of God as a lamp unto our feet, and a light unto our path. Without it we are sure to go astray, and its absence has been the cause universally of departure from uprightness or existence in the opposite. There is no depth of moral degradation to which man can descend which cannot be satisfactorily and fully accounted for by the unilluminated operations of the natural mind. Take away the guiding light of God's will as the true motive power of man's actions, and you remove the pole star, and

\* See first definition in Webster's large Dictionary.

the mariner is then sure to be tossed on the sea of uncertainty and cast on the rocks of perdition. Truly, men perish for lack of knowledge. That lack is produced in three ways. We may lack it through no fault of our own; we may lack it through neglecting wilfully the means of acquiring it; or, having acquired it, we may lose it from inattention and forgetfulness. Dr. Thomas rightly remarked that salvation is in a great measure a matter of memory. The experience of each of us will, I have no doubt, tend to verify this statement. The Apostle Paul, in writing to the Corinthians, said they would be saved by the gospel he had preached unto them if they kept in memory the things he had told them, and what was true of them is equally applicable to us. Our memories are so treacherous that unless we take means continually to refresh them we lose that grasp of the truth which is necessary to sustain us in our intercourse with the world. When the words of scripture fade from our minds, our comprehension of duty fades with them, and we approach rapidly that condition of ignorance which alienates from the life of God. The moment we begin to forget, the flesh begins to assume the mastery, that which was good in its place begins to intrude, and God recedes into the back-ground. This is universally true. Returning to Adam, then, we see that there was in the desires and propensities implanted within him by the very nature of his constitution, quite sufficient, combined with forgetfulness or neglect of God's commands, to explain the fall and all subsequent wickedness, without accepting the theory of a fixed principle of sin instilled in him by the serpent. The secret of the matter is this, that the flesh has no reasoning faculties; it obeys blindly its own instincts. It is like a railway train without a brake, which runs on till its powers are exhausted. Reason comes and supplies the brake; but the brake of reason is in itself a defective one, and often fails to check; the word of God alone, coming to the assistance of reason, teaches us how to apply the brake effectually. The railway train, like the flesh, is a good thing, but it is of no practical use without the brake. "Walk in the Spirit," says Paul, "and ye shall not fulfil the lusts of the flesh." "They that are Christ's have crucified the flesh," that is, put on the brake, "with the passions and lusts." "He that soweth to the flesh," that is, he that lets the flesh have its own way—applies no check, "shall of the flesh reap corruption." Now, if we labour under the misconception that our flesh is full of sin, completely brimming over, as it

were, from a principle instilled subsequent to our first creation, and that that is constantly impelling us with irresistible force on the road to perdition, what do we raise up but a devil similar to that of orthodox theology? Such an idea will unnerve our arm, as I have previously remarked, and make us oft inclined to give up fighting in despair; whereas, if we only rightly realise that the desires within us are good and legitimate if kept within proper bounds, and that we acquire the power and the knowledge from the Word to *keep* them within those bounds, we gain additional strength from that realization, and continue the battle with renewed courage and increased hope.

Adam, in yielding to the desires of the flesh—yielding to desires which, however natural and innocent in themselves, ought to have been circumscribed by the commandment of God, and checked in the direction in which they tended—was sowing to the flesh. He was, with human proneness, forgetting the command, “Do this and thou shalt die.” Realising what he had done, we can say from his subsequent actions how ashamed he was of the transgression he had committed. But it was now too late: the fiat had gone forth, from Him who saith, “I am the Lord and change not.” “In the day that thou eatest thereof, dying, thou shalt die,” and the previous sentence now is confirmed: man is formally condemned to the dust from which the formative power of the Deity had previously evoked him. He is driven from Eden, debarred from the tree of life, compelled to get his living by the sweat of his brow; in a word, he begins to experience the evil, the bitterness of the withdrawal of God’s special favour. He has passed from under God’s protecting care into the shadow of sin and death, and, mark you, with him has passed all his race, the entire Adamic stock, enclosed in its federal, becomes subject to the condemnation. He is no longer entitled to the rights and privileges of a son of God, having forfeited all by the one act of transgression, together with life itself and the life of all who should proceed from him in the process of natural generation. “By one man sin entered into the world, and death by sin; and so death passed upon all men, *in whom* all have sinned.” All have forfeited their lives, or rather had their lives forfeited for them, by this one transgression, apart from any sin of the race subsequently, as is conclusively declared by Paul: “Sin is not imputed where there is no law; nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam’s transgression,”

that is, death claimed all—infants and adults—who lived between the Edenic and the Mosaic laws, though sin could not strictly be imputed to them, because they had no law to break. The Apostle, by this statement, to my mind, abundantly demonstrates that, by the sin of Adam, condemnation rests upon all his descendants apart from anything that they could do. This fact is not at all weakened by the other fact that, by the introduction of sin, a degeneracy of the race ensued, in consequence of which it became impossible for perfect righteousness to be developed in the condemned flesh. The two facts, to my mind, have an intimate relationship with each other—an inter-dependence, which is at the same time a justification of the Deity's primal condemnation of the whole stock, and a reason why He should pass over that stock and carry out the work of redemption on the basis of a new creation. What I mean by the statement that the inter-dependence of the condemnation and the degeneracy justified God's primal condemnation of the race, is this: that the Deity knew that the introduction of sin would, by its own inherent tendency, render the development of perfect righteousness in the race impossible, and that, therefore, this fiat of universal condemnation would never operate unjustly upon a single individual of the race.

Why, then, you will perhaps say, was this general condemnation of all in one necessary, seeing that the same result would apparently have been produced without it? I answer, that it was necessary, for this reason: that whereby, by one stroke, as it were, in this act of condemnation He brought the whole race subject to His judgment (as He did more specifically in the case of the Mosaic law); for, if you will but think for a moment, it will be evident that but for this primal general condemnation the Deity would have had to treat with each individual as he arose, and would thus have cut out for Himself an endless work which was entirely unnecessary. He, therefore, condemns them *en bloc*, and, as it were, proceeds unhampered to the preparation of a body whose mission it should be to do what they could not do, namely, develop perfect righteousness in their nature.

But the question here arises, How was it, if there be not a fixed principle of sin in man, implanted there at the fall, that this universal dependency ensued, and that it became impossible for man subsequently to attain to righteousness? In answering this, I would remind you of what I have already said respecting the combination of man's faculties—

the moral, the intellectual, and the animal; and I would further offer a few remarks on what Paul says in Romans vii. 21, 22, 23—"I find, then, a law that when I would do good evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." You see the Apostle here presents for our contemplation two laws which are by nature planted in our constitutions. One is the law of the mind, the other may be called scripturally the law of the flesh. These laws are both in us, mind you, by our very constitution. They were in Adam before he fell, as well as subsequently, and they both have their seat in the brain. The law of the mind, indeed, may be properly represented by the moral and intellectual faculties, of which I have before spoken; and the law of the flesh may be represented by the animal faculties. Here you have growing together, side by side, as botanists tell us is almost universally the case in the vegetable kingdom, the poison and the antidote. It is by the operation of the law of the mind that we perceive a thing to be right; it is by the operation of the law of the flesh that we exceed the right. For the human economy, to be conducted aright, the law of the mind must, in the continual warfare, prevail; but, alas, from the time of our first parents the conquest has been almost universally on the side of the flesh—on the side of the animal! And why? In the case of our first parents we may consider the laws spoken of by Paul to have been evenly balanced. The law of sin though operating—for this law is but the lust or desire I have previously drawn attention to—the law of sin operating had not yet impelled beyond the boundary of right. Temptation came; lust, or the law of sin in their members, impelled, and sin was the result. They fell. The law of the mind was overcome; it was quieted by the subtlety of the serpent: for you will recollect that Eve remarked to the serpent that that they had been commanded not to eat of the Tree of Knowledge lest they died. This was the law of the mind exerting itself; and what Eve ought to have done on this occasion was to have paused, for it is by pausing that the law of the mind is always strengthened; the auxiliary memory is then brought to its aid, and right action is more likely to be the result. But the sophistry of the serpent was again brought to bear; Eve forgot to think, that is, about it; she delivered the reins clean over to lust, and sin and death were the results. The balance between the

two laws was now destroyed. The law of sin had triumphed; the law of the mind was vanquished; and in moral as in physical conflicts to be vanquished is to be weakened for further conflict.

To be righteous became more difficult than before, from the fact of this defeat, for the descent to ruin is a continually increasing descent. This is probably what the Doctor meant by the *fixation* of the principle of sin in the flesh; if so, many of us may be nearer his opinion than we are aware of, though we do not approve of the terms he employs: for, though this tendency to sin existed in Adam whilst sinless, there is no denying that it became stronger in his descendants, and that it is yet all predominating in the "natural man." The fact, however, that the truth endows us with power to overcome our natural propensities and to guide them in the direction God approves, is an argument against the employment of the word "fixation."

But in addition to this, the course which the Deity took tended to increase the tendency to sin. This may appear strange, and is strange if you only look at the proximate circumstances under our view; but looked at in the light of God's predetermined plan to bring ultimate good out of a period of evil, the strangeness disappears. The Deity, as we have already seen, turned Adam out of the garden in which food was provided for him without toil, into a state of things where it was difficult to procure. The animals, which before had acknowledged him as their superior and governor, many of them, at any rate, were set against him. The conditions of existence became much harder—all of which conditions strengthened the law of sin, or the propensities of his animal nature, and, by consequence, tended to weaken the law of his mind. Man became so absorbed in the struggle for existence that he neglected the culture of his higher faculties, and they, in consequence, by a law universally recognised in the physical world, and particularly so by phrenologists, were controlled by the lower faculties. I am at present far more ready with my right arm than with my left, but supposing I were to tie the more dexterous arm up, say for six months, and continue to use the other what would be the result? Obviously, the imprisoned limb would become, even when released, utterly useless for a time, and not only that, it would shrink in bulk and become in every respect deteriorated. Just so it is with the faculties or organs of the brain. Exercise some to the disuse of others and you bring one set into a condition of activity and power, in some cases surprising,

while the neglected organs recede into a state of deadness sometimes approaching idiocy. This is not mere speculation, it is a fact proved by every-day observation and experience, and in this way I account for the universal dominancy of the law of the flesh, notwithstanding the existence of the law of the mind.

Take a man who has turned the whole bent of his mind to the exercise of one faculty, say acquisitiveness—the pursuit of wealth, to the neglect of every other object—and you are almost certain, absolutely certain, indeed, if a counteracting influence is not early brought to bear, to find that man's children of the same grasping, over-reaching, money-grubbing disposition as their parent. The mental bias of a man becomes stamped upon his offspring, and that is the reason you find such fiendish looking countenances in the dens of all large towns, where the impress of vice and crime has been deepened from generation to generation, till it has become stereotyped ineradicably, and the class are really become brute beasts, fit only to be taken and destroyed. This is the result of the law of sin unchecked by the law of the mind.

And in the condition last described were the Canaanites, when their iniquities were full—when the Israelites were commissioned to exterminate them. Such, to cut the matter short, is my explanation of the cause of man's degeneracy. Becoming absorbed in his daily occupations, he did not care to retain God in his knowledge; he neglected Him, and forgot Him, and so the Deity gave them over to a mind void of judgment. But degeneracy did not proceed with unvarying rapidity in every part of the race. There was still the law of the mind in them, and, though in every case this had become weakened, it was stronger in some cases than in others, and where it was exercised it retarded the downfall. Apart from God's interference, the downfall, though retarded, would in every case have been produced. He, however, did interfere, and, by planting the true hope in the breast of Abraham, He presented the rope to the drowning faculty, as it were, and so strengthened it for the conflict with the law of sin.

Abraham succeeded in so turning the scales as to be called, on account of the righteousness he thereby developed, the friend of God. This example, together with others, shows us that the law of sin is a thing that can in a great measure, by the assistance of the proper instrumentality, be conquered in its turn. It demonstrates the truth of my previous assertion, that it is in ignorance that the propensities rule, it is



ignorance that alienates from the life of God, but that, guided by the light of God, he may keep those propensities within the sphere in which they can legitimately operate, in which they can be considered very good; for it is evident that, without something which we are required to check and restrain within ourselves, we could not fit ourselves to be trusted with any important mission: we should be mere insipid, useless creatures. But Abraham's righteousness, though eminent, was not perfect, and if it had been, being of the condemned stock, shut up in the dead-house reared by Adam's transgression, he could not have affected God's plan of saving the race.

The Deity intended from the very first that the raising up of a redeemer for the condemned stock should be the result of His own handiwork, and not the work of a mere accidental offshoot of the condemned race; so we find Him passing over Abel, Seth, Enoch, Noah, Abraham, Moses, Job, Daniel, Elijah, and Zacharias, the father of John the Baptist, all of whom were pre-eminently righteous; and, indeed, concerning some of whom we have the testimony that they were *perfect* and upright before God. He passes over the whole of these and fixes His purpose upon His only begotten Son, in accordance with His statement through the Apostle Paul (Rom. ix. 8), "They who are the children of the flesh are not the children of God, but the *children of the promise*, are counted for the seed. The whole plan of salvation resolves itself into a question of promise; for we are distinctly told that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (Rom. ix. 16) that the purpose of God according to election might stand, *not of works*, but of Him that calleth.

(To be continued.)

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## THE GLORIFICATION OF THE CHRIST.

THAT the Scriptures might be fulfilled, it was necessary that the Lord Jesus the Christ should be perfected the *third* day, the day of His resurrection from the dead; and in this antitypical acceptance the types of the ceremonial law were accomplished, and the declaration of the Father in the Son verified in act, "destroy this temple, and I will raise it up in three days."

The Lord Jesus had done with all carnal association, as flesh and

blood, when He finished the work the Father had given Him to do, and from thenceforth He knew no man after the flesh. Because of this separation in His mortal state, He forbid Mary immediately upon His resurrection to touch Him or do Him homage, but directed her to go to His disciples and say of Him, "I ascend to my Father and your Father, and to my God and your God." This ascension to the Father was manifestly the change of His mortal into a spiritual nature, for the same day He Himself removes His prohibitory command, "touch me not," meeting the disciples going to Emmaüs, and conversing with them, and making Himself known to them in the breaking of bread and exerting His spirit-power to disappear from their sight. Until He was accepted of the Father in that He feared, and the Deity gave Him glory by a spirit-birth in the fulness of the Godhead, there is no evidence that He possessed holy spirit at all; nay, the probability is to the contrary. The Spirit without measure was bestowed upon Him at His immersion in the Jordan, to effect a particular work for the Deity, and that being done, He awaited in His resurrected body of mortal flesh and blood, as it was before He was called as the prophet like unto Moses, the blessing of the Father, life for evermore, for Himself and all those for whom He died and rose again. He must have died a mortal man without the indwelling presence of the Holy Spirit, for He could not have expired so long as this spirit-influence, which was essential life, abode with Him; and He arose as He died, a mortal man, and the superaddition of spirit-life was a requisite preliminary for any further service on behalf of the Deity. Hence, when He taught the disciples in the way, and their hearts burned within them, unable to resist the spirit-power with which He spoke, He was, *in esse*, the Lord the Spirit exalted to inherit the land, crowned with glory and honour. The very words He uses to them imply this phase of His existence—"ought not the Christ to have suffered these things, and to enter into His glory;" and then He recommences His work of instruction in righteousness, and eventually vanished from their sight. The same hour these disciples returned to their place in Jerusalem, and told the apostles the fact of His resurrection, and while so speaking Jesus Himself stood in their midst, with the salutation of the Spirit, "Peace be unto you," and when they were terrified and affrighted on the supposition that they were beholding a phantom, or supernatural illusion, and were troubled in their minds at His presence, Jesus said unto them, "Behold! my hands and my feet, that it is

I myself; handle me and see, for a phantom hath not flesh and bones [no mention of blood, observe] as ye see me have." And He shewed them His hands and His feet, which they handled of the Word of life. and He eat before them, and He said unto them, "These are words that I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and the prophets, and the psalms concerning me. Then opened he their understandings that they might understand the Scriptures, and said unto them, thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day." (Luke xxiv.)

All these acts of volition, and of innate power, testify that Jesus was at this period a Son of God in power through spirit of holiness by a resurrection from the dead, for they represent a further ministry of the Lord in an innate development of power which did not appertain to the days of His flesh, and the possession of which could only be the result of a change of nature. Luke evidently alludes to this perfection of being when, in the Acts of the Apostles (1 ch. 2 v.), he makes this reference, "Until the day in which he (Jesus) was taken up *after that* he through, or in, Holy Spirit had given commandments unto the apostles whom He had chosen." Here His personal glorification is strongly inferred previous to the ending of the forty days of his sojourn on earth after His resurrection, or rather, I should say, at the beginning of these days, since whatsoever He spake by way of commandment or for impartation of spiritual knowledge was of Holy Spirit, of His own essence, the life power of the Father Spirit in Him, the peculiar nature of His substance, and the anointing oil of gladness wherewith He was anointed above His fellows (the prophets), in token that the Father had begotten Him from the dead as His beloved Son, in whom He was well pleased, and had highly exalted Him to be both Lord and Christ.

The slightest consideration of the features of the Messiahship must determine that His fleshly work was connected with His suffering in mortality, and ended with the pouring out of His soul unto death; and that His spiritual work is connected with His glory, and could not begin until He had passed from death unto life, and could exercise in the Divine Nature all power in heaven and in earth, as the Father's representative, in administering the finished work of His fleshly righteousness for the purposes of Adamic regeneration, so that His being perfected on the day of His resurrection to seal the truth of the Word of the Deity

became a divine necessity, for only in this state could He commune officially with His apostles, and instruct them in the things of the kingdom of God, and prepare them for the ministry of the Word in His name of salvation; and this divine necessity is demonstrated to us, as every other doctrine of the truth is, in the wisdom of the Word, rightly reasoned out of its Scriptures, to ascertain the mind of the Spirit in its typical, prophetic, and narrative revealings.

DAVID BROWN, London.

(To be continued.)

### STILL ON THY LOVING HEART.

STILL on thy loving heart let me repose,  
 Jesus, sweet Author of my joy and rest;  
 O let me pour my sorrows, cares, and woes  
 Into Thy true and sympathising breast!  
 Thy love grows never cold, but its pure flame  
 Secures every day more strong and bright to glow:  
 Thy truth remains eternally the same,  
 Pure and unsullied as the mountain snow.

O what is other love compared with Thine!  
 Of such high value, such eternal worth!  
 What is man's love compared with love divine,  
 Which never changes in this changing earth,—  
 Love, which in this cold world grows never cold;  
 Love, which decays not with the world's decay;  
 Love, which is young when all things else grow old,  
 Which lives when heaven and earth shall pass away?

How little love unchangeable and fixed  
 In this dark valley doth to man remain!  
 With what unworthy motive is it mixed!  
 How full of grief, uncertainty, and pain!  
 Love is the object which attracts all eyes:  
 We win it, and already fear to part;  
 A thousand rivals watch to seize the prize,  
 And tear the precious idol from our heart.

But Thou, in spite of our offences past,  
 And those, alas! which still in us are found,  
 Hast loved us, Jesus, with a love so vast,  
 No span can reach it, and no plummet sound.  
 Though the poor love we give Thee in return  
 Should be extinguished, Thine is ever true;  
 Its vestal fire eternally doth burn,  
 Though everlasting, always fresh and new.

Thou, who art ever ready to embrace  
 All those who truly after Thee inquire;  
 Thou, who hast promised in Thy heart a place  
 To all who love Thee, and a place desire,—  
 O Lord, when I am anxious and deprest,  
 And dim with tears, mine eyes can hardly see,  
 O let me lean upon Thy faithful breast,  
 Rejoicing that e'en I am loved by Thee!

## THE ONLY BEGOTTEN SON OF GOD.

ADAM, who was created by the Elohim out of the dust of the ground, is declared by Luke to be the Son of God. Some of the ante-diluvians were sons of God on the principle of faith. The Jewish nation is also collectively styled God's son. "Out of Egypt have I called my son," (Hos. xi. 1). We also read that the sons of God assembled themselves together in the time of Job, while in the days of the ministration of Jesus and the apostles many sons (and daughters) were called out by the Gospel of the Kingdom, both Jewish and Gentile, and were adopted by the Lord God Almighty, so that John could exclaim with the fervor and enthusiasm of his nature, "Now are we the sons of God." Here, then, we have a multitude of sons, selected or taken out from the descendants of Adam, styled "Sons of God." Of all these sons, save Adam (and him only by creation), not one could claim for his father any other than a member of the human race, essentially mortal, the subject of sin, disease, and ultimate death. Though sons of God, none of them could by any means "redeem his brother" from death, "nor give to God a ransom for him," that he should not see corruption. But Deity had promised to ransom Israel from the power of the grave (Hos. xiii. 14), to save His people from their sins, and deliver them from the hands of their enemies. Hence we find it recorded, "When the fulness of time came" that God sent forth His "only begotten Son," "made of a woman," as "a ransom for many," to take away "the sin of the world." Here, then, we have one, distinguished from all other sons, in that He is the ONLY begotten Son. It behoves us, therefore, to give this remarkable fact due weight, and to remember that, so far as an *actual* son of God is concerned, the Deity has revealed but ONE: and it is this One, we are told by the Apostle Paul, who INHERITED a more excellent name than the angels, "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son. And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." (Heb. i. 5, 6.) The fact of Him being begotten by Deity is both a scriptural and satisfactory reason why He *inherited* His Father's name, being so far superior to the angels that they could consistently worship or do homage to Him. There is manifested on the part of some a false delicacy which induces

a reluctance to acknowledge that He was literally descended from His Father, yet, if we would receive the testimony with childlike faith, believing "the record God has given us of His Son," it is impossible to avoid this conclusion; and, however improbable or impossible it may appear, it ill becomes us, as Christadelphians, expecting His return at any day, to disbelieve what is plainly taught concerning Him. The question has, until recently, been avoided by the majority as an intricate subject, but now the time appears to have arrived for a conscientious and faithful examination of it, and, in so doing, let us receive the testimony with "readiness of mind," esteeming Him faithful who has given us His word for our edification and comfort.

We will assume, then, that which is undeniably taught, viz., that Jesus was the only begotten Son of God, who *inherited* a more excellent name than the angels, though, so far as substance is concerned, He was made a *little* lower than they, for the suffering of death. (Heb. i. 4, ii. 9.)

It is admitted that He was the heir to David's throne, for we read, "The Lord God shall give unto Him the throne of His father David." His genealogy is also given, through His grandfather Heli, to establish a legal claim thereto, according to Jewish law. These facts are universally admitted by the brotherhood, and need not to be recapitulated or enlarged upon. It is rather to His relation as David's "Lord," and David's "Root," that we wish more especially to dilate on.

As Matthew and Luke give His genealogy according to flesh, to John we must turn more especially for an account of his paternal origin, and for the record of those results which ensue therefrom; and from his testimony we shall find that Jesus had a just claim to David's throne, not only from the fact of His being David's son and heir, but as his "Lord" and "Root" it was His, as all things are the property of their Creator. The first few lines of John's Gospel trace his origin to the fountain of life, the Creator of heaven and earth; and, indeed, more than this, *it identifies Him with it* as the one who, "In the beginning was the Word," which was "with God," and "was God." "By Him," he continues, "were all things made that were made," and, "In Him was life, and the life was the light of men;" this light shone in the darkness, and the darkness comprehended it not. Here we pause and consider that it was Jesus who was this "true light" shining in the darkness of the Jewish commonwealth, and who was by it rejected, condemned, and

crucified: thus He who was in the beginning "with God," and who "was God," "came to His own land, and His own people received Him not," but crucified the Lord of Glory, and the Prince of Life. (1 Cor. ii. 8; Acts iii. 15.) Is it not seen that the inspired Apostles, both John and Paul, identify him as the "Jehovah," in affirming that He "was God," that "all things were made by Him," "that He was in the world, and the world was made by Him," &c., and many other equally plain and positive testimonies, all of them arising from, and growing out of, His preternatural begetting, by which the "Word" was veiled in Abrahamic flesh, "and dwelt among us." The Word thus veiled was named, by the Angel Gabriel, Jesus. The Jews were, like many in our day, quite willing to acknowledge Him as a man. "Is not this," said they, "Jesus, the son of Joseph, whose father and mother we know, how is it then he saith, I came down from heaven?" (John vi. 42.) And we may well ask the same question if, as some so earnestly contend, He never did. But He declares to those faithless Jews that the Royal Majesty of the heavens was among them; not merely a man of the earth, carthy, but the Word veiled in flesh, constituting the only begotten Son of God, full of favour and truth.

When we consider Jesus we should look beyond simple flesh, and, with the eye of a faith predicated on the testimony, we ought to see into the dim distance of eternity, and behold the ever-existent "Logos," who, in the days of Herod, "came to His own" land, and as a shining light gave power to as many as received Him to become the sons of God. Jesus was He (veiled in flesh, yet none the less He), hence those sorrowful words uttered by Him when contemplating the city of David, whose varied vicissitudes of fortune, arising from the stubbornness of her people, excited His profound pity: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." (Luke xiii. 34.) These, it has been said, are not the words of the man who uttered them, who had never sought to "gather" Israel, but rather had avoided any opportunity He may have had for so doing. This sentiment would be true did the scriptures reveal Jesus as flesh, and flesh only, whose existence simply dated back to His birth of Mary, and it is not strange that such an interpretation should be put on these words of Jesus, by those who view Him as such; but it has been demonstrated from the

scriptures that Jesus was more than flesh; He is to be identified with the Word or "Logos," whose existence dated back into eternity, and who, coming into the world He had made, offered eternal life to as many as would receive Him.

Again, we say, this is Jesus, the only begotten Son of God, who Himself uttered the words above referred to, and who prayed the Father to glorify Him with the glory He had with Him before the world was. (John xvii. 5.) Upon what authority are His words wrested from their obvious meaning, to accommodate a theory which makes Him nothing but flesh, and, therefore, non-existent until born of the Virgin Mary? He declared to an excited multitude of rabid Jews, in reply to their query as to whether He was greater than their father, Abraham, that "Abraham rejoiced to see my day, and was glad." This was too much for them; and even for some of the "Israelites indeed" of this age it is a puzzle: but He only added fuel to their incredulity, "Thou art not yet fifty years old," replied they, "and hast thou seen Abraham?" The argument, it will be observed, here turned upon a question of antiquity, but Jesus did not shrink from answering it. "Before Abraham was, I am," said He. "Then took they up stones to cast at Him." (John viii. 53-59.) We are all aware how these passages have been tortured, and what labour has been bestowed in getting around them, by rejecting or modifying their obvious meaning, all of which may be avoided by realising that it was not flesh alone which was named Jesus, but the "Word," or Logos, veiled in the flesh of David's daughter. Here is a combination which to many is extremely repugnant, hence their endeavours to prove the contrary by the wresting of a few isolated passages in the Hebrews, which they quote to prove Him not one whit superior to ourselves, notwithstanding Paul's emphatic treatment of the subject in his other writings, and even in this same epistle, where, among other things, he contrasts Him favourably with the angels and quotes the following testimony as applying to Him: "And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands. (1 ch. 10 v.) To the Colossians he declares substantially the same: "For by Him were all things created." (1 ch. 16 v.) Thus agreeing precisely with what John affirms, viz.: "All things were made by Him;" and again, "He was in the world, and the world was made by Him, and the world knew Him not." (John i. 3-10.)



The ingenious speculations, and plausible theories emanating from the flesh, must give way before the attestations of the scriptures, for they are supreme. When we consider the modesty displayed by Paul, who, in a personal interview with the Lord Jesus Christ, was by Him divinely authorised, as an apostle, "to bear His name before the Gentiles," and yet, on all subsequent occasions, invariably appealed to Moses and the Prophets in support of his assertions, when we note his deference for the testimony, it is hard to realize the singular audacity of men in our day, who do not hesitate to give their speculations in "the deep things of the Spirit" to the public with the least amount of scriptural evidence possible, and, indeed, in some cases, with none at all. In reference to such, we may well quote the saying of the Prophet "Cease ye from man whose breath is in his nostrils," however wise he may be in his own estimation, "for wherein is he to be accounted of." (Isaiah ii. 22.) And, again, "If any man speak, let him speak as the oracles of God." (1 Peter iv. ii.) And this, more especially, is the contemplation of God's only begotten Son, of whom, Paul wrote to the Hebrews, he had "many things to say, and hard to be uttered, seeing ye are dull of hearing" (ch. v. 11).

W. A. HARRIS.

[There is much in this article that we believe and admire, but we are not prepared to endorse the pre-existence of Jesus. The Spirit, of whom He was begotten, is certainly without beginning, but not the only begotten Son.—EDITOR.]

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## ANSWERS TO CORRESPONDENTS.

THE SENSE IN WHICH JESUS CHRIST WAS RICH AND BECAME POOR.—In 2 Cor. viii. 9, we read, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." In what did the riches of Jesus Christ consist, and how are we benefited by His giving them up? An answer to the above question (through the *Christadelphian Lamp*) will much oblige.

A. B. C.

Answer.—The riches of Jesus Christ consisted in His ability to redeem His brethren by giving His life for them, a thing which no son of Adam could do. Ps. xlix. 7. To assert that Jesus the Christ was a son of Adam, and as poor

by birth as those He gave His life to redeem, is to contradict His own and His Father's testimony, that He was the Christ, the Son of the living God. Jesus had life in Himself, and also the authority from His Father to lay it down, and the promise of soon receiving it again. "He was rich in faith and obedience, and could say to His Father, I have glorified Thee on the earth." "I have finished the work which Thou gavest me to do." He was rich in love for the lost and sin-stricken children of men, and could say truthfully, I have come to seek and to save that which was lost. "As the Father hath loved me, even so have I loved you." I am the good Shepherd. "The good Shepherd giveth His life for

the sheep." In the fulness of His riches, which an Apostle describes as unsearchable, the Christ became poor. He was not a son of Adam, but humbled Himself to die as if He had been one. He was not a blasphemer, but He allowed Himself to die the death due to one. He did not rebel against the Roman emperor, but was put to death as a rebel. He had not broken the law of Moses, yet He was cursed by it in the manner of His death. Jesus died the death due to a rebellious blasphemer, and thus He became poor. On the morning of the third day, the Father reversed the unjust sentence passed upon Him, for it was not possible that He could be under it. His claim to be the Christ, the Son of the living God, has been confirmed by a change from flesh and blood into spirit consubstantial with His Father, from being exposed to the malice of wicked men to be the supreme Lord and judge of every power that exists, whether in this age or that which is to come. In virtue of this exaltation God has been graciously pleased to invite all men everywhere, though hopelessly poor in the old Adam,

to put on the name of Jesus the Christ, the new or second Adam, and thus become heirs of all that He possesses, heirs of God and joint-heirs with Jesus Christ, of an inheritance which is incorruptible, undefiled, and that cannot pass away.

W. E.

C. J. R.—The patterns of things in the heavens mentioned in Heb. ix. 23, include the priesthood as well as the altars and various vessels of the service. The ceremonial law, with all its belongings, constituted the type, form, or pattern of the knowledge and of the truth which it shadowed forth. The heavenly things themselves are the *kindly priests of the age to come*, who, if they lived before Jesus Christ came, saw his day afar off and were glad; or if contemporary with Him, discerned Him to be the Christ, the Son of the living God; or if after He was raised from the dead, and exalted to the unchangeable priesthood, by the faith have been exalted to the heavenlies in Christ Jesus, purified by His one sacrifice, which was better than any of the patterns given from the foundation of the world.

W. E.

## NOTE ON MATTHEW x. 15.

When Jesus sent forth His twelve Apostles to preach the kingdom of heaven and to heal the sick, He denounced whosoever should not receive them nor hear their words, declaring that the doom of such would be more dreadful than that of Sodom and Gomorrah.

The common version of the New Testament makes the Saviour point to a *future* retribution of the cities of the plain, but as they suffered "vengeance" by the immediate infliction of the Almighty, we have no ground for believing that their inhabitants will be the subjects of resurrection, and therefore the words of the Lord cannot be understood as relating to judgment to come. He instances the fate of Sodom and Gomorrah to illustrate or enforce what he was advancing, as is evident from an amended translation of the verse. Rotherham gives it thus: "Verily I say unto you, it will be more

tolerable for a land of Sodom and Gomorrah in a day of judgment than for that city." That is, even upon a land as wicked as that of Sodom and Gomorrah, judgment will be less terrible than upon those who refuse to listen to the ambassadors of the Anointed of God.

Of nine versions that have been consulted in four living languages, that of Rotherham is the only one which adheres strictly to the Greek text, marking by the use of the indefinite *a* the absence of the article in the original.

Mark vi. 11 and Luke x. 12, as well as Matt. xi. 22 and Luke x. 14, where reference is made to Tyre and Sidon, must also be received in the acceptance contended for. Drs. Hammond and Wakefield apply Matt. xi. 22, "to a day of temporal punishment."

SCRUTATOR.

## THE SIGNS OF THE TIMES.

To all who are earnestly looking for "the Sign of the Son of Man in the Heaven," there is nothing relating to the present condition of the Holy Land, or City, which can fail of being interesting. Such as have their faces Zion-ward "pray for the peace of Jerusalem," and "take pleasure in her stones, and favour the dust thereof," for they believe the "glorious things spoken of the City of God" as recorded in the Prophets and in the Psalms. The signs of Jerusalem's exaltation are also the signs that their redemption draweth nigh. Let us, then, take a glance eastward, toward the sun-rising, and note what is passing in the Lord's land, which has so long lain desolate and uncared for. Great numbers are daily landing on its shores, and tourists are visiting it in increasing numbers, so that it is fast becoming as beaten a track as the Continent of Europe.

The *Jewish Chronicle* of March 6th says, "The enormous immigration of Russian and Polish Jews goes on without intermission. Last autumn every Russian boat from Odessa, and every Austrian boat from Trieste, brought forty or fifty families. Among these were several rich men, who immediately on their arrival bought ground and built houses, especially outside the city, near the gate, on both sides of the Jaffa road, so that a new suburb, in fact a 'new Jerusalem' is springing up here. The finest houses belong to our co-religionists. It would be a happy thing for Jerusalem if there were sufficient rich persons in the city itself to obviate the constant appeals to Europe for relief."

"The Palestine Exploration Expedition, under the direction of Lieut. Drake, is pursuing its investigations in the environs of Jerusalem. It has been working hard for several months with creditable energy. About the end of last year, Mr. Claremont Ganneau, the celebrated young French archæologist, arrived here. This is the *savant* who discovered the *Mesha* stone. A Mr. Lecomte, who is a friend of M. Ganneau, and who is also sent by the Exploration Fund, came with him. These two gentlemen, with some others, have recently been exploring the neighbourhood of Jericho, where they found several highly interesting relics relating to the history of the Jewish race and faith. Among these were stones bearing inscriptions, coins, weapons, vessels, utensils, &c. All of these seem to belong to the glorious days of the Jewish people."

“One of the direst wants of Jerusalem is water. In the rainy season this want of the first necessity of life is not so severely felt as towards the end of the dry season, when the tanks and cisterns are nearly empty, and the residue is a foul-smelling fluid, far different from European notions of water. Efforts again and again have been made to supply the Holy City with an efficient water supply. Alas! all these efforts have been unavailing, and it was but last month that our Jerusalem correspondent wrote us to the effect that the great services rendered to the municipality of Jerusalem by Youssof Effendi, in attempts to build an aqueduct, were also likely to be unavailing. Again we hear of another effort being made to remedy the scarcity of water in Jerusalem. The *Levant Herald* says: “According to a local paper, a rich English lady is about to cause the construction, at her own cost, of a handsome aqueduct, for the purpose of providing the city of Jerusalem with a good supply of water, which, in common with Constantinople, it much needs. The scheme will involve an outlay of £25,000, and an engineer is now engaged upon the plans, which will be submitted to the Porte when they are completed, in order to obtain its authority for the execution of the project. We fervently hope, for the sake of the inhabitants of Jerusalem, that this report be true. We, however, fear that no permanent practical good can be done until the Porte specially guarantees protection against the wilful destruction of the aqueduct, and other portions of the water supply, by the nomadic Arab tribes.”

THE JEWS OF RUSSIA.—At last it appears as if the oppression and hardships to which the Jewish subjects of the Emperor Alexander II. are subjected are approaching their end. Several restrictive laws have for a long time past pressed severely on them; these are, however, being removed, slowly it is true, but surely. Within the past month another grievance has been removed. The Czar has promulgated a decree, with the idea of realising the scheme which his Imperial Majesty is well known to have at heart, viz., the bringing of his subjects under one general law of compulsory military service. The Jews will greatly benefit by the new system, for they will in this respect be on an equal footing with their fellow subjects, and will no longer be debarred from promotion, which hitherto they have been unable to obtain; no Jew, however long and faithfully he may have served, having been allowed to rise from the ranks. Now that advancement in the army is permitted to Jewish soldiers, there is no reason why Jewish civilians should

not be permitted to rise from their present unsatisfactory position equally with their fellow countrymen.

The great reformer of his empire, the Emperor Alexander II., says the *Allgemeine Zeitung des Judenthums*, in an article on the subject, presented his people on the 1st of January with a new law, the groundwork of which is the principle of the duty of every Russian to defend his country. No one acquainted with the development of European nations and states will deny what great progress is comprehended in the law, but also at the same time what fruitful ground it affords for the further development of national existence. In this law we realize that which we for so many years hoped and strove for. In this law we find no *Kromin Lewriew*, no such phrase as "The Jews excepted." We hail this as a great victory for the good cause, as a new and significant guarantee that the magnanimous Emperor will grant to his Jewish subjects equality with all those of other nationalities and religions. The new law assigns to the Russian Jews equal duties and equal rights. All exceptional laws concerning the laws in regard to the duty of carrying the flag for the Emperor and fatherland are repealed. Every lawful impediment to their promotion has been removed."

These items of intelligence show that the land of Israel is rising in importance, and that the Jews are recovering their civil rights and privileges.

The troublesome Eastern question, as it is called, is once more coming into prominence, and threatening the peace of the world. A rather startling article recently appeared in the *Allgemeine Zeitung*, one of the most influential of the German papers, to the effect that the preservation of the Turkish Empire is not a dogma with Germany, and that if Germany and Russia should desire to transform the whole map of Eastern Europe, no one would prevent them.

An article which has caused a profound sensation in France, seems to imply that the German Empire has come to the same conclusion as the Russian came to twenty-one years ago, when Czar Nicholas told Sir Hamilton Seymour that the "sick man" was sick unto death, and that the time was come to divide his possessions. Probably the announcement has a specific object. At the present moment the Emperor of Austria, who feels himself endangered by the enormous armies to the north and the west of him, is at St. Petersburg, hoping to bring about an alliance with the Czar in the not improbable event of

Bismarck yielding to the pan-Germanic party, and attempting to annex the German provinces of the Austro-Hungarian kingdom. It is likely enough that Bismarck does not approve of their *rapprochement*, and is now seeking to prevent it by offering Russia a huge bribe in the form of free leave to do what she pleases in Turkey. The Augsburg paper goes on to declare that the objects of Russia and Germany are identical—to civilise Europe, and that there never was so favourable time as the present for carrying it out. Let Russia, says another German paper, the *Frankfort Gazette*, have Turkey, provided only that a Kingdom of Roumania, with a Hohenzollern at the head of it, be established. That is the offer which is made to the Czar. At the same time the Emperor-King is warned that there never can be any real friendship between him and the Czar, that an alliance between Russia and Austro-Hungary must always be hypocritical. Thus in the plainest terms an invitation is given by the statesman at Berlin to the descendant of Peter the Great to fulfil that monarch's famous will and testament. France, it is supposed, will be able to offer no resistance; England, it is perhaps assumed, will either not care or dare to do so. Now is the time to re-arrange the map of Europe. It remains to be seen how Czar Alexander will meet this proposal. It is understood that he will come to this country very shortly, and the event, taken in connection with the recent marriage of his daughter to Queen Victoria's second son, may be supposed to imply that he desires to maintain friendly relations with England. But so did his father, provided England would let him do what he wanted. When he found that this was not to be, he made war. It is possible that war may be averted on the present occasion, though when we consider that the armies of the Great Powers are bigger than they ever were before, that they are running races with each other to see which can be armed with the most deadly weapon in the shortest time, the prospect is not very hopeful. Moreover, there is at least one statesman who scruples at nothing, at least one who would not hesitate to plunge the Continent into seas of blood, in order to consolidate the political Babylon which he has built. There is, too, another nation thirsting for revenge, weary of incessant bullying, and would rejoice to place her sword at the service of that statesman's foe. The prospect is very dark and troubled. Not even Mr. Hammond, were he still at the Foreign Office, would venture to congratulate the new Foreign Minister, at his accession, upon the calmness of the

atmosphere, and the clearness of the horizon, as he congratulated the outgoing Foreign Minister when he came into office in June, 1870. Lord Derby told us seven years ago that he passed a sleepless night in thinking about the Luxemburg difficulty. We fear that in going back to his old post he is preparing for himself not one, but many, such nights, when he will be inclined to envy the scaboy asleep on the giddy mast.

S. G. H.

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## INTELLIGENCE.

**BIRMINGHAM.**—Bro. F. S. Jones reports the obedience by baptism of Charles Frederick Atkins, aged 50, shoemaker, formerly Unitarian. He had attended the meetings at the Temperance Hall for some years, but had not until lately seen the necessity of putting on Christ by immersion.

**GLASGOW.**—Bro. Fleming announces the immersion of William Hunter, formerly Wesleyan Methodist, who was brought to a knowledge of the truth through the instrumentality of Bro. Kerr, and the reading of some books lent him by the brethren. He also mentions the visit of two sisters, formerly members of the meeting in Paisley, but at present residing in a village called Kilborehan, where they are almost isolated, since they adopted the view concerning the Christ set forth by Bro. Turney in his lecture on the Sacrifice of Christ.

**LEICESTER.**—12, Horsefair Street, Leicester, May 9th, 1874.—Dear Editor and Brother,—Since my communication of last month our number has been increased by the addition of Mr. Isaac Wilkinson, of this town. He was immersed some 25 years ago, and was then well acquainted with Dr. Thomas, through whose instrumentality, I believe, the truth was brought to his notice. He has been a looker-on in the matter of the late controversy, but has never been able to see, so far as I can learn, that Jesus could be brought under the condemnation hanging over our race without doing violence to the scriptures. The lectures which I informed you last month were arranged to be given here by Bro. Handley, on the 19th April, Bro. Hayes, on the 26th, and Bro.

Nichols, on May 3rd, came off in due course; attendance, on the whole, good, so much so that we are encouraged to persevere in our efforts to make the truth heard: that, however, is our duty, irrespective of results, since the increase is not in our hands to command. Bro. Handley's two lectures, at Loughborough, on Monday and Tuesday, April 20th and 21st, were given in accordance with announcement, the subjects being: "The popular belief concerning the devil and hell shown to be opposed to the scriptures," and, "Do the clergy (established or dissenting) preach the same Gospel as did Jesus and His Apostles." Both nights the attendance was good, the second somewhat the best; great attention was manifested, and some expressed a desire to hear more in the like direction. That desire will be gratified, God willing, as we have taken the room for about eleven Sunday evenings following the opening lectures, and with the co-operation of the Nottingham brethren, it is intended to endeavour to open the eyes of those who now are "sitting in darkness," and, consequently, "in the shadow of death;" it is to be hoped that some, at least, will allow the light to shine into their minds, and lay hold on the hope set before them. A little discussion was raised at the close of each lecture by friends of orthodoxy, so called. One very persistent individual seemed much disappointed that the lecturer could not tell him who it was (if not the devil of orthodoxy) that tempted Jesus in the wilderness; he was not content with being shown that Peter was on one occasion a Satan, and Judas a devil, therefore making it by no means a necessity that the tempter should be more

than human. Two Sunday evening lectures have been given since then; the attendance, though not large, has been marked by interest on the part of the listeners. A writer in the *Loughborough Monitor and News* of April 23rd, affected surprise that the Directors of the Town Hall should let their room for the purpose of having their creed pulled to pieces by any obscure individuals who could raise the means of taking their room, suggesting that it was not only the wrong thing that was preached, but the wrong place to set it forth. The arguments of the writer were scarcely worth a shot, but I sent a few lines of reply, more with the view of enlisting attention than of combating his sorry arguments. The result, generally, of getting battle in such cases is to get the editorial door slammed in your face, just when you would give your antagonist the *coup de grace*. We have Bro. W. Clement, of the Mumbles, coming here to spend two Sundays with us, and lecture three times. Of the results I hope to send a good account next month.—Yours in hope of the consolation of Israel,

CHAS. WEALE.

LONDON.—Bro. Dan. Brown, writing May 9th, says the members of the Ecclesia meeting in Church Street, Islington, are striving together for the furtherance of the truth, and are in expectation of having shortly two additions to their number. Two lectures have been delivered by Bro. Watts, which were fairly attended. His subject on Sunday evening, April 26th, was, Resurrection; and on May 3rd, The promises made unto the Fathers.

MUMBLES, May 8th, 1874.—Dear Bro. Turney,—In last month's intelligence I said I thought that some would soon follow Bro. Richard Bennett's example. I rejoice in stating that his father, Thomas Bennett, was this evening immersed into the undefiled Christ of the scriptures. He is 54 years of age, and carries on the business of ship-building in this village. He was in early life a strict Churchman, but after many years' hearing and reading, and judging for himself, he has come to the conclusion that we are right, and has become one of us. Also at the same time, Samuel Johns, a native of this place. After having spent many years in America, and followed the business of a stone cutter, he returned home nearly three years ago, and was attracted to our

Synagogue by hearing that we believed and preached *strange things*. However, after carefully listening to what he heard, he followed the example of the noble Bereans, by searching the scriptures to see if the things he heard were correct, and, believing them to be the truth, he desired and was baptised into the Christ of the scriptures. He is the husband of Sister Johns, and is 32 years of age. Our prayer is that they may be made useful to us, so that we, they, and all the sons of the Deity may have a glorious entrance into His kingdom. We now number twenty, and, like Paul, there is good reason for us to thank God and take courage. Fully convinced we are that if the brethren everywhere would take good heed to the Apostle's advice to the church at Philippi, i. 27, 28, more prosperity would attend our labours.—I remain, yours in the one hope, on behalf of the ecclesia, WILLIAM CLEMENT.

NOTTINGHAM.—We have the pleasure to announce the immersion of Mr. Alfred Disbrow Leaves, aged 47, formerly belonging to the Church of England, and for several years Churchwarden at Sneinton, near Nottingham. On Wednesday evening, April 22nd, a tea meeting was held in the Synagogue, to welcome Bro. Turney on his return from a seven months' sojourn on the Continent for the benefit of his health, which has been much improved by the change. There was a large gathering on the occasion—140 sat down to tea, and several came in afterwards. The tables were tastefully decorated with flowers and evergreens, and at the end of the room was a device in the form of a shield, constructed of ivy leaves, with the word "WELCOME" in the centre, on a white ground, the cunning work of some of the sisters. After a few introductory remarks by Bro. Hayes, who acted as chairman on the occasion, Bro. Turney was called upon and gave his impressions of France and the French people during his stay among them, which was listened to by the brethren and sisters and others assembled with much interest. Appropriate addresses were also given by Brethren Handley and Ellis. After a very agreeable evening the proceedings were brought to a close in the usual way, by the singing of anthems and prayer. The following lectures have been delivered in the Synagogue since our last issue: Sunday evening, April 19th, Salvation is of the Jews, Bro. Watts; April 26th, The



Lord's Second Appearing and the Restoration of all things, Bro. Handley; May 3rd, Life and inheritance through Christ, Bro. Tunney; May 10th, Spirit Teaching and Spirit Manifestations, Bro. Hayes. The Ecclesia has suffered the loss of one member by death, in the person of Bro. Balm, who expired after rather a short illness, and was buried in the General Cemetery on May 1st, Bro. Hayes officiating.

There was a large attendance of mourners at the grave, many of them belonging to the factory at which our late brother was employed, and advantage was taken of this circumstance to bring before them the true hope of the Christian as taught in the scriptures, in opposition to the Gospel nullifying traditions of the apostasy.

### EXTRACTS FROM FOREIGN LETTERS.

BROOKLYN, UNITED STATES.—Bro. W. T. Emis writes:—"The truth is progressing in this country. The meeting in Brooklyn is held at 388, Myrtle Avenue. Visiting brethren and sisters are cordially invited to attend; the meetings commence at 2.30 p.m. The hope of the high calling is the only thing we have to encourage us, in this day of trial and adversity; for we know of a surety that if we be Christ's, then are we Abraham's seed, and heirs according to the promises; the realization of which we wait patiently day by day, praying that Christ will come and receive His chosen people. Then the kingdoms of this world will become the kingdom of Christ and His people. Every event that happens in Europe, which seems to point to the nearer approach of that time, is hailed with great joy by us, and we hope, with you, to sit down and eat of that new bread and new wine which Christ shall give us."

COOMS CORNER, CRAWFORD COUNTY.—Bro. F. H. Dunn writes:—"The Adamic condemnation theory (as set forth in the *Christadelphian*), I never believed; neither that Jesus was sin's flesh, but the likeness or form of it. For eight years I have taught that all who die under the condemnation of Adam do not come out of the dust, but only the two classes that die in Christ. This doctrine, I am happy to say, is fast gaining ground."

RIVERSIDE, Feb. 6, 1874.—We, as believers of the "one faith," desire now to make known, after diligent study of the present agitated subject, our hearty endorsement of, and sympathy with, those of our brethren in Great Britain whose fellowship is based upon the glorious truth of an uncondemned Christ. We, therefore, reject the views advocated of late in the *Christadelphian* as unscriptural, and rendering the sacrifice of Christ of none effect. We accept Jesus as the *indirect* Son of Man, but through His Divine paternity the *direct* Son of God, whereas we admit our *full relationship* to Adam as our *natural* father, and that we are only sons of God *by adoption*. The life of Jesus was free because it came from an *uncondemned source*, whereas our lives were *forfeited* as coming from a *condemned source*; our Lord was thereby enabled "to give up His life a ransom for us," and "deliver them who, through fear of death, were all their lifetime subject to bondage." In view of the above truths, we do from this present time sincerely hope that we may eventually unite on this sublime doctrine, which exhibits to us *more fully* the goodness of the Deity, and causes us to love and honor the Son as we honor the Father. We have no desire to compromise the truth with any, and are ever ready to vindicate the same.

### A REPRESENTATIVE BUT NOT A SUBSTITUTE.

In the May number of the *Christadelphian*, the Editor affirms that Christ was not our *substitute* but our *representative*. In Webster's large Dictionary, under the word Representative, the following is given as its signification:—"An agent, deputy, or *substitute*." Under the word Substitute, we find this:—"One who, or that which, is substituted or put in the place of another."

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—Ps. cxix., 105.

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## A TREATISE ON THE TWO SONS OF GOD.

(Continued from Page 315.)

### IN THE SPIRIT.

CHAPTER V.—CONTENTS: In the Spirit—The Natural Man—He that is Spiritual.

THE import of this phrase, like the import of the phrase "the flesh," cannot be known by any single rule. It is a form of words peculiar to the sacred writers, and employed by them in a variety of senses. The highest meaning of spirit is God; the lowest perhaps is flesh, described as "a wind, or spirit, that passeth away, and cometh not again."

The Eternal Spirit is imaged to finite minds by those things which, so to speak, are the shadows of Himself; eternal power and wisdom written in letters of fire on the blue arch of heaven, seen and heard in the vastness and roar of the ocean; in the meting out of the earth with His span; in measuring the waters in the hollow of His hand; in weighing the mountains in scales; in reining the winds in His fists; expressed in the present and future of His offspring ordained to rule over all.

On these shadows the human eye can gaze; the human mind meditate; but the Substance hath no man seen, nor can see. He covereth Himself with light as with a garment.

Light obscures light; but the brightness of Jehovah's covering is sometimes scarce supportable by man. The seraphic glare had blinded the returning sinners to Eden's gate; Moses could but behold "the after glory;" the heart of Israel melted at the base of flashing Sinai; the plains of Dothan were filled with chariots of fire; the captives of Chebar and of the Ægean isle beheld a man whose aspect was as the sun unveiled; the fire-cloud made the night light to the escaping slaves; the shekinah glowed within the second veil; the dark grave of Jesus shone from the face of angels, and the transfiguration struck its witnesses to the earth. Such are some of the appearances and the effects of the likeness of the glory of the Lord.

There is a sense in which all men, and perhaps all things, are in the spirit; for in Him we live, and move, and have our being. He is therefore not far from every one of us. But there are numerous particular and widely differing relationships.

Bad men, as well as good, have served to unfold the future through the prophetic glass. "From the top of the rocks" Balaam saw the future as well as the present fortunes of the Hebrew nation. "From the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations." The great King of Babylon "thought it good to shew the signs and wonders that the high God had wrought toward him. How great are His signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and His dominion from generation to generation."

Some of the old seers were in the spirit in their waking hours; others while in deep sleep: all, except Moses and Jesus, heard the Divine will, and foresaw His purpose in mysterious words and strange imagery; but *they* talked with Jehovah in plain familiar speech, as a man talketh with his friend; a father with his son.

Spirit envelopes the universe; and, controlled by God, sustains it all. But wide indeed is the range. Of things created, the beginning is at those without life; the foundations of the earth: the end, or summit, the highest mind developed through imperishable substance. Thus, in all things we behold the Creator, out of whose Spirit all things came. The sea is His; He made it, and His hands formed the dry land. He hanged the earth upon nothing; He bound the waters in the clouds; He hollowed out the depths of the seas; He sprinkled the canopy of night with golden stars, a silent escort to the silver moon. The lilies of the vale offer their sweet and cloudless incense before His throne; the liquid voices of the birds stream forth His praise. He feeds the ravens when they cry; and the beasts of the forest wait on His hand; the hairs of our head He numbers; and not a sparrow falls to the ground without His notice. All His works praise Him. A feeling of peace and safety beyond expression dwells in the hearts of those who intelligently and obediently put their trust in Him; such are in the spirit.

Next to immortality, the superhuman powers of the apostles is the highest phase of spiritual existence. This is in reserve for the saints, together with that life now hid in Christ, and not to be bestowed until His appearing, when the same power will undoubtedly exceed that

which was primitively exhibited in earthen vessels. Jesus on earth enjoyed a larger share than His apostles, but even that was limited when compared to His present strength, "all power being given to Him in heaven and earth."

The grand aim of the believer of the Gospel of the kingdom of God is *to live* in the Spirit *now*, that he may attain to an abiding place in it at the coming of Him who said, "The words which I speak unto you they are spirit and they are life." If we fail in this, all our conceptions, reveries, and reasonings, however accurate and sublime, are no better than intellectual garniture—an elegantly furnished dwelling without an inhabitant, or one whose tenant lies dead.

Man is constructed so as to be capable of doing good and honouring his Maker, just as he is capable of everything which is contrary to justice, reason, and decency. In scripture style these two sides are named *the flesh* and *the spirit*, and the best directions are given for the repression of the one and the growth of the other.

When a man has obeyed the gospel, he is no longer *in the flesh*. A transfer according to divine law has been made; and it is proper, in speaking of all such, to say, "ye are not in the flesh, but in the spirit." As a matter of law and right, they are therefore required to display the fruits of the new state into which they have been graciously brought, and to destroy all thorns, briars, and roots of bitterness. *The flesh* is like a troubled sea, a clouded angry sky, a howling, withering blast. *The spirit*, an ocean, calm, clear, and deep; an azure sun-lit heaven.

When under the hand of Omnipotence man sprang from the dust of the ground, he was physically in the flesh, but morally in the spirit. Transgression subjected him morally to the flesh. He lived to the flesh and received the wages of sin. Such by nature, therefore, is the estate of all his children; he sold himself and them. His moral guilt was punished by a physical penalty, which was dischargeable by none save the morally guiltless. All morality rests in law unbroken, and none can effect his own release on whom the broken law takes hold.

The gospel shews how men in the flesh can be transformed to men in the spirit. This legal change effects nothing as to flesh, that comes in the twinkling of an eye after approval at the judgment-seat of Christ. While in the flesh they are said to be in darkness; in the spirit they are in marvellous light. They are in darkness because under the shadow of death; in light, because in God, who is light, and in whom is no dark-

ness at all. But this great deliverance leaves their flesh just as it was, because it is only a moral deliverance, to end in a literal one; even as the captivity of Adam to sin was at first moral and afterwards literal, depriving him of life.

The great salvation by Christ is seen in the fact that though literally of the flesh, He was always morally "in the spirit." "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Not being born of the will of the flesh, the Christ was never in subjection to the flesh; He was born in the spirit, and walked therein to the end—even to Getbsemane, and after resurrection became spirit, namely, "the Lord the Spirit."

Spiritually speaking, a man is not "in the flesh" because he is made of flesh, any more than he is spirit, or immortal, because he is "in the spirit." Flesh is not an insuperable barrier to a walk in the spirit; but he who "walks in the flesh" is at enmity to Christ, who, though of the flesh, was never "in the flesh." A correct knowledge of the different scripture uses of these terms, *flesh* and *spirit*, is a great help to a good understanding of the New Testament epistles.

#### THE NATURAL MAN.

The Proverbs of Solomon, the Epistles of Paul, and the Discourses of Jesus, depict "the natural man" in every conceivable posture and circumstance, presenting a code of moral philosophy attempted by thousands, but equalled by none. The myriad vanities, weaknesses, and follies of mankind, are all sketched and finished with an unerring pencil. From the still, evil thinker; the low whisperer; the loud and constant backbiter; the boaster; the self-righteous person; the envious self-consumer; the gross and the refined sensualist to the godless moralist; the learned, polished, and abstruse disputer; the devout fanatic; the devouring and pious hypocrite;—every mask is torn off, and every line and trait displayed in impartial light.

Man is perhaps more apt to deceive himself than he is to deceive others, and not more in anything than in religious feeling. He bemoans the corruption of his fellows, and corrupts his own mind by the poison of an overweening conceit. The whole world lies in wickedness; there is no justice in the earth; human nature is an evil thing; thus he muses himself into a separate being, and forgets his identity with the common stock. He deplores all carnality but his own; affects a peculiar isolation; sees great danger in the beauties of the natural world;

declaims against all knowledge he does not possess, and pretends to pity, if not despise, those who have it. This mood begets irrational eagerness for universal change, breeds hasty predictions, and brings the crack of doom on every wind.

Such inordinate and morbid piety not unfrequently results from a misunderstanding of certain terms or sayings in the Word of God; the very reverence for which Word, in such case, produces much mischief.

"The natural man" is an expression employed by Paul to signify a state of mind in contrast to another state of mind represented by the phrase "the spiritual man." It is similar in meaning to the words "in the flesh." The connexion in which the Apostle uses it serves to illustrate what is to be understood thereby. It will be seen, when we come to consider his illustrations, that, in this sense of the words, "the natural man" is not to be looked for among believers of the gospel, such as are continually desirous to know more of the mind of Christ. He is an entirely different character: one who either refuses altogether to admit scriptural evidence into his reasonings; or, on the other hand, while professing to believe such evidence, is never satisfied when it is presented in reply to his demands.

The two are introduced by the following statement:—"For the Jews require a sign, and the Greeks seek after wisdom." It is after a lengthy comment upon these, particularly the Greeks, that Paul declares that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.

The members of the body to whom these words were addressed had, for the most part, been brought over from paganism of the grossest, and, at the same time, the most polished kind: for none exceeded the Greeks in profligacy, and none excelled them in poetry, philosophy, oratory, and art. It is their subtle philosophy, their eloquent and refined speech that Paul styles "wisdom"—"the Greeks seek after wisdom."

When Paul went amongst them, preaching "Jesus the Christ and Him crucified," he said in his first Epistle to them afterwards: "And I, brethren, when I came to you, came not with *excellency of speech, or of wisdom*, declaring unto you the testimony of God."

"The Greeks," wrote Secker, "did not object to the gospel, that the authority of it wanted the proof of signs from heaven, but that the

preaching of it wanted the recommendation of what they called "wisdom." Neither the manner of the Apostle's teaching was adorned with that plausible oratory, of which they were so fond; which soothed the ears, and entertained the imagination; which could make a bad cause victorious, and a good one suspected;—nor yet was the matter of their discourse made up of curious speculations; abstruse points in philosophy debated with acuteness; theories built upon slender foundations to great heights, then attacked with subtle objections, and defended with more subtle refinements. These were the delight of the learned Greeks, and agreeable to this was the treatment which they gave the gospel of Christ. Its doctrines had nothing amusing to minds full of trifling curiosity; its precepts had many things disgusting to human sensuality and pride; its proofs were inconsistent with their prevailing notions. So it was rejected without examination by persons whom the irony of Job suits perfectly well, "No doubt but ye are the people, and wisdom shall die with you."

This reception of Paul's gospel by the Greeks accounts for several expressions which he uses in his letter to the Corinthians, in those parts in which he describes "the natural man." The great men of those schools were offended and filled with scorn: first, because they could not deny the power of Paul; and secondly, because so marvellous a doctrine was preached to them without the aid of that elegant style, that refined mysticism and endless conjecture, which so gratified their taste. The truth of God concerning a sacrificial, a risen, and an immortal Redeemer, came to them in a very humble, plain, and simple dress. This manner of preaching the cross of Christ they called "foolishness." Therefore, Paul makes use of the phrases, "the foolishness of preaching," "the foolishness of God," and so forth, in reply. He repeats their own words in the argument by which he proves that such "foolishness," as they delighted to call it, was wiser than their "wisdom;" such weakness was "stronger" than their strength.

"The natural man" among the Jews was such as hypocritically professed to be in want of evidence of the claim of Jesus to be the Messiah; demanded of Him "a sign," "a sign from heaven;" while in reality they would have been offended at any such grand display of power in His favour as they asked for. They hated Him because His lowly birth and humble life did not answer to their grand expectations, and also because of the actual wonders which God did by Him. Their

bitterness and hypocrisy reached the greatest height after He had raised Lazarus from the grave : for this act they would have killed Him, and Lazarus also.

Their doings fully justified the withering language which, from time to time, Jesus was provoked to utter ; but He knew their thoughts, before they brought them forth. The mild, patient, and courteous manner which He adopted to those among them who manifested a desire to understand His doctrine, whether they were His own disciples or not, is a further proof of what we have said, namely, that the natural man, in the sense of the words now under consideration, is not to be looked for among that class really anxious to know the will of God. Let this be remembered in our dealings with opponents, both within and without, and it will give somewhat of that charm and graciousness to our conversation and discourse which made His hearers hang upon His lips.

"The natural man," regarded as an animal existence, has been abundantly proved to be incapable of that middle state imagined by the pagans, fostered in their post mortem hero-worship, and continued on such an immense scale by the "Roman Catholic Apostolic Church," more truthfully described in the word of inspiration as the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The whole arcana of image worship, feasts, fasts, prayers, telling of beads, &c., &c., has this vain imagination, and this only, for its support ; and as regards "Protestant England," the doctrine has been said by one of the great lights of her Church to be the lie proclaimed from a thousand high places of our land.

It deprives the gospel of its glad tidings ; it makes a mockery of the resurrection of the dead ; it blots out the inheritance of the saints ; it asserts all the dead to be living ; it stains eternity with the existence of the wicked ; it invents a subterranean torrid zone, and a misty, sleepy, dreamland for the dead ; it incurs immense expenditure to deceased friends in shrines, prayers, and masses ; it deceives more than half the civilized world, and is the strongest of all delusions.

All this pious flattery and costly deception is extinguished into rayless night ; is hushed into impenetrable silence ; is replaced by the bright unfading hope of endless life, where the Scriptures are allowed to "speak freely."

*What is man ?* and to what shall he be likened ? The Eternal Spirit answers : Man is dust, he is like the grass of the field, like a flower cut



down, a faded leaf, a passing wind, a dried-up brook, a drop in a bucket, a floating vapour, a span, a lotsherd, a thread cut off, a puff of breath, the beasts that perish, a quenched flame, nothing, and less than nothing.

### HE THAT IS SPIRITUAL.

Having briefly considered "the natural man," we will now take a glance at the spiritual. In many respects he will be found to be the direct opposite; and though not at present the opposite of the natural man in his physical nature, even that will eventually be transformed.

The Apostle declares that the spiritual man possesses the great advantage of "judging all things, while he himself is judged of none." The "all things," however, judged, or discerned, as the margin puts it, by him, can only relate to such things as the Apostle speaks of; those things, in fact, which "the natural man" is unable to discern. Paul did not teach that because a man is spiritual he is competent to judge in matters of art, science, and letters, but in those things which God has revealed to us in the Scriptures for doctrine and practice.

Neither must it be imagined that there are no degrees in this spiritual judgment or discernment. The shades of difference are as certainly distinct in this matter now as that there will be differences of rank in the resurrection state, which differences the Apostle illustrates by a beautiful comparison among the stars—"For one star differeth from another star in glory, so also is the resurrection of the dead." The difference of power to form a correct judgment in spiritual things arises from the same causes which enable one to form a judgment superior to another in natural things, as the superiority of natural endowments and larger acquirements. There is no miracle in the work; it is all the result of application and honesty of purpose.

There is no branch of knowledge about which men are so vain and assuming as spiritual knowledge, and none in which it is so difficult to give satisfactory proof of what is affirmed. Some pride themselves upon mysterious aid specially sent from God, and persuade themselves that nearly all they know and believe is revealed to them in this way, and that they can at any time command a further revelation by prayer. But the measures taken by the Almighty for the information of mankind in regard to His purposes, the command to "search the Scriptures," and the formation of man's mind for enquiry and reasoning, seem to us

a much more reasonable view to take of the subject. But it must not be understood that we would speak lightly of prayer.

It should seem that a state of mind is represented in scripture style by the figure of a man. We have "the old man" and "the new man," and are commanded to "put off" the one and to "put on" the other, which expressions at once change the figure of the man into that of a garment.

The same thing is also set forth under the figure of a double man—"the outward man" and "the inward man." It is presented, too, as a conception. Paul speaks of Christ being formed in us.

From these things we get the idea that "the spiritual man" is the result of a process, and not of a sudden act or momentary change. He is the subject of growth, not of immediate creation; and that his success depends upon the careful continuance of his tendance, just as the vine must be tended and guarded to become fruitful and profitable to man.

The formation of Christ in us is a figurative expression, the meaning of which is obvious enough; but the attainment of the object in all its fulness is exceedingly difficult. It progresses to a comprehensive knowledge of all that pertains to Christ as taught in the Old and New Testament Scriptures. It includes the all things concerning Himself, as He Himself testified, when going through those writings, to His disciples after He was raised from the dead. This is the first, or intellectual, part.

The next is the full formation of the moral character upon His as the model, each man, as far as his own endowments are capable of, being assimilated to that perfect image. This is a work of great magnitude and merit. It is frequently referred to in the Proverbs of Solomon, and esteemed superior to all other things. Its influence is also great upon all around; it moves those who are within observing distance in a subtle and powerful manner; it is a silent monitor and judge, effecting more than lies in the power of words; and, in the end, makes a man's enemies to be at peace with him.

We ought to be encouraged in our continuance in well doing, by the reflection that the righteous Judge will not measure each merely by the quantity of fruit he produces, but by the circumstances, favourable or unfavourable, under which the fruit has been borne. It would be unreasonable to expect the same quantity and quality of fruit from two trees when one was much inferior to the other, or if one was well

managed and the other lacked the necessary attention. Thus it is with Christians in different stations of life. A man whose days must needs be spent in a mine, or at a forge, ought not to disturb himself by desiring to do what in his case is impossible. The Judge will not measure his fruit by the same standard which He will use for the man of large opportunities. The basis of decision will be upon the proportion of advantages possessed, and the way those advantages have been employed. So that it may turn out in the end that many, to whom little was given, will supersede those who enjoyed much, because they put their little to the better use.

In the fifth chapter of Galatians Paul enumerates two sets of things: the one natural or animal, the other spiritual. He represents the bringing forth of these, which he names "the fruits of the Spirit," as a process not altogether easy, and attended with pain of mind. Before the spiritual can appear, the tendency to natural growth, that is, to the fulfilment of the animal desires, must be checked and subdued. The figure which the Apostle employs, in speaking of this, shews at once that it is an arduous task: "They that are Christ's have *crucified* the flesh with the affections and lusts. That is to say, they have learned to control their passions and propensities; they have left off the practice of those things which he calls "the works of the flesh," and then speaks of in detail.

From the first verse of the sixth chapter of Galatians we gather a clear idea of what it is to be spiritual: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." In the twenty-fifth verse of the preceding chapter, Paul speaks of living in the spirit: "If we live in the spirit, let us also walk in the spirit."

The word spirit is derived from a word which means *to breathe*. The disciple of Christ professes to be breathing, as it were, not the spirit of the world, but that spirit which condemned the world in the words and actions of his Lord. If this is truly the case, he will be found "walking in the spirit." He will be seen daily setting forth, in his own person, those pure and exalted principles which made Jesus, while on earth, the greatest and best of men. Where those who know what the gospel is, and do not walk thus, there the truth is held in unrighteousness; better not to hold it at all. They are threading their way down to an eternal grave, with the lamp of life in their right hand. If wo

are not walking in the spirit, we are certainly doing what Paul terms "sowing to the flesh." There is no middle or neutral course. We may be sowing to the flesh without an understanding of the gospel, or we may be doing the same with our minds informed. In the first case, we are no better than the beasts that perish; in the second, we are certain to receive a dreadful punishment at the resurrection of the dead, and afterwards to be consigned to what is called in scripture "the second death," which is eternal destruction: "for to be carnally minded is death, but to be spiritually minded is life and peace."

We revert for a moment to prayer as a characteristic of spiritual life. "If any of you lack wisdom," the Apostle James says, "let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." Spiritual knowledge is not to be had merely for the asking. To ask signifies much more than to ask God in prayer. The attainment of this kind of wisdom is made by Solomon a matter of diligent perseverance.

"My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart unto understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure: then shalt thou understand the fear of the Lord, and find the knowledge of God."

This process of industrious search for divine truth is termed *asking*, and it is rational to believe that those who give themselves to it in faith will be favoured by God with a fair measure of the needful opportunities and means of acquiring it; but to expect it without those endeavours, would be as unreasonable as to expect wages without work.

(To be continued.)

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## AN ENQUIRY CONCERNING SIN.

*Being Extracts from a Work by THOMAS CHUBB (an author of the last century).*

If it should be objected, admitting there is no such thing as *imputing* the guilt of one person's actions to another, who is no way accessory to his crimes, yet there is that which is equivalent to it, viz.: Adam so polluted himself, and human nature (in him) by his transgression, that he hath propagated a sinful nature (or a natural inclination to sin) to

his children, and they to their children, and so on to all generations, Christ only excepted. Now, this sinful nature or natural inclination to sin, makes all those to be criminal or guilty of sin, to whom it cleaves, and exposes them to the wrath of God, though they do never actually transgress; and therefore, though Adam's sin is not imputed to his posterity, yet his posterity may in a less proper sense, be said to sin in him, inasmuch as they receive a sinful nature from him which makes them sinners according as it is written in Job xiv. 4, "Who can bring a clean thing out of an unclean? Not one." Psalm li. 5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Is. xlvi. 8, "I knew that thou wouldest deal very treacherously and was called a transgressor from the womb." Eph. ii. 3, "And were by nature the children of wrath." Answer: I have already shewn what sin is, viz., it is an irregular, disorderly, or wicked act, either of the mind singly, or of the mind and practice in conjunction, by which a person chooses to do what in reason and justice he ought not, or chooses to avoid what in reason and justice he ought to do; consequently no one can be guilty of sin, till they do actually choose to do, or avoid doing as aforesaid; and therefore whatever weakness or disorder Adam brought upon himself and his posterity by his transgression, which makes them less liable to withstand temptations, and strongly inclines them to comply with those temptations when under them, such a disorder is indeed mankind's misfortune, but it cannot in the nature of the thing be their crime; because it is not the transgression of a law, but only a great disadvantage to those who are obliged to be governed by a law, and are liable to suffer for the breach of it. Thus, for example, suppose a man to be of a very choleric disposition in his nature, which very strongly disposes him to sinful anger, when provoked, this choleric disposition is lodged in his constitution and is what he cannot prevent or remove, and therefore in itself can be no crime; but if, when he is provoked, he doth not bridle and restrain this disposition, but suffers himself to be hurried into sinful anger by it, then indeed he becomes criminal. It is not his choleric disposition, but his transgressing of a law which that disposition contributed to which is sinful, and therefore, though that disposition is his great misfortune, yet it is not his crime. The case is the same in all those dispositions and inclinations which mankind may be supposed to receive from Adam and to be labouring under, they are so many impediments in the way of our duty, but they are so far from

being criminal in themselves that, on the contrary, they do rather in reason and equity lessen and extenuate that crime which they are the occasion of betraying us into, such sins being called sins of infirmity, and God is so far from taking an advantage against us for it, or imputing it to us as a crime, that, on the contrary, He in pity to us on this account gave us such a High Priest as was touched with a feeling of our infirmities, who was in all points tempted as we are, and yet without sin, as in Heb. iv. 15. He appointed that His son, our High Priest, should take upon Him our flesh and become man, that in experiencing in Himself the weakness and frailty of human nature, and how much bodily appetites and suffering do tempt and dispose to sin, He might be better disposed to commiserate, pity, and help all in those circumstances, and so might be as well a merciful as a faithful High Priest in things pertaining to God, as in chap. ii. 17. Besides, when men talk of receiving from Adam an inclination to sin, it looks as if they did not at all consider what they talk about; because, if we receive such an inclination, this must be an inclination at all times, for otherwise as it would not be natural, if it were only upon some occasions in us, so if there were sometimes when we are free from this inclination, we should certainly be free in time of infancy, and consequently no one would be a sinner till this inclination did actually take place in him.

Again, as this inclination must be at all times so, it must be only one particular sin or else it must be to all kinds of sin in general. If to only one particular sin which Adam was guilty of, viz., the gratifying of his appetite against law; but that all mankind have a perpetual inclination to gratify their appetites against law, is false in fact; for a disorder in our bodies oftentimes takes away all appetite to eating and drinking, and we are so far from having in us an inclination to gratify our appetite against law, that, on the contrary, our inclination is against the gratifying of our appetite at all.

If this inclination is to all sin in general, this is impossible; because some sins are so contrary to others in their nature, that we cannot have an inclination to one, but we must have an aversion to the other. Thus, the man who is inclined to the sin of covetousness is averse to the sin of profuseness. The case is the same with many other sins. That there is in man an inclination to gratify their appetites and affections, and that this inclination is natural, I readily grant; but that this inclination is sinful, this I deny; because as it is natural so it is the work of God in us; for

as God planted in our nature those appetites and affections, so it was He who planted in us the inclination to gratify them; and this took place in Adam antecedent to his transgression, or else he had never transgressed; for if he had not had in himself an inclination to eat that which did appear to be good for food, he had never eaten of the forbidden fruit; nay, he had not eaten at all.

Here it may not be amiss to observe the weakness human nature was under when in its original state, as appears from Adam, who was drawn into sin upon so slight a temptation. Men are apt to make a wide difference between Adam's state before he had eaten the forbidden fruit and after he had eaten it, with respect to his inclination to sin; but if this matter were carefully considered, it would appear that the difference was not so great as it is usually represented to be; because he could scarce be drawn into sin with a weaker temptation after it than he was before it. And even now men must be grown old in wickedness, before they commit sin without a temptation. Upon the whole I think it abundantly evident that no person is a sinner until he actually and personally transgresses either with the mind singly, or with the mind and practice in conjunction. And as to those places of scripture which the objection refers to, when they are examined, it will appear that they are far from proving what they are produced for.

As to Job xiv. 4, "Who can bring a clean thing out of an unclean? Not one." To this I answer that the text is quite beside the object in purpose. The words, considered barely by themselves (without any relation to the subject Job was treating of), are a general assertion, viz., that a clean thing cannot be brought out of an unclean—which is the same as to say, the stream cannot be more pure than its fountain. Now, this as a general assertion is true; but when this is used metaphorically, and is applied to other subjects, then it must be brought under such limitations as the subject it is applied to doth require. Thus, our Lord saith, "Every tree is known by its fruit, a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" this our Lord applies to the false prophets, and tells His disciples, "by their fruits they should know them," as in Matt. vii. 15—20. Here the tree is as the fountain, and the fruit is as the stream; but if the metaphor be strictly applied, this is not true; for a good tree does sometimes bring forth evil fruit, though not generally so. The case is the same with men and their actions, which are as the fountain to the

stream. David was a good man, and yet he brought forth some bad fruit or actions; and Ahab was a bad man, and yet he brought forth some good actions, viz., he humbled himself at the divine threat, and God spared him from the destruction threatened for its sake, as in 1 Kings xxi. 29. Thus we see that, when the aforesaid assertion is metaphorically applied to other subjects, then it must not be taken strictly, but under such limitations as the subject requires. But if we should apply this to a man and his seed it is not all true; for a very bad man may have very good children, and a very good man may have very bad ones. Thus Jeroboam, whose character is that he made Israel to sin, had a good son even Abijah; for in his youth there was found in him some good thing towards the Lord God of Israel in the house of Jeroboam, 1 Kings xiv. 13. Here we see the stream was more pure than its fountain, a clean thing came out of an unclean (if it were just to apply the metaphor in this) and therefore it is to no purpose to urge the general assertion of Job, which, when applied, is not true. Sin is not propagated by generation, and therefore if Adam was never so great a sinner, it does not follow that all his posterity must be such. Sin is a moral and not a natural evil, and therefore though natural evils may be propagated by generations, yet moral evils cannot, because they have a dependence upon the will of him to whom they cleave. Upon the whole I say, though we cannot discern to what end Job urged this assertion, nor how he applied it to the subject he was treating of, which was the shortness and frailty of man's life; yet we are sure he could not apply it to a man and his issue, except it was to prove that an immortal son could not be produced by a mortal father; in this case the metaphor was just and true, and the reason he urges in the next verse is wholly applicable to it, ver. 5, "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." But for Job to apply this to the propagation of sin, as it was wholly foreign to his purpose, so it was not true when thus applied.

As to Psalm li. 5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me;" to this I answer, it is one thing to be conceived in sin, and another to be conceived a sinner; the first of these refers to the sin of the parent, which is the plain and express words of the text; the latter refers to the child, which is only a false interpretation put upon it; and therefore, I say that this text is urged in this case without any appearance of strength.



If it should be objected that David was now humbling himself before God for his great offences of murder and adultery, and therefore the sin of his parents was not a proper ground for humiliation to him on this occasion, and consequently it was his own sin which he referred to, I answer: If it was his own sin, yet that was no more a proper ground for his humiliation in this case, than the sin of his parents; because it was what he was no ways accessory to, nor could prevent, he being entirely passive to them; therefore the one was as proper a ground for humiliation as the other. But, further, I say the true state of the case I take to be this: David, in his devotion, brings in every thing that might raise or express the height of his affections, whether it were of joy or sorrow, and so we find him calling upon the sun and moon to praise God, as in Psalm cxlviii. 3. Here David did not address or petition the sun and moon to be engaged in this work, but he only used these expressions to raise and express his delight and joy in God. So, in like manner, when he was humbling himself for his folly, he represents himself not only as a great sinner, but also (to heighten and aggravate his sorrow) that he proceeded from sinful parents. A case like this we have in Isaiah vi. 5, where the Prophet complains against himself, that he was a man of unclean lips, and to aggravate his debasements, he adds, and I dwell among a people of unclean lips.

As to Isaiah xlvi. 8, "I knew that thou wouldest deal very treacherously and was called a transgressor from the womb." To this I answer, supposing this to respect individuals, yet it does not prove them to be transgressors from the womb, because the scriptures often use such loftiness of speech as expresses much more than the speaker intends, thus in Psalm lvii. 3, "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." Here the wicked are represented as speaking lies as soon as they are born, even before they can speak at all. The meaning is, they are sinners from their youth upwards; so that to be transgressors from the womb is no more than to be transgressors from their youth. But, further, I say these words were spoken not to individuals considered as such, but to the nation of Israel, as appears from verse 1, "Hear ye this, O house of Jacob, which are called by the name of Israel," &c. Now, this was true of them, considered as a nation, whose birth as such was their coming out of Egypt, for before that time they were, at most, but a

multitude of bondmen. And they that were transgressors from the womb, Moses has given an abundant proof.

As to Eph. ii. 3, "And were by nature children of wrath." To this I answer, if St. Paul may be allowed to use the term nature in an improper sense, as he does in Cor. xi. 14, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?" In this case nature, properly so called, is unconcerned, for, supposing that it was then and always had been a custom for both men and women to wear their hair down to their girdles, would natural reason have taught us that this was unseemly in the men and yet decent in the women? No, surely nature hath nothing to say in this matter. It is custom and usage that make things seemly, or unseemly in the present case. It had been a custom for men to have their hair cut, and not to wear it long as the women did, and this was used as a distinction of the sexes; and for men to do otherwise, the Apostle saith was a shame, which is as much as if he had said even the common usage and custom of mankind in this case teacheth you, that if a man have long hair, like a woman, it is a shame unto him, for that is to confound the distinction of the sexes. I say, if the Apostle be allowed to use the word nature in the same sense as before, then the sense of the Apostle will appear to be this, viz., before you believing Ephesians were converted to Christianity, your customary and habitual wickedness justly exposed you to the wrath of God, even as those other Gentiles who are in the like case. But if the Apostle used the word nature in a proper sense, then, I think, his meaning is this, viz., among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and as such we were naturally exposed to the just displeasure and wrath of God, even as the other Gentiles that are in the like wicked and unconverted state.

Thus, I have shewn that the texts referred to do not answer the purpose for which they were produced, and so have fully answered this objection.

[We are obliged to Bro. Watts for this extract. It is, on the whole, a fine piece of patient, masterly reasoning, and cannot fail to throw fresh light on this important subject. EDITOR.]

## INFORMATION.

THE Editor of the *Christadelphian* has assured us that "there are hundreds who read the *Christadelphian* who do not know of the existence of the *Lamp*." We are not in a position to deny the correctness of this information, but are nevertheless glad that so many more may yet be enlightened.

Our experience in journalism being very limited, we have not at present learned its tactics: how one journalist, in these days of steam and lightning, can hinder another from circulating his paper is a profound secret to us. But this piece of information enables us to see the great advantage of living under a Government that authorises liberty of speech, and we will do our best to speak so as to be heard. The postal department will probably not refuse to convey copies of the *Lamp* to the "hundreds who do not know of its existence," and it may be that some of these "hundreds" will do, as hundreds of others are doing,—read it and *approve it*.

We shall not counsel our numerous readers *not* to read the *Christadelphian*; our great success has sprung from the impartial perusal of that periodical along with the *Lamp*; and we say to all who would know the truth on any question, *attend to what your opponents say as well as to the opinions of your friends*. You may probably know one side of a question pretty well; listen to them, and then you will be acquainted with the other. After that your conclusions will be doubly sure.

It was the spirit of suppression that kept the Bible out of circulation for centuries; it is the spirit of enquiry after truth, on the basis of the supreme authority of the Word of God, that has scattered more than 70 millions of Bibles over the world, and now prints the Book in 200 languages. It is the unfettered search of modern times that has brought to light the grand foundation truths of the Scriptures: the nature of man—the promise of life—the inheritance of the earth—and the government of the world by Christ. It is this untrammelled search that has revealed, and is still revealing, the rotten foundations of many religious beliefs; it is the spirit of Popery which says you shall read this, but you shall not read that. "Oh," but the inquisitors cry, "evil communications corrupt good manners." Verily that saying is a wise saying; but who ever had his good manners corrupted by an earnest

## IS THE PRINCE OF EZEKIEL XLV., 22, THE MESSIAH?

THIS question has been answered in the affirmative by some, and the suggestion that such could not be true of Him has been described as a lie, along with other complimentary remarks, the stock-in-trade of those who do not look closely at what is written.

Our reasons for rejecting the idea that the Prince is the Messiah, are:

I. Jesus never offered for Himself, and supposing the Prince's offering to be simply memorial, it could not be a memorial by Him of what He never did. Jesus is now, and ever will be, the living memorial of His offering up of Himself for us.

II. The Prince's offering (memorial if it be) is simply for Himself and the people of the land. The Lord Jesus Christ once offered for all the sons of Adam.

III. The Prince's principality extends simply to the people of the land. The Messiah at the time referred to is the God of the whole earth, before whom all kings and princes shall fall down and worship. The saints, the Messiah's sons, are noble princes in all the earth, and do not require a gift of a small patch in Palestine.

IV. The sons of Zadok, are sons of Levi, and not the immortalized saints, as erroneously supposed, seeing they marry and are given in marriage, contrary to what Jesus says shall be the condition of those who are counted worthy of that age, and the resurrection from the dead.

W. ELLIS.

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### THE VISION. HAB. ii. 3.

The Vision tarrieth not:  
At the appointed time  
It speaks, by man forgot,  
God's purposes sublime.

Yea, though it tarry long,  
And seemeth not to grow,  
Let faith and hope be strong,  
The Word of God ye know.

That Word in spirit power  
Before the Father's face,  
Awaits the promised hour,  
To manifest the grace.

Ye weeping saints, rejoice!  
"Redemption draweth nigh;"  
Soon shall His glorious voice  
Your mercy testify.

Ye watchmen of the night!  
Anticipate the dawn;  
Pray, pray for Zion's Light,  
Pray for Jerusalem.

Great peace have they who love  
The City of "the King;"  
Who to the throne above  
For her pure offerings bring.

They shall obtain the rest  
And Paradise of God,  
And evermore be blest  
In worship with their Lord.

The Vision hath an end;  
Yea, He who shall, will come:  
The Man of God's right hand,  
To build Jerusalem.

D. B.

## JERUSALEM EXALTED.

May be sung to tune "Ewing," 142, Hymns Ancient and Modern.

Jerusalem exalted!

The throne of the great King,  
With glories high invested,  
Of thee, our voice shall sing;  
We'll praise thy glorious beauty,  
Which to thee shall belong,  
When Christ shall come in glory  
Amid His ransomed throng.

Oh, trodden and afflicted,  
By Gentile powers oppressed:  
Thy day of gladness dawneth,  
By prophets oft expressed.  
Forth from thy walls, salvation  
With clarion notes shall sound,  
To every tribe and nation,  
To earth's remotest bound.

Rome's proud Imperial city  
Sits mistress of the world;  
But soon the day approacheth,  
In which she shall be hurled

To the abyss unfathomed,  
Never again to rise;  
Then shalt thou, glorious Salem,  
Earth's gladden'd sons surprise.

Among His ancients glorious,  
Zion's great King shall reign:  
His saints now made immortal,  
Freed from disease and pain;  
Shining in holy splendour,  
Their faces as the sun,  
In rapture pure and blessed,  
Shall show the "kingdom come."

Oh, rich and holy city,  
Thou queen of all the earth,  
Beaming with bliss supernal,  
May I but know thy worth;  
May I, within thy borders,  
Find my secure abode,  
With Abram and the faithful,  
Who are the friends of God.

C. J. W.

## REFERENCE TABLET, No. 5, BY W.

(Continued from Page 142).

## THE TRUTH FROM A COMMERCIAL POINT OF VIEW.

1. Sin is personified in the Scriptures as a lord ruling over subjects, as a master having slaves under him; so that they who commit sin are the slaves of Sin.

John viii., 34.

2. When Adam transgressed God's law, he became the servant of sin, *i. e.*, sin's slave, sin's property, and consequently sold himself under sin. Rom. vii., 14.

3. All Adam's posterity were by that one act of disobedience sold under sin.

Rom. iii., 9; Gal. iii., 22.

4. Provision has been made for buying back all who are willing to be purchased. Hence it is said to those who have availed themselves of such provision, "ye are bought with a price." 1 Cor. vi., 20.

5. But they are not bought with such corruptible things as silver or gold, but with the precious Blood of Christ, who was not one of Adam's posterity, but God's Lamb (Son) having neither spot nor blemish in Him. 1 Pet. i., 18-19.

6. Such persons are a chosen generation, a royal priesthood, an holy nation, a purchased (see margin) people.

1 Pet. ii., 9; Acts xx., 28.

7. Those who have been purchased from sin, are told to reckon themselves alive unto God. Rom. vi., 11.

8. Those who have once been purchased from sin, and then have voluntarily sold themselves into service again, have thereby denied the Lord who bought them.

2 Pet. ii., 1.

9. Having left Sin's and entered into God's service, there will be a day of reckoning, when every one of the servants will have to give an account of themselves to God. 2 Cor. v., 10.

10. The result of such reckoning will be, that those who have left Sin's service, and have continued patiently persevering in doing service to God, will be rewarded with eternal Life. Rom. ii., 7.

11. And those who have denied the Lord who bought them, will be rewarded with eternal death, which is the *wages* of sin. Rom. vi., 23.

12. The twelve tribes of Israel are God's chosen nation whom He *purchased* of old; but they were stiff-necked and hard-hearted; in other words, they *sold* themselves for nought. But on account of God's covenant (bargain) with their fathers, they shall be *bought* back, and that without money. Isa. lii., 3.

13. God is not a fraudulent trader. When He makes a *bargain* He fulfils it; for He is not a man, that He should lie, nor the Son of a man, that He should repent of the covenants He has made.

Numb. xxiii., 19.

14. This *buying* us from sin, on God's part, must be thoroughly appreciated by us, for He has got something to *sell* which He wants us to *purchase*.

15. He wants us to *buy* the Truth and *sell* it not. By so doing, we may at the same time *purchase* Wisdom, Instruction, and Understanding. Pro. xxiii., 23.

16. To those who have *bought* the Truth, and growing tired of it, are thinking about *selling* it again, Jesus counsels to *buy* of Him gold (tried precious faith) that they may be rich; and also to *purchase* of Him white raiment (righteousness) that they may be clothed.

Rev. iii., 18.

17. The Gospel of the Kingdom is preached to the poor; this is very convenient for them, and very gracious on the part of God, for He invites those who have no money to come and *buy* without money, and without price.

Isaiah lv., 1, 2, 3.

18. The Truth is like a treasure hid in a field, which, when a man understands, he with joy *sells* all, in order to *purchase* that field. Mat. xiii., 44.

19. Abraham believed God and His Faith was *accounted* to him for righteousness. Rom. iv., 9; Gal. iii., 6.

20. Abraham was utterly destitute of righteousness, or there would have been no necessity for righteousness to be *accounted* to him; for if he were already righteous, why was righteousness *imputed* to him?

21. The things concerning Jesus Christ had an end, and that design was that He should die for transgressors, so He was *reckoned* among the transgressors.

Luke xxii., 37.

22. Jesus was utterly destitute of iniquity, or there would have been no necessity for transgression to be *reckoned* to Him. If He were already a sinner, why was sin *imputed* to Him?

23. Jesus was made (not born) sin for us, for Himself He *knew* no sin, and if sin was in His flesh, who will say that He was *ignorant* of it. 2 Cor. v., 21.

## THE GLORIFICATION OF THE CHRIST.

(Continued from page 335).

THE glorification of the Lord Jesus, on the third day, being affirmed in these utterances of the Spirit: "Destroy this temple and I will raise it up in three days"—and, "I have finished the work thou hast given me to do;" they most unimpeachably attest the completion of the process of resurrection to the Divine Nature on that day as a *Divine necessity*.

The Judgment-seat of the Deity, under the Mosaic economy, was the Holy of Holies of the Jerusalem Temple; it was *there* atonement was made for the sins of the High Priest, and his household, and the children of Israel; and it was *there* the token of blessing was vouchsafed, and the testimony of condemnation was revealed; and it was *there* that all controversies, too hard for human understanding, received a final and unerring solution. Into this holy place the High Priest alone

could enter on the Great Day of Atonement, and offer once a year the blood of the sacrificial victims, and await the fiat of the Most High as to a righteous symbolic purgation; and when the rending of the Veil signified the passing away of the legal Priesthood, it opened an entrance for another order, under its own head, who in the sacrifice of Himself, according to the will of God, should once for all complete the work of burnt sacrifices and offerings, by the offering of Himself as a *living* sacrifice, in the *very place* where the typical sacrifices had been for ages past presented as the type of better things to come, and where alone under the law they could be accepted in righteousness. To perfect holiness in the fear of the Lord under the law of His responsibility, and of His calling, the Lord Jesus, on the Resurrection morn, passed from the Tomb to the Temple, and through the rent Veil, approached the Most Holy place, the Judgment-seat of the Deity, and offered Himself before the Lord for acceptance and blessing, as the *true* wave sheaf of the first fruits, and the *he-lamb*, with blemish of the first year, for a burnt offering unto the Lord on *the morrow after the Sabbath*. Lev. xxiii.

We observe here that the offering of the wave loaves, which were to be offered after seven sabbaths complete, are representative, *not* of the Christ Head, but of the Christ Body, Jew and Gentile, redeemed unto God by the blood of His Lamb out of every kindred and nation, and tongue and people, the members of the first fruits through the faith which is in the Christ Jesus, to be presented before the Lord at the place of Judgment, and of glory by the king and priest their Head when the perfect day is come,—the day when an holy convocation shall be proclaimed, and they shall rest from their works in the flesh. Seven is the typical number of perfection, and is applicable both to the Christ personal and mystical. The seven in the first case symbolising the personal, and seven times seven in the second case symbolising the mystical perfection, in relation to the Name. Thus, at the throne of Judgment of the Deity, under the Mosaic law, the Lord Jesus the Christ stood, to magnify the law, and make it honorable, to fulfil all things written in the Book of the law, Himself the offering, and the priest of a better covenant, that He might be accepted in that He feared, the Great One and Indivisible Antitype of all the separate types of the ceremonial law, at the same time as the officiating High Priest of that law was offering the wave sheaf before the Lord, ignorant that the end of his dispensation had come, and that because Israel's priests and

people would not hear, and lay to heart, and give glory to His Name, He had sent his curse upon them, and cursed their blessings. Here the Lord Jesus stood as the second Adam in the place of the first Adam, a mortal man, at the Judgment, before the symbolic Tree of Lives, waiting for the token of blessing, the gift of life for evermore; there the two priests of the two dispensations represent Abel and Cain in their sacrifices before the Lord the Christ,—Abel and his lamb, and the Mosaic priest Cain and his first fruits. The Christ's offering of Himself accepted by fire from heaven, the Mosaic priest's offering of first fruits, rejected and condemned because sin lay at the door. The acceptance of the Christ was the fire of the Divine Spirit swallowing up His mortality in *life*, His *life blood* in *life spirit* was the change into heaven itself, or the Divine Nature, the true heaven of Deity, and in that change God gave Him glory, anointed him as the High Priest of our profession, and exalted him to be both Lord and Christ in the perfection of holiness; and hence he was from that hour prepared to go forth, and bless, and teach the deep things of God with all innate authority and powers, as the representative of the Father Spirit who had committed all things into His hands. In this way He ascended to the Father and to the God of Himself and His brethren, and was able as One with the Father to reveal to them, in fullest measure, the mysteries of the kingdom of the heavens, and to open their understandings to understand the Scriptures concerning the kingdom and dominion, and the greatness of the kingdom under the whole heaven, and concerning Himself, their Spirit, Lord, and King.

From that hour He knew no man after the flesh, but in the infallibility of spirit He knew and could associate Himself with all men and all things, and none could stay His hand, or say unto Him, what doest thou?

The prerogatives of Deity rendered Him impassible to all mundane influences, or human frailties and corruptions, and all the malice of His enemies could not touch a hair of His head, or disturb in the slightest degree the operations of His will, the fiats of His word, and, therefore, as our Spirit Lord, He resumed in power and great glory the building-up of that holy Temple unto the Lord, which, in the days of His humiliation and weakness, He had laid the foundations of, in all its parts, according to the line and plummet of the word of the Deity—a building-up by sanctification in holiness, through a renewal in knowledge



after His own image, unto all good works. Here is the secret of the energy of the Lord's instructions during forty days to His disciples, of His revelation of Himself unto them as He did not unto the world, of His condescending familiarity of intercourse with them that they might be eye-witnesses to the marks of His wounds wherewith He was wounded in the house of His friends, to the intent that they might handle the flesh and bones of the Word of the Life, and be not faithless, but believing, and truly confess as such eye-witnesses of His glory that He was, verily and indeed, Jesus the Christ, the preacher of righteousness, the prophet like unto Moses, the Lamb of God proclaimed by John, the forerunner, who taketh away the sin of the world. All things had become new to Him from the date of that ascension to the Father, which established Him in eternal life, old things had passed away, and He rejoiced evermore in the liberty wherewith the Spirit had made Him free, the once dead One, but now alive again, and living for ever and ever; and He evidenced in thought, and word, and deed to His disciples, who themselves rejoiced before Him with trembling and fear, that He was the Mighty Power of God for their salvation.

Having wrought effectually during forty days to doctrinate them in the things of the kingdom and name in the bond of the covenant of peace, He is taken up into heaven on the wings of the spirit, rising by the strength of His own volition, until a cloud receives Him out of their sight, and while they stand gazing up into heaven, a heavenly messenger reveals to them that, in the same manner as He went up, so shall He return. Now, the Scriptures declare that He comes the second time without blood (or not having a flesh and blood nature) unto salvation to all them that look for Him, according to the Scriptures, and this necessitates, to verify this saying of the Scripture, as well as that of the heavenly messengers, His being carried out of their sight without blood, or in power and great glory; then it is manifest that to do so He must have passed into the Divine Nature, or heaven itself, through the birth of the Spirit at the Judgment-seat of Israel, and become "the beginning of the new Creation of Deity," and afterwards made Himself known to His brethren, and abode with them upon the land of His inheritance forty days (His brightness restrained), to accomplish in spirit, and in truth, and in person the thing whereto He was sent of God for the glory of the Name.

Jesus could not physically have ascended in flesh and blood out of

the grosser regions of the earth's atmosphere *alive*, without contravening the law of His mortal existence, and, therefore, the idea of His assumption, in this state, presumes a suspension of an universal law appertaining to a race with whom He shared all the infirmities and weaknesses of their nature, that He might justify them by obedience unto death, and through death destroy that which had the power of death, the devil, or flesh of sin. Again, He could not, as a mortal man, see the face of the Deity, *and live*, or the Scriptures would contradict themselves. Now all these discrepancies and difficulties are removed, and the Mosaic law is magnified and made honorable by the justification of the Christ in harmony with that law. If then we can reconcile in the simplicity of the truth, and in conformity with the institutions and the types of the law of His obedience, the glorification of the Christ; and if we note that in general details it synchronises with the word of the truth concerning the Judgment and glorification of His house, we are *shut up to the conclusion* that thus it must be, and that thus it behoved the Christ to suffer, and to enter into His glory, as the example whose steps we shall follow, if we through faith and patience become inheritors of the promises, and we can scripturally aver that in the scriptural sense the Christ ascended to the Father on the third day, and afterwards appeared to His disciples without blood; *the first time for salvation* to prove to them the perfected work of His righteousness, and that He will return to them the second time as He went away, without blood, or in power and great glory, *unto salvation* to bestow upon them the grace and gift His perfected work of righteousness sealed unto those who walk not after the flesh, but after the spirit.

The contrary view, viz., His judgment and glorification after His assumption to heaven, forty days after His resurrection, compels us to the admissions that the Saviour at His death had *not* finished the work the Father had given Him to do, but that immediately after His resurrection He continued in His flesh and blood nature His teachings, interrupted by His death, for forty days, until called away to judgment, and that He was consequently in a *probationary* state until the work was finished. But how does this agree with the declaration of the Spirit: "It is appointed unto all men once to die, and after that the judgment"—and with the Saviour's own words, "I have finished the work thou hast given me to do, and now, Holy Father, I come to thee?"

By analogy also to correspond with the Christ-Head, if this contrary view obtain, the saints will have to pass bodily in their flesh and blood nature into heaven, after a resurrected sojourn on earth forty days, to be judged there according to works, and as *mortal men see the face of the Deity*—impossible results in the light of the volume of the Book, and a condemnation of the promises from whence they are deduced, and illustrating the inspiration of the apostolic word:—"The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned, not of the words which man's wisdom teacheth, but which holy spirit teacheth, interpreting spiritual things by spiritual words."

DAVID BROWN.

[*To be continued.*]

[The conjecture that Jesus presented Himself in the Temple at Jerusalem, after He rose from the dead, appears to us to be without foundation in Scripture. Bro. Brown has not sustained this inference by a single text, unless it has escaped our eye; and we think Paul's statements in Hebrews are contrary to this idea,—“For if He were on earth He should not be a priest, seeing there are priests that offer gifts according to the law.” Moreover, it is declared that Jesus did not offer Himself in a temple made with hands; that is to say, He entered not as a priest into “this building,” but “into heaven itself, there to appear in the presence of God, for us.” The idea that the immortality of Jesus means heaven itself, even if it were proven, cannot set aside the plain words of the apostle, that it was not into “this building” that Jesus entered as a priest. There are other points in the article which seem to us open to objection, but we have not opportunity now to speak of them in particular. But it is also due to Bro. B. to add that other parts of his paper commend themselves to our judgment, and will probably be appreciated by many of our readers.]

EDITOR.

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## LETTERS TO THE EDITOR.

TO THE EDITOR OF THE “CHRISTADELPHIAN LAMP.”

Adeline, Ogle Co., Illinois, U.S.A., 27th April, 1874.

DEAR BRO. TURNER,—The April number of the *Lamp* has appeared, and been read with much pleasure, as in it is set forth the grand truth of eternal power manifest in flesh common to the seed of Abraham. For some time I thought we would go

down to the dust ere our progressive ideas on this grand theme would be set before the brethren at large, therefore accept my thanks for the insertion of my son John's condensed article. Please find enclosed \$5. Also send me the *Lamp* to my address as above. Owing to my feeble health, I only slightly read my son's epistle ere it was sent, in the meantime thinking it would be hid from the light, as has been the case at other quarters. Consequently I feel thankful for its insertion, and your gentle reasonable comment thereon. The article referred to is calculated to set before the brethren what we believe the word of the Almighty teaches on this grand theme. You are right. Indeed, we are too easily *misunderstood*; but the truth has had this to contend with in all ages; we surely do not believe in the eternal sonship. But, as Bro. Ellis said, the Son is not the Father, neither is the Father the Son; but the Father was the progenitor of the Son; and the Son came out from the Father, and was a physical Son, as any man who comes out from his father a literal son, and was with his father. Now, can we realise how we pre-existed with our fathers? You are correct in regard to the passage, Isa. xl. 3, that John was preparing the way for Elohim; this makes it a necessity that Jesus was a substantial Son of God, in the same sense as all men are substantial sons of their fathers. This view was well understood by the Jews, and was what they rejected, knowing their acceptance of it would be an acknowledgment of the claims of Jesus that He was the Son of God; in fact, an Eloah, equal of the other Eloah, who came in the form of a dove. An anointed personage, let him be ever so well organised, would not be the Saviour, the Christ, that preached through Noah. Bro. Ellis is correct; I hope he may succeed in demonstrating to the minds of the brethren that Jesus was substantially the Son of God, first physically, then mentally and morally, upon the principle that Jesus was the Son of God, as all men are the sons of their fathers, and **SEVERELY WAS NOT UNDER CONDEMNATION.**

I had considerable private conversation with the Doctor previous to his death, and amongst his last words on this point he spake in this manner to me:—"You had a son, who died." "Yes." "Was he a manifestation of you?" "Yes." "Well, he being so, and now dead, you died in manifestation. Upon the like principle Deity died in manifestation." I said, "Doctor, is this a correct illustration?" He said "Yes, and very simple."

In conclusion, I desire that we all, the brethren of Christ—babes as it were—lay aside our prejudices and extremes, and truly grow in the knowledge of the Father and the Lord Jesus anointed; and rise above the infant state, and become men, able to bear strong ment, and talk less about re-immersion on the present occasion. I feel satisfied there is a way, if we had the will, to become united in peace and love one towards the other. We all know there is strength in unity, but by all means our unity must be based upon the truth, and to discourage progress in the truth, to effect unity, has certainly a bad effect; therefore, I pray to the Father, through the Son, that we may all grow in knowledge, not looking backward, but forward, that we may make our calling and election sure.—Kind regards,

SAMUEL W. COFFMAN.

This letter came in after our June impression was complete, or it should have appeared therein. The writer of it was very familiar with the late Dr. Thomas for many years, and the impression he has of the Doctor's latest views of the Christ is that he—the Doctor—did not believe Christ was under condemnation.

Bro. Coffman complains of the tyrannical and suppressive spirit on the part of the Editor of the *Christadelphian*; who, to make out his own case, has treated the Doctor's writings from the 1852 *Herald* the same as he has those of Bro. Coffman's friends—"hid them from the light," and for what reason? Because the brethren might misunderstand

them! Choice excuse certainly. And why may they not also misunderstand what this considerate guardian has reprinted?

The sentiments of our aged Bro. Coffman touching unity and peace will be cordially reciprocated by all those whose Christian principles operate on their hearts, as well as on their heads. Finally, to our venerable Bro., and to all the brethren, we say, that while ever the *Lamp* continues to burn, their views shall be read by its impartial light.

EDITOR.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Zion, Henderson Co., Ky., April 20th, 1874.

Dear Bro. FARMER,—I received the two copies of the *Lamp*, the Birmingham Lecture, and other papers you sent me, for which I feel quite thankful to you. I have been much interested in reading the same, to learn the points of difference between Bro. Turney and Bro. Roberts, upon the Sacrifice of Christ. Bro. Turney's position to my mind is reasonable, and well sustained by testimony, and has developed new ideas to me; but, upon the principle that we should be swift to hear, and slow to speak, must continue my investigations of the matter, that I may become more thereby rooted and grounded in the truth. I do not approve of much that has been said in the *Christadelphian* on the Sacrifice of Christ. I am well pleased with the *Lamp*.—Yours in hope of eternal life,

J. W. GRIFFIN.

Maldon, May 9th, 1873.

SIR,—If you will condescend to be advised by me you will insert the inclosed in your *Lamp*. The ideas originated entirely of myself. I believe that I am led by the spirit of God into truth as it is in Jesus,—Yours respectfully,

J. B. MANN.

THE SON OF GOD, AND SON OF MAN.

The Son of God came down from heaven.—The Son of Man went up to heaven.  
 The Son of God in divine nature.—The Son of Man was in human nature.  
 The Son of God dwells in men.—The Son of Man dwelt among men.  
 The Son of God will reign for ever.—The Son of Man will reign 1000 years.  
 The Son of God made the world.—The Son of Man was made in the world.  
 The Son of God is immortal.—The Son of Man was mortal.  
 The Son of God was Immanuel.—The Son of Man was human flesh.  
 The Son of God is an eternal Spirit.—The Son of man was an earthen vessel.  
 The Son of God is of heavenly origin.—The Son of Man was of the earth.  
 The Son of God destroys sin.—The Son of Man died for the sins of men.  
 The Son of God is a law giver.—The Son of Man was under law.  
 The Son of God is crucified repeatedly.—The Son of Man was crucified but once.  
 The Son of God was the life of men.—The Son of man was condemned to die.  
 The Son of God is the redeemer of men.—The Son of man was the price of man's redemption.  
 The Son of God is the image of the invisible God.—The Son of man was in the likeness of men.  
 The Son of God is God over all men.—The Son of Man was subject to a carpenter.  
 The Son of God was before Abraham.—The Son of man was the seed of Abraham.  
 The Son of God baptizeth with fire.—The Son of Man was baptized with water.  
 The Son of God was David's Lord.—The Son of Man was David's Son.

The Son of God was revealed in Paul.—The Son of Man was revealed to Simeon.  
 The Son of God created all things.—The Son of Man could do nothing.  
 The Son of God is worshipped by Angels.—The Son of Man was made lower than Angels.

It is not always that we can "condescend to be advised," but in this instance we do so. The matter here presented is called by the writer of it "ideas originated entirely of myself." We think most of our readers will feel that to some of them Mr. Mann is quite welcome. At the same time they, like ourselves, will probably wonder how Mr. Mann was "led by the spirit" in the development of ideas which "originated entirely of himself."

The editor of the *Christadelphian* has felt supported by such Mann-ly co-operation. We now help to shew the value of it. EDITOR.

Summer St., Buffalo, N.Y., United States, March 10th, 1874.

BRO. FARMER.—Enclosed please find two dollars, for which I wish you to send me the *Christadelphian Lamp* and *Diabolism*, and if there is any money left send me Bro. Turney's Lecture that he delivered in Birmingham.

I congratulate Bro. Turney for bringing out the truth concerning the Christ, and also for having so ably defended the position that he (and I might say we) holds; I believe it to be the truth, and wonder it was not thought of before. It is very plain to me now that if Jesus had come under the Adamic curse He could not have redeemed those that were under it, for we find that man under the curse could not redeem his brother, hence the necessity for one to come who was not under the curse but having a free life and succeeding where the first Adam failed; that is, He ran a perfect probation. Therefore having been obedient in all things, and being born pure, as Adam was when he received the breath of life, He was a fit personage to be the redeemer of all who would come unto God by Him. Again, if Christ came under the curse that was pronounced on Adam, then He Himself would have needed a redeemer, and must have lain in the grave until such a one could be found that could redeem from the grave. And as Paul says, if Christ be not raised our faith is vain, and we are yet in our sins; but we thank God, and say with our Apostle, but now is Christ risen from the dead and become the first fruits of them that slept; for since by man came death, by man came also the resurrection of the dead. We find Paul styles Christ the second Adam, and it is very clear to my mind that to be a second Adam He must have been as pure and as free as the first Adam was before he transgressed God's Law; and here we have an individual perfectly free from sin, having never transgressed, and being born perfectly free. He was undefiled and separate from sinners, in Him was no sin.

When I read the thirty-two questions in the *Christadelphian* and the remarks by the Editor, I thought it was all wrong. But when I read the Lecture by Bro. Turney, I formed a different opinion; I found it had not been fairly represented by Bro. Roberts, and I do think that Bro. R. has injured himself in the eyes of a great many Brethren by acting in the way he has done. I am sorry that such should be the case, and that our little body should be divided as it is, but the truth must be held up, no matter at what cost. I am very glad that this truth has been brought out, and am thankful to have the truth on this important subject. At the same time it convinces me that I am right in my views of who the sons of Zadok are that are spoken of in the 4th chap. Ezekiel, 15th verse, also in regard to the Ezekiel Prince that prepared for himself and for all the people of the land a bullock for a sin offering. I do not believe, as is generally taught by Christadelphians, that the sons of Zadok are the Saints, neither do I believe that the Prince is Christ. How could Christ memorialize what never occurred, namely, the offering up for

Himself? I would like to hear something on the subject soon from Bro. Turney. I will not say any more at present, but conclude with kindest love to Bro. Turney and yourself, and to all of like precious faith.

I am, yours in the one faith,  
WILLIAM OAKLEY.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Riverside, Iowa, U.S.A., April 23rd, 1874.

DEAR BRO. TURNERY,—Though thousands of miles intervene, and the broad ocean between us, yet our love for those who have had the independence and boldness to defy error, and are ready to promulgate the Truth in the face of its enemy, is the same. The advocacy of the recently-developed truth in England has riven in shreds our little ecclesia; but thanks to Him who doeth all things well, there are still a few even here who, despite the mocking lips so peculiar to those represented by Abraham's outcasts, Hagar and Ishmael, are still unflinching advocates of an uncondemned Christ. With us the controversy has been long and warm; even influence and policy have been brought to bear, without effect, on those who have taken a firm and decided stand for the whole truth, and endorse the enclosed resolutions. Our opponents here, as those across the Atlantic, are ever ready to heap contumely on our Lord, who died for us, making Him a constitutional sinner, as implied by the Editor of the *Christadelphian*, in his shameful perversion and misapplication of Scripture testimony, as referring to the spotless Lamb: "O Lord, Thou knowest *my foolishness* and *my sins* are not hid from Thee" (see *Christadelphian*, April No., page 171). No wonder indeed that they conclude Jesus had to atone for His *own* "foolishness" and "sins," as well as ours, by the shedding of His blood. Let us never be guilty of casting reflections on God's "dear Son," which must be an offence to His Father. Our brethren are rejoiced to hear of your improved health. May you receive the blessing of God for your zeal and devotion to His cause.—Yours fraternally,  
FRED DRUF.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Nottingham, June 4th, 1874.

DEAR BRO. TURNERY,—I hope you will not fail to call attention in your next issue of the *Lamp* to the very significant fact that whatever there might be in the past, there is now no longer any necessity for discussion between yourself and Bro. Roberts, inasmuch as he has ceded the whole question by the strange admission he has made in last month's *Christadelphian*, page 281, namely, that he does not teach that Jesus was a sinner by birth, or any other means."

That this is a *cession of the whole question*, is unmistakable, as appears from the following testimony: "by one man's disobedience many were made sinners." Rom. v., 19. Who are the many? All Adam's posterity. Was Jesus one of Adam's posterity? If He was, then by the one man's disobedience He was made a sinner. But, says Bro. Roberts, "Christ was not a sinner by any means." Then He could not possibly have been one of Adam's posterity.

This is *exactly our position*. Whatever manœuvring he may have recourse to, to escape this issue, it is as clear as the sun in mid-heavens, that after all his continued and determined opposition, he has now (perhaps unwittingly, yet none the less really) taken his stand by the side of yourself and Bro. Handley on this question.

A sinful father begets a sinful progeny. Every descendant of Adam is a sinner by birth, as the result of Adamic descent.

But, says Bro. Roberts, "Christ was not a sinner by birth;" therefore He could not have been a descendant of Adam. True, He was the *only begotten Son of God*.

We are under condemnation *in our birth*, because we are sinners *by our birth*.

But, says Bro. Roberts, "Christ was not a sinner by His birth, consequently He could not have been under condemnation; and thus there is an end of the matter. How Bro. R. reconciles this with what appeared in the *Christadelphian* a short time since, wherein Christ is represented as *praying for the forgiveness of His sins*, is best known to himself.

Will he say, that contradiction is only apparent to those who do not take every element into consideration?"

Surely this is too glaring to be mistaken. We therefore ask, which does he mean to stand by? Standing by one he lies open to the grave charge of teaching that *Christ was a sinner by birth*; standing by the other, *he is on our side*. Let us wait patiently to see where he means to take his stand.

J. GLOVER.

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TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Nottingham, 23rd May, 1874.

DEAR BRO. TURNEY,—In the June copy of the *Lamp*, page 316, you say that when it (Bro. R.'s reply to your lecture) was over Bro. J. J. Andrew ran off to Liverpool and confessed "it was a failure," he had been "disappointed" with it. These quotations are from a letter of mine to Bro. Farmer, when the matter was fresh. I believe they truthfully represent the impressions made upon my mind by Bro. A. at the time. The word *failure*, I understand, applies to the spoken lecture, from the mode of its delivery and the effect it had on those who heard it.

I am, yours truly, WILLIAM ELLIS.

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TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

DEAR BRO. TURNEY,—Note conclusions of R. R.'s reply (in leaflet) to your letter in *Lamp*:—

"I do not teach that Christ was a sinner by birth or any other means: this is your misrepresentation

Why isn't he honest and say at once and outright: "The fight is over—the controversy ended—in my hot zeal I see I have been tilting at windmills reared by my own heated imagination?"

It is as like throwing up the sponge as anything can be to my mind; and if to describe yours as "crooked courses" be admissible, I know not by what appellation to try to distinguish his. I am, Dear Bro., yours in "the Faith,"

CHARLES WEALE.

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Grove Lane, Aston,

Birmingham, May 25th, 1874.

DEAR BRO. ROBERTS,—Being here on a visit for two days, "the proposed discussion between Edward Turney and Robert Roberts," issued by you, was put into my hands, and being anxious that Jesus, the Christ of God, should be vindicated from the mistaken views which you hold and teach concerning him, I hereby intimate to you that in the event of Edward Turney refusing to accept your challenge, I will accept of it, and if you refuse to accept of me, then I will challenge you to defend the ground you have taken upon this question. The place of discussion to be here or in Nottingham. The time and manner of the discussion I leave to your own choice.

I expect to be home to-morrow, you may, therefore, address me there.

I am, yours truly, WILLIAM ELLIS.

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64, Belgrave Road, Birmingham, 25th May, 1874.

I have received your note, William. It is premature. Wait the "if" referred to, and if you then think it worth while to renew your proposal, I will tell you what I think of it.

ROBERT ROBERTS.

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18, Lamertine Terrace, St. Ann's Well Road, Nottingham, 26th May, 1874.

DEAR BRO. ROBERTS.—In reference to my challenge to you of yesterday's date, I beg to withdraw the option of it being in Nottingham, and limit the place to the



Temperance Hall, Birmingham. Hoping this will place no obstacle in the way of your acceptance of it,  
I am, yours truly, WILLIAM ELLIS.

[This correspondence is published by request. We may remark Bro. R.'s advice to wait, is like asking a man to wait for yesterday, for he knew our decision, and had re-published it.] EDITOR.

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## NOTES ON SCRIPTURE,

*In answer to Queries by an Enquirer.*

Is it true that all the following texts are of doubtful authority, viz. : Acts viii. c., 37 v., xx. c., 28 v. ; 1 John v. c., 7 v., and 1 Tim. iii. c., 16 v. ?

ACTS viii. c., 37 v., AND 1 JOHN v. c., 7 v.—Are both rejected by Griesbach as spurious. The 1 John v. chap., 6, 7, and 8 verses, should read thus : as to the 6th verse, substitute "water and spirit" for "water and blood," and as to the 7th and 8th verses read, instead of the common version, "for there are three bearing witness, the spirit, the water, and the blood, and these three are in the One (Christ)." I am not aware that the other passages are at all questioned as interpolations, but the context in each case will determine the point.

MATTHEW XI., CHAP. 11 v.—If John the Baptist fulfilled all that was required of him in his day, how can the 'least' inheritor of the kingdom be "greater than he?"

In this declaration the Saviour is alluding to the two states of the children of God. John was the greatest of the prophets in spiritual power and authority for the introduction of the higher law which was henceforth to be the controlling energy of the election according to grace, even "the law of the spirit of the life which is in the Christ Jesus." Therefore, he had the pre-eminence amongst all the people of God, as the forerunner and proclaimer of the Law Giver, the Christ, as "the voice of one crying in the wilderness, prepare ye the way of the Lord, make His path straight." This was his position in the bondage of corruption, which reigns over all the people of God, by reason of Him who hath subjected the same in hope, while they are seeking for glory, honour, and incorruptibility. But when they are made perfect in One, and changed from glory to glory, as by the spirit of the Lord, then the influence of this exaltation to the Divine nature will be so wondrous in its reality, physical and mental, upon every recipient of this fulness of blessing, the measure thereof will be so pressed down and running over,

that the most favoured of the sons of God, born in the flesh, will not bear comparison in dignity or glory with the least of the sons of God born of the spirit.

1 PETER III. CHAP., 20-21 v.—Does this passage mean that baptism by water is a type of the manner in which God saved Noah?

It typifies the nature of the faith that saves—belief in God's word, and obedience to His commandments; compare this passage with Heb. xi. chap., 1, 6, and 7 ver. Similarly, now, we are saved by water. By faith and obedience we realise the hope of eternal life—laying hold of God's exceeding great and precious promises, whereby we become partakers of the Divine Nature, and escape the corruption which is in the world through lust, and *putting on* the saving name of Jesus, the name of the Father, Son, and Holy Spirit, through the bath of regeneration and renewing of the Holy Spirit (or the truth). Jas. i. chap.

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## EXTRACTS.

*Paraphrase of Romans viii. 1-4, and notes thereon by John Locke (C. J. W.).*

THERE is, therefore, now no condemnation to, *i. e.*, no sentence of death shall press upon those who are Christians, if so be they obey not the sinful lusts of the flesh, but follow with sincerity of heart the dictates of the spirit in the gospel. For the grace of God, which is effectual to life, has set me free from that law in my members which cannot now produce sin in me unto death. For this (*viz.*, the delivering us from sin) being beyond the power of the law, which was too weak to master the propensities of the flesh, God sending His Son in flesh, that in all things, except sin, was like unto our frail sinful flesh, and sending Him also to be an offering for sin, He put to death or extinguished or suppressed sin in the flesh, *i. e.*, sending His son into the world with the body wherein the flesh could never prevail to the producing of any one sin, to the end, that under this example of the flesh, wherein sin was perfectly mastered and excluded from any life, the moral rectitude of the law might be conformed to by us who, abandoning the lusts of the flesh, follow the guidance of the spirit in the law of our minds, and make it our business to live not after the flesh but after the spirit.

NOTES.—*περὶ ἁμαρτίας* which, in the text, is translated “for sin,” signifies an offering for sin, as the margin of our bibles take notice,

see Cor. v. 21, Heb. x. 5-10, so that the plain sense is, "God sent His son in the likeness of sinful [sin's. Ed.] flesh, and sent Him an offering for sin."

*κατέκρινε*, condemned.—The *prosopopœia*, whereby sin was condemned as a person all through the foregoing chapter, is continued here. The condemning of sin here cannot mean, as some would have it, that Christ was condemned for sin, or in the place of sin; for that would be to save sin, and leave that person alive which Christ came to destroy. But the plain meaning is, that sin itself was condemned or put to death in the flesh, *i.e.*, was suffered to have no life nor being in the flesh of our Saviour. He was in all points tempted like as we are, yet without sin. Heb. iv. 15. By the spirit of God the motions of the flesh were suppressed in Him. *Sin was crushed in the egg and could never fasten in the least upon Him.* This further appears to be the sense of the following words: The antithesis between *κατάκριμα* ver. i., and *κατέκρινε* here will shew why that word is used here to express the death or no being of sin in our Saviour, 2 Cor. v. 2, 1 Pet. ii. 22. That Paul sometimes uses condemnation for putting to death, see chap. v., 16-18.

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## THE JEWISH PASSOVER.

THERE is no institution to which the Jewish people adhere with such tenacity, excepting perhaps the Day of Atonement, as the Passover. The feast is established in commemoration of the delivery of the Israelites from the bondage of Egypt. While it lasts the Jews are not permitted to partake of food containing leaven, and they scrupulously abstain from indulging in malt liquors, bread, &c., and all food not specially prepared. The staple article of consumption for a whole week consists of large, thin, and tasteless wafers, termed *Motsos*, a word derived from the Hebrew verb "to bring forth," referring to the redemption of the Israelites. The manufacture of these wafers is carried on for several months previous to the feast, and many hundred thousands of pounds are sold in London, nearly 50,000lb. being distributed as charity to the foreign poor. During the week an ordinary man consumes between seven and eight pounds of these wafers: but it must be understood that the Jews do not abstain from eating meat, vegetables, fish, &c., as is generally imagined. It is a curious fact that the cooking utensils used during the year are not allowed to be used during the feast

lest some particle of leaven may cleave to them, and Jews are, therefore, compelled to obtain new crockery, saucepans, &c. The festival is consequently accompanied with great expense; but the poorest Jew will endeavour to make his home as comfortable as possible, and to store his larder with as many good things as are compatible with his means. It is on occasions such as the present that we are enabled to note the exclusiveness and conservatism of the Jew in regard to his religion and the customs appertaining thereto. No matter to how great an extent he may have adopted the rules of the society by which it is guided, he yet steadfastly adheres to the principles of his faith. The English Israelite appears in daily life to have developed into an ordinary Briton; visit him on the occasion of the Passover, and you see him engaged as vigorously in the observances enjoined in the Mosaic laws as on the days when the temple flourished in Jerusalem.

On Thursday night the Feast of Passover was solemnly inaugurated in nearly every Jewish home throughout the world by a ceremony termed the *Seder*. Immediately after the services are concluded in the Synagogue the master of the house, together with every member of his family, sits down at table, and a most peculiar order of prayer is proceeded with. On this night it is customary to allow even the meanest Hebrew servant to sit at table during the ceremonial part of the proceedings; for, as all were equally in bondage and slavery in Egypt, it is deemed proper that all Jews should return thanks to God for the redemption. The table of every family is thus decorated:—The cloth being laid as usual, three plates are placed on it, and in one are deposited three Passover cakes; in another the shank bone of the shoulder of lamb and an egg, both having been roasted on the coals; in the third is put some lettuce and celery, or cherril and parsley, and a cup of vinegar or salt water, also a compound formed of almonds, apples, and spice, worked up to the consistence of mortar. The bone of the lamb is in commemoration of the Paschal lamb, and the egg in memory of the offering brought with it, called the “festival offering.” The apples and almonds are to remind Israelites of the bricks and mortar with which their ancestors laboured in Egypt. Some horseradish or bitter herbs are also placed on the table in commemoration of the bitter lives spent by the Israelites in the land of Pharaoh. The table being thus arranged, every person has a glass of wine placed before him, usually raisin wine, and of this all are obliged to drink four times. The head

of the family then commences to read the prayers, which are descriptive of the delivery from Egypt, and the opinions of the Rabbis on the redemption. The youngest at table reads a question in Hebrew, asking the origin and purpose of the proceedings, and an answer in the same language elucidating the facts, is given. After the bitter herbs, apples, and almonds, and pieces of the Passover cakes have been partaken of, a sumptuous supper is served, and at its conclusion the services are resumed. Grace is intoned, and then the master of the family proceeds with the prayers for the occasion, during which, instead of being seated in the ordinary way, the persons at table recline on pillows placed at the back of their chairs. This is to impress them with the comforts they are enjoying, and to call to mind the hardships undergone in Egypt. When the services are terminated, a piece of Passover cake, which had been set aside early in the evening, is given to all present, and after eating it no one is allowed to partake of any more food till the following day. On retiring, a glass of wine is placed on the table, which is intended for Elijah, the prophet, who is popularly deemed to be the harbinger of the Messiah. It is believed by Jews that, as the redemption from Egypt took place on the Feast of the Passover, the restoration of the Jewish nation will take place on the same festival. As Elijah is likely to appear in any Jewish household, no matter how humble in character, a glass of wine is placed at his disposal, to typify the welcome he would obtain. This order of service is repeated on the second night of Passover. It may be mentioned that on the day previous to the festival the eldest son in every family, provided he is the first born, generally fasts, and does not take food till the evening. The festival of Passover in the present year commenced on April 2nd and terminated on the 9th.—*Jersey Independent.*

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## EXTRACTS BY ECLECTIC.

### ON EDUCATION.

On this subject I wish to address myself particularly to the mothers, for they are commonly intrusted with the most important part of education. The temper and disposition, the habit of obedience, and the first principles of religion, should all be formed during the first six or seven years, when the child is chiefly under the care of the mother. Women, if they are what they ought to be, seem particularly suited to

this task, from the gentleness and tenderness of their dispositions, and the happy art which they possess of gaining affection, and softening authority by kindness. But they are apt to fall into some errors from which I wish to guard them. They do not always consider the absolute necessity of teaching a child obedience from the very first. Before he can speak he should learn this lesson. From infancy he should be taught that nothing is to be gained by passion and crying. This is attended with very little difficulty, if it be done before any bad habits are formed, and custom will soon make it easy to the child; but we often see mothers who never attempt to govern their children till their little passions have gained so much strength that they know not how to conquer them, except by methods which would never have been necessary if they had been taught obedience from the very first. If a child has been accustomed from infancy to do what he is bid, and if his little heart has been gained by the kindness of a prudent mother, her displeasure will be his punishment, her praise will be his reward. Rough language and blows are almost always proofs that the parent did not know how to govern. It is observed of one sect who have a remarkable command over their passions, that they never raise their voices in speaking to their children, or ever permit them to speak loud to each other. The good effects of this rule will be evident to all who steadily pursue it. The child will attend to the meaning of your words, instead of being frightened with the sound of them; and will soon know that he is governed like a reasonable creature, and not like a brute beast, which has no understanding.

This point being once gained, and the child being accustomed to immediate and ready obedience, without dispute or murmur, it remains that you use this power for his real good. Carefully watch the very first appearance of anything wrong in his disposition, and check it immediately. Carefully guard against deceit. Teach him to own his faults; and when he does so, forgive them; but convince him that they are faults, and must be rooted out. Above all, give him early impressions of religion; teach him to fear God.—*The Christian Observer*, Oct., 1802, pp. 654, 655.

ECLECTIC.

#### THE BOOK OF NATURE.

THE material world presents, not only at every point of its surface, but also in every one of its caverns and depths which human curiosity

has explored, continually accumulating tokens of the stupendous workings of Omnipotence. And whether we trace the operations of the divine agency in the tranquil process of vegetation, and the regular revolutions of seasons; or in the terrors of hurricanes, the devastations of earthquakes, and the awful horrors of volcanoes, the result of our contemplations, if they be exercised aright, will in every instance be favourable to the improvement both of the understanding and the heart.

Even those who have been most blest with opportunities and abilities to discern the glorious display of the divine character which is exhibited in the volume of revelation, will find that every page of the book of nature, if studied with humility and attention, is capable of ministering to the increase of their devotion. In short, there is nothing which God does which it is superfluous or unprofitable for man to consider. (Ps. cxi. 2.)—*The Christian Observer*, August, 1803, pp. 490, 491.

ECLECTIC.

#### ON THE PROPHECIES RESPECTING CHRIST.

To any man, who knows nothing of the history of Christ, and reads the Old Testament prophecies relating to Him, it would appear impossible that any one person should ever arise, in whom these prophecies should all meet their accomplishments, so strangely do they seem to combine together things the most dissimilar and incompatible with each other; circumstances of the greatest possible meanness and humiliation with all that is glorious and splendid; a manger with a sceptre, a cross with a crown, contempt, poverty, and want, with honours, riches, and a kingdom! How forcible is the argument hence resulting, that Jesus is the Christ, and that the book, in which His singular history was thus minutely foretold so many ages before his birth, was written by inspiration of God.—*Paley's Evidences*, Vol. II. chap. 1.

GLEANER.

#### A LIVING PICTURE OF THE PAST.

In 1851 I descended the Tigris from Mosoul to Bagdad with a volume of Herodotus in my hands. All his descriptions of men and things are full of reality. Thus 2,300 years ago he depicted the manners of the Arabs of to-day, with the same fidelity, with which you, General, have shown us in Africa, the Arabs of Asia. Time and space are powerless before the immobility of such manners—intestine wars, the chase, *fantasias*, love of the horse—I have seen them all in Asia, just as you

describe for Africa. Such is the force of tradition among this strange people, that at every line I recognised in the habits of the Arabs of Morocco, the habits of their ancestors, the Koreyeh and the Nedjid, and that after a separation of many ages.—M. Petimand on “*Les Chevaux duff Sahara et les Mœurs du Désert,*” par le Dumas, Général de Division, Sénateur.—*London Review*, June 7th, 1872.

GLEANER.

## A RECENT IMPORTATION.

[From *Church and State, U.S.A.*]

SOME days since, taking up a number of a popular illustrated weekly, my eye fell upon an elaborate engraving of an invoice of Romish relics just brought to this country by the Rev. Father Gartner, of the Milwaukee Missionary Institute. It is stated that the Father has recently returned from an extended pilgrimage in Europe, and that the large number of these memorials, given him by the Pope, for distribution among the Cathedrals and Bishops of America, are, for the present, on exhibition in the vaulted Chapel of the Convent of the Most Holy Redeemer in Twenty-third street. With these, is a descriptive certificate issued by Cardinal Patrigi, Vicar General of the Pope. They were also accompanied by a certificate of authenticity, signed by Cardinal Trevesanato, the Patriarch of Venice.

As somewhat essential to the purpose of the present writing, it is proper that certain items in the invoice of this collection should be especially noted. I am ignorant whether the relics were admitted free of duty. If they were placed to the account of the personal effects of the good Father, it might be worth inquiry, on the part of Transatlantic voyagers, whether a vast amount of money hitherto paid to the customs, on articles claimed as dutiable, be not entitled to drawback. If they were not of the Father's luggage, then they would seem to be within the comprehensiveness of the tariff, under the head of lumber. Whether on foreign woods, manufactured articles of clothing and disinterred bones, the customs rates are *ad valorem*, or otherwise, I am not informed. In any Congressional investigation of the sources of national revenue, it might be well, in view of the present importation, to ascertain precisely the Vatican estimated of relics.

Here are the items: No. 1. Crucifix, containing fragments of the manger, table, cot at Bethlehem, and furniture at Nazareth. 2. Album, containing ninety-six lockets, with small bones of Saints. 3. Antique lamp of clay found in the Roman catacombs near skeletons of Saints. 4. Locket, containing piece of girdle of Virgin Mary. 5. Locket, containing bone of St. Augustinus. 8. Crucifix, containing small portion of rope by which Christ was bound to the post. 9. Locket, containing a broken thorn from the crown of thorns of Christ. 10. Crucifix, con-



taining small portion of the post on which Christ was flagellated. 11. Small piece of wood from St. Peter's first altar at Nazareth. 12. Locket, containing small portion of real Cross of Christ. 13. Locket with bone of St. Peter. 14. Locket with piece of purple mantle thrown over Christ's shoulder by Roman soldiers. 15. Facsimile of real inscription on Cross of Christ. 16. Locket, containing thirty small portions of different relics relating to Christ's family, such as coat of Joseph's brother, etc. 17. Medallion, containing piece of veil of the Virgin Mary. 18. Fragment of marble from Holy Sepulchre. 19. Crucifix with portion of St. Peter's toga. 20. Paper package, containing bones of most holy persons in the Church. 21. Old nail of Holy Cross.

I confess to have read this schedule with some degree of amazement. It was not quite that of a credulous English traveller whom I wot of at Rouen. "Beg your pardon, sir, but are you speaking of the Cathedral treasury?—is it worth visiting?" "Singularly so," replied a waggish listener: "one of the rarest collections of authentic curiosities in France. They have the snuff-box of Clovis, the great toe of St. Helena, and the tongs with which St. Dunstan took Satan by the nose. Be sure that you ask for the toe of St. Helena: the saint had but one leg at the time of her martyrdom, and that great toe is unique." "Bless us," exclaimed the tourist, pulling out a gigantic note-book, and entering the fact upon the spot; "a Saint with one leg! Wouldn't miss that for the world!"

My wonderment was not of this kind. Any possible enthusiasm in the matter of relics had been sufficiently abated by certain facts, with which, in some foreign travel, added to the investigation of leisure hours, I had become familiar. My wonder was, that for the supply of American churches and cathedrals, His Holiness at Rome had been so chary in his gifts. It is possible that the supply already in the possession of the Church in America, is large. In Mexico, Guatemala, Brazil, Chili, and other South American nationalities, we have reason to think that it would be quite easy to gather up enough fragments of the true Cross alone, to render the burthen of its bearing by the considerable number of Simons, very heavy. Besides this, it is nowhere mentioned, that, in pursuit of his trade, Joseph gave his energies to articles of housekeeping. For the manufacture of these he would hardly be likely to have employed another. Yet we are astonished to find so extensive an aggregate of furniture from his home at Nazareth as may be collected from the most insignificant of the so-called Papal States. Other instances of this amazing fecundity of the sacred relics are in mind. It would be wholly safe to say that what Mr. Hepworth Dixon has shown to be the cave or tomb, used as a stable, in which our Lord was born, even if enlarged to twice its dimensions, could not have contained the half of the mangers, tables, and cots which might be reconstructed out of fragments claimed to be original.

What most surprises us, is that the Pope should have limited his gifts to this benighted land to fragments. It is true, that in reference to pretended relics of the Saviour and His Passion, as also of the Virgin Mary, the worth is seemingly greater from the very minuteness of the

fragment; *maxima in minimis*. Yet, if we rightly think, the rope of binding, the post of flagellation, the purple mantle of Christ, and the girdle and veil of the Virgin, could have been multiplied *taus jaits*, just as easy as the portions of these articles, which in the gross—as found in Papal churches, abbeys, and convents,—amount to a ship's cargo of ropes, posts, mantles, and veils! Why, in the mission of relics to this vast Western continent, from which he hopes so much for the future of the Church, why, we again ask, does the Pope send fragments? In the very obscurities of mountain ranges, in remote Spanish and Portuguese hamlets, unmentioned of local maps even, there are treasures uncounted, such as would seem really adapted to the furtherance of "The Faith." From St. Gall, *en Suisse*, the bones of Abraham, Isaac, and Jacob, could have been procured. Were there not enough from the line of the Patriarchs, the remains of Abraham, in duplicate, could have been obtained from the Church of Santa Maria sopra Minerva, at Rome. If authentication of this ossuous duality of the great "Father of the Faithful" were needful, doubtless the certificates of their Eminences, the Cardinals Patrigi and Trevesanato could have been had, as assurance that the bones, whether in the convent among the Swiss hills, or in the church at the hoary centre of the Papal dominion, were alike genuinely Abrahamic.

Were there space, it would be an interesting inquiry why the special locality of St. Gall should have been chosen as the "treasury" of these relics of the Patriarchs. I think of St. Gall, in my reminiscences of Swiss travel, as not wholly inodorous, and certainly not foremost, either in natural beauty or æsthetic surroundings as the rival of the possession of a burial place for which Abraham "weighed four hundred shekels of silver, current with the merchant." Abraham, Isaac, and Jacob, have been counted dear to Jew and Christian alike, as men of God. The covenant with Abraham was a covenant and promise, with and for the faithful of all time. Why St. Gall in Switzerland, as the depository of the bones of him who was emphatically the Father of the faithful? Our remembrances of St. Gall, we are constrained to say again, are hardly so cherished, as in the Scriptural mention of that field of old, so touchingly mentioned in the book of Genesis, "which Abraham bought for the possession,"—etc., the keeping—"of a burying place." Macpelah in the Orient, with all the hallowed glamour—if we may reverently use the phrase—that clings about its very mention, is, in distance and association immensely wide apart from the wretched Swiss village, which with its kindred in Romish Switzerland, is, in all features, in such painful contrast with the distinguishing characteristics of the Protestant cantons. Why St. Gall, we again ask, for the final resting place of Abraham's bones? Will Rome tell us? Will she answer us in any other way than that, in which, under the plea and postulate of infallibility, she has invariably answered almost every question which enlightened reason and Christian common sense have addressed to her? Still, we pause for a reply to the query, why St. Gall for the preservation and worship of Abraham's bones? Why Sancta Maria sopra Minerva for the keeping of an extra Abrahamic skeleton.

I am disposed to think that in the way of relics, the Pope might have done more for America, than the gift, now in the vaulted Chapel of the Convent of the Most Holy Redeemer in Twenty-third Street, represents. When it was easy to forward the "Mission of Relics," by sending to these shores the *alter idem* of patriarch, evangelist, and apostles, why does Pius IX. put us off with scraps? Let us see what His Holiness might have done for the Cisatlantic faithful.

It was possible, for example, for the Pope to have given Father Gartner more than a bone of St. Peter. The importance of the object for which these gifts were made, would seem to have justified nothing less than the entire remains of the pretended first Pope. No difficulty could have been pleaded, inasmuch as *several* churches on the Continent claim to have the Apostle's body, while so many portions of, it are in Italy alone, as would lead us to the belief that it was not upon *one* but a *college* of Peters, that the Church was originally built. I do not know precisely the estimate placed by the Roman Church upon St. Philip, the Evangelist, yet from a catalogue of relics recently compiled at Rome, and embracing two hundred pages, I am able to say that no less than twelve bodies of that Saint are to be found in Papal countries. St. Luke is represented by eight bodies at different places, and by an extra head at Rome. The multiplication of the remains of St. James the Greater, produces one hundred and eighty-nine bodies of that Saint, while those of St. James the Less are to be found at four different places of deposit. St. Mark's body, even according to Roman tradition, was publicly burned to ashes; yet there is another body of the Saint at Venice, and portions numerous enough for seven entire skeletons, are distributed throughout the southern Continental cities and towns.

Our authority for all this, and much more, that may form the substance of another paper, is not alone the catalogue already referred to. The tourist in Southern Europe, carefully noting localities visited, and distinguished as depositories of assumed relics, will be convinced, a *merveille*, out of his own record, that there can be no error in the foregoing statements. What has thus far been written, is shaped to the purpose of presenting *facts*. For this, and whatever may be added in another article, the authorities are at hand. Father Gartner, even, might be asked, *from which* of the twenty-two churches, each one claiming to have one or more of the nails of the Holy Cross, was the "Old Nail"—numbered 21 in the list of relics in the vaulted chapel in Twenty-third street—taken? There were but four used for the pierced hands and feet of the Blessed One who died for us. What with the hundred, of which we have some knowledge, as assumed relics of the crucifixion, and the filings, which Mary Howitt somewhere says are innumerable, it is a question worthy of the Father's attention, whether the Cardinals Patrigi and Trevesanato are prepared to authenticate the nails, which we happen to know, to at least the number of fifty, are already exhibited abroad for the reverence of the faithful.

G. D. W.

## INTELLIGENCE.

BIRMINGHAM, June 6.—Bro. C. Jennings writes: The brethren have been much refreshed by the visit of Bro. Ellis. His address gave great satisfaction. Bro. James Martin and Bro. Thomas Boundy are now in fellowship with us, and it is intended to see others with that object. Bro. F. N. Turney lectures for us to-morrow evening.—The following resolution was passed at a special general meeting: "That this ecclesia expresses its willingness to receive Bro. Martin into fellowship, believing that the charges originally brought against him by Bro. Roberts were unscripturally presented and not proved, and therefore he was unjustly excluded from fellowship by the majority of the brethren." I may add that this resolution applies also to Sister Martin and Bro. Boundy, as they were also withdrawn from, on account of being in fellowship with Bro. Martin.

[We congratulate the Birmingham ecclesia upon the peaceful settlement of their little difficulties, and trust that having made a fresh acquisition of speaking force in Bro. James Martin, they will set to work with an increased determination to promote the good work to which they have set their hands. EDITOR.]

DEAL.—Sister Reynolds, through Bro. Captain Brown, sends the following interesting clipping. It appears also from her letter that the truth is cheerfully held fast at Deal, and the brethren there are refreshed from time to time by visits from Bro. Brown, and correspondence from him and his brother.

SECTARIANISM IN JAPAN.—Under the title of "A Strange chapter in the History of Missions," the *Independent* rehearses the circumstances which have led the native Christians in Japan to address a remonstrance to the missionaries against the introduction of sectarian divisions. Until a recent period denominational differences were entirely set aside by the missionaries representing the Presbyterian, Reformed Dutch, and Episcopal Churches, the two former being principally concerned, and under their united auspices, two native churches were formed in Yedo and Yokohama; on the basis of Apostolic days before the separation of sects. This wise action was disapproved by the Boards at home and positive orders were sent out to the

missionaries to bring the churches formed by them into their respective denominational folds. The missionaries resisted and remonstrated, knowing the Japanese jealousy of foreign ecclesiastical influence, arising from the well remembered history of Jesuit missions, and the fatal effect on the future of the infant native churches if this were aroused; and the Reformed Board was after some time convinced and withdrew its opposition. The Presbyterian Board was more pertinacious, and Dec. 30th, 1873, in obedience to written orders, its six missionaries in Japan met at Yedo and formed a Presbytery, having no pastors and no churches with which to form it, but thereby distinctly inaugurating the plan of forming sectarian churches, under the jurisdiction of a foreign board. The Episcopal brethren were trying to induce converts to join the apostolic succession. The native Christians, living under the dread of persecution, and seeing on their soil the representatives of fifteen missionary proselyting bodies, being besides unaware of the action taken by the Reformed Board, thought it time to speak for themselves, and on the 16th of January met in conclave, admitting none of the foreign missionaries. The following manifesto written in Japanese by themselves, and translated into English by the two whose names are signed, was sent to the Protestant missionaries as the result of their deliberations, no foreigner having suggested or even seen the paper. It is safe to say that sectarianism has never been more signally rebuked, nor could there be a more hopeful evidence of the root taken by Christianity and excellence of the soil in which it is planted, than is afforded by this appeal for Christian union:

*"To the Christian Missionaries in Japan the following is respectfully submitted:*

"In the third month of the year of our Lord 1872, the whole body of native believers, having assembled in Yokohama, after mutual consultation with one accord, established the 'First native Christian Church in Japan.' This church, without concerning itself in the least with any of the sects of the different foreign countries, simply makes the Bible its rule of conduct and depends

only upon the name of our Lord Jesus Christ.

"We, therefore, regard those whose principles exactly accord with the Bible as the servants of Christ and our brothers. And whosoever, not regarding sects, but pitying the immaturity of our infant church, teaches the pure and perfect truth of the Bible, every such person will be welcomed as our minister.

"In all sincerity, then, we ask of you, the foreign missionaries and believers in the holy doctrines of Jesus, that, taking the Bible as the only rule of conduct, without regarding your sects or harbouring malice among yourselves, but working amicably, you would pity this our weak little church and help its insufficiency, and would exert your strength so as soon to bring the people of this whole land under the grace of the salvation and redemption of the Lord Jesus Christ.

"The above is the genuine expression of the whole Church.

"Respectfully submitted in behalf of the Japanese Christian Church.

"The above is a true copy of the article adopted by the churches of our Lord Jesus Christ in Yedo and Yokohama, at this meeting in Yokohama, Jan. 16th, 1874.—OSHIKAWA MASAYOSHI and SHIROZAKI KINOSAKI, Committee of Translation."

DEVONPORT, June 5.—I have to report that the "faithful in Christ Jesus" have been refreshed by a visit from Bro. Handley. He arrived on Friday night, or more correctly speaking, on Saturday morning, the 30th of May, this being the day set apart to commemorate Her Majesty's birth day, and Devonport a naval and military port, and therefore a holiday, a few of the brethren availed themselves of our bro.'s company, spending together the afternoon in the picturesque park of Mount Edgecombe; this is now a beautiful place, but will increase in glory when the "Lord is King over the earth." It had been announced by placard on the walls of the town that a lecture would be delivered on the Sunday evening, subject: "the first and second Adam: death by the first, and life by the second." This called together a good congregation, the meeting house of the brethren being just large enough to contain the company. Marked attention was manifested throughout the lecture, after which questions were solicited on the subject. A very intelligent lady, belonging to the Baptist de-

nomination, asked questions on "the dying thief," "in my Father's house," "are they not all ministering spirits," etc. These answered satisfactorily, that is, the questioner was convinced that they could be answered in accordance with "the truth," and the conclusions drawn from the testimony brought forward to prove "death the wages of sin," and "life the gift of God;" she could neither gainsay or resist. These thus disposed of, another question was proposed by a gentleman, viz., "Would it not increase vice and irreligion if the doctrine advocated was generally believed," and then followed another, "did not the Scriptures teach that Christ was very God." This meeting being a success it was deemed advisable in the interest of the truth to hold another of a similar character on the Tuesday evening, this was accordingly announced, about sixty were present, and from 7-15 to 9 p.m. appeared deeply interested while "the way" to obtain the Life was put forth in accordance with the testimony of Moses, the Prophets, Christ, and the Apostles. Our brother stated during the lecture that the doctrine of eternal torments was untrue, but a class of people had invented another error known among men as Universalism, this statement very much displeased one individual present, who, at the close of the lecture, stated that he found the doctrine originated with God. "God," he said, "will have all men to be saved," adding, that he was willing to discuss the question at any time; this was of course accepted, and arrangements are being made for it to take place on Thursday, the 18th inst. Bro. Handley left us on the Wednesday morning. We trust our brother's visit will lead us to "emulate each other to love and good works," that the seed sown may "take out from among the Gentiles a people for the name of the Lord, is our earnest prayer. "We can only sow, this is our duty, God must give the increase, the truth is given to develop a family—a house—for our heavenly Father; that each member may manifest the family likeness is as essential as holding the one faith; "faith being alone is dead," "though I have all faith," says Paul, "and have not charity," or love, "I am nothing,"—Yours in hope of life, W. DASHPER.

HAZELHIGG.—This place is within easy distance from Maldon. The ecclesia there is firm in the gospel, and endeavour-

ing to cultivate practical Christianity. The speaking is principally by Bro. Charles Handley and Bro. Lewin, of Maldon. The meetings are held in the afternoon for the general convenience of those brethren who have to come from a distance.

LEICESTER.—The prospect of the truth is encouraging here. The audiences are good; and ten or twelve persons are much interested. Several of them are expected to make up their minds before long. Bro. E. Turney has lectured twice during the month: the first time his subject was, "For the transgression of my people was He stricken." The attendance of strangers was not large, but fair. The lecture was designed for the benefit of the brethren and those more advanced in the gospel. The second lecture drew together a large company, the room being quite filled. The subject was, "The Destiny of the Wicked; is it eternal torment?" The audience was highly respectable, including several of the wealthy inhabitants of the town. At the close several gentlemen spoke to the lecturer, and one expressed himself particularly pleased with the address.

MALDON.—The truth here continues to be known by its fruits. The regular meetings are held, and the brethren profit by the practical advice of brethren Handley and Lewin. Bro. D. Handley is chiefly occupied in evangelical travels, so that it is as great a treat to have him at home as it is for other places. His labours are appreciated everywhere he goes, and good results are seen. For example, at Mumbles and at Neath where, in co-operation with Brother W. Clement, he has been instrumental in the hand of the Lord for so much good. Would we had more like him, both for example and profit. Bro. Farner, who has been to Maldon, reports from Bro. Mann himself that he cannot fellowship with the condemnationists. He appears to have gone over to the Quakers, and says he thinks the Spirit of God is there. Brother D. Handley is at present staying at Nottingham.

MUMBLES, June 4th, 1874.—Dear Bro. Turney: I rejoice that I have again the pleasing duty of informing you that the Truth is making some little headway here. We have increased proof of the truthfulness of the promises of God that they that go forth weeping, bearing precious seed, shall doubtless return with joy, bringing other sheaves with them; for

they that sow in tears shall reap in singing. About twelve months ago, Catherine and Susan Collett came to this place to reside, and took a house of me. At the first interview the truth was very cautiously introduced, and since then I have had two or three opportunities of talking over the same glorious things. On the last Sunday in April they ventured into our Synagogue, and again on the next Sunday. I saw them the Sunday before I left for Leicester, when they promised to give Bro. Handley a candid and impartial hearing, that they would read the Scriptures, and, like the noble Bereans, see whether the things are true. The result was, that on Friday, May 29th, they were immersed by him into the unspotted Christ of the Scriptures, after undergoing such an examination as I have never witnessed before. Their father is a member of the Church of England; their mother is a member of the Church of Rome. They had spent most of their time in France previous to their coming here. Their ages are, Catherine 28 years, Susan 25 years. Also at the same time Katherine Fanny Heard, aged 22 years, daughter of Bro. Heard of Neath. She has these last twelve months or more been looking into things of the kingdom and the name of Jesus Christ. She was led to put on the Christ of the Scriptures by Bro. Handley, visiting that town and bringing the subject privately before her. Also of William James Gregory, aged 25 years, who, after examination by Bro. Handley, which I had the pleasure of listening to, and was much delighted with his knowledge of the truth, as taught in the Scriptures. He has been acquainted with the truth for twelve months or more. Bro. Handley's visit to this place will never be forgotten by the true family of the Deity. Will you kindly forward, for increased light on the teachings of the Word of God, the *Christadelphian Lamp* with its back numbers to Mr. William James Gregory, 66, Rodney Street, Swansea; also Miss Catherine Collett, 13, Castleton, Mumbles, charging me with the same. Yours, in the blessed hope on behalf of the ecclesia, W. CLEMENT.—[This is an encouraging piece of news; it shows what can be done; and we trust will stimulate the brethren everywhere to "work while it is called to-day." EDITOR.]

NEATH.—What has been done here in the way of immersions, may be seen from

the Mumbles intelligence. Bro. Handley addressed the public once, and had a good attendance, and an attentive hearing. It appears that certain of the Baptist sect here are stirred up, as in other places, to look into the truth. The branch at present which engages their attention is the state of the dead, and rewards and punishments. Quite a revolution of thought is going on in this matter, both in the provinces and London, and we, as a body, ought to feel rejoiced at it, for it is surely better that men should be partly scriptural in their preaching than not Scriptural at all.

NOTTINGHAM.—The truth goes on steadily here and prospers. The Wednesday-night meetings are very well attended, and the brethren profit by the exposition of the word, coupled with wise counsel from Dr. Hayes and Bro. Ellis. Bro. Mycroft, Secretary, hands in the following items of intelligence:—1st. Immersions during the month as follows: Frederick William Towndrow, aged 23 years, formerly among the Independents, and for many years a zealous Sunday school teacher; Georgina Douglas, aged 17 years, the adopted daughter of Bro. and Sister Ellis; although young in years, yet has a very clear knowledge of the things of the kingdom and the name of Jesus Christ. 2nd. Lecturing appointments, May 17th, Bro. Turney—subject: "For the transgression of my people was

He stricken." May 24th, Bro. William Clements, of Mumbles—subject: "The Bankruptcy of the Merchant of the earth, when will it take place, and whom will it concern?" May 31st, Bro. Turney—subject: "But now we see not yet all things put under Him." June 6th, Bro. Ellis—subject: "The child born and the son given; or, God's unspeakable gift." Whit Monday, being a general holiday here, about seventy of the brethren and sisters met together to partake of tea. Being exclusively for brethren and sisters, the opportunity was taken of discussing the question of whether it was desirable to let the Synagogue on the week evenings for lecturing purposes; but after considerable discussion, the matter was indefinitely adjourned. The meeting concluded by a few words of exhortation from Bro. W. Clements, of Mumbles.

SWINDON.—While on his last journey Bro. D. Handley paid a visit to Swindon. He found Bro. Geo. Haines and his wife stedfast in the faith. They, along with another brother and sister, break bread every first day, and "give attendance to reading." Strangers are invited, and several persons have, at different times, dropped in and appeared more or less inclined to examine for themselves; but nothing definite has as yet come of it. Let them persevere;—"instant both in season and out of season," and the Lord reward them according to their works.

#### EXTRACTS FROM FOREIGN LETTERS.

KAUKAKEE.—Under date 27th May, Brother Frank Chester addresses to us an interesting letter, which, however, our space this month will not admit. We intend to publish the letter next month, and add such comment, being requested to do so, as may appear needful. We may just observe that the belief of the absolute spotlessness of Christ is everywhere in America making its way.

RIVERSIDE, WASHINGTON COUNTY, under dates May 7th and 12th.—We have long and valuable communications from Bro. R. C. Bingley. He has some remarks on chronology, which we expect to lay before our readers in a future issue.

ROCHESTER, N.Y.—We hear from this place that it is considered that the *Lamp* contains enough oil to make it worth having. Also that nearly the whole of the meeting there have, after due examination decided that the views concerning the Christ presented in its pages are correct according to the Scriptures; and

an earnest hope is expressed that the *Lamp* will continue to uphold the truth and avoid all bitterness of manner.

SPRINGFIELD, May 21st.—A correspondent writing from this place, under date, states that the ecclesia there are in perfect harmony with us on the Christ question, with the exception of a brother and his wife, who, however, do not believe in a condemned Christ, holding some peculiar views of their own. Complaint is also made about the teaching of the *Christadelphian*—its advice to "the daughters of Sarah." If they were counselled to avoid gossip, to stay at home, guide the house, love their husbands and their children, some good might follow. Best wishes for the prosperity of the *Lamp*. [We quite coincide with this counsel to the female portion of our community; and fear there is too much room to complain of want of cleanliness, order, and a becoming silence. Ed.]

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—*Ps. cxix.*, 105.

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## A TREATISE ON THE TWO SONS OF GOD.

(Continued from Page 359.)

### A PRECIOUS PROMISE.

CHAPTER VI.—CONTENTS: A Precious Promise—A Rich Inheritance—A Gracious Offer.

As Jesus stood in the Temple, asserting and proving His divine authority, He said to the Jews assembled concerning His Father's word: "Ye have not His word abiding in you; for whom He hath sent, Him ye believe not," Jno. v. 38. No reason could be more cogent, for the works which He did were overwhelming proof that He was sent of God; "for no man," said Nicodemus, "can do these miracles that Thou doest, except God be with him."

After this direct charge of having let slip the word, the Lord continued, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me that ye might have life," verses 39, 40.

It would appear from this that the Jews did believe that in their scriptures, that is, what we call the Old Testament, there was to them a promise of eternal life; and in this belief they were perfectly scriptural. David had said, "As for me I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." Daniel had declared that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt." And the Lord refuted the doctrine of the Sadducees, who, while denying a future life, professed to believe Moses' writings, by shewing that Moses was taught the doctrine of the resurrection of the dead at the burning bush. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob," Luke xx. 37.

Some sects among the Jews in Christ's day had no faith in the doctrine



of a life after the present; of these were the Sadducees, who denied resurrection, the existence of angels, and spirits; but the Pharisees, the leading sect, "confessed both." Many of them too had borrowed from the Greeks the notion of intermediate existence, which they managed to hold together with the teaching of the scriptures that eternal life was promised therein. We often find no difficulty in fostering and teaching contradictory doctrines.

Jesus requests them to look again; He acknowledges their admission of life in the scriptures; but points out that they were looking in the wrong direction to receive it. It should seem that they either expected life to be given to them, apart from any particular person at an appointed time, or that they thought they had it inhering in their mortal bodies. At all events they were disposed to expect it from any quarter rather than from Him who was speaking to them. This was the ground of Jesus' complaint: "ye will not *come to Me*, that ye might have life." If the Jews did not see clearly that eternal life was to come to them *through* Messiah, that ignorance would as effectually hinder them, as would the rejection of Jesus as the Messiah.

Jesus desired them to learn that the precious promise; yea, all the promises were *in Him*, and that out of Him they could receive nothing. The promise was not to *seeds* as of many, but as of *one*. He it was who should first receive life and then be the dispenser of it to all who should *come unto Him*. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"—verily that eternal "rest which yet remaineth for the people of God."

Modern christianity on this point is not a whit better than the faith of the old pagan philosophers. Men may feel offended to hear it, but in reality what better is it than the belief in the transmigration of souls? According to that doctrine the soul would ultimately re-inhabit its body, but instead of sending it meantime to heaven, for which there is no scripture warrant, the Pagans occupied the interval by pretending that the departed spirit would pass from beast to beast, from bird to bird, or from fish to fish. We may smile pitifully at this notion; but hundreds of scholars have proved that it would be quite as defensible from the word of God as the idea of the spirit ascending to heaven. Protestants ridicule and abhor the Popish dogma of purgatory for souls; but if the matter be brought calmly to the proof by the Word of God, it will be found no easier to establish the proposi-

tion that the soul goes to heaven at death, than that it goes into purgatory. To the fancy the former is pleasing, and the latter painful; but both alike are not to be found in the Bible; from the standpoint of scripture truth, therefore, they are equally unworthy of credit.

The only life man now enjoys is animal life, which is enjoyed in common by all the animal kingdom. In this respect alone "man hath no pre-eminence above a beast, as the one dieth so dieth the other, yea, they have all one breath, and all go to one place, all are of the dust, and all turn to dust again." Such is the plain unflattering language of the Holy Word.

But to man God has been pleased to give a great and precious promise. "*And this is the PROMISE that He hath promised us, even ETERNAL LIFE.*" The gospel is the "high calling," and "*the prize*" of it is "in Christ Jesus." The prize is not already in the possession of all men by nature; it is at the end of the race—"the race for life." Christ has run the race and received the prize. He now holds it in His own right, ready to bestow it upon all who "run so as to obtain." He will not give it until the race is run by all who are to enter the lists, so that those who win "may be glorified together." This is the custom among men. After the contest is finished the successful competitors are called together, and the judge distributes the prizes according to merit. "They do it for a *corruptible* crown, but we for an *incorruptible*." The day of award is a time of great rejoicing for all the victors, and of shame and disappointment for the rest. So Christ has declared that He "will come again and *then* will He reward every man according to his works;" the victorious will "sing aloud," yea, "shout for joy," while the rest, clothed with shame and distracted with anguish, will cry out for the rocks and hills to fall upon them and hide them for ever from the face of Him that sitteth upon the throne.

A man whose head is correctly informed concerning this precious promise, and whose "heart is right in the sight of God," whose words and actions agree with the doctrine and morals of the New Testament, will burn with gratitude and love to God for sending His Son to gain this prize, and also to the Son for offering to give it him. Such a man will feel beforehand somewhat of that seraphic fire that touched the prophet's lips; his ecstatic ear will be filled with the triple cry, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory."

## A RICH INHERITANCE.

While the Bible clearly proclaims to man an offer of immortality, it is equally explicit in its promise of a rich inheritance. Those who scorn the idea of this world becoming the domain of the resurrected and immortalized believers in Christ, as though it were at once a material and grovelling desire, ought to reflect whether it is not sanctified by the word of Him who created the earth, and formed it to be inhabited. They ought first to consider how far the word of its Creator and Upholder justifies them in despising one of the great works of His hand, and whether they have the authority of His word for building their hopes for the possession of any other world instead.

When God formed man from the dust He did not raise his thoughts higher than that sphere on which He placed him. He did not inculcate the idea that man's place of sojourn was too mean and inferior for his permanent abode, that it was merely a place of probation, a vale of tears, a thorny dismal path leading up to a sunny, flowery clime. On the contrary, what we know of the earth by experience, together with the description of that portion of it in the book of the Creation, where our first parents were located,—the garden, the rivers, the gold lying hid in the earth,—all commend it to its new inhabitant as a rich and desirable abiding place.

Besides, the Creator has not described to man the other orbs that move in boundless space; except to call them the sun, moon, and stars. They are only spoken of as subservient to our world, for heat and light by day and night. Whether they are inhabited or not He has not told us; neither has He informed us of their structure, size, distance, or composition. All that is known of them in these respects has been gathered from the scientific labours of men, reaching from the present, backwards to the remote ages, when the rudiments of astronomy were budding on the plains of the Eastern World.

Nearly every Bible allusion to the land of promise is such as to inspire all who have not seen it with a strong desire to behold it for themselves. It takes precedence of all others; it is a land of hills and valleys; the most luscious fruits of the earth and the gayest flowers are there; honey drops from its rocks, wine and milk abound o'er its vales, and cedars of a thousand years crown its heights. But, leaving that land, are we at any loss for wealth and beauty in the earth besides? The natural parks of Australia, the broad plains and rivers of Africa, the

grandeurs of the far West of the New World, the indescribable beauties of Europe, the sublime scenes of Asia, and the laughing isles of ocean—are not these enough to fill man's highest, farthest hopes?

The earliest promises to the founders of the Israelitish nation imply the permanent inheritance of the earth by man, and specify the unchanging possession of that part of it on which this ancient kingdom stood.

Jacob gathered his sons around his dying bed and told them what should befall them in *the last days*, and it is manifest from several points in the prophecy, either that the prediction is false, or that the nation who sprang from that patriarch still awaits its complete fulfilment. The sceptre has long departed from Israel, but there has been no gathering of the people under Shiloh's rule. The position assigned to Zebulon does not accord with the history of the past. Joseph's bow does not now abide in strength, and both he and his anti-type are still separate from their brethren.

The reiterations of the promises in Deuteronomy, or *the second law*, confirm their first announcement; nor is it reasonably possible, though Moses died and was buried, to exclude him from a share of the inheritance. The circumstances under which he died are purely those of hope. His foot was not allowed to cross the Jordan, his eye beheld the beauties of his future home when the prophet like unto himself should be king in Jeshurun. For 4,000 years the curtain of death has hid the glorious spectacle from his view.

The sweet odes of David rest in great part on the inheritance to come. He deplored beforehand the trampling of his crown in the dust, but rejoiced also in the prospect of its after and final settlement on the head of his Son and Lord. In his inimitable songs he likens this great Son to all the resuscitating powers of nature; the sun, moon, and stars image forth his life-imparting and illuminating strength, while the nourishing dew and gentle rain pre-figure His fertilising force of mind, His purifying and gladdening of the world's great heart.

The poetry of Isaiah soars to its loftiest heights on the theme of the second Eden; he beholds the veil of night lifting before the rising sun; a rich feast of fat things and wines on the lees, well refined, spread before all nations; the wilderness is scented with the rose; the pine, the myrtle, and the box hide the parched face of the desert; while all the animal creation are united in a covenant of peace to one another and to their ruler—man.

The tears of Jeremiah are dried away, as his vision peers through the many scenes which have wrung rivers of blood from the heart of his nation to that time of great deliverance, purity, and political power. He forgets the sword of the enemy, the ruined and blackened cities, the parched grass, the dried-up brook, the silence of the beasts, and the departure of the birds, when he contemplates the living tide of Israel rolling back again upon its native shores; hears the loud hum of rising cities; the eager voice of new purchasers; witnesses the buying of fields and the subscription of evidences; the re-establishment of religious rites and ceremonies; the reinstatement of the priests; and the mild benign government of the second David.

Ezekiel stands at the mouth of the valley of death. Myriads of bones lie bleaching in the clear hot sun; when, lo, a spirit passes through the vale; the bones move; flesh creeps o'er their length and breadth; a fine skin falls upon these new forms; next they rise and stand erect, emerge from the silent valley, and fill the wondering eye of the world. The prophet turns and spies them as a peaceful flock of sheep resting on their ancient plains, safe under that great Shepherd of the sheep. Their fraternal discord, once stronger than the bars of a castle, is lost in the magic blending of two sticks in the prophet's hand.

Daniel sees, and seems to be himself, in the rising of the dead, to witness the beginning of the golden age. He beholds the great idols of earthly power shattered by the unexpected fall of the mysterious stone; the stone grows into a political mountain and fills the whole earth, which he then observes is subject to the saints and the ancient of days.

Zephaniah perceives all the peoples of the world serving the Lord with one consent; and Malachi, the last of the watchmen, discerns from his tower a smoke of pure incense ascending steadily up to heaven from the rising to the setting of the sun.

#### A GRACIOUS OFFER.

Of these things, namely, life everlasting and the inheritance of the world, the Almighty has made to man a gracious offer. It is a serious fault, and indicates no right acquaintance with the Bible to allege, as some do, that realistic ideas of man's future are not sustained in the writings of the New Testament, but arise from a too material view of the promises of the Old. Whether we take the plain and simple narratives of the Evangelists, the practical accounts of the Acts of the Apostles, the dense and sometimes intricate arguments of the Epistles,

or the peculiar symbolism of the Apocalypse, there is sufficient plainness of speech to justify the people of God in their hopes of real and solid gifts in the heavenly kingdom.

If it be proper for Christians to cherish an ethereal prospect, the Jews were certainly false interpreters of those promises under whose influence they departed from Egypt and entered the Holy Land. The rule by which they read the words of Moses is the only rule applicable to the terms of God's gracious offer through Jesus; if the spiritualising of this be justifiable, it could as easily be maintained that the Jews, under the guidance of Moses and Joshua, worked out for themselves a historical result contrary to the intention of Jehovah.

The last message from heaven invites all who thirst to drink of the water of life freely. A blessing is pronounced on them that do God's commandments, that they may have a right to the tree of life, and may enter through the gates into the city. This city; then a city set upon a hill which cannot be hid; the Holy City, consisting of the holy people, is declared to be the light of the surrounding nations; and the kings of the earth bring their glory and honour into it.

God's tabernacle is with men, and the last revolt against heavenly rule necessarily occurs on earth; a circumstance not without example in the rebellion of Israel against the angel of Jehovah's presence in their midst. The redeemed of all nations, kindreds, and tongues, exult in the bliss of unending life, their victory over the Harlot City, and their reign over the nations of the earth. The Lamb who ascended, has now descended. He stands on His own Mount Zion, attended by the heavenly hosts, encircled by His blood-washed myriads, whose voice is as the voice of many waters, and as the voice of a great thunder. The music bursts in heavy peals, rolls now loud, now soft, among distant hills, swells like a river through the vales, and, mingled with its echoes, rises up to heaven and dies away upon the trembling air.

God, in His great mercy, offers this world to man, along with endless life to enjoy it. The anxious enquiry of the Lord's immediate disciples and the answer He gave them, is a plain proof. Desirous to know what they, who had forsaken all, should receive, Jesus replied without a parable: Ye who have followed me, in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And any one that hath forsaken houses, or brethren, or sisters, or father, or mother, or

wife, or children, or lands, for My name's sake, shall receive an hundred fold, and *shall inherit everlasting life.*

The last forty days of Christ's sojourn amongst men, after He had tasted and triumphed over the bitterness of death, He discoursed upon the things concerning the kingdom next to be established ; and while the cloud hid their ascending Lord from view, the testimony of angels fell on the disciples, assuring them of His return to fulfil His Father's promise. And all their lives this glorious hope burned brightly, fed and attested by the wondrous powers which everywhere confirmed their word.

Peter spent the earlier part of his apostleship in presenting this gracious offer to his own nation, but while lodging at the house of Simon the tanner, by the sea-side at Joppa, he was directed to carry the same invitation to the Gentiles. The beloved physician, Luke, in his last *treatise*, tells the story of the visit to the centurion's house in simple and interesting style. For the encouragement of the strangers, Peter assured them that God was no respecter of persons ; he reminded them of the good news that had been preached in Jesus' name throughout all Judea ; of the fact that he himself was one of the witnesses who did eat and drink with Him after He rose from the dead ; that it is He who was ordained of God to be the judge of quick and dead ; and that to Him give all the prophets witness. When Peter had fully explained the matter, and his new friends had believed it, the whole work was confirmed by the sudden gift of tongues, followed by individual obedience in the waters of baptism uniting them to Him who had commanded the Apostle to go and make to them the gracious offer.

Luke also tells us how Paul travelled through the lesser Asia, Greece, Italy, a large portion of the Mediterranean sea-board, and several of the islands, bearing the glad message of the gift of life and the world in His name who smote him to the ground while journeying to Damascus. Whether we follow him into the synagogue, to the forum, to the sea-side, or to his own hired house, the great work on which he was engaged, instant both in season and out of season, was the exposition of the things concerning the kingdom of God, and the name of Jesus Christ, urging collaterally the indispensable obligation of a holy life to make disciples meet for the inheritance.

After this great tour, when he sent letters to the churches he had formed, the most powerful incentive to reformation of life, to increase

in scripture knowledge, was the mercy of God and the love of Christ, the one in giving Him, the other in shedding His own blood to confirm the covenant of the promised possession.

He endeavoured to rouse the disciples at Rome to greater diligence, by reminding them of the confirmation of the covenant in the blood of Jesus, and that their acceptance of God's gracious offer, through Christ, had constituted them joint heirs with Him of life and inheritance. For this he himself had suffered the loss of all things; was bound with a chain like a common slave at Rome; yet counted he nothing dear to himself if he might only win the prize.

As he stood before Agrippa he was careful to show that the charge against him had relation to the promise made of God to the Hebrew fathers. In addressing the Galatians, he sought to restore them from their foolishness and bewitchment by arguing that nothing, not even the law of Moses, could disannul the original declaration of God establishing the covenant in the hand of the Seed. But it is not needful to allude to all the particular instances in all the epistles; they all, more or less, speak with great clearness, showing that life everlasting and this world are in store for the obedient believers of the gospel. "Therefore, let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or *the world*, or *life*, or *death*, or *things present*, or *things to come*, all are yours," 1 Co. iii. 8.

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## BRO. WILLIAM ELLIS AND THE EDITOR IN SCOTLAND.

*Friday*, 19th June. After some nine hours' whirling and whizzing through fields well tilled and richly clad with young corn, grass, and root crops; towns of murky hue, and the deafening roar and clatter of iron works; peaceful villages, dales, dizzy viaducts, wooded slopes, and heights, we crossed the historic Tweed, and quickly came in sight of "the grey metropolis of the North." The sun had just sunk behind the ridges of Fife, separated from us by the blue-grey waters of the Forth, purpling the haze that draped the Pentland hills, which formed the opposite horizon. Another hour, and we were transferred to the welcome and hospitable abode of Sister Steele, in the Haymarket.

For the first time we now saw the wife of our late brother, James Steele, to whom is really due the honour of introducing to the brethren, about seven years ago, the view of the Christ contended for in these pages. Bro. Steele taught that *Jesus was God's Son, and absolutely*



*sinless*. Would that he were now living to see how the doctrine he so firmly espoused and temperately set forth is making headway on this and the other side of the Tweed, and also over the vast Continent of America. At Sister Steele's we were introduced to Bro. and Sister Milne. Though the night was far spent, a couple of hours were passed in pleasant converse upon the truth; and it was said that many of all parties desired to see and hear us for themselves. We retired to rest with an agreeable impression.

*Saturday, 20th.* The first person visited this morning was Sister Somerville, whom we found very snugly installed as a guard or keeper of a large cattle market. Our attention was attracted by a pet lamb in the house, of considerable beauty. The animal, we understand, is kept by her for a distinguished sculptor in the city. It was facetiously remarked that the lamb did not recognise "the wolf" in us; but some may charitably reply that the reason was our being "in sheep's clothing." Sister Somerville received us very warmly, but did not give us much room to hope for a very cordial reception in certain quarters.

We were next introduced to Sister Armstrong, who keeps a draper's shop. Here a Christian spirit was manifested, and in the brief conversation which ensued it was clear to our mind that much that had been said and done was regarded as quite out of agreement with the spirit of Christ. There seemed to be a wish to weigh and consider, and no sympathy whatever with manifestation of heat and anger, of which so much has appeared.

In calling at the house of Bro. Chas. Smith, we found ourselves face to face with a lady who seemed very anxious to interrogate, and we interposed no objection, but answered the questions put. Sister Smith seemed much surprised to hear us assert that the Editor of the *Christadelphian* and some of his coadjutors had affirmed Jesus to be a sinner; she herself did not believe any such doctrine, nevertheless, she thought there was sin fixed in the flesh of our common nature. Being requested to speak, we briefly explained that, inasmuch as Adamic fatherhood placed us under Adamic penalty, another fatherhood released us from that penalty, so that while by nature Jesus stood related to all mankind, and to the royal house of Israel in particular, he was *legally free* from the condemnation resting on all, by reason of the literal fulfilment of that prophecy which said, "I will be to Him for a Father, and He shall be to Me for a Son." If the first fatherhood had one result, it was clear that the other fatherhood must have the opposite result. This was felt and acknowledged to be a difficulty.

Bro. Smith entered, and the conversation took another turn. The interview was quite pleasant, and we were not hopeless of good following. It was patent to us that there is not much real unity on the question between these people and the Editor of the *Christadelphian*, and perhaps but for some secondary motives the proverb would soon be realized, that "a house divided against itself cannot stand."

A Sister Mitchell was next called upon, but nothing passed beyond

an exchange of friendly greeting. A very agreeable two hours were spent at the house of Bro. Wood, of Joppa. Here there was a hearty welcome and a generous hospitality. It soon appeared that Bro. Wood was nearer to our views than many, and that he could not approve of the Birmingham procedure. He had not read the *Lamp*, nor did he read the *Christadelphian*, but expressed a desire to see the former. After some explanations and exchange of thought, we took the train and returned to the great city.

We omitted to say that, while at Bro. Smith's, we placed ourselves at the service of all parties, if desired, to deliver a public lecture on the now somewhat popular subject of the non-eternity of torment, also to meet any of the brethren here who hold opposite views of the Christ, to reason quietly over the matters in question; but "there was no voice, nor any that answered." We shall see soon what is to be done.

*Sunday Morning.* We were not aware on arriving at Edinburgh that there were half-a-dozen persons really in sympathy with us, so that it was an unexpected pleasure to find that the whole of the meeting in Calton Rooms was on our side, and that there was an opportunity for fellowship. The presiding brother, Mr. James Milne, after a few remarks preparatory to the breaking of bread, invited us to address the meeting, kindly intimating that, as there would be a larger meeting in the afternoon, he did not require us to say more than we felt could be done with ease. The portion read, after a few preliminary words of greeting, was the first eleven verses of the first chapter of Peter's second epistle. We then handled the important matters in each verse consecutively. There were two branches of knowledge mentioned—a knowledge of God, and a knowledge of Jesus our Lord. Through these there was a promise of favor and peace to be multiplied. We, by adoption into Christ, had escaped the corruption which is in the world through lust. This passage had perhaps a greater breadth of meaning than might be thought. Corruption through lust, or desire, entered the world in the days of Adam in Eden, but from that we were delivered by Christ. The items enumerated by Peter, beginning with faith, and ending with charity, were touched upon, and it was especially urged that we could not only develop those graces, but could cause them to abound, and that this, the Apostle taught, was necessary if we would be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. It was painful to hear some, while evidently priding themselves on their spiritual walk, teaching the uselessness of our trying to do anything pleasing to God. We could walk either "in the flesh" or "in the spirit," and, seeing that we professed to have been delivered from the flesh and to be "in the spirit," it was incumbent upon us to "walk in the spirit." This address occupied little more than half an hour. After lunch we were taken by Bro. Ellis to the top of Calton Hill. The view from here is very fine, embracing sea and land in such arrangement as is not surpassed in many parts of Great Britain.

*Afternoon.* The meeting alluded to in the morning was commenced at half-past two, and continued up to nearly five o'clock. The object

of it was to afford an opportunity to us to give an outline of our present views of the Christ, and then to answer any questions which might arise out of this sketch.

As this matter has appeared so often, in a variety of shapes, we shall not re-produce it here. The company consisted of some from all parties, Union Hall, Temperance Hall, and Leith. Our remarks were attentively listened to. There was at first a little hesitancy in speaking. The first question was asked by a Bro. Gordon, from Temperance Hall: What did Paul mean by dying unto sin once? The answer was: Dying for sin or as a sin offering. The "once" was in contrast to the frequent dying of sin offerings under Moses' law. This "unto sin" was similar to "made sin" in another place, which really meant *made a sin offering*, the word for *sin* being used hundreds of times in that sense.

What was intended by, "Death hath now no more dominion over Him?" Did not this imply that death once had dominion over Jesus; and when was it? Well, death had dominion over Him for three days. This appeared unexpected, the idea seeming to be that it had dominion over Him while He lived.

The same gentleman then asked whether death did not free a man from sin? We answered that it did, and from everything else also. But death alone did not throw away sin, and enable him to rise free from it. A wicked man would rise as wicked as he died. The death of a sin offering freed the sinner, hence those who are dead with Christ are free—free from condemnation, IF they walk not after the flesh, but after the spirit.

Another gentleman enquired what Paul meant by serving sin with the flesh and God with the inner man? If Paul was considering himself as an unregenerate person, he contended that he had no inner man. We replied that the inner man signified a knowledge of what was right; the flesh meant an inclination to do what was wrong. From this conflict the Apostle then describes himself as being delivered. That is, through the gospel as a motive power, he resolves to keep under his body, and to walk in the commandments of Christ, so that while the outer man perished the inward was renewed day by day. To this answer Mr. Dew made no objection.

Thus far our answers appeared to be considered satisfactory. Mr. Laing then asked several questions, but inasmuch as they were not thought to be within the scope of the object of the meeting, they were withdrawn, to be put at a more convenient time. Mr. James Cameron then rose and made a few very sensible remarks. He hoped this controversy would help many to think for themselves. Too much had been taken for granted. He held that, as regards sinful flesh, there was no such thing: it was impossible and absurd. He thought Mr. Turney's explanation of that point was "quite good." It was then proposed to form a committee, who should procure a Hall, and that we should deliver a public lecture on "The Destiny of the Wicked," for the spread of the truth, and without reference to any party or to any existing differences. After the dissolution of the meeting we had a

little private talk with several, and found that the effort was not in vain. A number of *Lamps* were sold, including the back copies. Late at night we were told that the Temperance Hall people had resolved a fortnight ago to have no more to do with this question; but resolutions are perishable things, and cannot stop the progress of truth. It was very like an abolition of the resolution to see so many of the Temperance Hall friends at the meeting.

*Monday, 22nd.* Bro. A. Tait resides at East Linton, about 23 miles from Edinburgh, in the direction of Berwick. On coming into the city on Friday last, we had addressed a copy of the *July Lamp*: "A. Tait, Esq. With the Editor's best regards,"—and thrown it out of the carriage window on to the platform as the express flew past. When the train stopped at East Linton station this morning, Bro. Tait was on the platform, glad to see us, but sorry he could not spend the day with us, as he and his wife were just called to a marriage. As they were about to proceed in the line of our return, we were invited to join them. Mrs. Tait received us very kindly, and spread her table with good things. Our short conversation was pleasant, reviving many things which had been forgotten through the changes of fourteen years since our first visit. Bro. Tait expressed a strong desire to have a day with us, and gave us a general invitation. We bade the Tait's good-bye at Longniddry station, where there is a branch line for Haddington. Bro. Ellis, acting as guide, took us to the Post Office there, kept by Bro. R. Armstrong. Disappointment met us here again. Bro. Armstrong was gone away to a funeral at the place we had just left, and would not return until an hour at night too late for us. We retraced our steps, oppressed with dust and heat, and took the next train for Preston-pans, the stopping station for Tranent, about a mile off over the hill.

Tranent could once boast of a large meeting, the principal pillar and support of which was Mr. Robert Strathearn. Adverse changes have somewhat diminished the body, and Bro. Strathearn is just about to take his departure for California, there to end his days with his son. He was away at Glasgow, making arrangements for his passage, which deprived us of the pleasure of seeing him that day. Miss Strathearn, his sister, well known to our guide, was highly pleased to see us, and very sorry her brother was not at home, for "he was so very anxious to see Bro. Turney." It was now about five o'clock, and there was no train for Edinburgh till eight. Bro. Cornwall came in to tea, and we were soon drawn into serious conversation, particularly upon the Christ. Bro. Cornwall expressed himself clearly on the subject, and, as far as we were able to see, is in perfect harmony with us. He remarked that our arguments *had not been met*, and he believed *could not be*. Miss Strathearn was of the same mind, and both deeply regretted the bitter animus displayed in the Birmingham pamphlets and in the *Christadelphian*. This interview left a pretty distinct impression on the mind of Bro. Ellis and myself that there was in the Tranent ecclesia a generally strong feeling in favor of our position. Bro. Cornwall ordered a supply of *Lamps* from the first.

It was arranged that we should go again on Sunday, and deliver a lecture to the brethren and the public on the subject: "*The Redemption which is in Christ Jesus.*"

Being about half-past seven, we set out for the station, accompanied by Bro. Cornwall. He reminded us that we were crossing the battle field of Preston-pans, fought in the year 1745. On the right stands the house of Colonel Gardiner, who fell dead from a ball through his neck, a little way off, at a spot marked by a thorn then standing. Bro. Cornwall described the route round the back side of the hill taken by the rebel forces; showed us the white chimney of a farm house in the distance where they entered the field, part of which was then a morass, and took the royal troops by surprise. That was a bloody day: a day of cleaving and hacking of heads and limbs. Now all is peace. The green corn clothes the once reddened ground; but a lively imagination brings the furious warriors to the surface again, and hears the harsh clang of their heavy arms.

When we stepped on to the platform at Waverley Street, Mr. James Cameron and Mr. William Laing were waiting to see us. Mr. Cameron had sketched a placard for our public lecture in the Odd Fellows' Hall, on the following Wednesday night. They accompanied us to our lodgings, and said, "Good night." It was now drawing towards ten o'clock. The guide and his less robust and wiry charge refreshed themselves with a meal, and were about to retire, when in came Mr. Philip Brown, as messenger from the brethren at Leith, and informed us that it had been arranged that to-morrow night we were to go there and address the brethren on the Christ question. This was their unanimous wish. Before Bro. Brown brought this word, our guide read a letter from Glasgow, stating that the Victoria Hall had been taken for next Sunday afternoon and evening, one lecture by himself the other by us. This was premature, and could not be complied with in consequence of arrangements already made. Bro. Ellis wrote to Glasgow to that effect, postponing the lectures to the 5th July. Another day was done; Bro. Ellis thanked our heavenly Father for all His mercies, asked His blessing upon us and all our relatives, and upon our present efforts to give a clearer knowledge of God and Jesus our Lord.

*Tuesday, 23rd.* Tired with the previous day's work, we remained indoors trying to create nervous energy for the Leith meeting in the evening. A shower in the middle of the day laid the dust and made all things fresh. About seven o'clock we mounted a tramway car, and were soon after in a comfortable upper room in Mr. Russell's house. Towards eight o'clock the brethren and sisters began to drop in, and the room was filled all round. The disposition to hear was excellent. Being permitted to address the brethren sitting, we drew to the table, read the twenty-third and fourth verses of Romans iii., and began to expound the matter in order. The address, together with some remarks beforehand, occupied two hours. It is, of course, out of the question to think of re-producing it here. We may remark, however, that several Psalms were considered which appear to accuse Messiah of

innumerable evils and sins. Terms were defined. Iniquity is the commission of wrong or the omission of right: could either of these be said of Christ? By no means; therefore Christ had no connection with iniquity on that score. Iniquity was not a physical property; it was not something existing in flesh; it was crime. Turn to David. Was the language here descriptive of his character? Could we say that his crimes or sins were more than the hairs of his head? If we did say so, how were we to understand the other statement about him, declaring him, with one or two exceptions, to be a man after God's own heart? It seemed impossible to refer this statement either to David or Christ in the sense now presented. That being the case, how ought it to be taken? Well, we believed it to point to Messiah, but in a very different manner; still in a manner which to our mind perfectly agreed with all the scriptures concerning Him.

When the Almighty laid iniquity on the head of a victim, the iniquity became the victim's, and was no longer the people's for whom the victim was offered. So it was with Christ; on Him His Father laid the iniquities of us all. He carried these to the tree; He bore in His body the chastisement due to us; and by His stripes we are healed. This ought to move the most obdurate heart: there is no love so vast and deep as this.

Then there was another thing to be noticed, namely, the usage of the Hebrew language. *My* rebellion often meant the rebellion *raised against me*; *my* wrong, the wrong done to me, and not the rebellion *I* had raised, nor the wrong *I* had done.

The Psalms, therefore, to which attention had been directed would, if viewed in this light, offer no difficulty, but would agree perfectly well with the words of the prophets and the apostles, who tell us that the sins of the whole world were laid on Jesus Christ.

Bro. Ellis made some pointed remarks, which had the effect of clinching what was said.

A number of questions were asked, evidently for the sake of better understanding. The conduct of the meeting was most exemplary. Everything was answered and explained; and it was plain to be seen that our wish to make the brethren fully understand us was highly appreciated. It was now growing very late, and we had to return to Haymarket. The meeting was closed with prayer. We were very cordially shaken by the hand and thanked for our exposition. It is hoped that those present understood and believed what was advanced.

Wednesday, 24th. The following advertisement appeared for two days in *The Scotsman* and another paper: "DESTINY OF THE WICKED: Scripture opposed alike to eternal pain and universal restoration. Lecture by Mr. Edward Turney, of Nottingham, Oddfellows' Hall, Forest Road, Wednesday Evening, at eight. Collection to defray expenses." The committee were Messrs. W. Ellis, J. Cameron, P. Brown, Gordon, W. Laing. Bro. Ellis filled the chair. There had been small placards as well as newspaper advertisements. The Odd-

fellows' Hall is a new and elegant building; the lecture room seats 270. The number present was said to be something over 240, all parties in connection with the truth being well represented, and a very respectable gathering besides. Bro. Ellis invited those of the audience who could to unite with him in asking the Divine blessing on what was about to be done. He then made a few suitable remarks, and called upon us to proceed. We read the 49th Psalm, and began to reason upon different statements therein. This led naturally all over the Book. We were informed that a number of Restorationists of Mr. Mitchell's party were present, and it was said they received what would not be very tasteful. The attention throughout was perfect, and approval was marked by applause at the close. The lecture occupied about an hour and a half. The collection amounted to £1 2s. 1d., which was a trifle above the charge for the Hall: printing had to be paid for besides. After the lecture many of the audience stood in groups about the Hall; several of the more interested spoke to us, wishing us to lecture again.

*Thursday, 25th.* At 10.15 this morning we took the express train for Galashiels. The first part of the name, *Gala*, is the name of a small river which rises about 16 miles out of Edinburgh, gradually widening and strengthening as it ripples over its stony bed until it reaches the town, near to which it falls into the Tweed. The last part of the name, *shiels*, signifies shepherds' huts, or places of protection. Many of these were once seen in the district, affording a *shield* or shelter to the guards of their flocks as they fed among the surrounding hills. The route is grand; nothing can surpass this scenery for richness of cultivation. The fields are filled to the perfection of a well-kept garden, and the plough has gone over the highest summits. The largeness of the trees at once strikes the tourist. With the exception of a few high hills, at present distinguished by "the line of confusion and the stones of emptiness," the whole land hereabout is "the perfection of beauty."

The line of railway is remarkable for its numerous and sharp curves, but speed is not slackened on this account, so that at times there is a considerable oscillation. A lady in our carriage appeared to be in quite a fright the whole journey. We understand that complaints have often been made of this seemingly reckless running. The river Gala is more tortuous than the railway. Our guide pointed out that, in this journey of only some 34 miles, the line crosses the river seventeen times. The very bright weather at ten o'clock soon gave place to heavy thunder showers, and when we left the carriage at Galashiels the rain came down in torrents. Bro. Adam Melrose was waiting to meet us. We had no umbrella, and he insisted on walking through the heavy rain to give us the benefit of his. In true Scotch fashion the bare-footed children took advantage of the overflowing channels to wade up and down the streets.

After a while, Bro. Melrose took us to see Bro. James Bell, the oldest representative of the truth here, and who has suffered much for it in

one way or another. Prejudice is much stronger in small than in large towns. Bro. Bell is a man swift to hear, and slow to speak. He heard us patiently, and then said in a deliberate manner: "Well, this is different to what I understood Bro. Turney was teaching. I have never seen redemption in that light; it is clear and beautiful. I can see that you are deeply imbued with it, and that you have power to make other people understand it too. Bro. Roberts will not be able to hold his position against this."

Bro. Melrose now took us back to his house to dinner. Mrs. Melrose had kindly provided for our bodily wants. It was manifest that the true Christian spirit was in this house. The rain still poured down, and the lightning flashed through the room at intervals; but by and by the sky grew lighter, the storm rolled away, and the sun shone out.

Bro. Melrose hired a wagonette and driver and took us through one of the most lovely pieces of scenery we have ever beheld. On the right hand the land rises high up, parted here and there by most picturesque ravines; the slopes of the mountains are thickly covered with great variety of wood, draped with a hundred shades of green. The cattle in the pastures at the bottom looked as clean as if they had been washed. The best positions on the sides of the hills are occupied with the castle-like mansions of men who a few years ago had nothing, but, by their industry and perseverance in wool manufactures, have risen in wealth to the height of princes. Conspicuous among these is the magnificent residence of Mr. Murray.

On the left, deep down in the valley, rolls the silver Tweed, the home of thousands of salmon. The river was unusually low, and passable at several places. On the other side stands Abbotsford, the mansion of Sir Walter Scott. Up beyond, to left and right, we have a fine view of the lands and woods, all laid out by Sir Walter himself; while stretching along the Tweed side for three miles or more is thick wood in great variety. The sweet and delicious limes, the plane tree, the light green ash, the tall Scotch fir, the larch, the massy, upright, and gradually tapering silver spruce of deepest green, the warm copper beech, and, lingering still, the gay laburnum in full bloom.

We come at length to the house. To describe this would be to transcribe some part of the best guide books. The attendant conducts visitors through at a charge of one shilling each. The study and library made the greatest impression on us. The large leather-covered arm chair, with its legs tied to the desk in front, to prevent visitors sitting in it, where the giant of letters brought forth his big ideas, drew his fine and accurate lines of life in every phase, painted the unsurpassed views of his own country, and left a name and an interest that will, perhaps, continue while the earth has a man upon it. The study is a lofty room with a gallery all round. The books are in several languages; we noticed many French authors. The library contains 20,000 volumes, all of Sir Walter's collecting. Valuable and antique furniture, rich presents of various kinds, from kings, poets, and painters, are seen all over the room, and the general effect is one of melancholy



pleasure. Everything here seems favourable to that style which characterises Sir Walter's writings. But we must not allow ourselves to be drawn away by a further notice of Abbotsford. Taking carriage we drove on to Melrose, visited the Abbey, passed through Darnick, and, by the opposite route to that on which we set out, returned to Galashiels.

Bro. James Bell was so interested with what we had said to him in the morning, that he had anticipated our wishes, and telegraphed for Bro. James Alexander to come by the next train from Stow. When we got back to Bro. Bell's he was arrived, and after tea we were desired to say the same things for his benefit. This done, he asked us several questions. He distinctly said that he did not believe in the doctrine of sinful flesh; he admitted there was great force in some of our arguments. He had not read the *Lamp*, but wished to have it sent that he might do so. Bro. Ellis took orders also for all the back numbers from brethren Bell and Melrose. It was frankly admitted that they had never heard any such satisfactory exposition as we gave of several passages of scripture, particularly of things in the Law and in the Psalms, and they all, except Bro. Alexander on one or two points, said they perfectly agreed with our position. It was now nearly nine at night. They accompanied us to the train and said farewell. Bro. Alexander would have to walk home after that, eight miles over the hills, as there was no conveyance. This is a clear proof of his earnestness.

*Friday, 20th.* We spent to-day in visiting different places of interest in the city. We whiled away several hours in the castle. There are few finer views in the world than those commanded by these lofty heights. The new part of the city has a right royal look about it, and the gardens on each side of the railway running through the heart of it gives it quite a paradisaic aspect. In the middle distance lies the Forth, seen for nearly half its length with the naked eye, when the wind carries the smoke of the town in the right direction. A prominent feature in Edinburgh is its numerous magnificent hospitals for education; and the Grecian style of the architecture of several of its public buildings forcibly reminds the tourist of Athens and Corinth. We visited the chamber where King James was born, looked out of the window from which he was let down several hundred feet in a basket, and carried off to Stirling Castle; also the room where the crown worn by Robert Bruce, several valuable jewels, and arms are shown in a large glass case surrounded by strong iron grating; the half-moon battery containing a gun fired by electricity at noon, also the old cannon supposed to have been forged at Mons, in France, by the side of which lie some specimens of stone shot a foot or more in diameter. In the chapel of Saint Margaret the attendant tries to sell you the life of this Saint for fourpence, but when one has seen bulky volumes devoted to the sayings and doings of thousands of saints, and does not believe either in their present existence or in a tithe of the stories told of them, he is not anxious to give fourpence for a pennyworth of printed stuff of the same stamp.

The afternoon passed almost imperceptibly as we strolled through the National Gallery of Paintings. It would gratify us to stay a week among such a collection. The unfinished picture of John Knox administering the Sacrament struck us particularly. The expression of those round the table, especially of Knox, is wonderful. We should have, now-a-days, to travel far to find a living counterpart of the fire, pathos, and resolution here depicted.

The city chambers contain a vast library underground. The library of the writers to the signet, which is in an upper chamber, the attendant told us, had about 95,000 volumes. In the underground library is the manuscript of "Waverley." It is bound. The writing is clear and good, very orderly, and, as far as the pages open go, has very few corrections.

In the Free Church Assembly Hall a prayer meeting was being held. The interior is elegant and very spacious; the ceiling carved and thickly set with heavy pendants. The general effect is heavy, but the acoustic properties appeared to be very fine; the smallest sound reached us in the farthest corner.

At night we received a visit from a young Bro. Grant, of the Temperance Hall, with some written questions from his brother, at Grantown. Mrs. Steele asked the young man whether *he* had anything to enquire about? He answered, No. She said, You still believe Christ's flesh was sinful flesh? Yes; my mind is made up. That does not lower Christ in my estimation. Bro. Charles Smith and his wife came in; also W. Laing. A little conversation sprung up of a general and agreeable nature, and thus the day ended.

*Saturday, 27th.* This morning we were about to avail ourselves of the kind invitation of Bro. Tait, mentioned already in this journal, when a long letter was handed to us, from which we transcribe the opening sentence:—"23rd June, 1874. North British Railway, East Linton Station. Dear Brother Turney,—In reflecting on what passed yesterday, I have come to the conclusion that I don't see any necessity for any further meeting between us on the truth."

To this letter we posted the following answer:—"76, Haymarket Terrace, Edinburgh, June 27, 1874. Dear Bro. Tait,—I have just received your lengthy communication, and the note enclosed with it from Bro. Armstrong to you, for both of which I am obliged to you. As you do not wish to see me I shall not come. You have a perfect right to recall any invitations you give, and although you proposed, not I, that we should spend a day with you to hear you, according to your own wish, 'go thoroughly into the whole matter,' seeing that, on reflection, you are not inclined to do so, I have nothing to say against it. You may also give my kind regards to Mr. Armstrong, and tell him that I should be very sorry to annoy him, even with what I believe to be of vital moment, and that, had I found him at home, I should have done with him what I did with you, and do with all others, hear patiently what they have to say, and speak if desired. You and he are the only persons I have met who have refused to speak on the subject

or be spoken to, and I feel deeply sorry for your own sakes. I should have been very glad to hear your whole mind, and if I had not been able to impart to you any useful knowledge, perhaps I might have benefited by your remarks. I shall always remember with pleasure your kindness and hospitality. With kind remembrances to yourself and Mrs. Tait, believe me, yours sincerely, EDWARD TURNEY."

Not being wanted at East Linton, we took advantage of the leisure to visit several museums, including the Phrenological. While inspecting the coffin of an Egyptian mummy, our attention was attracted by the literal translation and explanation of the hieroglyphic reading, in which this occurs:—"My abomination (the thing which I abominate)." This reminded us at once of the exposition we had been giving of certain sayings in the Psalms:—"Mine iniquity, that is, the iniquity laid on me; and so forth. The relation of the Arabic to the Hebrew tongue causes many similar usages in both languages.

We met with Mrs. Oliver, and, at her request, gave some explanation of our views; also with Mr. Blackhall we had a street talk, and he thought of going out to Tranent to-morrow, to hear us on "The Redemption which is in Christ Jesus." In the evening we saw Bro. David Brown and his wife; he purchased all the back numbers of the *Lamp*, and became a subscriber.

*Sunday*, 28th June. The only available train for Preston-pans, the station for Tranent, leaves Edinburgh at 8.15. The meeting begins at 12 o'clock, so that betwixt 9.30, the time of our arrival, and meeting time we conversed a little with Bro. Robert Strathearn, who introduced several new (to us, at least) points of doctrine, which we intend to consider fully at leisure. There was an immersion this morning. As Bro. R. Strathearn's house was empty, his goods having been sold off in consequence of his departure for Santa Barbara, California, we stayed at Bro. Cornwall's, and were most hospitably entertained. The hour for assembling together to break bread drew nigh; we adjourned to an upper room in the village and found it nearly filled with brethren, their wives, and families. Reading, singing, prayer, and the breaking of bread were gone through "in the spirit," and then we were called upon to address the meeting. A number of fresh people had come in, and Bro. Strathearn informed us that many strangers were present, and hoped our remarks would be adapted to their case as well as to the brethren. The exposition, which occupied an hour and ten minutes, was listened to with very close attention. The play of their countenances spoke approval, which was afterwards confirmed by many a decided shake of the hand, with "Thank you, we have been delighted; but when are you coming again?" The number of the names is about forty, and not one word or look of dissent was heard or seen. The whole body is one with itself and us on this grand subject:—"The Redemption which is in Christ Jesus." The great satisfaction to us as regards the Tranent brethren is that this always was the leading doctrine with them, though some outside attempts have been made to smother it. It has always been there, but required bringing out more boldly. We

trust that this effort will "stir up their pure minds by way of remembrance." Bro. Strathearn's departure is deeply felt. The impression you cannot help having of him is that he is *a good man*. The brethren had made him a very handsome and valuable present of a clock. On the front is a silver plate with an inscription setting forth the occasion of the gift. The inhabitants have also presented to him a beautiful gold watch and chain. He is beloved by his brethren and respected by all. Our train did not leave for Edinburgh till 7.15 p.m. The meeting broke up at half-past two; the interval was spent in agreeable converse on the scriptures, &c., and a walk out to see the extent of the town. Brother Ellis had a parcel of the *Lecture on the Sacrifice of Christ*, all of which were sold and more asked for, and twelve whole sets of the *Lamp* are to be sent on. This makes twenty-one sets of the *Lamp* disposed of by Bro. Ellis since we left home only a week ago. We thank God, and trust that this is but the earnest of our work in Scotland.

[*To be continued.*]

## THE RAISING UP OF PHARAOH, AND THE HARDENING OF HIS HEART.

*For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Ro. ix. 17.*

It will be allowed that this passage is one of those in Paul's writings "hard to be understood." That mode of interpretation which borders on fatalism, is thought to have a strong support in the above words; and to a superficial reader the arbitrary action of the Almighty, regardless of the will of man, does appear to be inculcated. If an objection be made, we are reminded of the Apostle's other language, in which he teaches that we are the clay, and God is the potter; that for us to find fault is as unreasonable as for the vessel to say to him that made it, Why hast thou made me thus? But, while reverently acknowledging the creative power of God, and His perfect right to make such use as seems good to Him of the works of His hands, we feel bound to demur to the doctrine that man is absolutely of no more account than literal clay in the hand of the potter, which may be fashioned and marred to suit God's taste. We are sure that whatever God does is done in accordance with wisdom and kindness. To act despotically, without any consideration for the senses of man, is undoubtedly to abolish his responsibility. This is utterly incompatible with God's invitation to man: "Come now, and let us reason together saith the Lord."

We have never been able to satisfy our judgment that the raising up of Pharaoh signifies that God brought him into the world for the express purpose of making him an execrable monster, and that for the sole object of displaying His mighty power. However, there is nothing incorrect or uncharitable in saying that such a sense has often been put upon the text. If the case really stood thus, would not all that solemn entreaty, all those dreadful threatenings by Moses, be made a mockery? And would not the Creator be presented to us in the aspect of infinite cruelty? An affirmative answer is the only answer we can rationally and conscientiously make.

The sense of the passage seems to turn upon the words *raised thee up*. The Greek word used by Paul does not require us to believe that Pharaoh was raised up from *birth*, to be a cruel tyrant. It may be taken in a very different sense. We believe that the Almighty raised up Alexander, Nebuchadnezzar, Attila, Napoleon, and such-like characters; that is, that He raised them *up to power*. He does not create wicked men, but finding such always at hand, He exalts them to the positions necessary for the accomplishment of His purposes, and protects them till their work is done. The words used in the Septuagint signifies, *thou hast been preserved*. In some instances this seems strikingly manifest. Napoleon, for example, took poison at the time of the Russian campaign, but it was found to have lost its strength; and again on the plains of Waterloo he purposely exposed himself to the hottest fire, but no shot touched him.

For this same purpose have "*I raised thee up*," is also suggestive of the idea that this particular Pharaoh might not be of the regular royal line, or the blood royal, but that like Napoleon, God raised him to the throne of Egypt, seeing he was the right sort of instrument to bring about the necessary state of mind, on the part of the Hebrews, to cast off the yoke of bondage. We are not able to give positive proof of this, but there are some facts which seem to admit of the inference.

The word *Pharaoh* is said to be the title of office common to the Kings of Egypt; and that the scripture speaks of several Pharaohs, cannot be doubted. We may distinguish four; the first of whom flourished in the days of Abraham; the second, he whose dreams were interpreted by Joseph; the third, "he who knew not Joseph," and gave command for the destruction of the Hebrew male children; the fourth, that Pharaoh before whom Moses stood, when 80 years old, to demand the release of

Israel. It appears to be the daughter of the third, of whom Josephus speaks, informing us that her name was Thermutis. Possibly her Father had no male issue, as she adopted Moses to be her son. Josephus indeed states that she presented Moses to her father, as one that should succeed him in his kingdom. The same historian also says, that, previous to the birth of Moses, *the royalty had been transferred to another family.*—*Antiq. c. v.*

Concerning the hardening of Pharaoh's heart, we find it impossible to concur in the arbitrary view previously referred to. In several verses it is said, "*Pharaoh hardened his heart;*" and this must be reconciled with those other verses which say, *God hardened the heart of Pharaoh.* Having regard to the interviews of Pharaoh and Moses, we should not hesitate to cast all the blame on Pharaoh. The mind shrinks from the slightest admission that God was the author of such obstinacy and rebelliousness, which He afterwards punished. Boothroyd translates the text, "God suffered Pharaoh's heart to be hardened." It should seem that this is the sense intended: "But when Pharaoh saw there was respite, *he* hardened his heart, and harkened not unto them; *as the Lord had said.*"

This hardening, therefore, appears to be not *direct* and arbitrary, but *consequential* and conditional. In this case, cause and effect look almost like one and the same operation: but there are other cases analogous, wherein we readily perceive the difference, and recognise the justice as well as the power of God. In Thessalonians Paul declares the fate of those who "received not the love of the Truth, that they might be saved." And, *for this cause*, God shall send them strong delusion, that they should believe a lie; that they all might be damned that believe not the truth, but had pleasure in unrighteousness."

Pharaoh had enquired who the God of Israel was; and by Moses and Aaron God had made His power known unto Pharaoh. Pharaoh, therefore, occupied the position of those mentioned by Paul, in these words: "When they *knew* God, they glorified Him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into any image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God also gave them up to uncleanness." And as Paul further says, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things

which are not convenient."—Ro. i. 21-24, 28. What the wicked choose to do after ample warning and remonstrance, God will not hinder; He suffers them to walk in their own ways, and in this sense, He may be said to have hardened Pharaoh's heart. He could have destroyed him in a moment, but His purpose required such a wicked agent to oppress Israel, and turn their attention to the offered deliverance. This purpose was fulfilled by preserving Pharaoh's life, and giving him over to that "reprobate mind" which he preferred to the mind of God. If these observations succeed in throwing any light on this difficult text, we shall feel glad. Any view of God's character which seems contrary to reason is very painful, and whatever goes to change such view for another in harmony with justice, brings relief to the mind. EDITOR.

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## DID ADAM EAT OF THE TREE OF LIFE?

As the negative answer to this question appears to have neither testimony nor sound inference in its favor, it seems desirable to repeat it, so that particular attention may be drawn to what evidence exists on the subject.

The prevailing opinion among us is that our first parents never ate of the tree of life, and that lest they should once even touch it, and become immortal after they had sinned, they were expelled from the garden, and all access cut off by the defences of a flaming sword.

Whether our progenitors did or did not eat of this tree, there is a feature in the prevailing idea just stated, which does not accord with a correct use of the terms in which it is couched; that is to say, that, by eating of the tree of life after they had transgressed, Adam and Eve would have become immortal. This is to affirm the immortality of sinners; and it has also been supposed that in this condition these sinners would have multiplied just as sinners do now, but there would have been no death; so that every one who came into the world would be living, and always living, and multiplying throughout eternity.

This imagination presents a picture of society more horrible in one respect at least than the state things in the hell of popular belief, inas much as there no augmentation of numbers is made by natural means, while here the tide of immortal sinners would ever flow and and never reach its height.

But we suggest that the phrase "immortal sinners" is composed of two contradictory words. It would be ridiculously incorrect to speak of "righteous sinners." "These terms would be perceived by every child to make complete nonsense. Yet the phrase immortal sinners, is quite as far from making sense. As regards all human beings immortality is a reward: it is a state that can only be reached by the straight and narrow way that leads to life." Immortality is the very climax of righteousness; it is therefore at the farthest possible distance from sin; an immortal sinner is consequently a physical and a moral impossibility.

That such a being is a physical impossibility is obvious enough by following sin to its inevitable termination. "The wages of sin is death." To the majority of the readers of these pages it is not necessary to remark that death is *not life*, either in one state or another, but that it is the entire negation of all being. Sin, therefore, leads to the extreme antipodes of endless life: it leads to endless death. To affirm the immortality of sinners is to propound a combination of eternal life and eternal nonexistence in a living being! If such a notion as this were seriously endorsed, there could no longer, we think, be any rational objection to the existence of the devil—the chief of immortal sinners. But the utter nonsense of the idea is no weak argument against such a monster.

Now, as to the eating of the tree of life, it is not said by Moses that Adam and his wife were forbidden to eat of it. But it is said that they were permitted to eat of *every tree* of the garden except the tree of the knowledge of good and evil. Boothroyd translates the original, "every other tree," which adds a little more emphasis still. He also gives "the tree of the knowledge" as the rendering of the latter clause. This seems conformable to the Greek Septuagint. Does not the prohibition of only one tree, and the permission to eat of every other tree, warrant the conclusion that Adam and his wife regularly ate of the tree of life? We think it does.

Before transgression, the first man and woman were corruptible living souls. They were capable of decay and death. It should seem that the eating of the tree of life would arrest the process of dissolution, and that though corruptible, so long as access to the tree was not denied them, they would enjoy the vigour of life and continued youth.

No information is given respecting the kind of trees called "the tree



of life," and "the tree of the knowledge of good and evil." It may be doubted whether such results belonged to the inherent properties of these two trees thus described. The general mode employed by God to impart instruction to men is by some visible, tangible means; and it may be not unreasonably conjectured that such means were adopted in the case before us. Jonathan was enlightened when he had tasted a little of the wild honey of the woods; but not because of the enlightening qualities of wild honey, but in consequence of the command Saul had issued to the troops, that no man should touch food that day. Though Jonathan was ignorant of this order, as soon as he tasted the honey the light revealed his crime; but the light or knowledge was not in the accumulated nectar of the wild flowers, but in the demeanour of his fellow soldiers.

Any tree prohibited by God would serve to bring home the knowledge of transgression; and the consequences would not proceed from the tree itself, but from the will of God, as the penalty for disobedience. So also with the other tree, the Almighty power put forth to arrest the natural effects of age in an organism capable of decay, was connected in the minds of our first parents with that particular tree; and the immediate expulsion from it need not suggest that Adam and Eve had never tasted its fruit, or that one touch would have sealed their deathlessness; but rather that to taste of it after the sentence, would have been a contradiction, and therefore they were driven from the garden and their return made impossible.

EDITOR.

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## NOTES ON THE PSALMS.

BY DR. HAYES.

THE book familiarly known and designated the Psalms, consists of a number of pieces of poetry, composed at various times by several authors, of whom David was the chief, and probably collected together into one volume by Ezra.

As the best evidence of its divine inspiration it is more frequently quoted or referred to, by Jesus Christ and the Apostles, than any other portion of the Old Testament. In the second book of Samuel, ch. xxiii. v. 2, David says, "The spirit of the Lord spake by me, and His word was in my tongue."

The Psalms have suffered much from imperfect translation, rendering some passages almost unintelligible, and the frequent substitution of the imperative for the Hebrew future has given false colouring to many others.

Prayer and praise are blended more or less throughout the Psalms, while the prevailing tone is plaintive, a circumstance arising, in part no doubt, from David's own trials and sorrows, but at the same time prophetic, to a large extent, of the sufferings of the Messiah.

The meaning of the titles affixed to the greater number of the Psalms has been the subject of much discussion among the learned, with results by no means encouraging, and certainly not in proportion to the amount of literary labour expended on them. Conscious, apparently, of the difficulties of the task, King James' translators have, in the authorized version, for the most part left the titles untranslated, and contented themselves with simply substituting English characters for the Hebrew. Fortunately, the point at issue is one not at all affecting the signification of the Psalms themselves, and for this reason, among others, no attempt will be made to follow the critics in this department of their researches, nor to add to the number of ingenious conjectures which they have hazarded. Neither is it intended in these notes to enter into the question of disputed authorship; for whether a particular Psalm was composed by Moses or David, or by some one else, is, in itself, a matter of comparatively small importance. Suffice it to be assured that, by whomsoever written, all were alike dictated by the same Spirit, and all are consequently of equal authority. Moreover, it will be convenient to speak as if David were the *sole* author, as indeed is the common practice in reference to the Book as a whole.

Commentators on the Psalms have dwelt much on their peculiar beauties as *poetical* compositions, the different periods at which they were written, as evidenced by the purity, or otherwise, of the Hebrew, its freedom from Chaldaisms, &c., while it is to be feared, in their admiration for the poetry, they have, in some measure at least, overlooked far higher considerations. It is as a *Prophet* and a type of Christ, and not as a *poet* that the writings of David claim special attention of the Bible student.

While partly historical, the grand theme of these songs of Zion, as indeed of all the Prophets, is the kingdom of God and His Anointed, the establishment of which, according to the everlasting covenant made

with Him, ordered in all things and sure, David declared was all his salvation and all his desire.—2 Sam., xxiii. 5. The Psalms abound with predictions concerning the Messiah, many of which remain unfulfilled to this day. David was a type of the Christ, not only as a sorrowing man, but also as a *warrior* and an *anointed king*. In the aspect of a sufferer all that David predicted concerning Him has been literally fulfilled, according to the record handed down to us in the New Testament. But in the two latter aspects just mentioned, *Jesus has yet to be manifested*. Alluding to the apparent failure of the covenant, which was all his salvation and all his desire, David thus writes in the 89th Psalm, verses 38 to 45, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strongholds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast, also, turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened; thou hast covered him with shame." And in answer to the question, How long? in verse 46, it may be replied in the words of the Prophet Ezekiel, (xxi. 27,) "until he come, whose right it is; and I will give it him." When this period arrives the Lord will set His King on Zion, the hill of His holiness.—Ps. ii. 6. And then, also, the time will have come for Him to execute the "judgment written."—Ps. cxlix. 9. Many well meaning persons, while professing to believe in the Lord Jesus Christ, entirely ignore much that is written concerning Him, "in the law of Moses, and in the Prophets, and in the *Psalms*." Yet Jesus, calling attention to these same writings, says, "all things must be fulfilled," and the scripture cannot be broken. David, though a man after God's own heart, shed much blood; and when Jesus appears the second time, the slain of the Lord will be many. Of this there is abundant proof in the book of Psalms, to say nothing of other testimonies.

"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy Majesty. And in thy Majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's

enemies; whereby the people fall under thee."—Ps. xlv. 3—5. What is this, if not calling upon the Lord Jesus to arm Himself and go forth to battle against His enemies? Also, in the 18th Psalm, verses 37 to 42, it is thus written, "I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise; they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They cried, but there was none to save them: even unto the Lord, but He answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets." And again, Psalm cx. 5, 6, "The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the Heathen, He shall fill the places with the dead bodies: He shall wound the heads over many countries."

With regard to His kingship, Jesus was put to death for asserting His claims to be the King of the Jews. Are those claims never to be vindicated? If such be the case, then the kings of the earth and the rulers have successfully rebelled against the Most High and His declared purpose of ruling the world in righteousness by that Man whom He hath ordained, and whereof He hath given assurance unto all men in that He hath raised him from the dead," can never be accomplished. The superscription which was written over the cross in letters of Hebrew, Greek, and Latin, "*This is Jesus, the King of the Jews,*" set forth a great truth, and none the less a truth because it has remained so long in abeyance. Its realization will solve a great political question, and settle for ever the long pending controversy between God and the nations.

With these few remarks, by way of preface, the attention of the reader is now invited to the 2nd Psalm, which has been selected for comment on the present occasion, on account of the number and importance of the topics embraced in it. In this short Psalm of a dozen verses there is, indeed, matter for a volume.

#### 2ND PSALM.

"Why do the heathen (*goyim, nations*) rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed,

saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens, shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen (*goyim, nations*) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

The above Psalm brings before the mind of the reader the existence of a great controversy between the Lord and His Anointed, on the one side; and the kings of the earth and the rulers, on the other. It is a controversy of a purely political character, having reference to the setting up of a king as ruler over the earth. The divine purpose, as set forth by the Apostle Paul, (Acts xvii. 31) is to judge, *i.e.*, rule the world or habitable earth (*οικουμενη*), in righteousness by that man whom He (God) hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead." And addressing Him, the Lord says, in the 7th verse of this Psalm, "Thou art my Son, this day (of resurrection) have I begotten thee," see Acts xiii. 33., Heb. v. 5., Micah v. 2. And in the words of the angel to Mary, Luke i. 31-33, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." See also, Jer. xxiii. 5, Ps. lxxxix. 3, 4, 34-37.

Jesus, then, is the God-appointed ruler whom He has raised from the dead to sit on the throne of His father David, and Heir of all things, to whom is promised (verse 8) the heathen (nations) for an inheritance, and the uttermost parts of the earth for a possession. The meaning of the term *anointed* must not be lost sight of in this connection. It is the same as Christ, or Messiah, and signifies one set apart for a particular

office, work, or purpose, and as applied to Jesus constituted Him both King and Priest.

That Jesus did declare himself a King, and was so understood by His contemporaries, is clear from the following testimonies, and on no other principle can the conduct of Herod and others in regard of Him be explained :

“Then said the chief priests of the Jews to Pilate, write not, the King of the Jews; *but that He said, I am King of the Jews,*” Jno. xix. 21. “We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, *saying that He himself is Christ a King,*” Luke xxiii. 2. “When Jesus, therefore, perceived that they would come and take Him by force *to make Him a king,* He departed again into a mountain Himself alone,” Jno. vi. 15. “Where is He that is born King of the Jews?” Mat. ii. 2. “When the husbandmen saw the Son, they said among themselves, *This is the Heir,* come, let us kill Him, and seize on His inheritance,” Mat. xxi. 38. And this declaration on the part of Jesus, that He was a king, necessarily brought Him into collision with the rulers of the time, and constituted the basis of their opposition. Had Jesus taught that He was the heir to a kingdom in the skies, or in some sphere remote from the earth (as numbers believe and teach in these days) His claims to kingship would not have troubled the world’s rulers; nor would Herod have sought His destruction, had he not perceived in Jesus a rival to his own authority in the land of Judea.

The two first verses of this Psalm are quoted by the disciples, as recorded in the 4th chapter of the Acts, and applied by them to the events transpiring at the time of the crucifixion as a fulfilment of the words of David. “For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done,” Acts iv. 27, 28. A careful examination, however, of the things set forth in this 2nd Psalm, and a comparison of them with the occurrences which took place eighteen centuries ago, will make it evident that the fulfilment that took place at that time was only partial, and that a much more complete fulfilment is destined to take place in the future.

At the period of the crucifixion the kings of the earth and the rulers were permitted to carry out their purpose, and they triumphed. Blindly they fulfilled the scripture, and did that which the Lord’s hand and

counsel had determined before to be done. God did not *then* speak to them in His wrath, nor vex them in His sore displeasure. Truly, indeed, it may be said that the Lord laughed all their efforts to scorn by raising His Son from the dead. But the resurrected Jesus is not yet enthroned as King on the holy hill of Zion, neither has He yet received possession of the promised inheritance. He has been exalted to the right hand of His Father where He now sits, waiting until His enemies be made His footstool, Ps. cx. 1. When He returns from the far country, where He has been so long concealed, the world's rulers will be found as hostile to the Lord and to His Anointed, as they were in the days of Herod and Pontius Pilate, and leagued together in a vain attempt to frustrate the purpose of the Most High. In the words of the 3rd verse of this Psalm they will say, "Let us break their bands asunder, and cast away their cords from us." The language here used is very strong; it reads in the original, not, "let us break, &c.," but *we will utterly break, &c.* It is expressive of a fixed determination on the part of the kings and rulers of the earth to maintain the authority which they have so long usurped over the nations.

Thus will be inaugurated the battle of the great day of God Almighty, when the words of David and the vision seen by the Apostle John, as recorded in the Apocalypse, will be fulfilled. The kingdoms of the world are to become the kingdoms of our Lord and of His Christ, and He is to reign for ever and ever. But He is not destined to take possession of them by peaceable means, on the contrary, He will make war upon them and obtain them by conquest, as indicated in the 9th verse of this 2nd Psalm, and in Revelation ii. 27.

But before the divine anger breaks forth against those who resist, a gracious proclamation is issued in the words of the three last verses of the Psalm, and alluded to in Rev. xiv. 6, 7, where John says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The same period is also spoken of by the Prophet Isaiah, chapter 18, verses 3 and 4, "All ye inhabitants of the world, and dwellers on the earth, see ye when He lifteth up an ensign on the mountains; and when He bloweth a trumpet hear ye. For so the Lord

said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

The proclamation is, however, unheeded and the nations prepare for war; for John further testifies, Rev. xix. 91, "I saw the beast, *and the kings of the earth and their armies*, gathered together to make war against Him that sat on the horse, and against His army."

Blessed only will those be in that day who put their trust in the all-conquering King of Kings and Lord of Lords.

In the fourth verse of this Psalm the word translated Lord is not the same in the Hebrew scriptures as in the other verses, and for this change of term there must doubtless be a good reason. The word used in the original in the 4th verse is *Adony*, whereas in all the other verses of this Psalm, where Lord occurs, it is Yehowah (Jehovah). This word *Adony* is found also in Psalm ex. 1, 5, and in many other places. Its signification is ruler, director, lord; from the verb *dan*, to direct, rule, judge. It is suggested that the reason of the change in this particular verse is, that, at this crisis, the Almighty, as the supreme ruler of the universe, laughs derisively at the opposition of the world's rulers, and sets up His own Son as the one King or ruler over all the earth. This idea seems borne out by the language of the Psalm just referred to. "The Lord said unto my Lord (*Adony*), Sit thou at my right hand, until I make thine enemies thy footstool" (verse 1). "The Lord (*Adony*) at thy right hand shall strike through kings in the day of His wrath" (verse 5). In both these passages the term *Adony* is applied to the Lord Jesus, and has reference to His coming again to rule the world in righteousness. It is not until that period arrives that He takes unto Him His great power and reigns. Though born a King, He has as yet exercised no regal authority over the nations, nor will He until He has first subdued them, and thus prepared the way for an enduring peace. But of this, more hereafter.

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## EXTRACTS BY ECLECTIC.

### ON THE SIN OF JUDGING OTHERS.

MAT. VII. 1.—*Judge not, that ye be not judged.*

MEN of the world are extremely apt to accuse the more strict and religious person of severity in judging them. "Is it not written," say



they, "in that very book which you profess to follow,—'Judge not, that ye be not judged?' Why, therefore, do you not obey your own Scriptures? We, for our part, judge nobody; while you, by being so severe, both on human nature in general, and on a multitude of individuals, betray a want of that charity which we deem the sum of Christian virtue."

By such language as this, many who are unacquainted with the superior strictness of Christianity, and travel in the "broad road," defend their own cause, while they pretend to be pleading that of the Gospel. "Judge not, that ye be not judged," is the most admired text in their Bible, and it is construed by them to mean, "allow me to lead an unchristian life, and I will allow you to do the same."

But it is a maxim, in examining Scripture, that one text must always be so construed, that other texts may stand. Let it, therefore, be noticed that our Lord hath said of Christians, "Ye are the salt of the earth;" "Ye are the light of the world;" "Ye are as a city set on a hill, which cannot be hid." Did Christ and his Apostles speak favourably of the common practices of the world? Our Saviour "testified of it that its works were evil;" and Paul affirms, "We know that we are of God, and that the whole world lieth in wickedness." The precept, "judge not" cannot, therefore, mean that Christians ought always to judge favourably of the common sentiments and conduct of mankind. "He that justifieth the wicked," said Solomon, "and he that condemneth the just, even they both are an abomination to the Lord."

Let us now consider whether sufficient force may not be given to the precept in question, without admitting any loose and dangerous interpretation. It may be considered as forbidding these three things:

First,—Rash and hasty judgment;

Secondly,—A prejudiced and partial judgment; and

Thirdly,—A too hard and severe judgment.

*First*,—It forbids a rash judgment. How many are there who decide on the character and conduct of their neighbours before they have taken half the time which is necessary to form a tolerable opinion. They judge before they have heard the cause. We should first examine and cross-examine; we should then weigh and deliberate, and if the evidence be in any part defective, we should still suspend our judgment. He who is in haste to decide, has not yet learned one of the great rules of wisdom, and one important lesson of the Gospel. But, *Secondly*,—

This is a precept against prejudiced judgment. We are all more or less partial. If a man, for instance, be of another nation, political party, or religious sect; or if he be our rival in trade, or our opponent in any matter, how hard is it to judge fairly of his conduct! It should be the great care of Christians to divest themselves of partiality. Our ambition should be to rise, in this respect, above the world: never let us join in that general abuse of some opposite and absent party, which makes a leading part of the conversation of many circles. Candour is an essential Christian virtue, though many persons who are strict in other respects do not seem to think so. "Judge not, that ye be not judged." If you judge uncandidly of others, have they not the same right to judge uncandidly of you? If you have your prejudices, why may not they be permitted to have theirs also? But, *Thirdly*,—A too severe judgment is also forbid. We should consider the infirmity there is in man; we should allow for the force of particular temptations; we should reflect that we may happen to be well informed respecting some sin of our neighbour, but may have no means of being acquainted with the bitterness of his repentance for it; we should make a distinction between deliberate and allowed sin, and that which is the effect of surprise; and we should remember that a man may possibly fall into great vice through some sudden assault on his virtue, who, nevertheless, may be bent on following a religious course of life.

That way which many have of inferring a man's general habit from some one particular act, and of deciding from a single circumstance what is the state of his soul, seems a grievous offence against this precept.

As an inducement to avoid the sin of judging, let us reflect, first, in what manner we ourselves expect to be judged by our neighbour. Our minds are sufficiently fertile in inventing excuses for our own sin; let us endeavour to be as ingenious in respect to the errors of other people; and also let us consider, secondly, how merciful must be that manner in which we must be judged by God, in order to escape His condemnation. As we hope to find mercy, so let us shew it, "For with what judgment we judge, we shall be judged; and with what measure we mete, it shall be measured to us again."

It is observable that our Saviour, after delivering that favorite precept of the men of the world, on which we have commented, adds the following observation: "And why beholdest thou the mote that is in thy

brother's eye, but considerest not the beam that is in thine own eye; or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Now, this passage implies, that they are the most apt to discern a mote in their brother's eye, who have a beam in their own eye; and does not our own observation prove this to be the case? For is it not the licentious, the profane, and the openly wicked, who commonly pass the severest sentences of condemnation? There is, indeed, one occasion, on which they give full scope to the severity of their tongue; we mean, when the person whom they reproach bears the character of a religious man. Reader! Are you resolved to serve God, to lead a strict and holy life, to live no longer to yourself, but to Him who hath died for you? Expect then to be most severely judged by the vain, the worldly-minded, and the wicked. They will wait for your halting; they will dwell in their conversations on some little impropriety in your manner; some want of due civility in your speech, some inattention to the petty decorum of life. If you should err from inadvertency, it will be said to be from design; if from rashness, it will be ascribed to deliberate wickedness; a little warmth of temper in you will be called fury; and any single act of sin, proved upon you, will be considered as one only of a list of crimes, and will be proclaimed as from the house-top. Much as religious people are charged with censuring the irreligious, we will venture to affirm, that in general the saint is not so severe against the sinner, as the sinner is against the saint.

Thou that knowest not God, and art the enemy of His Christ; thou Pharisee, also, who "maketh clean only the outside of the cup;" thou self-deceiver, "thou hypocrite, cast out first the beam out of thine own eye." Be thou converted from thy pride, thy self-suffering, thy superficial morality, thy false religion, and thy secret sin; then shalt thou be able to discern the errors, and to understand the characters of the children of God; having thus "cast out the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye." S. P.

*The Christian Observer*, Oct. 1802, pp. 630-632.

ECLECTIC.

## REFERENCE TABLET, No. 6, BY W.

(Continued from Page 371).

## THE REDEMPTION THAT IS IN CHRIST JESUS.

1. Adam disobeyed God's command; the consequences of which disobedience fell upon himself and all his posterity.

2. The result is, that all his descendants are *sinners*, although they may not be actual transgressors. Rom. v., 12.

3. Some of the consequences of Adam's disobedience vary according to clime, circumstances, and the particular taste of those transgressing.

4. But the final consequence, viz., death, comes to all; and unless sins can be remitted and all condemnation taken away, it is to all in every clime, and under any circumstances, *death eternal*.

Jer. li., 39.

5. Remission can be obtained by the shedding of blood, and without it there can be no remission of sins. Heb. vii., 22.

6. But the blood that can remit sins is very scarce, and consequently *precious*.

7. Three things are essential in a victim to render its blood precious for the purpose of redemption.

8. The victim must be in the nature of Adam the sinner, but it must, at the same time, be absolutely free from Adam's sin, neither must it be a personal transgressor.

9. It is quite certain the blood of bulls and goats cannot take away sin.

Heb. x., 4.

10. The Aaronic Priesthood stood daily offering the same sacrifices, which can never take away sins, because there is a remembrance of them again at least every year. Heb. x., 11-3.

11. Besides, Jehovah became full of burnt offerings and sacrifices until He had no pleasure in them.

Isaiah i., 11; Heb. x., 6.

12. The Mosaic law could not give life to any one, not even to the victims themselves. Gal. iii., 21.

13. The blood of bulls and goats is *not* precious, because, although free from Adam's sin, as well as free from personal transgression, they are not in the nature of Adam the sinner.

14. The fruit of the body of Adam, or any of his posterity, will not suffice for the sin of the soul. Micah. vi., 7.

15. Every descendant of Adam is in

the nature of Adam the transgressor, and are all made of one blood; yet, being sinners in him, as well as sinners personally, the blood of none of them is sufficiently precious to redeem his brother.

Acts xvii., 26; Psalm xlix., 7.

16. The blood of little children who are not personal sinners, and who are in the nature of Adam the transgressor, is not sufficiently precious, because they are not free from sin in Adam. Jer. xix., 4.

17. Animals and innocent children never could redeem any one from the power of death, for these cannot take away sins, and without that there can be no resurrection. Jer. ii., 31.

18. It required the blood of one to be shed who, when He made His soul an offering for sin, should be in a position to be able to prolong His days, so as to see His seed, and also to see God's will and pleasure prosper in His hands.

Isaiah liii., 10.

19. God is the Redeemer, but even He could not redeem by a son of Adam, hence the necessity for *sending His own Son*; for He says, "I looked and found no man. Isaiah xlix., 26; Ezek. xxii., 30.

20. The fact of there being no man to be found amongst such a multitude of Adam's posterity is proof that there was *nobody* fit for the purpose of redemption, hence the need for God to *prepare a body*. Heb. x., 5.

21. The blood to be precious for remitting sins (and so to bring life) must be the blood of one in the exact likeness of sin's flesh, but who, not having been sold under sin, either by His own act or the act of His Father, was never under sin's dominion.

22. The blood of Jesus Christ, which Paul calls God's own blood, and consequently was never under Adamic condemnation, is the precious blood that can cleanse from all sins. Acts xx., 28.

23. To say that the blood of bulls and goats can take away sins, is equal to saying that the Mosaic law could give life, and to say that the Mosaic could give life is equal to saying that the blood of Jesus Christ was shed in vain. Gal. ii., 21.

"COME UNTO ME, ALL YE THAT LABOUR, AND ARE HEAVY  
LADEN."—MATT. xi. 28.

Come ye weary, come to Jesus,  
Come ye heavy laden souls,  
Come to Him whose mercy frees us,  
Come to Him whose love consoles.

Come to Him, the meek and lowly,  
Son of David! Son of God!  
Separate from sinners, holy,  
Undefiled in flesh and blood.

Learn of Him the Spirit's lesson,  
How to labour, how to wait,  
How, the narrow way to press on,  
How to reach the heavenly state.

Learn of Him the hidden power  
To o'ercome the death of sin,

Looking for the Judgment hour,  
Crowns of righteousness to win.

Learn of Him by works to merit,  
Grace and favour of the Lord;  
By faith and patience to inherit  
The promised blessing of His word.

Come to Him, His blood availeth,  
His yoke is easy, burden light,  
Within the veil His prayer prevaileth,  
Put on His robe of spotless white.

Come, ye weary souls, to Jesus,  
While He seeks you for His own;  
Come to Jesus! come to Jesus!  
Share His glory and His throne.

D. B.

"YEA, ALL KINGS SHALL FALL DOWN BEFORE HIM; ALL NATIONS  
SHALL SERVE HIM.—PS. LXXII. 2.

Go forth! ye herald bands, go forth!  
Proclaim to ALL beneath the skies,  
King Jesus comes to judge the earth!  
Bid ALL who love His name arise!

Let not your souls by sloth be dimm'd,  
For, lo! the midnight hour sounds:  
But, with your lamps well-filled and trimm'd,  
Go forth with joy: "The Bridegroom comes."

All kings of earth, and mortal powers,  
Before the Lamb of God shall bow;  
All nations serve, praise, and adore  
Him who was slain, but liveth now.

From north and south, from east and west,  
From every zone, from every clime,  
Shall tribute at His feet be cast;  
And glory given to His name.

Worthy is He who once was slain,  
For sinful man a sacrifice;  
Worthy for evermore to reign,  
Exalted over earth and skies.

Lord Jesus, haste that glorious day  
When Thy will ONLY shall be done;  
Eternal sha'l thy kingdom be,  
Dominion shall be thine alone.

(From the "Israelite Indeed.")

CATHERINE STRAUSS.

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## ROBERT HALL ON THE SUBSTITUTION OF THE INNOCENT FOR THE GUILTY.

“For the transgression of My people was He smitten.”

It is obvious that such a procedure as we are now contemplating, in order to give it validity and effect, must be sanctioned by the supreme authority. It is a high exertion of the dispensing power, which can issue from no inferior source to that from which the laws themselves emanate.

For a private person, whatever might be his station in society, to pretend to introduce such a commutation of punishment as is implied in such a transaction, would be a presumptuous invasion of legislative rights which no well regulated society would tolerate. To attach the penalty to the person of the offender is as much the provision of the law as to denounce it—they are equally component parts of one and the same regulation; and the power of dispensing with the laws is equivalent to the power of legislation.

Besides, so many circumstances rarely, if ever combined, must concur to render such a procedure conducive to the ends of justice, that it would be the height of temerity to commit the determination of them to the exercise of private discretion instead of legislative wisdom.

This condition was most unequivocally satisfied in the mystery of Christ's substitution. When he undertook *to bear our sins in His own body on the tree*, He contracted no private engagement without the consent and approbation of His Heavenly Father. If He *gave Himself for our sins, to redeem us from the present evil world, it was according to the will of God, even our Father*. On every occasion, He reminds us that He did nothing from Himself, but that only which the Father had commanded Him to do. *I have power, said He, to lay down my life, and power to take it up again; this commandment have I received of my Father. Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment so I do; arise, let us go hence. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. And we have seen,*

*and do testify, that the Father sent the Son to be the Saviour of the world.* John x. 18 to xiv. 31; 1 John iv. 9-10-14.

These inspired statements place it beyond all doubt that Christianity originated with the Supreme Governor of the universe, that its gracious provisions are the accomplishment of His counsel, and that its principles, however much they surpass the discoveries of reason, are in perfect harmony with the genuine dictates of natural religion. The substitution of the Redeemer, in the room of sinners, was the contrivance of the same wisdom. Another indispensable circumstance in such a proceeding is, that it be perfectly voluntary on the part of the sufferer. Otherwise it would be an act of the highest injustice; it would be the addition of one offence to another, and give a greater shock to all rightly disposed persons than the acquittal of the guilty without any atonement.

Whenever such an offering has been spoken of as taking place it is represented as originating with the innocent person himself. Here there appears at first sight an insuperable difficulty in the way of human salvation. How could that be rendered which was at once due to sin and mankind at large? Where could one be found that would endure the penalty, freely, which was incurred by a sinful world? This our Saviour did. He came, not only by authority, but such was His infinite love, that He came voluntarily, He expressed the deepest interest in His undertaking. He announced the particulars of His suffering, how He must be delivered, spit upon, and put to death; and in His hour of suffering nothing is plainer than that He gave Himself up to it voluntarily, according to the settled purpose of His own mind.

No sacrifice should go unwillingly to the altar. It was, indeed, reckoned a bad omen when any one did so. None ever went so willingly as *He*. *He was led as a lamb to the slaughter*, and evinced a readiness to be offered up. *He endured the cross, despising the shame*, all for the joy that was set before Him; that glorious reward, the eternal happiness of an innumerable multitude of intelligent creatures who must have perished if He had not been stricken to death for them. It is farther necessary that the substitute not only undertake voluntarily, but that *he be perfectly free from the offence* which renders punishment necessary. If he were tainted with that for which the punishment was assigned; nay, if he were only implicated in any other crime, he had already incurred some penalty; and there must be a proportionate deduction for what was due on his part.

Accordingly, in the case of man, divine justice cannot be willing to acquiesce in a substitute who is a sharer in guilt; for the law has a previous hold upon him; there is a debt due—due on his own account. But Jesus Christ, though a man, was, by reason of his miraculous conception, free from the taint of original sin. *That holy thing*, which was born of the Virgin, grew up in a course of perfect purity and rectitude. He could say to His enemies, *Which of you convinceth me of sin? He was holy, harmless, undefiled, and separate from sinners.* He, and He alone of all who are of our nature, appeared in this character. By this means He became an immaculate sacrifice. He was shadowed forth by a pure lamb. He was a lamb without spot. It was not this that rendered the sacrifice sufficient, but in this respect it accomplished all that could be expected of a human sacrifice.

His Father rested in Him, not only because He was His beloved son, but because He was holy and such an one as became us, not that we had a claim to such a priest, but no other could answer for us. The Levitical high priests could *never with those sacrifices which they offered continually year by year make the comers thereunto perfect; for each ought, as for the people, so also for himself, to offer for sins;* and therefore, he could only be an imperfect figure of the true High Priest who offered not for Himself but offered Himself for us.

There would be great propriety in this also, that the innocent person substituted for the guilty should stand in some relation to him. Now, our Lord Jesus Christ was related to mankind, one like them whom He came to redeem. It was indispensable that He should stand in close connection with them to whom His righteousness was to be transferred. This was shadowed forth in the law of a redeemer of a lost estate.

The person who was to redeem must be related; hence, a redeemer and a relation were expressed in the one term, and the nearest relation was to redeem. This was not merely a law suited to that state of society, but was intended to foreshew the congruity of the substitution of Christ. *Forasmuch as the children are partakers of flesh and blood, He also Himself took the same.* Thus He became like unto His brethren, *He took not on Him the nature of angels, but took on Him the seed of Abraham, the seed He came to redeem.* As He came to sinful men He took on Him the likeness of sin's flesh. *He was made like unto us in all points, yet without sin.*



## LETTERS TO THE EDITOR.

*To the Editor of the "Christadelphian Lamp."*

Thursday Morning, July 7th, 1874.

DEAR BRO. FARMER,—In as few words as possible I am desirous, through the medium of the *Lamp*, though unknown to himself, of bringing to notice the case of a truly deserving brother, who has been for two years past in a continued state of ill health, and at one time despaired of life. He has now been laid up for more than four months on a bed of sickness, and only a fortnight ago was given up by the doctors as unable to live a few hours, but has unexpectedly rallied after lying two or three days in the most critical state, and now requires the greatest possible care. I cannot, under the circumstances, add more than this: I am sure there are many brethren and sisters who are ready to sympathise in such cases; to contribute towards procuring those little comforts essential at such a time; and to ease in some measure the burden of anxious care for his family, which must needs press upon his mind while lying helpless on a sick bed. I commend our brother to the prayers of the ecclesias, and to the sympathies of brethren and sisters in general.

D. B.

[Contributions to be sent to Bro. Farmer.—Ed.]

*To the Editor of the "Christadelphian Lamp."*

July 5th, 1874.

DEAR BROTHER,—Can a Christadelphian (a brother of Christ) claim to be so, in all honesty, and at the same time be professedly a Trade Unionist; please to insert answer in the "*Christadelphian Lamp*," and oblige yours in the glorious hope,

D.

[Answer. Trade unionism is not necessarily an evil; if, however, anyone is required to do what is wrong, he ought to refuse. EDITOR.]

## THE QUESTION OF ELDERS.

48, Gloucester Street, Morice Town, July 7th.

MY DEAR BROTHER HANDLEY,—A few of the brethren assembled last evening to talk over the matter of *Elders*, etc. After considering the question for about an hour and a half, we came to the conclusion that we consult the scriptures for a week, and then meet to take some decisive step. Now, I want your advice, based upon your conclusions,

after the visits you have paid us. This I know you are willing to give, and I shall receive it as from an experienced brother in the things of the Lord. 1st, who think you should take the oversight? 2nd, how, under existing circumstances, should it be done? that is, should a brother take it upon himself, or be appointed by the church? You will see, Dear Bro., that we are not forming an ecclesia, but are making alterations in one already formed: this, it appears to me, makes the case a little difficult, for the peace of the church must be taken also into consideration. 3rd, this (the most important step taken) I think the brother should select his co-laborers; what say you?

But without entering into details, you will at once see the object I have in view, and will counsel us in the matter, and, in addition, kindly do so as soon as possible.

[We do not know whether Bro. Handley has given any advice in the matter; but the only wise course, in our judgment, is to choose the ablest man as president, and allow him to call in such aid as appears needful. And be careful not to hamper those who have to take the oversight. EDITOR.]

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## EXTRACTS.

IN respect of our Lord Jesus Christ, it was necessary, 1st, that we might be assured He was made, or begotten of a woman, and consequently that He had from her the true nature of man. For He took not on Him the nature of angels, and therefore saved none of them who, for want of a Redeemer, are reserved in everlasting chains under darkness unto the judgment of the great day. And man, once fallen, had been, as deservedly, so irrevocably condemned to the same condition, but that He took upon Him the seed of Abraham. For seeing we are partakers of flesh and blood, we could expect no redemption but by Him, who likewise took part of the same. We could look for no Redeemer but such a one who, by consanguinity, was our brother. And seeing there is but one Mediator between God and man, the man Christ Jesus, we cannot be assured that He was the Christ, or is our Jesus, except we be first assured that He was a man. Thus our Redeemer, the man Christ Jesus, was born of a woman, that He might redeem both men and women, that both sexes might rely upon Him, who was

of the one and from the other. 2ndly. It was necessary we should believe our Saviour conceived and born of such a woman as was a most pure virgin. For, as it behoved Him in all things to be made like unto us, so in that great similitude a dissimilitude was as necessary, that He should be without sin. Our passover is slain, and behold the Lamb that taketh away the sins of the world; but the Lamb of the passover must be without blemish, whereas then we draw something of corruption and contamination by our seminal traduction from the first Adam. Our Saviour hath received the same nature without any culpable inclination, because born of a virgin, without any seminal traduction, our High Priest is "separate from sinners," not only in the action of His life, but in the production of His nature. For, as Levi was in the loins of Abraham, and paid tithes in him, and yet Christ (though the son of Abraham) did not pay tithes in him, but receive them in Melchizedek; though we, being in the loins of Adam, may be all said to sin in him, yet Christ, who descended from the same Adam according to the flesh, was not a partaker of that sin, but an expiation for it. For he which is contained in the seminal virtue of his parent is some way under his natural power, and therefore may be in some manner concerned in his actions; but he who is only from him by his natural substance, according to a passive or obediencial power, and so receiveth not his propagation from him, cannot be so included in him as to be obliged by his actions, or obnoxious to his demerits. The belief of this is necessary to prevent all fear or suspicion of spot in this Lamb, of sin in this Jesus. Whatsoever our original corruption is, however displeasing unto God, we may be from hence assured there was none in Him in whom alone God hath declared himself to be well pleased. Who can bring a clean thing out of an unclean? saith Job; a clean and undefiled Redeemer out of an unclean and defiled nature? He whose name is "Holiness," by His Holy Spirit, whose operation is to sanctify. Our Jesus was like us in all things, as born of a woman, sin only excepted, as conceived by the Holy Spirit. This original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, who, out of His infinite love, humbled Himself to become flesh, and at the same time, out of His infinite purity, could not defile Himself by becoming *sinful flesh*. 3rdly, the same sanctification was as necessary in respect of the end for which He was made man, the redemption of mankind; that as *the first Adam was the fountain of our*

*impurity, so the second Adam should also be the pure fountain of our righteousness.* God, sending His own Son in the likeness of sinful flesh, condemned sin in the flesh, *which He could not have condemned had He been sent in sinful flesh.* The Father made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him, *which we could not have been made in Him, but that He did no sin, and knew no sin, for whosoever is sinful wanteth a Redeemer; and He could have redeemed none who stood in need of His own redemption.* We are redeemed with the precious blood of Christ; therefore precious, because of a Lamb without blemish, and without spot. Our atonement can be made by no other high priest than by Him who is holy, harmless, undefiled, and separate from sinners. We cannot "know that He was manifested to take away our sins," except we also know that in Him is no sin.

[Extract from the Works of John Pearson, Bishop of Chester, pub. 1659.]

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## INTELLIGENCE.

BIRMINGHAM.—Mr. Trigg, architect, has obeyed the gospel after a patient consideration of the view of the Christ. He is sure Jesus was not under condemnation. Meetings fairly attended. Bro. D. Hindley has lectured during the month, and Bro. Nichols is to lecture here on Sunday, 20th July.

S. JONES, Secretary.

DEAL.—Perhaps you have noticed a statement in the intelligence column of the "Christadelphian" impugning my testimony as to the Deal ecclesia, and imputing to me falsehood; a word of explanation is due, therefore, to E. Turney, as the editor of the *Lamp*, in justification of my information. Mr. Measday and wife, who desired Bro. Boshier, junr., to contradict me, stand in this position in relation to the ecclesia: that he has for more than a twelvemonth withdrawn, together with his wife and Miss Martin, from the ecclesia on the ground that they derive more good from worship at orthodox churches and chapels than from the ecclesial communion, and that they cannot receive the scriptural idea of judgment for recompenses of reward, being confined only to those *who are responsible to the truth through faith*

and obedience, thus rejecting one of the elements of the one faith, and one hope of the gospel, and shewing their imperfect apprehension of the doctrine according to godliness. I have done all in my power to open to them the bearings of the truth, and to urge them to renew their fellowship in a right understanding, in the unity of the spirit, and in the bond of peace—but without effect; neither remonstrance nor entreaty being of any avail; and, therefore, the ecclesia can simply judge that they are not of them, inasmuch as they have gone out from them, and no longer count themselves as part-takers of the body of the Christ. This, however, I may at least venture to assert, that they do not favor the heresy of Bro. Roberts, and call Jesus cursed, or subscribe to the truth as brought to light by Dr. Thomas, irrespective of its scriptural validity.—Affectionately your brother, in the Christ's name, DAVID BROWN.

DEVONPORT.—Bro. Moore writes,—On my return journey from Nottingham to Plymouth I stopped at Bristol, for the purpose of seeing an individual of the name of Smale, formerly a resident at Devonport, who, before his departure for Bristol, appeared to be getting interested

in the truth. Having found him, I was glad to hear that he had not connected himself with any religious community at Bristol; and after a few hours' conversation I was well pleased to find that he had been progressing in knowledge concerning the kingdom of God and the name of Jesus Christ. Having brought to his notice the thrilling truth of a Saviour never under the Adamic penalty "of death," he quickly perceived the force of the argument, and endorsed the truth on that point. From the knowledge of scripture he manifested, I considered he ought to be introduced into Christ. On bringing the rite of baptism to his notice, he confessed that he was out of Christ; at the same time he said he wished to put on the name, feeling assured that, unless united to Christ by baptism, he was without the pale of salvation. The difficulty with him appeared to be this, there were none in the faith at Bristol, and he seemed to think that one of that body ought to perform the ordinance. I advised him to get some person to baptise him as soon as possible. During his sojourn in Bristol he has frequently attended a Bible class, in a school-room connected with a Baptist Chapel, at Bedminster, where he has read several essays in opposition to the views generally set forth (they are very liberal at Bedminster), a thing that would not be allowed at orthodox places in Plymouth. A short time since Bro. Gay received a letter from Mr. Smale, with the pleasing intelligence that the Baptist minister had immersed him into what he considered his own peculiar views, and on his own responsibility; the deacons said they never heard such peculiar views before. Mr. Smale's address is No. 36, Percy-street, Bedminster, Bristol. He would be glad of a visit from any brother who could make it convenient to call on him, as he is entirely alone at Bristol. Sister Risien, junr., from Deal, met with us at South-street, on Sunday last. She has been in the locality about three months, and had she known of brethren in the locality, would have met with us before. For the past few weeks she has been an in-patient at the South Devon Hospital; this became the means of her introduction to the brethren in this part. Bro. David Brown, of Clapham, communicated with Bro. Dashper, informing him of her sickness and her whereabouts; Sisters Esworthy and Gruelt visited her at the Hospital, and thus we became acquainted. She intends

to leave here to-morrow for London. We are expecting Bro. D. Handley to pay us a visit in the forthcoming week; we hope he may be the means of causing some in this town to find the way of salvation, as revealed in the scriptures.

Bro. Dashper writes,—The discussion with the "Universalist" came off in due course, the meeting room being well filled. The shepherd of the flock was present, and several of the sheep, but a worse person to discuss the question could not be found, I am certain. It was a great victory for the truth, and a serious defeat for the Universalists. The individual had written a paper, which took him about 20 minutes to read, and then he had done; all his after speeches—if such they may be called—were a reiteration of the words, "God will have all men to be saved, and it is no good for anybody to try to persuade Him to think differently." These words, and a little abuse, was the Alpha and Omega of all he had to say; in fact, the meeting at last called Mr. Burner to order, and told him they wanted argument and not slander. The only step I could take was to answer the few passages he quoted to prove Universalism, and then proclaim "the truth" on the doctrine of resurrection, judgment, and the destiny of the ungodly.

DUNKELD.—In the hills here-about the lamp is trimmed and burning. Every first-day Bro. Stewart and his wife remember Jesus, who gave Himself for them. They lend books, converse as opportunity presents, and hope to see a little fruit even here.

GALASHIELS.—Meeting here very small; circumstances adverse for much increase at present. Some are enquiring, others much interested in the new question, which no doubt will work more union and friendship than has heretofore existed.

GLASGOW.—Owing to the recent difficulties, the number of brethren here has been somewhat divided, part accepting gladly the non-slavery of Christ, others opposed, and some looking carefully at the subject. There is hope of a better and more compact condition by-and-bye. The meetings continue.

LANARK.—In this out-of-the-way place, Bro. Murray keeps the light burning within the circle of his own family.

LEICESTER, July 14, 1874.—I have now the pleasure of asking you to record in next issue of the *Lamp*, the admission by baptism of two new members into the

family of God; having thereby put on the only name, under cover of which there is safety, although they are not resident in this neighbourhood; our joy, I suppose, need be none the less, our faith being in a sense cosmopolitan; we should, like the angels in heaven, rejoice over everyone who is brought out of the broad way leading to destruction, and started on the narrow way of life. The immersions took place on Saturday, June 20th, at the residence of my brother, (and a brother too in the faith,) J. Beddoes, of Spareford, near Ludlow, Shropshire; then newborn are, his son William Beddoes, 25; and Elizabeth Ann, his wife, 28; their place of residence is at Abergavenny. They see clearly that the Christ could not be under the common penalty of the human race, and rejoice, consequently, in a Redeemer who was mighty to save, which He could not have been if in the same dilemma as those He came to help. Our meetings here continue to be well attended, and on Monday evening last, the 13th, a tea meeting was arranged for, to which the friends who attend our meetings were invited; about thirty sat down to tea; after which we had the pleasure of hearing from Bro. Ellis, of Nottingham, that his recent tour in Scotland, in company with the Editor, is likely to be productive of considerable good, in influencing some of the brethren, whom they visited, to give the question of "the relationship of Jesus Christ to the Edenic law," a candid and unprejudiced consideration. I have, myself, all along been of the opinion that if the same candour is brought to the subject, as was necessary in the first instance to enable a person to accept the truth in opposition to orthodoxy, there is little to fear, after due consideration, as to which view of the Christ is the more scriptural, and most calculated to inspire love towards a Father who made such a sacrifice for the sins of men. Brethren Handley, Farmer, and Richmond, besides Bro. Ellis, spent the evening with us and contributed to the enjoyment by their speaking prowess. — Yours in the one hope, CHARLES WEALE, Secretary.

MUMBLES.—I am happy to inform you God is continuing to bless the truth proclaimed at the Mumbles. On Saturday evening, June 25, we were called upon to immerse into Jesus Christ Mrs. Alice Delve, aged 55 years, daughter-in-law of Bro. James Delve, who has been for many years a listener, but at last has yielded

obedience to the saving commands of the Deity. We have a few more whom we soon expect to hear say, "here is water, what doth hinder me from being baptised?" The brethren have been much cheered during the month by visitors from other ecclesias; from Birmingham, Bro. and Sister Flint the elder, and Bro. James Flint, who exhorted the brethren to holiness of heart and of life. They delivered a lecture to the public on Sunday evening, June 21, which gave general satisfaction, subject: "Whence am I? What an I? and why am I?" And on Thursday evening, June 25, we had a tea meeting, when the brethren and sisters of Mumbles, Neath, and Swansea, including a few outsiders, took tea; after which Bro. James Flint again gave a good lecture upon "Sin in the flesh." On Wednesday, July 1, Bro. James Martin delivered a lecture upon "Eternal life attainable only through Jesus the Christ;" and on Sunday, the 5th, he and Sister Martin worshipped with the brethren in the morning, and he spoke to their edification; at night he gave a lecture on "Christ and His brethren to reign on the earth for ever." We sincerely hope that, as he is called by his business into various towns, that he may be abundantly useful in making known the truth, and that he may be encouraged by the brethren everywhere, as he has the willingness and ability to contend for the truth, once for all delivered to the saints. We have also had Bro. Mycroft, of Nottingham, here for the benefit of his health, and our hope is, that the sea breeze of the Mumbles may do him good, and that his exhortations, though short, may tend to make us wiser.

NEATH, SOUTH WALES, July 10, 1874.—Dear Bro. Turney,—Having become a brother in the faith by baptism, on the 23th of May last, when, by the help of beloved Bro. Handley, in the Mumbles, I, with three sisters, was immersed into the Christ of God, which you will remember recording in your July periodical. I therefore thought it may be somewhat interesting to you to know with what ecclesia I had become identified, also a few particulars relating to that part of the body. I would here note that at the time of my immersion I was residing in Swansea, and a short time previous to it I was attending meetings held by those who believe in an unclean Christ, or more strictly speaking, teachers of that

doctrine; and hearing only that side of the question, while grappling with other parts of the truth, I was partly inclined to receive their teaching. But while here I was met by Bros. Clement and Handley, who laid the matter very clearly before me, and having this important question thoroughly cleared up, I took advantage of becoming one with Christ. And although in a great measure I remain neutral on this point, yet, I have not the shadow of a doubt but the truths advocated in the *Lamp* is the truth taught by scripture. Therefore I am determined, by the help of God, to grow in knowledge that I may be able to set forth, with all clearness, the truth as it is in Christ to those who oppose themselves. Of late we, as brothers and sisters, in Neath have been favoured with several visits of a veteran in the truth, Bro. Clement; also on June 28th, Bro. Martin was with us. The truth appears to be making progress here. We have several very attentive listeners and searchers after truth, and we fully expect in a short time to be able to report additions to our number.—Yours in the gospel hope,  
WILLIAM GREGORY.

NOTTINGHAM.—We are exceedingly sorry to have to report that we have had a brother and sister removed from us by death, but we have the blessed consolation that they who sleep in Jesus, God will raise them from the dead; and, if faithful, will reward with everlasting life. Their names are John Boot, age 19, the son of our Bro. and Sister Boot, who died on the 19th June, and was interred by Bro. Handley, in the presence of a large number of the brethren and sisters; also, on July 7th, Sister Martha Clarke (mother of Sister Gill), who had reached the advanced age of 90. It is pleasing to have to report that the brethren have assisted three to put on the name of the Lord Jesus Christ by immersion, viz., Sarah Turney, aged 45, wife of Bro. William Turney, formerly Wesleyan; Miss Sims, age 18, daughter of Sister Sims; and Christholme Goodacre, age 20, daughter of Sister Goodacre, formerly Wesleyan. During the month Brethren Handley, Lester, Nichols, and Martin have lectured here.

PAISLEY.—Small in size but strong in faith, giving glory to God in much bodily affliction.

STOURBRIDGE, July 13, 1874.—The truth continues to advance in this place. Since last month's intelligence was sent—which I see was too late for insertion in the *July Lamp*—there has been one addition to our number in the person of John Hewitt, husband of Sister Hewitt, who was baptised July 3rd, others are much interested, and will doubtless soon render obedience to the truth. On July 5th, Bro. W. Richmond, of Nottingham, lectured on "The sufferings of Jesus and the glory that is to follow." The brethren have also been encouraged by a visit from Bro. David Handley, who lectured, July 12th, to an intelligent and attentive audience, his subject being "The necessity of believing the gospel, in order to obtain salvation." The other lectures have been well attended, and the brethren rejoice that the truth is making its way in the face of so much error and superstition. I think it necessary to contradict the very loose statement in the July "*Christadelphian*," that "with the exception of Nottingham, Maldon, and Plymouth, 'Renunciationism' has failed to establish a footing any where." Ours is certainly not a large ecclesia, but there are seventeen of us breaking bread together, with a clear understanding that Jesus was not under the condemnation of Adam. Other large ecclesias known to us as being of one mind as to the spotlessness of the Christ, will doubtless answer for themselves.

HENRY TURNERY.

June 16th.—I have the pleasure to announce two additions this month, to our small ecclesia; viz., Mrs. Jones and Mrs. Little. The former had been for some time connected with the Plymouth Brethren here, among whom, considerable stir has been caused by her embracing the truth. During the month, Bro. Glover, of Nottingham, paid us a visit, and lectured on "The Gospel preached to Abraham, contrasted with the Gospel preached in the present day." The lectures have been well attended, and the interest seems to be on the increase.

F. N. TURNERY.

WISHAW.—The brethren here are almost unanimous on the Christ question, and hold their meetings with regularity and peace, trusting that a little time will enable all to see alike. This is praiseworthy.

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—Ps. cxix., 105.

No. 11.

SEPTEMBER, 1874.

VOL. 1.

## A TREATISE ON THE TWO SONS OF GOD.

(Continued from Page 405.)

### THE ASCRIPTION OF SIN TO CHRIST.

CHAPTER VII.—CONTENTS: The Ascription of Sin to Christ—The Holy Spirit in Relation to Sinful Flesh—The Seed of the Serpent—The Woman's Seed.

ANY portion of sacred writing which has the appearance of discord with any other portion thereof, ought to be carefully examined; and, to aid investigation, the serious thought of God's word being in contradiction to itself should not for one moment be permitted.

In every translation of the Bible there are many errors, and in those called original copies of the Hebrew text we have no guarantee for complete accuracy. But the first object should be to harmonize, by sound reason and fair criticism, the text as it stands; for if a too ready inclination to solve difficulties on the ground of textual error be admitted, the mind will gradually relieve itself of the burden of close examination of all passages pertaining to the difficulty, and take a short cut to its explanation by making the supposed necessary alteration of the words.

The patient labours of God-fearing biblical scholars are continually making plain and harmonious many passages which once presented what looked like insuperable obstacles; and it is only men who are wanting in faith and patience, that on account of present inability to understand some things, cast aside, as unworthy of reliance, the whole volume.

The title under which our present chapter is opened refers to certain seeming contradictions in doctrine, and these are of a most important and solemn character, inasmuch as they belong to Him who is the foundation of our faith, the staff of all our hopes. Let us not imagine, however, that this foundation is or can be defective,—that this staff may turn out to be a broken reed; but let us see whether our ideas of their solidity and strength are in unison with the facts in the case.

In that memorable exposition of things concerning Himself (Luke xxiv. 27, 44,) the Lord Jesus declared that all things must be fulfilled which were written in the Psalms. It is in the Psalms that we find



numerous passages which attribute sin to Christ; and the question is, how are these statements to be received, so as not to disagree with others more numerous and equally plain, which teach the perfect innocence of Jesus, declaring that *in Him was no sin, neither was guile found in His mouth.*

The answer, that Christ *committed* no sin, only partly meets the difficulty; for if in His bodily composition He were the subject and partaker of sin then sin *was* in Him, and by no fair honest reading of the word could it be affirmed He was *undefiled*.

The eleventh verse of the twenty-fifth Psalm reads thus: For thy name's sake, O Lord, pardon *mine iniquity*; for it is great, Psalm xxxi. 10. For my life is spent with grief, and my years with sighing: my strength faileth because of *mine iniquity*: and my bones are consumed, Psalm xxxviii. 4. For *mine iniquities* are gone over my head; as an heavy burden they are too heavy for me, Verse 18. For I will declare *mine iniquity*, Psalm xl. 12. For innumerable evils have compassed me about: *mine iniquities* have taken hold upon me, so that I am not able to look up; they are *more than the hairs of mine head*: therefore my heart faileth me, Psalm li. 2. Wash me thoroughly from *mine iniquity*, Verse 9. Blot out all *mine iniquities*.

These statements are held by some persons to refer to Christ. There can be no doubt that certain portions of the Psalms, from which they are extracted, do point to Him, for the Apostles quote them with that intent; but whether the words above given are to be so understood is not positively stated. We see, however, no objection to this application if it be rightly understood; but when made with the avowed intention of proving sin to be in the Messiah, we are bound to demur.

Let us first give a correct definition of the term *iniquity*, in order that we may know what is signified by the use of that term in allusion to Christ. "INIQUITY—Latin, *iniquitas*—absence of, or deviation from, equal or just dealing; want of rectitude; gross injustice; unrighteousness; wickedness."—*Webster*. Now, what is to be said to these things as regards Christ? If there were iniquity in Him in the days of His flesh, then it consisted either in the absence of, or deviation from, equal or just dealing; or else in the commission of gross injustice, unrighteousness, or wickedness; that is to say, He was guilty either of a sin of omission or of commission. Iniquity is not a physical property; it is a wilful neglect of duty, or an actual transgression of law. We ask,

who will dare to affirm these things of the Lord Jesus Christ? But, if those passages from the Psalms are applied to Christ, in order to prove Him under sin, and sin to be in Him, the result is either that an absurdity is asserted, as in the contention for iniquity as a physical property, or else sin is laid to His charge.

Take another verse, Psalm xxxviii. 5, My wounds stink, and are corrupt, because of *my foolishness*. Parts of this Psalm are thought to refer to Messiah, and some include the words of this fifth verse. But who would accuse Jesus of foolishness? And who would be ridiculous enough to pretend that *foolishness* is a physical property; something in human flesh, or any kind of flesh? Yet, the views we are combating and exposing have no other choice, indeed no other is sought for.

It is maintained by some scholars that several of these passages from the Psalms are found in an improper connexion; that they do not accord with the subject and sentiments of the immediate context; and that they properly belong to other Psalms. Upon our own knowledge, however, we are not able either to affirm this or to deny it.

Having assented to the proposal that the passages named may allude to Christ, that iniquity, sin, and foolishness are in some sense affirmable of Him, it will be asked, what explanation have we to offer? We answer, there are two explanations which appear to us satisfactory; the first arises out of the peculiarity of the Hebrew language; the second from the doctrine concerning sacrifices.

“Dans le stile des Hebreux, *ma rebellion* signifie quelque fois *la rebellion qui s'excite contre moi*.” (Saurin.) That is, “In the Hebrew style, *my rebellion* sometimes means *the rebellion which is raised against me*.” Again, says the same writer, “In the Hebrew style they say *my wrong*, instead of saying *the wrong done to me*.” This information throws much light upon the passages in question; yet it is not, in our opinion, more satisfactory than the second explanation.

When the high priest of the Jews made expiation for sin, he laid his hand on the head of the victim, thereby transferring, as it was understood, the sins of the people from them to it. As soon as this was done the animal was regarded as *the sin*, or the sin-bearer. In the Hebrew it is called *the sin*, *the bullock the sin*. So also of Christ, the great sacrifice. The sinless victim becomes, for the time being, to be regarded as the *sin*, because the sins have been laid upon Him. *He bare our sins*: God hath laid on Him the iniquities of us all. The sins and

iniquities having been transferred to Him they became *His*, not *ours*, and by His death they are taken away. He dies *for us*, He gave His life as ransom *for all*. But the transfer of sins on to Christ did not make Him *really* a sinner; had it been so, He could not have risen again; His death would have been as final as the death of the unredeemed. He voluntarily suffered the chastisement of our peace, and endured stripes *due to the children of Adam*.

Sins are transferred to Christ by *imputation*; in this way they were transferred to the animal victims. To bear sin *in His body*, means to bear the punishment due for sin, that is, *death*. To make His redemption effectual it was needful to bestow on Him power to *buy*, and to subject Him to similar trials under which Adam failed. There are the plainest proofs that this was done; first, by His being God's son; second, by His committing no offence against God's laws.

Some of the Psalms cited could not justly be applied to David, for he was a man after God's own heart, with few exceptions. Indeed, no theory but that of *imputed sin* will give to them a satisfactory explanation, but that theory removes all difficulty.

#### THE HOLY SPIRIT IN RELATION TO SINFUL FLESH.

The phrase, "sinful flesh," is not placed at the head of this article because it is either scriptural or rational: it is neither. It is now used to represent a grave and foolish error; and, in connexion with the other phrase which precedes it, namely, the Holy Spirit, we shall endeavour to shew what this error is, or rather that what we are about to speak of is an error.

But, before proceeding to the subject itself, a remark or two upon *sinful flesh* will be needful. Some of our readers may challenge the statement that *sinful flesh* is not a Bible expression, and direct our attention to Paul's words in Romans viii. 3. We do not deny that the form of words is there in the English translation, but we affirm that those words are not a proper rendering of the Greek in that text. *Sinful* is an *adjective* assigning a certain quality or property to the *flesh*; but in the Greek there is no adjective. The original word is a *noun* in the genitive case, and the two words are *sin's flesh*, not *sinful flesh*.

A due consideration will shew the reader, who has not studied the matter, how important this difference is; he will perceive that, instead of *flesh* being *sinful* in quality, it is, according to the Apostle's actual words, a property or possession *belonging to sin*; therefore it is not *sin-*

ful flesh, but *sin's* flesh. This mistranslation being rectified, the reader may take his Concordance, which will reveal to him a remarkable fact, namely, that the words *sinful flesh* do not occur once throughout the Scriptures. Possibly he may have heard or read that "*sinful flesh* is the English idiomatic equivalent;" but if he is able to read the two Greek words used by Paul, he will smile, and be thankful that it is not himself who has made this assertion. To make statements of this sort needs no moderate degree of ignorance on the subject; such an "equivalent" could only be produced by some such marvel as a "passive act," to the better understanding of which it is necessary to elucidate it by a "passive operation."

But to the subject. Among Christians in general there is a belief, more or less serious, that, in the matter of religion, man can do nothing without the aid of the Holy Spirit, popularly styled *the Holy Ghost*. By this Agent his mind must be stirred; he must receive faith and understanding; must be endowed with wisdom from on high, and strengthened with a resolution to bring forth fruits meet for repentance. And the necessity for this assistance from the Holy Spirit lies, it is taught, in the defiled state of man's nature; he is a fallen creature and can do nothing for himself, but is entirely dependent on the promptings of the Holy Ghost.

In confirmation of this, and as a specimen of recognised authority, we transcribe Dr. Clarke's comment on John iii. 5:

"To the baptism of water a man was admitted when he became a proselyte to the Jewish religion; and, in this baptism, he promised in the most solemn manner to renounce idolatry, to take the God of Israel for his God, and to have his life conformed to the precepts of the divine law. But the water that was used on the occasion was *only an emblem* of the Holy Spirit. The soul was considered as in a state of defilement, because of past sin; now, as by the water the body was washed, cleansed, and refreshed, so, by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness.

"When John came baptizing with water, he gave the Jews the plainest intimations that this would not suffice; and that was only typical of that baptism of the Holy Ghost, under the similitude of fire, which they all must receive from Jesus Christ, see Matt. iii. 11. Therefore, our Lord asserts that a man must be *born of water and the Spirit*,

*i.e.*, of the Holy Ghost, which, represented under the similitude of *water*, cleanses, refreshes, and purifies the the soul. Reader, hast thou never had any other baptism than that of water? If thou hast not had any other, take Jesus Christ's word for it, thou canst not, in thy present state, enter into the kingdom of God. I would not say to thee, merely read what it is to be *born of spirit*; but pray, O pray to God incessantly till He give thee to *feel* what is implied in it! Remember, it is Jesus only who baptizes with the Holy Ghost, see chap. i. 33. He who receives not this baptism has neither right nor title to the kingdom of God; nor can he, with any propriety, be termed a Christian, because that which essentially distinguished the christian dispensation from that of the Jews was, that its Author *baptized* all His followers *with the Holy Ghost*.

“Though baptism by water into the Christian faith was necessary to every Jew and Gentile that entered into the kingdom of the Messiah, it is not necessary that by water and the Spirit (in this place) we should understand *two* different things; it is probably only an elliptical form of speech for the *Holy Spirit, under similitude of water*, as in Matt. iii. 3, *the Holy Ghost and fire*, do not mean *two* things, but *one*, viz., the Holy Ghost, *under the similitude of fire*, pervading every part, refining and purifying the whole.”

In making inquiry into the Papal custom of saint-worship, that worship is found to rest entirely on the belief of the immortality of the soul, for it is not the bodies of the saints that are prayed to, but their souls. But when it is proved that the soul is mortal, not immortal, what becomes of all this worship, and intercession for the souls of dead saints? It is worse than useless.

We should be very sorry to be thought to deny that there is any Holy Spirit, but we have good reasons for not believing in its operations on the minds of men to enable them to believe and live in the Christian faith. Furthermore, when it is proved that human nature is *not* that defiled thing which some affirm it to be, what need in there of these promptings and coworkings of the Holy Ghost to make it capable of believing and obeying the gospel? Here is a great and prevalent error arising out of the unproved and unprovable proposition that man is made of *sinful* flesh.

If this were true we should be inclined to admit the reasonableness of the great individual work allotted to the Holy Ghost. Such a power

would appear needful. But admitting it, we should still be involved in difficulty as regards the written Word, which is explicitly said to be *sufficient* to make one wise unto salvation; sufficient to thoroughly furnish unto every good work.

A matter which is based altogether on individual *feeling*, as is the gift of the Holy Ghost, must be very deficient and unsatisfactory as evidence of the possession of divine truth; for we observe persons of greatly varying beliefs all claiming the same heavenly gift; logically, therefore, the justification of one would be the condemnation of the other.

But when we turn to the Apostles and their friends, on whom the gift was bestowed, we are not confronted with any such obstacles. They were all able and willing to demonstrate that they possessed supernatural power. We do not read that they made so much of *feeling* they had received the gift, as that they used it for their mutual edification, and as proof that they were preaching and teaching a doctrine not learned from man, but from God. It should seem that the pretended bestowal of the Holy Ghost is rather an impediment than an aid to the reception of the gospel by men of a reflective cast of mind; inasmuch as it is said to be enjoyed where reason can shew that the doctrines of the Bible are neither understood nor known.

The Quaker doctrine of "the light within" is part of this subject; but we do not intend to go into a detailed consideration of that phase of the question. It appears that this "light" is, on the whole, nothing more than what men call "conscience," a capital guide in general matters of good and evil, but inadequate to the inculcation of the glorious gospel of the blessed God; also, of very little use in the acquisition of science or of art.

The Apostle teaches that it is in the exercise of our *senses* that we learn to discern between good and evil. "The senses," scientifically so called, are the only avenues by which facts and arguments can enter into a man; but it is alleged that these are so defiled and depraved that no good can result from their action, unless moved and controlled by the Holy Ghost.

We have, however, never heard it contended that the Holy Ghost was essential to inform and guide man in finding out the laws by which the Almighty governs the universe—gravitation, attraction, repulsion, and motion. And what has confessedly been done without this agency

cannot be matched by anything that has been done with it, if we exclude the miracles and powers of Christ and the Apostles. In these we admit its presence and operation, but the general claim to it we deny as destitute of evidence; and we also deny the existence of that which is made the sole ground of its essentiality, that is, the *sinfulness* of human nature.

The power of the Holy Spirit being indispensable from such a cause amounts to the charge of sin, in a cruel shape, against God, and the exercise of a force which in justice had been superfluous; for if God had not created human nature just what it is, according to this argument there would have been no need for the intervention of the Holy Ghost. We anticipate the plea that man defiled his nature; but there is no evidence whatever to sustain this theory; it is only imaginary; and a calm investigation of the divine record concerning man prior to transgression will quickly explode it as utterly untenable. Is it not beyond confutation that the same mental movements, the same moral proclivities which carried the first man over the divinely-drawn boundary line, are precisely the same movements and proclivities which from then till now have been the spring of all wilful sin? We firmly believe that, on the whole, man is as capable of doing his Creator's bidding today as at any epoch of his existence, when he comes to know what God requires.

The *legal* disabilities under which man groans are universal; sin hath reigned unto death; and by one man sin entered. But the *physical* disadvantages are not of universal application. Millions live, flourish, and die, with all the organic soundness and pleasure of life which can be derived from a *corruptible* nature, and it should not be forgotten that corruptibility was as true of man before sin as after it. Mortality is the *specific effect* of the law of a corruptible organisation; but *decay* and *dissolution* are the necessary results, at some time, however remote, of all corruptible things.

As to whether the gospel can be understood, believed, and obeyed, without this mysterious mover, is easy of decision. It was obeyed of old, long before its disciples, in one recorded instance, had any idea of the intended effusion of the Spirit, see Acts xix. 2. From the account of the conversion of Cornelius and his household, it appears that the Spirit fell on them *after* the exposition of the word, but before their obedience in baptism.

It is written that faith comes by hearing; it is the mental realization

of things hoped for; the conviction of things not seen. This mental realization comes from a clear knowledge of things promised; the conviction is the consequence of their settled belief. The things promised are described nowhere except in the Word of God; the necessary realization and conviction must, therefore, arise from the perusal of the Word, the only requisites for which are the desire, ability, and time to do so.

There is another kind of faith: but that is really a miraculous gift; we mean faith which can remove mountains. This is not the faith of the gospel which is set before us for obedience unto eternal life. It appears to us that the notion of the Holy Ghost assisting sinful flesh is but an example of how one error arises out of another, and that it is, therefore, most important that we should thoroughly examine the first premises of our belief.

#### THE SEED OF THE SERPENT.

Reference is here made to the animal in Eden which conversed with Eve; and the phrase, "the seed of the serpent," is undoubtedly to be taken in a figurative sense. The serpent stands for the father of all the disobedient, or rather for all who are involved in the disobedience of the first man. Those who are "born again," being adopted into the family of God through Christ, are not henceforth the serpent's seed, but the seed of Him by whom they are thus begotten to newness of life: in a word, they are the seed of God.

On this question no statement has been made which, to our mind, appears more repugnant than that "Jesus Christ was the seed of the serpent." But if we believe that such an utterance would not be put forth, except in ignorance of the subject, our feelings are much modified. Adam became the seed of the serpent when, at the instigation of his wife, he tasted the forbidden fruit. He was then *the offspring of the principle* inculcated to Eve by that beast which was pronounced more subtle than all the beasts of the field which the Lord God had made. But this legal degradation did not poison Adam's blood; it did not necessitate that all his children should be physically or morally debased. Abel and Cain were brothers, and the murderer became the father of Enoch, who walked with God 400 years, and was not, for God took him. Murderers do not necessarily beget murderers, nor thieves, thieves; but it is probable that the child of an habitual thief will become a thief, through example.



The consequences of allowing the first transgression to corrupt the moral and physical nature of man, and still to hold him amenable to all the decrees of God, make God appear unreasonable and cruel. If the moral nature were depraved from its original standard, man is deprived of the powers needful, on his part, for reinstatement in peace with God. It were enough for this primal breach of the peace between heaven and earth that it should be followed by such consequences as *could* be removed at any time by the application of redeeming power. But when we consider the nature of that power, it was evidently not designed to operate a return to the physical condition supposed to have been lost, but to remove, first, all legal disabilities contracted; and, second, to produce, not the imaginary original nature, but an entirely new and superior being. What Adam was to the serpent's doctrine, namely, a serf, all mankind are to Adam, apart from their individual wills. But in neither case has poison contaminated the blood. Yet, this is a doctrine that has found as wide a currency as the doctrine of the immortality of the soul; it is, in fact, an "orthodox" notion, while those who reject it are foolishly accused of going back to orthodoxy! A certain writer, who died not long since, has some lines in which he depicts this depressing and injurious idea:

The heart's a black pollution;  
 Pest is in the breath;  
 Each limb's a dark conspirator,  
 Compassing our death;  
 The mind's a moral ulcer;  
 The veins with venom roll;  
 And life is one great treason  
 Of sense against the soul.

The seed of the serpent, germinating in all the thoughts and actions of man, is the most convenient excuse for all short comings. But though the tongue may charge them all to that account, the conscience smites and stings with the knowledge that they might, *if we would*, have been avoided. It is in such a doctrine that pious canting hypocrisy finds a grateful refuge, and assures its salvation according to the measure of the acknowledgment of its innate and helpless depravity.

But while the inborn sense of right condemns this doctrine, the contemptibleness of it becomes more and more manifest by analytical examination.

Assuming, then, that some dire poison, called sin, venomed all humanity, and debased them morally and physically, we come to inquire

what it is they are *compelled* to do which is bad, and what it is they *cannot* perform which is good? Cannot a man refuse to lie, to swear, to get drunk, to commit adultery, to speak evil, to backbite, to give short weight, to sell a bad article, to deceive, to be idle, not to pay his debts, to be extravagant, to be a glutton, to be a brawler? In all matters of which our laws can take cognisance, nobody is ridiculous enough to contend that what is right cannot be adhered to. It is when we enter the domain of piety that our inborn feebleness, nay, helplessness, is thought to be discovered. Well, then, what is it here that man can and cannot do? Can he not read his Bible: is it impossible to understand its general drift; can he not obey its first requirements; does anything bar him from the practice of devotion; is it impossible to increase in knowledge; can he not refrain from being hasty, and practice patience; does anything hinder prayer; nay, where is there a single thing commanded of his Creator that this poor poisoned creature cannot do, or cannot avoid? Reader, when thou hast discovered such, be sure and send it to us.

The application of the precious blood of Christ for the washing away of sin is not material but figurative; there is no real washing; the heart is said to be sprinkled *by faith*. Even immersion in water is not intended to effect a literal purification of the flesh, but to bring back the answer of a good, or enlightened conscience, towards God, in return for an act of obedience required by Him. This idea of *fixed poison*, or serpent's seed, cannot be too vigorously exposed and emphatically denounced; it produces, as nearly as possible, what we may imagine the reality would be; it cripples all energy, paralyses all effort; it, in effect, blasphemes the goodness of God, impugns His wisdom, and turns His mercy into gall; while the creature of His hand is changed to a prone puppet, and lashed for his inevitable movements. The impression magnetises the man into the very obliquity he deplors, and evokes the tears and lamentations of a hypocrite. Arise, thou charmed sleeper, and Christ shall give thee light!

#### THE WOMAN'S SEED.

Seed stands for that which is begotten, as well as for seed properly so called. Hence, "the chosen seed;" "except the Lord of Sabaoth had given us a seed," and so forth.

The stress laid by Scripture on the fact that Christ was "made of a woman," is intended to exclude the idea of human paternity, but not of

all paternity. It bars off the natural in order to prepare our minds for the divine. It implies the appointment of "another seed" outside the male line: "that which is begotten in her is of the Holy Spirit." This "holy thing," begotten by God, may be properly called God's seed, and this seed being born of Mary, is also her seed or son. "She brought forth her first born son," yet this child is called "the son of God."

There was no virtue in the woman that the Christ should proceed from her and not from the man also; so that had it been requisite for Him to appear in what has been called "unclean flesh," His being of the woman was of no advantage, for her flesh was like the flesh of the man. While, therefore, Jesus is called "her seed," we must look for another reason than that of identity of flesh in excluding the participation of the man in his production.

Nothing can be more evident, to one who calmly looks at this matter, than that the intervention of God was not designed to create an offspring whose flesh should differ from that of ordinary generation; but that it was done so that He might be in the *likeness* of "sin's flesh" without being *made sin's flesh* in His birth. All we are "made sinners" in this way, or by this means; if, therefore, the promised seed was not, as we have lately been told, a sinner by *any means*, he was clearly not an inheritor, as we are, of all or any of the consequences which follow therefrom.

The woman's seed, or that which she conceived, had no relation to sin, or to sinners, except, first, in being *made a sin offering*; and, second, in partaking of the nature common to us all. And no doctrine is more insisted on by the Scripture than that of His necessary separation and stainlessness, in order that He might put away sin, or, in figurative language, "bruise the serpent's head." But, if he were the serpent's seed, then the serpent bruises his own head, which falsifies the prediction which assigns that work to the seed of the woman, and presents to us an unheard-of spectacle.

The elect are chosen from the world, or out of the seed of the serpent, but when the transfer has been made, they are no longer allied to their former brethren in sin. To use another scripture figure, they are translated from Satan into the kingdom of God's dear son. It will not be maintained that he is now under Satan, hence they, being his brethren, have already been delivered, but their perfection is a future work. Wild by nature, they have been grafted on to the true olive, they are not

now a degenerate seed, but a seed of Deity begotten by the word of truth. What they have become by adoption, their Elder Brother and Redeemer was by birth and obedience. By the mother He was related to them; by the Father separate from their fate in order that He might buy them all off; to do this He gave Himself. We have no account of Christ being adopted; but we have all received the *adoption of sons*. Moses was faithful as a *servant*; but Christ as a *son* over His own house. God decreed Him to be His son, that we, through Him, might receive the atonement; so that we are now no more servants or slaves, but sons, and can, like Christ, cry Abba, Father.

No son of Adam is perfectly righteous before God, though some are said to have been righteous, and to have walked in all the ordinances of the Lord blameless; nevertheless, these noble exceptions were as much in bondage to sin, through Adam, as Judas himself; and their righteousness could never release them; they were at best but obedient slaves, and needed one free-born to ransom them from the power of the grave.

All the seed of the serpent are under "the law of sin and death," but the woman's seed are not under that law; for the Spirit's law of life in Christ Jesus has made them free from the law of sin and death. This "law of life" was always in Christ, there was never a point of time when it was not in Him after His birth; on the other hand, we have not a tittle of testimony that He was ever under the other law. This shows the relative positions of the two seeds, and makes it evident that those who say that Christ was the serpent's seed, neither understand what they say, nor whereof they affirm. To defile Christ seems to some the only way of exalting Him, and contrasts very badly with their simultaneous profession that He was God. Whatever it is that defiled mankind Christ was free from that, whether it were law or individual deeds. Perfect obedience, on the basis of an undefiled existence, made resurrection unto eternal life sure; but obedience, on the basis of an existence defiled would, as regards a future life, be labour in vain. Hence, it is imperative to redeem mankind before they can begin, with any chance of success, the race for eternal life. Make the tree good and then its fruit will be good; let us see that God put Christ into a right way at first, that we must be put into that way, and then it is easy to understand how, by proper conduct afterwards, both He and we may gain the prize.

To make the Redeemer a slave, and get out of the difficulty by saying that if God so willed it we ought to believe it, is to abandon the reason God has given us wherewith to understand His purposes. God never wills what is contrary to justice, and common sense tells us that such an idea is at once unjust and absurd.

The woman's seed is styled by Isaiah, chap. liii. 1-2, *the seed of Jehovah*, "To whom is the seed of Jehovah revealed? For he shall grow up before him as a tender *plant*, and as a *root* out of a dry ground." The Hebrew word is badly rendered here *arm*: the after words, grow, plant, and root, show that it should be seed, not *arm*. It is the same word given in Genesis, where the seed in the ground is spoken of. The same letters do mean *arm*, but not in such a connexion as this in Isaiah. This was a holy seed, and when developed was called a holy thing. We are pained to see that "the seed of Yaweh" is not yet "revealed" to all professing to be His brethren; but hope it will be by unprejudiced attention to the "report."

In the "seed of Elohim," mentioned by Malachi in chapter ii. 15, there is a probable allusion to Christ; as also in the seed of Ail, spoken of in Hosea.

(To be continued.)

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## BRO. WILLIAM ELLIS AND THE EDITOR IN SCOTLAND.

(Continued from page 417).

*Monday, 29th.* We said good bye to Sister Steele, took the 3.30 train for Wishaw, and made our way to Bro. Hodgson's house. We overtook him in the street, but did not know him. He and Bro. Ellis being old personal friends, the introduction was simple enough. A few minutes more found us welcomed to his house by himself and wife. Bro. Ellis briefly explained the object of our visit, and Bro. Hodgson at once proposed to take us up to Bro. John Kay's. Bro. Dunn was sent for, and we all took our seats in a private room. The matter was then formally gone into, at considerable length. Bro. Hodgson afterwards spoke, and said that our remarks had given him a much clearer idea than he had before; he would read our *Lecture* again, and give the question his attention. Several questions were asked, and answered. Bro. John Kay expressed himself highly pleased with our exposition, and said he had never read anything that had given so much satisfaction as the *Lecture*. Bro. Dunn also approved of the ideas explained. Here, as everywhere else, extraordinary reports, both of ourselves and doctrine,

had been circulated; but the personal interview produced an opposite effect, as thus far it has done in every case. At a late hour we returned to Bro. Hodgson's, and after some general and very agreeable converse, we retired.

*Tuesday, 30th.* Bro. Kay proposed that we should go to Lanark, and thence to see the Falls of Clyde. This occupied most of the day. The scenery, hereabout, is of a very high order. After something like a mile's walk, we got down into a deep ravine. At the bottom is the village of New Lanark. There are several very large mills built of stone, seven or eight stories high. Dale founded this, about 85 years ago, and it was here that his son-in-law, Robert Owen, made his attempt to establish a society, on the social principle. A common nursery was erected, and the young were to look after the aged. All wages were to be paid to Owen, and he was to provide all requisites. But the system fell through almost before its birth; and Owen, who had shewn his faith in it by spending all his fortune, went to America, and by lecturing tried to inspire Bro. Jonathan to inaugurate the system there. Success, however, stood aloof, and the idea is now gone to the winds.

After passing through two gates a good distance apart, kept by porters, we gave up our tickets, and were taken in charge by a guide. The Clyde lies to our right, in places over a hundred and fifty feet deep, between jagged perpendicular rocks. The second fall is 84 feet, in three ledges at short distances. The water roars like thunder, and looks like a flood of molten silver. The pits at the foot of the falls, though the bed is of hard rock, are sunk by the weight of the fall to depths, varying from 30 to 70 feet at summer level. Great masses of rock partially obstruct the channel, and enrage the torrent as it dashes along the gorge. At the opposite side, standing about level with the face of the rock, are the ruins of Currie Castle, an erection of the eleventh century, protected at the back by the Clyde, and in front by a moat. Having feasted our eyes at various points commanding the best views, we turned our faces towards Lanark, and arrived about four o'clock. Bro. Kay had gone in quest of Bro. Murray, farmer, at Lockart Mill, and brought him up to Lanark to see us. As the train for Wishaw did not leave till 6 p.m., there was time for tea and conversation. Bro. Murray expressed himself to be in agreement with us, and requested Bro. Ellis to forward to him the *Lamp*, with all back numbers, if possible. Also the *Lecture*. This makes twenty-three complete sets of the *Lamp* sold by Bro. Ellis since we came to Scotland. Bro. Murray was very anxious we should lecture in Lanark on our return, but we were not in a position to make any definite arrangement. In the evening we had a visit from Bro. Dunn and the Misses Kay, Bro. Ellis explaining some important points.

*Wednesday, July 1st.* Bro. Dunn pressed us to go up to his house this morning, that his wife might also hear the matter. We accepted the invitation, and spent a couple of hours. The result was complete satisfaction to himself and her. He showed his approval by ordering all the back numbers of the *Lamp*, and becoming a subscriber. He bought the *Lecture* also. We had decided to leave Wishaw this morning but Bro. Dunn was extremely anxious we should go out to see Bro.

James Stoddart, at Newmaines, two and a-half miles off, so we accepted Bro. Hodgson's kind invitation to dinner, intending to set out afterwards, weather permitting. While at Bro. Dunn's, we saw the *Christadelphian* for July, and noticed some strange statements as to the progress of what is called Renunciationism. It was said to have obtained a footing nowhere, except in Nottingham, Maldon, and Plymouth. This is an error, and must be known to be one to the Editor of that paper. We say, first, that wherever there is a doctrine believed by one man, there that doctrine has gained a footing; and where no man believes the doctrine, there it has no footing. But what is the fact touching this matter? We can prove that more than half the whole brotherhood have received it. How the matter really does stand will be patent to all who read the *Lamp*, particularly the journal of this tour. We may, however, just point out, that the Birmingham meeting had 54 in fellowship, some weeks back. Here is another proof of a man "looking below the surface," and overlooking things at his own nose end. But did Bro. Roberts not know of this meeting of 54? This is a repetition of the old popish trick of trying to hide the truth to save consequences. Let us have the truth, and let consequences take care of themselves. We found Bro. Stoddart very unwell, and from his work on that account. In the little conversation we had with him he admitted that one slave could not set another free. We were slaves; it was needful therefore for the Redeemer to be free. So far we were agreed, and as our time was short we returned to Wishaw, and took tea at Bro. Dunn's, in company with Bro. John Kay. Bros. Dunn and Hodgson accompanied us to the station, and we left Wishaw for Glasgow about half-past seven, taking up our abode at the Victoria Temperance Hotel. After refreshing ourselves with a wash, Bro. Ellis sallied forth to announce our arrival to several brethren.

*Thursday, 2nd.* The first place of call this morning was upon Bro. O'Neil, manager of a Founders' Blacking Co. Two hours were spent in explanations and inquiries, the result being that Bro. O'Neil clearly saw through our view, and said he had never before perceived it. He had been desirous to join others in procuring the *Lamp*, and other writings, so as to get a fair view, but they did not seem willing: he now undertook to do it for himself and Bro. Ellis promised to send him all the back numbers. "Well," said he, "you are a very different sort of a man from what I was given to understand." Bro. O'Neil was now anxious for us to see others. Early in the afternoon we looked in upon Bro. T. Nisbet, engraver on wood, and found Bro. David Smith, steel engraver, with him. They heard what we had to say, patiently, and asked several questions, which we answered. As far as we were able to judge, our explanations were favourably received. One or two matters, they said, they had not heard before. Knowing we intended to lecture in the Victoria Hall, on Sunday, they said they should come to hear us.

By way of change, and recovery from the fatigue of repetition, we strolled away, and seated ourselves in George's Square, to view the idle and the busy world. Thence we threaded our way through some dismal streets, where mortality seems to delight in dirt, whiskey, and

barefootedness. We spent a little time in the Cathedral, and its crypts, viewed the splendid stained windows, and then away to the Necropolis, or city of the dead. A small patch, in a corner at the foot of the high hill, is, or was, allotted to the despised sons of Israel whose memory is perpetuated in Hebrew characters on their tombs. Some touching verses of Byron are chiselled on the face of the pillars which support the gates. Since this, Israel has risen high; he is no longer inferior to his Gentile brother, either in life or death. The tiny burial place is long since full, and his once despisers have assigned him more room and more honour. Climbing high, tier after tier, are the slabs, obelisks, and other monuments of the dead, and presiding, as it were, over all, from a lofty pillar stands John Knox, the great Scottish reformer. The Necropolis is on a large mound of rock, rising higher than any other part of the city, and commanding an immense prospect in the direction contrary to where the smoke drives.

From this we traversed the chief thoroughfare of the city, by tramway car, and made our way to Bro. Owler's house. He is sub-editor of the *Glasgow News*. There was little time for going into any subject, owing to his night duties; but the conversation we had, resulted in his expressing a wish to see the *Lamp*. This counts twenty-six sets. Bro. Owler was anxious for us to call again and speak with him on the great question which is the cause of this journey.

*Friday, July 3rd.* Visit to Loch Lomond. We have not space to describe the Loch and its surroundings; the guide book will repay perusal. But the best thing is to see it.

*Saturday, July 4th.* This morning we tramped through the pelting rain, sheltering here and there when it came heaviest, to pay a visit to Sister Anderson and her daughters, and after an interview, short, in consequence of business, but very pleasant, we took train to Paisley. We had heard that there was no meeting here, that all was scattered to the winds. This, however, proved to be a false rumour. The meeting continues, though not in a vigorous state at present, owing to removals and deaths. We saw Miss Gilmour first, and learned at once that the friends of truth in this quarter were much displeased at the *Christadelphian*. The *Lamp* has been seen, and now all its back numbers were wanted, and the *Lecture* too.

We next called at Sister Hunter's. She gave us a hearty welcome, and would have us stay to dinner. The old story of dissatisfaction with our opponent and satisfaction with us, as far as the reading had extended, was here again told. The fact that this is all voluntary gives it some extra weight. Too much was said to be written, and the end was, another order for the *Lamp*, complete, if possible. Mrs. Hunter's mother is bed-ridden. She was pleased to see us, and very cheerful considering her affliction. Bro. Ellis prayed with her, and we departed to pay a visit to one of her daughters, also confined to her bed for many months. As from the mother so from the daughter, we received strong sympathy for the position taken up on this question of Christ's redemption. It is always painful for us to visit the suffering. We feel oppressed because we can give no real relief. At our afflicted sister's request, we prayed,



commending her and all such, to the tender mercies of our Heavenly Father, and refreshing our hope of that state when there will be no more pain.

Having said farewell, probably till the rising of the dead, Bro. Ellis led us up to Sister Gavin's. Here the greeting was warm-hearted enough, and the oft-told story of sorrow and shame at the attitude of the self-styled protector of the brethren was repeated in our ears. The Paisley brethren are no part of "the hundreds who do not know of the existence of the *Lamp*." They all read it and say how much they admire it. When we started from Nottingham, we observed to Bro. Ellis that possibly, he might sell a dozen copies. Pooh, man, said he, fifty! And we now began to think his judgment in the matter was more to be trusted than our own, inasmuch as the last order made 28 complete sets. Our work to-day has not been smiled upon with sunshine. The rain has poured down almost without intermission. On arriving at the hotel, Bro. Ellis found a telegram for him, from Bro. Lind, of Liverpool, informing him that he should be here early on Sunday morning, in order to hear our lectures in the afternoon and evening, as per advertisement.

*Sunday, 5th.* The lectures were not well advertised, the consequence was a small attendance. We broke bread in the morning, and offered a short exhortation. At two, came together to hear Bro. Ellis, who spoke on the following topic:—Resurrection, not death, the gate of life. At six o'clock it fell to us to address the public, on the subject of The destiny of the wicked: eternal pain and universal restoration contrary to scripture. The audience, though much larger, was only small; but the attention paid was excellent. Many thanked us, and said the *Lamp* gave great satisfaction. Some of the people had walked ten miles to the lectures. A conversation Bro. Ellis had with an opponent of our position, strongly reminded us of the one view they all take, so far at least as we have observed,—Jesus was defiled because he was born of Mary; and they appear to shut their eyes to the sayings of the Apostles, that He was *undefiled*, and in *Him* was no sin. Then it is said He was raised on account of His perfect obedience. Who objects to this? But it was needful to place Him in such a position as that His perfect obedience would allow him to rise. If, however, he had been born under the penalty of death like other men, he could not have risen by a just law; and we must not forget that God is *just*, as well as the Justifier. The justice they overlook. A cry is also raised that redemption comes through the forbearance of God. If this had been denied, it would have some force. Let the grace, or favour, and the forbearance of God be put in their right place; let the favour of God be put first, not last; let it be seen, in giving His only begotten Son to die a ransom for all; then look at the means employed, namely, the moral conflict of Jesus His Son with sin, the laying down of His life, and all is harmony and love. But it is matter of thankfulness to God, that already more than half the brethren admit the truth of our position; and somebody will be answerable for their fruitless endeavours to hinder the truth, and for the spirit in which those endeavours have been made.

*Monday, July 6th.* Our work in Glasgow being finished for the pre-

sent, we passed the morning in visiting the Botanical Gardens. The open part has nothing striking, but the Conservatory is a true paradise. The Mossery is lovely in the extreme, and the miniature Loch, on the opposite, is not less beautiful. A sweet calm steals o'er the nerves here, and one utterly forgets the outer world. It is not difficult to see how the Mussulman can spend his days in dreamy meditations in the luxurious gardens of the East. Time flies almost unobserved in such scenes of enchantment.

At 2 p.m. we started, intending to stay at Perth; but changed our minds, and went "the leuth," as the Scotch say, of Dunkeld. No richer and more exquisite view have we ever beheld than that from the bridge across the Tay at Dunkeld. As we steamed along between Glasgow and Perth, the mountain tops were uncovered, and the proud peak of Ben Lomond, 3,175 feet, was standing out with all its ancient majesty. We took up our quarters at the house of Miss Ellis, sister in the faith and in the flesh to our guide.

After tea, the evening being very fine, Bro. Ellis conducted us to several hill-tops, from which we looked down upon scenes we feel quite unable to describe in words. Bro. Ellis being born just hereabout, and having remained until he was about twenty years old, is well acquainted with the district. Behind us lay sleeping seven bright lochs joined together almost in a line, at the sides, and beyond, stood the wooded mountains. Before us was the little town unciling among masses of richest trees, with the river Tay, like molten silver, singing an eternal dirge as it hastened away over its stony bed. Then the mountains rise behind it to the clouds and shut in all in perfect peace.

*Tuesday, July 7th.* This morning we called on the Misses Anderson, formerly in the meeting here. They carry on a prosperous business in fancy wares made from wood grown in the adjacent forests, photographs, &c. Being very busy packing up orders, they had not much time for conversation, but invited us to call again.

Bro. Ellis then led us up by a tolerably easy road to the top of the mountain, and brought us out at a bluff perpendicular rock, some 1200 feet above the river bed. We might put on paper the objects seen, but that would convey no proper idea of the general effect of the whole. The town looks like a model for smallness, and the windings of the river like large mirrors of polished steel. The firs and pines, of a hundred feet, are dwarfed to the dimensions of shrubs, and a man looks about the length of our pen-holder. After surveying this vast amphitheatre some time in silent admiration, we turned and wandered away to an opposite point, commanding a magnificent view of the Tay for many miles till lost from sight in the mountains, where it finds its source in the Loch, about 16 miles long, of the same name. We passed on down the mountain, often sitting down to rest and to gaze, till at length we reached the cottage of Bro. John Stewart, keeper to the Duke of Athole. He was out, but his wife, Sister Stewart, made us very welcome, and set before us an excellent tea, with game of her husband's killing in the forest. The bright guns hung over the mantel-piece, and

half a score of king-fishers' wings were strung on a line, waiting to be sold for the making of artificial flies to catch trout and salmon.

About half-past four in came Bro. Stewart; a clean made, wiry, muscular man, about 5ft. 9in., with a bright keen eye, and a step that hardly seemed to touch the ground. He was dressed in the Highland style, and looked just the man for his work. He expressed himself not a little pleased to see us, and did not find us answer to the hue and cry that has penetrated even the Highland mountains. He had given up the *Christadelphian* and taken the *Lamp* instead. We, however, did not know this till now, and he told us that he read it with much pleasure. Here away among the high hills, Bro. Stewart and his wife break bread together every first day alone. There is something touching in the picture of their simple earnest prayers rising like incense from so vast an altar, accompanied by no sound save the sweep of the winds as they make sea-like music in the mountain woods.

We passed several of the more exposed heights, and observed the havoc of the storm among the erect giants of a hundred feet and as many years. Torn up and hurled headlong down the gorge, masses of hard rock sticking in their roots, there they lay, the sport of Him who holds the winds in his fists, and makes the lightnings and thunders his slaves. Bro. Ellis informed us that in a gale in the year 1843, 7000 trees were thrown down in these mountain forests.

Bro. Stewart was very sorry we could not stay a day or two and go with him fishing and hunting. This would be very agreeable, if shortness of time and abundance of work did not stand in the way. We can only hope the day will come when we shall ride at ease upon the high places of the earth. It is a glorious inheritance, and we think that the man who would burn it up, does not deserve to enjoy even the sight of it now. We returned to Dunkeld and lay down tired enough, but pleased with the day's trip.

Bro. Ellis went in to say good bye to the Misses Anderson, and had a pleasant conversation. They ordered all the back numbers of the *Lamp*, bringing the sale up to 29 sets. There are several other brethren in this quarter, but they live at such wide distances, that we were unable to reach them.

*Wednesday, July 8th.* By an early train we started for Perth, and called for a few minutes at Mr. John Norrie's. He keeps a stationer's shop, and informed us he could sell any quantity, short of a ton, of Sankey and Moodey's papers but, literature, setting forth what he holds to be the truth, had to be given away. He had not offered the *Lamp* for sale.

Leaving Perth we went on to Newburgh, going direct to Bro. David Hepburn's. Here we received a most hospitable welcome. After dinner Bro. Hepburn took us out to see Bro. Forbes. He is an instance of a man who, under the representations of the "Protector," thought he had read all there was on the question when he had read the *Christadelphian*. It appeared, however he had read nothing and heard nothing, save the 32 questions. At his own request we made a brief statement of the case; he asked a question or two, and our time being expired we

were compelled to bid him adieu, and leave him to think over the matter.

Bro. Hepburn contends earnestly for our views. Bro. Ellis took his order for the *Lamp*, and whatever else we had written. This made up 30 sets. Our faces were now set towards Edinburgh again, to which we returned from the Fife side of the Forth. We took up our quarters for the night at Mrs. Steele's, and started for home next morning. At 9 p.m. we found ourselves safe under our own roof, after a long, dusty, and wearisome ride. The impression formed of our journey is pleasing. From 90 to 100 brethren had declared themselves in sympathy with us, and the sale of matter on the subject has been somewhat enlarged. We have endeavoured to give a fair account of our twenty days' work, and trust it will be followed with more fruit.

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JOHN xiii. 8-10.

Ye that are washed, be not afraid,  
 Doubt not, nor be ye sad,  
 Ye have Christ's word that "*ye are clean*" (v. 10),  
 Oh, thank Him, and be glad.

Always rejoicing, go thy way (Phil. iv. 4 : 2 Cor. vi. 10),  
 "Forgiven!" be thy song, (2 Jno. ii. 12),  
 Praise Him, who died that you might live (1 Jno. iv. 9-10),  
 The joyful strain prolong.

Clean every whit (v. 10), forget the past (Phil. iii. 13-14),  
 Press on to perfect day,  
 If dark or difficult thy path,  
 Christ is the "Light," the "Way."

And, if perchance thy feet *may* slip (Mic. vii. 8),  
 Through weakness, or through wile (Pro. xxiv. 16),  
 Confess thy sin, He'll raise thee up (Psl. xxxvii. 24),  
 And cheer thee with His smile (2 Jno. i. 9).

In daily travel through the world,  
 Thy feet may gather dust,  
 Thy robe, now pure, may sullied be,  
 Thy energy may rust.

So nightly pray, and pray with faith,  
 To be forgiven all,  
 The looking back, the sluggish pace,  
 The stumble, or the fall.

Then softly rest, thy slumber sweet,  
 Confiding in the Lord,  
 For Time and for Eternity,  
 Cleansed through the all pure Word.

## SOCIAL DUTIES.—MASTERS AND SERVANTS.

THERE is much danger in all religious communities that, while men strive about doctrine, those elements of Christianity which affect our every-day character will be neglected. Correct doctrine is essential to our future well-being, and not less so, is correct practice to the present as well as to the future. It is in the solid parts of Christian character, rather than in its words and phrases, that real labour and real difficulty meet us; and the principal cause which has poured contempt upon the religion of the Bible is the general practical nonconformity to its injunctions. It is far easier and more agreeable to pry into the import of terms, and to make war on our neighbours for the incorrect use of them, than it is to give practical heed to our own conduct; to apply daily the restraining power of the words of Christ to our passions and appetites; to make a continual effort to repress the evil and stimulate the good.

A blind zeal is also greatly to be feared. It has been well said that "a little knowledge is a dangerous thing;" but burning zeal and incorrect ideas of Christian duty are sure to bring about anarchy and revolution. The saying that, "in flying from Rome we may go past Jerusalem," is full of useful caution. Having been oppressed with despotism, there is no little risk of coming to despise all government. The history of feudalism in France, the sacking and destruction which attended its overthrow, ought to be danger-signals to all new bodies imbued with a keen relish for freedom and universal suffrage. This applies to no class with more force than the class represented by these pages. The inner life of Christadelphianism has, from the very first, been marked by sudden and frequent commotion. The principal, indeed nearly the whole of its eruptions, have been about matters of doctrine; and a community which, with a little judicious management, might now have been of numerical importance in the world, has retarded its own growth, and set anything but a good example to its competitors in the race for eternal life.

Though comprising, for the most part, the poor in this world's goods, the standing of the body is sufficiently high to have furnished it with experience of the social relations indicated by the words at the head of this article. What has that experience been? It is to be feared that

the exceptions to our answer are sadly too few to blame us for stating it to be *unsatisfactory*.

How it is that Christadelphian Masters do not prefer servants of their brethren to servants chosen from the world? Surely there is nothing in such relationship of itself to create mutual dislike. But, if such relations do give rise to ill feeling and impracticable working, it is not to be expected that in a body comprising so many servants there should be that general good feeling which ought to mark a Christian household. Now, this subject is doctrinal in the first instance; that is to say, the result of our experience in relation to each other, as masters and servants, depends upon the accuracy of our views concerning the commands of Scripture in the case.

The remark of Dr. Thomas to us, that "the brethren appear to imagine that the truth destroys all subordination," was based on personal observation. Christian liberty has been interpreted to mean liberty for each to do as he pleases. Sad illustrations of this have occurred both in servitude and family experience. In such cases there was, doubtless, no intention to act improperly; but a wrong view of Christian liberty was the cause. It is manifest that one of the constant duties devolving on those who teach and exhort is to bring this subject into the foreground. But, first of all, they should be sure they understand it themselves; and, secondly, be careful that they set a good example.

A large part of the short-comings at present existing arises, in our opinion, from the unwise preaching of one or two of our leading brethren. So long as subordination, orderly domestic habits, wise economy, frugality, and diligence in worldly affairs, are not enforced, but neglected, and even ridiculed as carnal and soul-destroying, it is vain to hope for any material improvement. Such practices, when given full scope, mean nothing less than communism in its worst form; idleness, incivility, war on all decent institutions and waste of property. We can only excuse some for such wild teaching, on the ground that they are too inexperienced and too short-sighted to discern the abyss to which it leads. But for the handsome liberality of a few whose habits are regulated by wise rules, these "levellers" would have long since stood naked before the wolf of want; and so far as they are alone concerned the lesson would, perhaps, have produced the salutary effects which example and counsel have utterly failed to establish.

The general tendency of the uneducated servant is to look with an-

bitious envy on the superior position of his master, just as the too common practice of the uneducated master is, to regard his servant as a piece of machinery, to be worked to the utmost limits of its strength, and then thrown to the "scrap heap" of worn-out humanity. It is also to be lamented that not only does much dissatisfaction arise from the employment of servants of the same faith, but equal dissatisfaction springs from the co-operation of masters, whose different trades are brought into use for the accomplishment of one object; so that such co-operation has been studiously avoided in some instances.

Christadelphians profess to be the reformers of all reform; to have gone right back to apostolic times, and to have reproduced apostolic doctrine in these latter days; and undoubtedly they merit the reputation they have of all who know them for a remarkable diligence in storing their memories with the text of Holy Writ. It would now be well, and it is high time, to consider how far their individual conduct agrees with the examples left by Christ and His Apostles. Let a man preach those things that are palatable and convenient to "the old man," sharply rebuke sin at a distance, and display much zeal for the spread of the cause he has espoused, and with the "old man" class of professors, with the idle, the selfish, and the ignorant, he will secure an unenviable popularity. On the other hand, he who will be a standing rebuke to all such, both in life and counsel, will make enemies of all such. The Apostle Paul felt the truth of this when he said to such like, "the more I love you, the less I am loved."

We are not left to the world's standard in these things. Only let a title of the attention which has been given to some subjects, to wit, the nature of the human soul, be paid to Jesus, Paul, Peter, and James on social duties, and a beneficial change will quickly become visible. Some men pretend that an honest man can hardly live by his trade or profession; these are chiefly such as have had no experience in that direction. Minds of this stamp can see nothing in the world but hideous moral deformity. Being very imperfectly acquainted with it they brand the whole with its worst features, and in their honest indignation shrink back so far as to fall into the vices they abhor: narrow mindedness, love of supreme power in their own little worlds, intolerance, and bigotry.

We reserve the best part, namely, the advice of Scripture, to the last. Let us resolve to give it our full practical attention. It is per-

fectly fair and impartial; no favour is shown to the rich, nor is the poor approved because he is poor. The true and proper obligations of each are set forth in language simple and forcible, and the just consequences of disregard to those obligations are placed in a clear light.

“Servants, be obedient unto them that are your masters according to the flesh, with *fear and trembling*, in *singleness of your heart as unto Christ*,” Eph. vi. 5. “Fear and trembling” are the words Paul used in the Greek tongue—how are they to be understood? Did Paul inculcate a slavish servile dread of the master by the servant? No. He meant that servants should fear and tremble at wrong doing to their worldly masters, just as they would at sinning against their heavenly Master, Christ. If they profess obedience to Christ’s commandments, let them remember that one of those commandments, is that they serve their masters according to the flesh as they would serve Christ in His very presence, and dread their just anger as they would dread Christ’s personal rebuke. In a word, their labour must be “*as unto Christ* ;” not with eye-service as men pleasers”—industrious and faithful only when the master’s eye is upon them—“but, *as the servants of Christ*, doing the will of God from the heart; with *good will*, doing service, *as unto the Lord*, and not to men; knowing that whatsoever good thing a man doeth, the same shall he receive of the Lord, whether he is bond or free.”

The frequent occurrence of this advice is a strong argument for its continual need. In Colossians the Apostle enforces the same duties in almost precisely the same words. “Servants, obey, in *all things*, your masters according to the flesh, not with eye-service as men pleasers, but in singleness of heart, fearing God; and whatsoever ye do, *do it heartily, as to the Lord*, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, *for ye serve the Lord Christ*. But, *he that doeth wrong, shall receive for the wrong which he hath done*, and there is no respect of persons.” Chap. iii. 22-25.

This counsel, if reduced to practice, is calculated to bring a great amount of daily happiness and comfort. We have the constant assurance that the service is done to Christ, that He approves of it when done diligently and cheerfully, and that, though we may not now receive the just reward for it all in this world’s goods, He will, doubly, repay the arrears when those who have selfishly withheld them for their own gratification are dissolved for ever in the dust. If we heartily believe



that "all things are ours, and we are Christ's," the "yoke is easy and the burden light;" but if we do not really and truly so believe, our daily toil is a heavy load from which would fain be free by any means possible. We see how the Apostle weaves the lessons of Christ into the fabric of our daily life. This makes the truth of the gospel a living thing; it transforms the world, as it were, into Christ's vineyard, and here no labourer can lose his hire. Like sunlight, it gilds and gladdens all the scene, which, without it, is dark and gloomy with toil and woe.

Then, let as many as are under the yoke count their own masters *worthy of all honour, that the name of God, and His doctrine, be not blasphemed*. Alas, how often has this been the case! The conduct of the servant has frequently been referred by the master to the religion the servant professed, and through his or her negligence scandal has been cast on the gospel of Jesus Christ. Let it be remembered that in Apostolic times many Christians were slaves to Jewish and Roman masters, both bitterly opposed, in many cases, to the faith; the command was, therefore, much more difficult in view of the retaliative feelings to carry out then by servants than it is in our favoured days.

"And they that have believing masters, *let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort.*" Ah, Paul, thou art a true philosopher; the intricacies of human nature were open to thee! Paul here touches the marrow of our social relations to-day; he sees the liberties that are assumed as soon as the faith comes to be the common property of the employer and the employed; he marks how all proper respect and subordination are thrown aside, and notes the shame and reproach that such professors of the faith bring upon that holy name wherewith they have been called.

Paul knew, also, that men would not scruple even to teach and encourage these things in the ecclesias, and to them he dropped a word of sharp rebuke. "These things," said he to Timothy, "teach and exhort. *If any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing (as the margin reads, a fool), but doting (or sick, margin) about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, destitute of the truth, supposing that gain is godliness; from such withdraw thyself.*"

Peter, knowing the high importance of charging the disciples concerning these matters, said, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." Then he continues, showing that the afflictions arising from service to unkind masters are, by the faithful, to be considered as their bearing afflictions for Christ's sake. This had a force of meaning in those early times which it has not now, except in very rare cases. The disciples might be slaves on whom many indignities were cast on account of their faith. But, whether in those or in these, all that a disciple endures patiently in suffering wrongfully is thankworthy; it all helps to buy up a good foundation against the time to come, when every man shall be made manifest according as his work shall be.

To Titus Paul wrote, "Exhort servants to be obedient unto their own masters; and *to please them in all things, not answering again*; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Here we see strict, becoming, and faithful service is held to be part of the adorning of the Christian character. Sloth and waste are ill-favoured twins. Solomon says, "He that is slothful is brother to him that is a waster." A lesson of frugality may also be taken from the command of Christ, after working a miracle to feed the multitude—"Gather up the fragments," said He to His disciples, "that nothing may be lost." The object of a servant should be to secure to himself a good name. The Preacher says, "A good name is better than precious ointment;" and Solomon, among his three thousand proverbs wrote, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

We have alluded to the duties of masters, but must say a little more to give each their just and equal admonition. When Paul had given directions to the Ephesian believers concerning servants, he then turned their attention to the duties of masters, and said, "And, ye masters, *do the same things unto them*, forbearing (or *moderating*, margin), threatening, knowing that your Master also is in heaven; neither is there any respect of persons with Him." "Masters," said Paul to the Colossians, "give unto your servants *that which is just and equal*, knowing that ye also have a Master in heaven."

The question with worldly masters is, "For how little can I get this class of work done?" The question for a Christian master should be,

“What is just and equal for this kind of work?” There is too great a tendency on this side to regard the labour performed by strong unskilful men as the labour of cattle, and to treat the labourers accordingly; but it should be remembered that strong men have keen appetites, and though mere bodily strength cannot expect to command the advantages of clever heads, “that which is just and equal” they ought to receive. There are more remedies in the Bible than men think; more safeguards for the happy and successful management of secular affairs; and it is the proper part of those who understand the truth to exhibit the wisdom of the grand old Book.

EDITOR.

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## NOTES ON SCRIPTURE,

*In Answers to Queries by an Enquirer.*—Isaiah xxvii. 11-12;  
Joel ii. 28-29.

Do these passages predict the prophesying and speaking in unknown tongues treated of in 1 Cor. xiv. ?

Certainly not, as to Isaiah, which merely conveys the assurance that the Word of the Lord, spoken by His Spirit in the prophets, would appear to the people as if He were speaking with stammering lips and another tongue, for the reasons stated in v. 9-10, disregarded by both princes and people, because they were a sinful nation, a people laden with iniquity, a seed of evil doers, children that were corrupters. Isaiah i.

As to Joel ii. 28, 29, Peter points to its inceptive fulfilment on the pentecostal day. Acts ii. And this seems to embrace the clause of the 23rd of Joel—“He hath given you the former rain moderately.” The full realisation of the prophecy is no doubt foretold in the remaining portion of that verse—“And He will cause to come down for you the rain (of spirit power), the former rain, and the latter rain, in the first month.” As the 28 and 29 verses, in context, prove that they have relation to the events of the latter days initiatory of the Great Day of Yahweh—the *ultima thule* of all prophecy.

## THE DELUGE,

BY THE LATE JOSEPH H. WOOD.

IN the early history of the human race, as recorded in the books of Moses, there is one most strange and startling event, which in the history of all succeeding ages stands unparalleled, both in the mysteries of its production, and the nature and intent of its devastation. In this great catastrophe the vast multitudes of the whole human race were simultaneously submerged beneath the waters of a flood, except eight persons, who with various animals were saved in an ark, which was by divine instruction and forewarning built in order to secure their safety, and that they might re-populate the world.

There is scarcely any subject connected with the sacred writings on which there has been a greater diversity of opinion than the deluge, not only as to the mode by which it was produced, but the miracles with which it is said to have been associated, the traces of the event which still remain, as well as its universal extent or limitation. These subjects have formed the topics of controversy in almost every age in which the Bible has been studied; but, perhaps, in no period previous to the present has there been equal opportunity for arriving at a truthful conclusion on this vast and interesting question. It has in recent times been the object of persevering research, and especially with regard to its extent, has it been variously and ably discussed.

The bigoted opinions of many divines during the last few centuries, whose creed was pronounced to be orthodox by the church,—any departure from it to be heresy,—have raised many unnecessary and unwarrantable difficulties, which the Bible in its plain and simple teaching does not present. It is to be regretted that they have thereby placed before the minds of some a barrier against belief in the truths of the divine word, and have by their misjudged and erroneous interpretation given just grounds upon which the sceptic may assail and ridicule its truths.

The statement in its simplicity, as recorded in the Bible, will be received and admitted by all who regard that Book as a divinely inspired record. There are persons, however, who still attempt to refute this almost universally admitted truth. The infidel has ever made this event one of the chief objects of his obstinate attack. If the deluge had been based on mere historic testimony, apart from any pretensions to

inspiration, it would have been frankly admitted as a fact of history, but as it is recorded in a book generally admitted to be divine, the historic narrative is at once denied, and a feeble attempt is made to refute altogether the possibility of so unnatural and singular an occurrence. Thus, by questioning this miracle they endeavour to undermine the confidence, which is reposed in the other contents of the Scriptures. I have not, however, in the present instance, to combat with unbelievers. The deluge is a fact which all present will admit has once occurred.

If needed, however, there is evidence apart from the Bible of this once extensive inundation, and by which also the arguments of the sceptic may be met.

Tradition speaks loudly and universally on this great question. There is scarcely a nation in the Eastern hemisphere that has not some trace in its traditions of a mighty deluge. The oriental nations preserve, perhaps, more remarkably, the great outlines of this calamitous disaster. Although the tradition lives in the dominions of the East, though it is sculptured on their temples and stamped upon their coin, yet it is not confined to the lettered nations of the Old World. The unwritten thought of the tribes in both North and South America bear their strong and ample testimony to the fact of the flood of Noah.

These traditions furnish incontrovertible evidence of the truthfulness of the sacred volume, especially of this great and miraculous event,—testimony so strong that the arguments of the sceptic will find a difficulty in refuting.

No person could have forged the account of the destruction which came upon the whole human race, as recorded in the Scriptures, so as to be corroborated by universal tradition, unless he had been acquainted with the literature and tradition of every nation in the world,—an amount of information which, until very recent times, it would be impossible for any individual to possess; and it will surely not be argued that some fable manufacturer, who composed our divine books, was so very fortunate as to record an untruth, which should by mere accident be the tradition of the world. Here, then, are two sources from which we obtain a knowledge of this sad event. The Bible teaches the truthfulness of tradition, and tradition again confirms the statements of the Bible.

The Bible is the only source, however, from which we can obtain clear and decisive information of its cause. It is there plainly revealed

that the sin of the people was the reason for their destruction. The Scriptures most emphatically describe the depravity and degradation to which man had fallen in such strong and repeated terms, that it appears as though the sacred penman found it difficult to depict the true character and extent of their evil propensities and rebellion. "There were giants in those days," not in stature, for there is no reason to suppose that men were in any way different in size, during the antediluvian era, than at the present day. They were giants in sin. The word entirely refers to their excesses, the extravagant wickedness, and oppressive acts of these antediluvian sinners. Man had apostatized and fallen from his intimacy with God, had lost all love for the true, and all aspirations after the divine, he had become completely enslaved to his animal propensities, running greedily after the lusts of his own evil and depraved heart. He became overwhelmed in the most revolting iniquities, the very worst sins were committed, the vilest passions aroused, and the whole earth became filled with violence. Not one solitary redeeming thought or action had found its way into this universal folly, when it is recorded that every motive and action were evil. "Every imagination of the thought of the heart was only evil continually." How sad a picture. In this impenetrable night of mental perversion no ray of light fell upon the dismal scene, the night of sin had enwrapped its victims too deeply within its black and dismal folds. So gloomy a picture language or canvas would alike fail in faithfully portraying.

God is the moral governor of the universe, and the laws of morality are as inflexible as the laws which regulate matter. Retribution and reward are invariably dependent on purity of intention or on action. We may notice the operation of these laws at every step we take in the world. Sin has an invariable tendency to debilitate and destroy the vitality of a people, and in accordance with the extent to which it is indulged, so surely will its votaries suffer. The nearer mankind live in obedience to the divine laws, the more perfect will man become, bodily and mentally. In its lower forms we may perceive how honesty, industry, and virtue produce happiness and health, with all their blessed train of attendant good, and this is all resolvable into the purity and perfectness of God.

The breach in these laws of health and morals, must have induced disease, corruption, and decay in these antediluvian sinners. The point

at which the contagion had reached appears to have been hopeless. Inference would lead us to conclude that repentance and reformation were as far removed from their thoughts as the east is from the west. At the merciful warning of Noah they manifested the most intense carelessness, if they did not ridicule and sport with this messenger of God. As persuasion was hopeless, and preaching vain, and there being no prospect of repentance, they were left for the retributive justice which God would Himself inflict.

In this great calamity God had not to consider the convenience and welfare of the individual sinners, but its grand and ultimate bearing on the whole future of the human family. It seems to me one of the most merciful and generous acts to the future races of mankind, and not the less so to the individuals themselves, to sweep away from the face of nature, all trace of so unworthy a people, that from one good and virtuous family the earth might be again populated and posterity have the privilege and power of retaining the favour and smile of Heaven.

On the nature of the events connected with the deluge, divines of all ages have tried their guesses. Many learned, and no doubt good men, have spent much labour and study in attempting to account for the manner in which this marvellous event was produced. Many opinions have been advanced, and means suggested, for obtaining the vast amount of water required to submerge the whole planet, and when produced, a second, and even greater difficulty, was in again disposing of it. It may be instructive briefly to glance at a few opinions which have been advanced, each of which, in its time, met with numerous supporters.

One divine, Dr. Burnet, supposes that the primitive earth was only a thin crust or shell of dry land, without any sea whatever upon its surface, and that the whole interior contents of the earth was "a vast central abyss of waters." At the time of the deluge, for some reason or other, this shell cracked, and out came the water, falling upwards, as of course water does from fountains, or, as the Doctor expresses it, "spouting upwards in vast cataracts and overwhelming the surface," a very original explanation of the words, "the fountains of the great deep were broken up." This egg-shell, as we may call it, broke up into numerous pieces which, with the people and animals that each contained, sank into the waters and perished.

*(To be continued.)*

## ANSWERS TO J. GRANT'S QUESTIONS.

1. The sentence passed upon Adam embraced himself, and all lineally descended from him, and consigns them to dust, which is neither living nor organized.

2. (a) The impartation of breath was the giving of life to Adam, and the operation of the Spirit was the impartation of life to the substance of Mary, which had no life in itself, neither germinative power.

3. (a) No.

4. Your answer shows that you understand your own question. (b) It is possible. (c) Certainly it can. (d) No, Adam had no consciousness of any kind before he was made alive; and no moral consciousness until placed under law. A child lives prior its having either moral or physical consciousness. Suspended animation implies the existence of an organism in a perfect state, and does not form a parallel to one beheaded, who has no power of consciousness. Neither is suspension possible before it has existed. (e) The sentence being death, resulting in a return to dust, can be carried out in various ways, such as by burning, or corruption, &c.

5. (a) No life in the arm exists already, and simply requires the sustaining power to be continued. The seed germ in a woman has existence as a grain of wheat, but it has no germinative power. It is presumed that many women die childless who could have borne, but never has one instance occurred of one giving birth of herself. The life imparting power, therefore, is due to the male, and not to the female. If men only be considered, neither male nor female can give life independently; but what is impossible with men is possible with God. For He gave Adam existence without any female germ, and He also gave Eve germs of seed of man independent of any male. He caused also the seed germ in Mary (which was simply a continuation of the power he gave to Adam and Eve when he created them at first) to germinate, or become alive. This seed of the woman begotten or caused to live by Holy Spirit power, was the son of God, as really as Cain was the son of Adam. (b) Because the holy thing or one conceived in her was of the Holy Spirit, and not of the will of the flesh, which was sold under sin.

5. (c) I have said, "without independent existence and moral consciousness there is no responsibility." This is self-evident, and differs widely from inheriting the consequences of a father's crimes, as you very properly remark. Every son of Adam inherits the consequences of his disobedience, but before it can be proved that Jesus was a son of Adam you must destroy the testimony that He was the son of God.

6. (a) Answered above. (b) All infants inherit flesh legally dead; at the same time, a very large number die from the carelessness and ignorance of mothers, nurses, doctors, &c. The presumption is they would not, but there is no testimony in the matter.

7. Exclusion from the tree of life, is the only explanation given.

8. To inherit an effect is to inherit a certain relationship to the cause. This I presume is what the Apostle means, when he says, "By one



man sin entered into the world, and death by sin, and so death passed upon all in whom all sinned. Rom. v. 12.

9. Eve was taken out of Adam before she was formed, and certainly was not in him and out of him at the same time. Had Eve only sinned, she would have died in her own sin, and could have been replaced by another, and in like manner Adam's sin could only be rectified by another Adam, not involved in the first Adam's sin. The woman's sin did not involve the race, but the man's did, and hence we do not read by one woman sin entered into the world, but by one man. The woman's action could not involve the man, but the man's action involved her, and her posterity, by him; but not her posterity by another husband. Jesus being the offspring by the second husband, the only kinsman having power to redeem, inherited a right to life from his father, and not death from his mother, who could neither confer death upon him, nor life, by any act of her own, independent of her husband. Hence it is, that the sin of her first husband entailed death on her children, and the offspring of the Almighty; the second was born legally free.

10. It is not testified that all cattle were cursed, but that the serpent was cursed above or more than all cattle. That all cattle suffer more or less from the degradation of their lord, for his transgression, is manifest, but that they suffer any other curse it is not so written. The animals slain in type of Christ were all legally holy and clean, and were not themselves cursed, neither could they typify a cursed one, as you foolishly imply.

11. "Sin that dwelleth in me" is a phrase for lust or desire that often leads to sin, but is not sin unless the transgressor of law either in fact or purpose takes place. Rom. viii. 3, states that God for or on account of sin condemned sin in the flesh. This was done in two ways: 1st. By subjecting his own son to a state of trial and difficulty, which He passed through with success, and therefore He condemned the action of the first Adam as unnecessary and wicked. 2nd. By visiting upon the innocent the stripes due to the guilty, when the innocent voluntarily gave Himself up that the guilty might go free.

12. (a) Mary was born with the seed germ within her. This germ as part of herself, she inherited from the creative power of the Almighty, constitutionally conferred upon her. Like herself, and because it formed part of herself, it inherited the sentence of resolution into dust, whether it remained a constituent of herself or was germinated by human begetal into a living man. This germ, which derived its existence and qualities from God the Creator, was germinated by Him into a living child. Thus was *life* imparted to that which had *existence* but no life, and which if germinated by a human father would have inherited the sentence of a resolution into dust, or existence without life. It is beyond dispute, therefore, that the life of this germ was condemned, if germinated by a human father, and free from condemnation if germinated by a divine father. (b) Adam was created with mental qualities, in the image and likeness of God. The transgressor of the divine law did not take any one of these away, nor impart to him any which he had not by creation.

12. (b) It is impossible to accept the doctrine that either mental or physical property created by the Almighty is in itself sin, without accepting also the dreadful conclusion that He created sin. There is no testimony that Jesus the Christ had either any more or fewer mental or physical properties in His nature than the first Adam. Faith comes by hearing; transgression came also by the same medium; but hearing is not a sinful quality, but one very highly commended in the scriptures; we might add, one very much needed in connection with this question.

W. M. ELLIS.

## LETTERS TO THE EDITOR.

*To the Editor of the "Christadelphian Lamp."*

Stow, Middlethian, 26th July, 1874.

DEAR BRO. TURNER,—I have just received the "*Lamp*," and am really astonished at what has appeared in it concerning me when at Galashiels on the 25th June. You know perfectly well that I did not say "that I did not believe in the doctrine of sinful flesh." What I mean, (and what you know I mean,) is flesh (or man if you like, under sentence of death on account of sin). I have believed this for eleven years, and still believe it.

You also know that I did not say to you that "I wished the "*Lamp*" to be sent to me, that I might read it. You must remember, that just when we went out of Bro. Bell's, to go to the railway station, you asked me did I get it, I said not. You then asked me would I read it? I said yes, that I would read anything, but that I would not become a subscriber for it. You then said, that you could not print for nothing. I said I knew that. Then you told me you would send it to me, and leave the payment to myself, afterward.

Again, you know just as well that I did not say, "that I admitted there was great force in some of your arguments," what I said (and what you cannot fail to mind) was, that the only argument you had advanced, that appeared to have any weight on me was, the one you gave of the nobleman disinheriting his wife and children by his bad conduct, and the free nobleman redeeming them. But before I left Bro. Bell and Bro. Melrose, I saw the unscripturalness of it, and pointed it out to them. In conclusion, I would just say that if your report concerning me is a sample of all the rest, it is nearly a fabrication from beginning to end.

For your information, I may say that all the brethren and sisters in Galashiels are of the same mind concerning the doctrine of Christ as they were before your visit. When I say all, I don't include Messrs. Pearson and Melrose, the former not having been in fellowship with us for eight or nine years, and the latter for the same number of months, both (I believe) leaving (although they had not the honesty to say so) because the doctrine of the resurrection and judgment made the meeting too warm for them. Hoping you will find space for this in the "*Lamp*,"

I am, yours truly, JAMES ALEXANDER.

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"BY THY WORDS THOU SHALT BE JUDGED."

Up to this moment we have received only two letters, if our memory is correct, in reference to our recent tour through Scotland. The first, from Bro. John O'Neil, says *the Lamp is invaluable* to him, and all who wish to know the truth. The second is the foregoing, intimating the probability that our account of the tour "*is nearly all a fabrication from beginning to end.*"

Bro. Alexander denies having said in our hearing, and that of Bro. Ellis, that he did not believe in the doctrine of sinful flesh. We reply that we are sure he said so, and that his statement was not solicited, but voluntary. He goes on to say: "What I mean, and what you know I mean, is flesh, or man if you like, under sentence of death on account of sin." Pray what has this to do with the statement in question? The two things are totally different. We ourselves have believed the latter, and like Bro. Alexander, "believe it still." Bro. Alexander does not appear to understand himself; until he does, we shall not be surprised at his misunderstanding us.

Bro. Alexander is very wrath with us for saying "he wished to have the *Lamp*." In the house, we clearly understood him to say he should like to see it. He now admits that he said he would read it. This is sufficient. Let him look again, and he will *not* find we have stated he would become a subscriber. When we saw he would like to read the *Lamp*, surely it was not cruel for us to leave the payment to him.

Again. He is offended because we have reported him to have admitted there was force in some of our arguments; while he now allows the same thing in regard to our arguments about the nobleman, which, however, he saw, after our departure, was unscriptural, and pointed it

out to his brethren. If he will point out the same to us, we shall feel grateful to him for the correction.

It will be understood that our report in the *Lamp* refers to *parties seen* at Galashiels, and we believe it to be true, in the sense of a faithful account, of what we saw and heard. We are very sorry to see Bro. Alexander, who is so incorrect himself, accusing some of his brethren of dishonesty. His namesake, the Apostle, says: "*Whoso bridlenth not his tongue, that man's religion is vain.*"

We suspect that the real cause of Bro. Alexander's soreness lies in the fact that a literally correct report of what he did say has placed him in an awkward position, in view of what he once wrote to the *Christadelphian*; but such communications as the foregoing letter will not tend to palliate his conduct by being published in the *Lamp*, which, perhaps, he imagined we should refuse. The only regret, however, we feel is, that his own defence should be so complete a refutation of himself, and hope soon to find him in a more amiable mood.

EDITOR.

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Elizabeth, New Jersey, July 14th, 1874.

BRO. EDWARD TURNER,—I have been reading your tracts with interest and profit. I now enclose two dollars,—one dollar for the *Lamp*, and fifty cents for tracts. Bro. Ennis has loaned the *Lamp* to me, and I have concluded to have the numbers from the commencement, if you have not disposed of them. I have been a subscriber to the "Ambassador," and also under its changed name, from the first, and still continue to take it; for I always like to read both sides of an argument; truth courts investigation—here is where Bro. Roberts is in the wrong; he will not let others speak for themselves in his own paper for fear the truth will suffer. Now it is evident that others love the truth as well as himself, and who honestly may differ from him on many minor points of doctrine. He ought to allow other brethren the right of private judgment; they love the truth equally with himself—although he may call them "*Renunciationists.*" Well, it is a small thing to be judged of man's judgment. As far as the brethren here and in Newark have read your views concerning the nature and sacrifice of Christ, we consider them fully proved by scripture and in perfect harmony with His manifestation in flesh; and that death had no legitimate claim upon Him; hence we see the virtue of His laying down His own life *for us*,—

His dying for *our sins*, although, as Isaiah says, "He was a man of sorrows and acquainted with grief," "yet they were *our sorrows* He carried, they were *our griefs* He bore," *not His own*. This is a subject that ought to unite the brethren instead of causing division. "We ought to walk together in love, because Christ hath loved us and gave Himself *for us* an offering and a sacrifice to God for a sweet smelling savour." Yours in the love of the gospel, JOHN O. WOODRUFF.

### COURAGE AND CANDOUR.

To the Editor of the "*Christadelphian Lamp*."

Glasgow, 24th July, 1874.

DEAR BRO. FARMER,—After a long and *impartial* consideration of the controversy relating to the nature of Jesus Christ, I am now fully persuaded in my own mind that I see the whole matter in a more clear and scriptural aspect. This arises partly from a few words I had with Bros. Turney and Ellis, when on their visit here, but the principal cause is the reading of Bro. Turney's lecture on "The Sacrifice of Christ," and the reading also of the *Christadelphian Lamp*, which Bro. Turney kindly told Bro. Ellis to send me, and if I thought them worth paying for, I could do so, or not, as I pleased. I received them in a few days after from you, for which I now, after having gone through them all once, and some of them two or three times, am in a better position to tell you what I think of them, and to thank you kindly for sending them, because they have removed a coat of scales from my mental eyes. It is needless for me to here enumerate all the things which so clearly contrast with my previous conceptions concerning the Christ, and so beautifully agree with the words of Jesus Himself and His own followers, not to speak of the Law and the Prophets, before John the Immerser, concerning Him; suffice it to say, Bro. Farmer, that I not only think the *Christadelphian Lamp* worth paying for, but am convinced that *it is invaluable to me and all who wish to learn the truth concerning this matter*. I regret very much now the part I have taken in conjunction with others, in passing judgment against all who believe Jesus free from the Adamic curse; but like other and better men than myself, it was done with a zeal for what I thought to be the truth, without knowledge. I fear many of my co-workers in the same cause have acted on precisely the same footing; indeed, from what I experimentally know of them I am convinced they did, and still do, which is all owing

to trusting to the opinions of those who have set themselves up as their teachers, and who, from transpiring evidence, show that they themselves need to be taught. I have not attended the breaking of bread in 280, George Street, here, for two weeks before I received the *Lamp* and lecture; indeed, after seeing that Jesus was a Lamb without spot or blemish, morally and physically, I could not, without defiling my conscience, partake of emblems which represent a Lamb sinful and blemished by the curse of God being upon Him, the same as with all sinners. My reason revolted against identifying myself with such an ecclesia of men and women; and no matter how pained I felt at the idea of a separation from those whom I had known as kind and affectionate brethren and sisters, I knew that to prefer their company in this capacity would be making myself amenable to the judgment with my eyes open, and without excuse. I very acutely feel at present the grief which such a separation is causing me; but still I am convinced, if I don't confess Jesus the Christ before men as I believe Him to be, He will not confess me before His Father and His holy angels when the Judgment is set. By the time you receive this, I will have placed in the hands of Bro. Nisbet, Secretary of the George Street Ecclesia, my withdrawal from them; also my reasons for doing so, some of which I have given in this note. In conclusion, Bro. Farmer, I must say, had I had the *Christadelphian Lamp* from its commencement, I think I should have been able to discern between the genuine ring and the ring of the counterfeit: for the proclamation of the Gospel as a whole; and I may mention to you that my long conceived opinions regarding the disposition of Bro. Roberts are fully verified in the "Explanation" which prefaces Bro. Turney's lecture on "The Sacrifice of Christ." I may also state that I would not yield to anyone in sorrow and grief for Bro. Ellis when he joined Bro. Turney's so-called new theory; but it was well it was so, for it showed me how I loved him, and now I can see it was to be only for a season, that in the end I might be able to rejoice with him. That this may be the blessed consummation of all our endeavours to obey the Truth here, that when the Master comes we shall be of those whom He will console for their sorrow and patience with the blessed words from his sinless and pure lips—"Inherit the Kingdom prepared for you," &c.

I remain, yours in this blessed hope,

JOHN O'NEIL.

[The careful readers of the *Lamp* will recognise the writer of this letter as the brother mentioned in our tour. We permit him to speak for himself, having no doubt that his manly confession will be of much benefit to others. It is now his christian duty to enlighten his friends. Surely the rapid strides the truth is making, and the reception of it by the most earnest and thoughtful of our community, will ere long enlighten the obtuse and soften the hardest hearts. We are reluctantly constrained to acquiesce in brother O'Neil's view, that envy and self conceit on the one part, and unreasoning assent on the other, are the true obstacles that lie in the path. Nevertheless, in less than one year, we are able to rejoice that an increasing majority of our body already see the light. Perseverance will, perhaps, enlighten the whole. God give us patience and perseverance.—Amen. EDITOR.]

Kaukahee, May 17, 1874.

DEAR BRO. TURNER,—I ask your candid criticism as to whether I speak in accord with the "law and the testimony."

The blood of the first covenant purged the flesh (Heb. ix. 13-22.) When Israel was brought under the covenant from Sinai they had no conscience of sin to be purged from, hence Adamic sin was conditionally purged by the blood of the covenant. I say conditionally, because, if they failed to fulfil their part of the covenant, their circumcision was counted uncircumcision. (Rom. i. 25.)

Adam, by disobedience, lost his and our *right to Life*. That is, *natural life*. God set by the first covenant, before Israel, *Life and Good, Death and Evil* (Deut. xxx. 15.) Was this eternal life? Was eternal life promised under this covenant? No! it was natural life. To claim otherwise is to involve God in injustice in requiring Jesus to suffer the *evil and curse* (Deut. xi. 26-29), when He had a *right to eternal life*, after keeping the law in all points, if the *law* gave that *right*. Besides, if the life promised under the law was eternal life, with the increase of the land, then the *Blessing* set before Israel was *exactly* what was promised under the new covenant.

This involves Paul in contradiction, who says, "Jesus was the Mediator of a better covenant, established upon *better promises*" (Heb. viii. 6). Yet, as in Adam's case, it may be reasonably assumed that eternal life would have followed obedience. The answer of Jesus to the sticklers of the law (Luke x. 28) and Paul to the Romans, shews that this

would have been the case. *Natural life* only having been *promised*, we find that Jesus, having kept the law in all points, had a *right* to His *natural life* with the *good* promised (Deut. xxx. 15.) Yet the Father required Him to give it up and accept the *evil*. Jesus was *not obliged* to do this to attain to what was promised under the first covenant, but He had to do it in order to attain to the *right* to the life promised under the new covenant. He was obedient to accept the *evil* "for the joy set before Him;" hence His obedience to death gave Him the *right* to exaltation and *eternal life*. Thus Jesus laid down a life that obedience to the law gave Him the *right*, in doing which he opened a way to eternal life.

You appear to admit that eternal life was not promised under the law (yet life was), you then take a most singular position, in placing a *free life* under a covenant which only promised the right to a *free life* (natural life), and then, because it kept the covenant, you make the covenant give the *right* to *eternal life*; you might, with as much reason, put the angel Gabriel under the covenant from Sinai as to place Jesus under it, if he had a *free life* to start with.

Hence, I conclude that the whole controversy depends upon which was promised under the Mosaic covenant, *natural life*, or *eternal life*.

Yours in the hope, FRANK CHESTER.

[The blood of the Mosaic covenant "purged the flesh," not in a physical, but in a legal sense. No change took place in the flesh itself after the sacrifice, but the person was legally right in the eye of the law and entitled to mix in Jewish society.]

Those who understood the sacrifice of atonement to be typical of the *great sacrifice*, would have no conscience of sins, by reason of faith in the latter. Those who thought "perfection" was by the law, were deceived by the typical offering.

Adam lost his right—which came by birth—to natural life. Properly speaking, however, he did not *lose* the right to eternal life, for he never had it. That right would have come by obedience, *perfected*. He *came short of it*. Hence all in him "have sinned and come short of the glory of God."

We affirm that eternal life was not promised by the law. Our position will not appear "most singular" if it is perceived that the *second Adam* stood in the position of the first, as well as being made under Moses' law. As a *second Adam*, his trial relates to all Gentiles, as *Messiah*—King of the Jews—it relates to those under the law. What we always



mean by *free life* is the life of a *free man*, not a *slave*. As to the thing called life, there is no difference in either case, but the grand difference is, that the free man is not condemned like the other. *Question*. Was Adam free before he transgressed? Certainly. Why so? Because his father was free, and himself had not broken law. Was the *second Adam* free? Certainly. Why so? Because he had the same father and He Himself obeyed every command. This is the whole matter. *Freedom and Slavery*, not *flesh* and blood, and the physical nature of life which the Birmingham "Protector" tries to make believe. The question is not "subtle" but *simple*. EDITOR.]

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### GOLIATH WITH HIS HEAD CUT OFF.

18, Lamartine Terrace, St. Ann's Well Road, Nottingham,  
August 4th, 1874.

DEAR BRO. ROBERTS.—Presuming that you now believe Bro. Turney will not accept your challenge to discuss with you the whole question at issue between you, I herewith challenge you to discuss, for two nights, the whole scheme of Redemption as revealed in the Bible. The place of discussion to be the Temperance Hall, Birmingham. That a verbatim report be taken by neutral parties, who will correct their own notes, for publication. The expenses to be equally borne by both sides. The time and manner of discussion I leave to your own choice.

I am, yours truly, WILLIAM ELLIS.

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Athenæum Rooms, Temple Row, Birmingham, 5th August, 1874.

ROBERT ROBERTS TO WILLIAM ELLIS.—I am in receipt of yours of yesterday, and beg to say in reply—That on receipt of your original proposal, I decided in my own mind to agree with it for the sake of the opportunity it would give me of contributing to the enlightenment of those in Nottingham who, with yourself, have been misled. In your next communication, however—by the very next post, in fact—you withdrew the permission to have the discussion at Nottingham. You thereby destroy the only inducement I could have to meet an incompetent man.

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18, Lamartine Terrace, St. Ann's Well Road, Nottingham,  
6th August, 1874.

DEAR BRO. ROBERTS,—I received yours this morning declining discussion with me on the ground of incompetence. I humbly beg your pardon for the presumption I have shewn. Until now I gave you credit for willingness to enlighten any of the brethren, but now, on the most paltry pretext you wrap yourself within your Editorial conceit that such and only such may dare to discuss with you. You have forgotten that God has chosen the weak things to confound the mighty. Wishing you a speedy deliverance from your present state of vanity and confusion,

I am, yours truly, WILLIAM ELLIS.

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18, Lamartine Terrace, St. Ann's Well, Nottingham,  
August 6th, 1874.

DEAR BRO. TURNER,—I send you the enclosed for in-ertion in the *Lamp*. It affords the best illustration of the insincerity of Bro. Roberts when he challenged you to a discussion with him. First, he bantered his proposal with conditions

which he knew would be the cause of a refusal on your part; and again, when offered a very fair opportunity of attacking the truth contended for by you, for one night, and you to reply on another, he again plays the trick of opposing his absurd restrictions about the *Secratic method*. He now refuses me as incompetent, with the kind remark that he would have accepted my challenge if I had not restricted it to Birmingham. In this he shows great anxiety for those misled here, but no charity for any at home or anywhere else. This disinterestedness reaches the sublime. The Editor, who, in his own estimation, is the only living embodiment of the truth in its integrity, would condescend to discuss with a weak opponent. It seems not to have entered his thoughts that there are hundreds elsewhere who require enlightenment, and who would gladly listen to any light he has to offer, although he has spoken and written a vast amount for these seven years, containing more contradictory matter than on any question he has spoken or written upon. As Bro. R. cannot get a competent foe man worthy of his steel, I would suggest the propriety of his discussing with himself, as he is as much at variance with himself as he is with us. This is the infallible leader of the brethren, who was always right, and at the same time has been everything by turns but never twice the same, and whose present whereabouts on this question I have failed to discover.

I am, yours in Christ, WILLIAM ELLIS.

We publish this correspondence as an exhibition of cowardice and impudence. "Robert Roberts" declines to discuss with "an incompetent man" unless he can meet the said "incompetent man" at Nottingham, so that he may have an only chance of enlightening the incompetent man's friends. Does "Robert Roberts" not remember that he was once at Nottingham in the flesh, being questioned for a whole night by the brethren? Does he not know that his conduct only served to convince them of his incapacity to make his case good? Has the said "Robert Roberts" forgotten that Bro. Glover asked him for a proof text that Jesus was under condemnation—knowing well that Adam's condemnation was meant, how he evaded the question by quoting the words—"when he (Judas) saw that he was condemned." "Robert" will not meet "William Ellis" only at Nottingham; he offered, however, to do "the Secratic" with the Editor "either at Birmingham or Nottingham." "Robert" pretends he cannot enlighten the Nottingham brethren except at Nottingham, but we could have promised a very large attendance of them at Birmingham. The real truth is that "Robert" is afraid of Bro. Ellis in the midst of his own folk, very much more than he is anxious to enlighten our Nottingham people. His objection to meet Bro. Ellis in Birmingham agrees with his repeated advice not to read the *Lamp*. He dreads too much light. If he would meet some one else at Birmingham, why not "William Ellis?" The more "incompetent" the better for him. It requires, however, a great inducement for "Robert Roberts" to meet "an incompetent man," and a greater still to meet one who is competent. But

may we humbly ask wherein "William" is incompetent as compared with "Robert?" Is "Robert" more learned? If we mistake not "William" could give "Robert" a lesson in either Hebrew, Greek, or Latin, while we are sure "Robert" could do no such thing. "Robert" boasts of reading nothing but his Bible, and looks on libraries as shelves full of poison. "William" has read his Bible too, and something else to help him to understand it. "Robert" erects himself, strokes his chest, and downward, blusters, barks, screams, and sometimes drops. "William" is calm, enquiring, patient. Douglas Jerrold used to say—"Dogmatism was only puppyism grown old." "Robert," we are sorry to see, is still determined to display this kind of "ism." "Robert," as self-constituted "Protector of the Brethren" is pretty wary at protecting himself, even against incompetent men. Many of the brethren have asked how it was he refused to attack us one night, and allow us to reply another night, seeing that we attacked him and he replied to us. They wonder "Robert" did not avail himself of this fine opportunity. Let them recollect he was after "the Socratic method." Well, but has not "William" accepted the Socratic form? True, but that form is not effective with an "incompetent man," except in a certain town, viz., Nottingham. Yes, yes, but did not "Robert" wish to use this form in Birmingham against somebody else? Ah! we see now it is all humbug on the part of "Robert." It is not the truth he cares about so much as getting an advantage in argument, even over an "incompetent man." He laments our "havoc among the brethren," which we take to mean havoc with his position, and the smarting of his wounded spiritual pride, but much more is in store for him unless he amends his ways.—EDITOR.

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## "OUR WARFARE ;

OR, THE TRUTH DEFENDED AGAINST ALL COMERS."

A GOOD while ago the *Christadelphian* set forth this heading, and for some time fought under it. But it has suddenly disappeared, and a change of policy has occurred. The last number of that periodical shews that its editor is in desperate straits. Many are pressing him with his own contradictions and inconsistencies. He exhibits much wrath at the reasonable demands upon him all round for "fair play,"

and to "hear both sides." And his answer is, "I am the captain of the ship; I know the course to be sailed over; I shall stand by the truth, the whole truth, and nothing but the truth!" Herein is much unsavoury talk; much that is altogether unwholesome and bombastic; seasoned to an intense degree with hot temper. Keep yourself cool, good editor, and answer the questions besetting you every day; shew your friends *how a slave can free a slave*; and leave off story telling.

Our recent work in Scotland has filled the "Protector" with great heat; he is ready to "scorch men with fire." Perhaps he fears he "has but a short time" to impose on the friends of truth. Why should he speak that which is not true? Why should he be sickening in his illustrations? Why should he publish "the proposal of a marriage with Doweites" which was never proposed? Why construe common courtesy into a religious alliance? Good behaviour is for those from whom we differ as well as for those with whom we agree. "Carnal ways" consist much in *hasty words* and *untrue sayings repeated*. We have not, to our knowledge, "fellowshipped Doweites," and should not wonder if some of the so-called should deny the Protector's statement.

Every issue of the *Lamp* shews, and truly shews, how this non-slavery doctrine of CHRIST is spreading. It shews, too, how the *Christadelphian* is regarded. Look at the American Intelligence, to say nothing of England; compare it with back numbers. Nearly the whole of the Brotherhood there, we are credibly informed, have long been weary of the "Protector" and his ways, but have had no vehicle of utterance.\* Anything sent to him not flattering was burked. But now all is to come to the light of day. The "Protector" has nobody but himself to thank for the terrible exposure to which he is being subjected, and no amount of shouting and vehement vituperation can ward off the lash.

While the Protector, through a foul glass, is "*beholding Edward Turney and William Ellis with their muzzles in the old puddle, lapping it up with gusto!*" other people are attending to their sayings and their writings, and becoming convinced every day of the *untruths* put

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\* When it suited the "Protector" to flatter certain brethren at Adeline, he said they had attained a high degree of knowledge in "God-Manifestation;" but, as soon as he could not agree with them, he called this "high degree of knowledge" "an exaggerated form of truth!" We should like to know whether this is not error, and if so, why not be candid and say it is?—Ed.

into their "muzzles," more decently termed "mouths," by the angry "Protector," and of the *truth* of their teaching.

Though we cannot sincerely tender our thanks to the editor of the *Christadelphian* for the good service he is doing to our cause, because "his heart is not with us," still, we really do rejoice at the violence of his exertions, inasmuch as they operate to the destruction of error respecting CHRIST, and a corresponding spread of the truth. As Napoleon once said of his enemy, we can also say of our self-styled "well wisher," "that man is playing my game." EDITOR.

## INTELLIGENCE.

COATBRIDGE.—We understand the brethren here are sufficiently numerous now to form an ecclesia, and they are about to do so. We sincerely trust that wisdom and prudence will be constantly in their midst while they increase in the knowledge of the truth.

GLASGOW, 28TH JULY.—*The Enemy Foiled*.—I had a visit from Bros. Nisbet and D. Smith on Sunday evening last; they caught me investigating the *Lamps* and *Christadelphians*, and weighing both in the balance. They did not seem inclined to speak about the note of withdrawal I sent to the "ecclesia" till I broke the matter by asking what they thought of Bro. Turney, &c., and if he, Bro. Nisbet, had got my note. He said he had, and had read it, not to the meeting, but to the Committee of Management. This is the first act of courtesy and brotherly conduct I have received from the ruling spirits at present in George Street. But they, no doubt, had a motive in not letting the ecclesia hear my reasons for absenting myself so long, and also my reasons for not fellowshipping them any longer. The conversation was short about Bro. Turney's views and my change. They seem to care only how to misrepresent Bro. Turney's words. I intend to make a house-to-house visit of those whom I love for the truth, so that Bro. Nisbet's motive may be frustrated to some extent at least. As for my opposition, I fear none from them as I know their forts, and they cannot stand the artillery of the truth. Please sent half-a-dozen of the Birmingham Lectures.—Yours in a sinless Christ, J. N. O'NEIL.

Bro. Fleming speaks of the pleasure of the brethren at the enlightenment of Bro. O'Neil. From the latter also we have interesting news to appear next month.

LEICESTER.—The interest continues to be sustained in our efforts to set forth "the Truth," the attendance being as good, if not somewhat better, than it was a few months ago. It is usual, and perhaps natural, to measure success by the number who accept by obedience the good message, but, though we have none to report this month who have arrived at that point, I am pleased to say there are many who seem anxious to be set right on the momentous question propounded by the Philippian jailer. Bro. J. Martin, of Birmingham, has lectured twice here since my communication of last month. On the first occasion (July 19) his subject was, "Eternal life only to be obtained through Jesus Christ;" and for the second lecture he took advantage of a recent lecture delivered by a Mr. Bishop, who had lately renounced Secularism for orthodox Christianity, and who drew together a large audience to hear him give his "Reasons for embracing the one and renouncing the other," on which occasion he laid himself open to some severe handling. One remark of his, in reply to a secularist opponent, to the effect that there was no reason for expecting, and no prophecy to show, that Jerusalem would ever be rebuilt. Oh! astounding ignorance of the Book he was standing up to defend! Bro. Martin took the opportunity of calling his attention, and that of his audience, to one contained

in Luke xxi.: "Jerusalem shall be trodden down, until the times of the Gentiles be fulfilled." More of the like sort was forthcoming, but this was too much for lecturer, chairman, and audience; he was cried down as a Christadelphian, and no more would be heard; the champion of the night had received a fatal stab, but few could be made to see it; accordingly, on the next Sunday evening, we advertised Bro. Martin for a lecture—"Secularism & Christianity"—and took the Lecture Room. A good audience was brought together, and it was made apparent, I think, to those who would allow prejudice to stand aside, that the Christianity Mr. Bishop had espoused, was no better than the Secularism he had just rejected. Bro. W. Richmond lectured Aug. 2nd, and Bro. J. Glover (both of Nottingham) on the 9th; on both occasions, good and attentive audiences. CHAS. WEALE.

LIVERPOOL.—Since our expulsion from the original "Christadelphian ecclesia" in this town, we have continued to hold our meetings in a room of Bro. Lind's, who kindly placed it at our service until we should succeed in obtaining a suitable place. We have, at last, managed to get a room in a large house which is let off for club meetings, &c., it is nicely arranged and very comfortable. We shall be glad of a call from any brother passing this way. The address of the meeting room is 97, Soho Street, Islington. Our members at first were nine; this was lessened by the removal of Bro. and Sister Ellis, but it has since been made up by the arrival of Bro. and Sister Terry, from Nottingham, to reside in this town, so that there are nine at present rejoicing in the knowledge of the fact Jesus was holy, harmless, *undefiled, and separate* from sinners, and able to lay down His life as a ransom. We hope we shall keep the light burning here and that we may soon have more to share our joy and rejoice in the light.—W. L. ATKINSON.

LONDON.—Died, at 6 a.m. on the 20th of July, after a painful and lingering illness of consumption, David Inglis, of Edinburgh, I believe, but resident in London. He passed peacefully away at the last, in the sure faith and hope of the resurrection unto life eternal.

DAVID BROWN.

MALDON.—Bro. David Handley has transferred his business to his sons, and is now waiting a convenient opportunity

to take up his residence in Nottingham, which will place him more centrally in relation to the ecclesias he so frequently visits.

MUMBLES.—The progress the truth is making in Mumbles is encouraging. Our congregations are increasing. We have three or four interested enquirers. Bro. D. Handley is to be here labouring for a month. I have no doubt there will be an increased stir about "The Way which they call Heresy." Our earnest prayer to God is, that the seed sown may fall into good and honest hearts. We are much delighted with the increased spread and lustre of the *Lamp*. Hoping our people everywhere will endeavour to recommend it more, as a lamp to shine in every dark place. W. CLEMENT.

NEATH.—I have much pleasure in informing you that we have another addition to our ecclesia, Mary Ann Taylor, aged 21, formerly Wesleyan. She has been a zealous member of that sect for eleven years. On the day of her birth her father enrolled her as a member, he being a local preacher for many years at Bath. She was visited by the Wesleyan minister of this place, who had been informed of her being here by a letter from Bath, from the minister there. She spoke to him of the kingdom of God, and the things she expects to receive. His answer was that "he hoped their heads would not ache until the kingdom was restored, which he did not believe in. He felt sure he had an immortal soul," but failed to give proof. They offered him an opportunity to put them right. He promised to call again, but has not been yet. Bro. D. Handley is at Neath.—S. HEARD.

NEWBURY-ON-TAY.—I have received the *Lamps*, &c., as ordered per Bro. Ellis. I wish three or four more "Lectures," "Discussion," and "The Sacrifice of Christ." I have enclosed postage to the amount of 7/6, which clears pamphlets and one year's supply of the *Lamp*. I appreciated the visit of Bros. Turney and Ellis very much. I am sorry I omitted to say so in their hearing.—Yours in the Lord, DAVID HANDELY.

NEWCASTLE.—We are much interested in the Editor's tour in Scotland, and feel confident that if the brethren will lay aside prejudice and search their Bibles, they will very soon find that Bro. Turney is right. I am happy to state that we all agree in Newcastle in an uncondemned Christ.—WILLIAM ORD.

NOTTINGHAM.—The collection for the Jews ought to have been mentioned last month. The amount was £5 11s. Dr. Hayes is returned from a tour of two months. He spoke on the 16th to a good meeting. The brethren have been much pleased by a few days' visit of Bro. Bingley from America. Bro. E. Turney being ill, Bro. Bingley addressed the public in his place. Subject, "The Marriage of the Lamb," Aug. 2. On the Tuesday following, 70 or 80 of the brethren came together to have tea with Bro. Bingley, who spoke to them at great length on American affairs, telling them how highly the "Lamp" was approved there, and what a large spread it was making. The brethren were much gratified. Bro. Bingley left for America on the Thursday. Aug. 9: Bro. F. N. Turney filled Bro. E. Turney's room, he being still unable. Subject: "The World's Political Future." A good audience. Bro. E. Turney lectured on July 19 and 26, to good and very attentive audiences. Subjects: "The Nature of Sin and Death;" "Redemption unto Eternal Life." The brethren are of one heart and one mind, and the public are kept alive.

STOURBRIDGE.—I have the pleasure to report that since last writing we have had a further addition to our number, viz., Mr. John Davis, and his wife, Mrs. Mary Davis. During the month Bro.

Ellis has been here, and lectured on the 2nd upon the subject of "Who is the Light of the World? When kindled? And for what purpose?" We have also been visited by Bro. W. Clement, who delivered two lectures this week:—Sunday, the 9th, "The Kingdom of God;" and Thursday, the 13th—subject, "The Second Coming of Christ, its object, its possible nearness: what should men do in view of it?" The lectures continue to be fairly attended. The ecclesia having considerably increased, the brethren are now thinking of taking a more suitable room, the present one being too small, when they hope the truth will gain a better hearing in town.—F. N. TUNNEY.

TRANENT.—Brother Thos. Cornwall, writing on the 5th inst., says: "We hope Bros. Turney and Ellis will have been refreshed by their tour in Scotland, and though they may not have found everything to their taste, they could hardly expect otherwise in these times of transition." He adds: "Bro. Strathearn will be in California by this time; read a letter to-day sent on his arrival at New York, stating that they were all well. We feel our loss very much; at the same time it will have the tendency to stir us up to renewed energy, and thereby fit us for the appearing of the Lord." Notice of an immersion was promised, but it has not reached us.

### EXTRACTS FROM FOREIGN LETTERS.

OVENS.—In a long and interesting letter from Bro. Willis, he states that he does not see how Mr. Roberts can prove that Christ was condemned in Adam, for many reasons. He is gratified with the *Lamp*.

GREEN ISLAND, OTAGO.—Bro. Campbell, in some correspondence sent to us by Bro. Willis, shews the fallacy of the Adamite doctrine, and proposes something upon baptism which we will try to find time to look into.

JEFFERSONVILLE.—In an interesting epistle left us by Bro. Bingley, Sister S. J. Bottorff says:—"Of the loved co-worker E. Turney, his articles for years had been eagerly sought and read in the Birmingham paper, and I must say I hailed with delight the birth of the *Lamp*." With reference to going to America, she writes: "As for myself, I should take much pleasure in entertaining so earnest a candidate for immortal honours as I take E. T. to be."

HELP.—The appeal for help through Bro. Daniel Brown's letter, has been handsomely answered: but he for whom it was intended died before any of it could reach him. The several contributions have, therefore, been returned to their respective donors, and we now desire to thank all who have remitted, for their kindness and brotherly love.

EDITOR.

# The Christadelphian Lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."—*Ps. cxix.*, 105.

No. 12.

OCTOBER, 1874.

VOL. 1.

## ENLARGEMENT FOR NEXT YEAR.

The present issue reminds us that one year has passed away since the first number of THE CHRISTADELPHIAN LAMP made its appearance. First of all, we beg to thank its friends, contributors, and subscribers, and to inform them that, considering the circumstances under which it came into being, and the prejudice which it has had to face, its success has been wonderful, and still increases. We now propose to enlarge its pages from *demj* to *medium octavo*, so as to give room for a greater variety of subjects. The size will be similar to that of Dr. Thomas's *Herald*; the double columns will remind our friends—who were the Doctor's friends too—of the appearance of that much-admired periodical; we will also do our best to keep alive its fine expository spirit, besides furnishing matter of interest for which the Doctor had not space, the *Herald* being only 24 pages, whereas the *Lamp* consists of 48 pages. With regard to those sneers and threats which accompanied its birth,—sneers about "bad oil" and "not enough to last;" threats about "extinguishing it," and so forth, we shall say nothing, except that, at present, they come under the head of unfulfilled prophecy. As there is still "oil" in store, and no intimation that THE CHRISTADELPHIAN LAMP has disappointed its readers, we propose to continue its existence. We have no change of policy to announce. The wisdom of "hearing both sides" has been proved during twelve months; we shall therefore allow those who differ, as well as those who agree, to have their say, and endeavour to present an impartial conclusion from the evidence adduced. We are not "content to measure our circulation by the truth;" our aim being to enlighten, by a wider and wider circulation, those who do not understand the truth; neither can we be persuaded that those who believe they have the truth, have the *whole* truth, and *nothing* but the *truth*. Further investigation, and discussion in a proper spirit are, therefore, necessary for the benefit of all; but we shall not bind ourselves to reply to every absurd or false statement.

While we are connected with THE CHRISTADELPHIAN LAMP it will be our endeavour to make it answer well to the title it bears, and to shed the light of Divine truth all around, not forgetting the necessity for so doing in a dignified and becoming manner.

The original size of THE CHRISTADELPHIAN LAMP was 36 pages. The cost of postage was then a *halfpenny*. Twelve pages extra were added, which doubled the postage; but, notwithstanding this increase of size and expense, no additional charge was made. The American postage has been very heavy, and we are glad to hear that the American brethren will not object to our proposed advance in price for 1874. It will be seen that 4d. was very low for a magazine of the size, quality of material, and workmanship, like THE LAMP. The reader has had the benefit of this liberality for the time being. We now think THE LAMP ought to make some approach towards paying its own way. With a view to this it is proposed to add *two shillings* per annum, making the price 6s. a year instead of 4s. This trifling charge can hurt no one, while on the whole circulation it will materially help to pay the printer's bill. *Two dollars gold* will be the price for America. *This change is intended to be final.* If a paper



gives satisfaction to its readers—and our circulation and correspondence indicate that *THE LAMP* does—it surely ought not to be a pauper. But we have no fear that its friends will refuse all reasonable support, seeing that the new price will be so very much below smaller periodicals, and that the sole object of everyone concerned in the enterprise is to shew gratitude to God for the gift of His Son and the glorious inheritance through Him. A word as to letters and remittances. During our absence abroad Bro. W. H. Farmer and Dr. S. G. Hayes undertook the working of *THE LAMP*; Bro. Farmer has continued to give attendance to all correspondence till now, and in transferring to us this labour it is only that he may take up other things in the service of our common cause. Having said this much, we commit the future interests of *THE LAMP* to Him who rules over all.

P.S. The slips enclosed are for convenience. Method is the soul of business. The subscriber will please fill in 1, 2, or more, as the case may be, sign name and address, and return to the Editor.

## A TREATISE ON THE TWO SONS OF GOD.

(Continued from Page 458.)

### ADOPTION CONSIDERED.

CHAPTER VIII.—CONTENTS: Adoption considered—Born again.

“*ADOPTION* is an action whereby a man takes a person into his family, in order to make him part of it, acknowledges him for his son, and receives him into the number, and gives him a right to the privileges of his children.”—*Cruden*. The most remarkable instance in Scripture is the adoption of Moses by Pharaoh’s daughter. We have no information at hand concerning the Egyptian law, but probably it did not vary much from the after laws of the Romans in this respect.

“By the old Roman law, the relation of father and son differed little from that of master and slave. Hence, if a person wished to adopt the son of another, the natural father transferred (manicaped) the boy to him by a formal sale before a competent magistrate, such as the prætor at Rome, and in the provinces before the governor. The father thus conveyed all his paternal rights, and the child from that moment became in all legal respects the child of the adoptive father. If the person to be adopted was his own master (*sui juris*), the mode of proceeding was by a legislative act of the people in the *comitia curiata*. This was called *adrogatio*, from *rogare*, to propose a law. In the case of *adrogatio*, it was required that the adoptive father should have no children, and that he should have no reasonable hopes of any. In either case the adopted child became subject to the authority of his new father; passed into his family, name, and sacred rites; and was capable of succeeding to his property.

“Women could not adopt a child, for by adoption the adopted person came into the power, as it was expressed, of the adopter; and as a woman had not the parental power over her own children, she could not obtain it over those of another by any form of proceeding. Under the emperors it became the practice to effect *adrogatio* by an imperial rescript. But this practice was not introduced till after the time of Antoninus Pius (A.D. 138-161).

“There was also adoption by testament. C. Julius Cæsar thus adopted his great nephew Octavius, until he received the appellation of Augustus, by which he is generally known. But this adoption by testament was not a proper adoption, and Augustus had his testamentary adoption confirmed by a *lex curiata*.

“The legislation of Justinian (Inst. i. 11) altered the old law of adoption in several respects. It declares that there are two kinds of adoption: one called *adrogatio*, when by a rescript of the emperor (*principali rescripto*) a person adopts another who is free from parental control; the other, when by the authority of the magistrate (*imperio magistratus*), he who is under the control of his parents is made over by that parent to another person, and adopted by him either as his son, his grandson, or a relation, in any inferior degree. Females also might be adopted in the same manner. But when a man gave his child to be adopted by a stranger, none of the parental authority passed from the natural to the adoptive father; the only effect was, that the child succeeded to the inheritance of the latter if he died intestate. It was only when the adopter was the child's paternal or maternal grandfather, or otherwise so related to him as that the natural law (*naturalia jura*) concurred with that of adoption, that the new connexion became in all respects the same with the original one. It was also declared that the adopter should be at least eighteen years older than the person whom he adopted. Women who had lost their own children by death, might, by the indulgence of the emperor, receive those of others in their place.

“Adoption was no part of the old German law: it was introduced into Germany with the Roman law, in the latter part of the middle ages. The general rules concerning adoption in Germany are the same, but there are some variations established by the law of the several states.

“The French law of adoption is contained in eighth title of the first book of the ‘Code Civil.’ The following are its principal pro-

visions: Adoption is only permitted to persons above the age of fifty, who have neither children nor other legitimate descendants, and are at least fifteen years older than the individual adopted. It can only be exercised in favour of one who has been an object of the adopter's constant care, for at least six years during minority, or of one who has saved the life of the adopter in battle, from fire, or from drowning. In the latter cases the only restriction respecting the age of the parties is, that the adopter shall be older than the adopted, and shall have attained his majority, or his twenty-first year; and if married, that his wife is a consenting party. In every case the party adopted must be of the age of twenty-one. The form is for the two parties to present themselves before the justice of the peace (*juge de paix*) for the place where the adopter resides, and in his presence to pass an act of mutual consent; after which the transaction, before being accounted valid, must be approved of by the tribunal of first instance within whose jurisdiction the domicile of the adopter is. The adopted takes the name of the adopter in addition to his own; and no marriage can take place between the adopter and either the adopted or his descendants, or between two adopted children of the same individual, or between the adopted and any child who may be afterwards born to the adopter, or between the one party and the wife of the other. The adopted acquires no right of succession to the property of any relation of the adopter; but in regard to the property of the adopter himself, it is declared that he shall have precisely the same right with a child born in wedlock, even although there should be other children born in wedlock after his adoption. It has been decided in the French court that aliens cannot be adopted.

“Adoption is still practised both among the Turks and among the eastern nations. There is no adoption in the English or Scotch law.”

Those of our readers whose access to books is not easy will not be displeased with this epitome of the laws of adoption. It shows that the Creator has spoken to man somewhat in accordance with man's own measures. Adoption is made a prominent feature by Paul, and it is evident that he treats the subject in several leading particulars in accordance with this digest of Roman law. From the moment of adoption in the gospel sense, as well as in the Roman, the child in all legal respects belongs to the adoptive Father, and is subject to his new Father's

authority. He passes into his family, name, and sacred rites; and is capable of succeeding to his Father's property.

Prior to this the child might be either the free born son of his natural father, or a slave. In the eye of the gospel of deliverance all the natural born children of Adam are slaves—made slaves by him who was the first sinner, and therefore “made sinners.” “All have sinned (in him) and come short of the glory of God.” We are all sons of God in a certain sense, for He made us and His breath is in our nostrils. But in a spiritual sense we are not His sons, for we have all been sold under sin. In this sense, then, sin is our lord, nor can we be adopted into the family of God except we are first justified by faith from sin.

It is by faith in Christ the natural born heir of the Deity, that we are adopted into His Father's family; “for ye are all the children of God by faith in Jesus Christ.” Gal. iii. 26. “God sent forth His Son . . . that we might receive the adoption of sons.” Gal. iv. 4, 5. Whence it is plain that apart from such adoption we are *not* sons; and if not sons we are not free, and not being free we are in bondage. But the Deliverer was never in bondage. God sent forth His Son, not His slave, and through Him we are received into the family. This Son's relationship to us arose out of the circumstance of Him being “made of a woman.” His being “under law” was needful that he might be proved as those who were under it. To be “under law” is not to be cursed by law, as some erroneously imagine; but to be placed so for trial and perfection. Adam was “under law” while obedient; but while obedient, he was not in bondage. Bondage results from breaking the law we are under, not from keeping it. The Redeemer, therefore, having scrupulously kept the law under which He was born was free from all condemnation.

Because of adoption “God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father.” This use of the Syriac word *Abba* in connexion with the Greek word *Pater* (father), arising from a habit of the Jews in writing after they became acquainted with Greek, is to be understood from Paul to mean this: he who is adopted can now address God and say, *My Lord*, and *my Father*, whereas before adoption he could not so address Him.

When the prophet wrote these words: “After those days saith the Lord I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people,” there was an ir-

tended allusion to the adopted "sons and daughters of the Lord God Almighty;" as may be seen from Hebrews x., 16 The choice God made of Israel at the first was prospectively an adoption through Christ. Indeed, the necessity of the Creator, He being the Redeemer, to relate Himself by blood to all mankind, which He did through His own Son, proves that Israel were not chosen outside this purpose. He, the One Supreme, is not a Being of blood, therefore His own proper blood could not be poured out, but the blood of His own Son, being styled "His own blood" (Acts xx. 28) constituted the connecting link. That this Son was the hope of the faithful in Israel appears from the saying of Paul concerning Moses, who at manhood refused to be called the son of Pharaoh's daughter, esteeming the *reproach of Christ* greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.

So that, whether we look at the scheme in relation to the Jews or the Gentiles, the truth is manifest that through His Son the Deity predetermined to adopt as many as would receive Him into His own spiritual family, thereby abolishing the slavery under which they were held. The effect of this transfer was complete, being on the basis of justification by faith from all their own past sins as well as from the sin imputed to them in the Garden of Eden. As for the Jews, they were not merely liberated, as some imagine, from the further observance of their law, which had served the purpose of a schoolmaster to bring them as far as Christ, but were disenthralled, as they required to be like all men, from the first and universal chain.

In this comprehensive view of the condition of mankind the words of John strike us with a peculiar force, producing an effect of gratitude and peace. "As many as received Him, to them gave He power (right or privilege) to become *the Sons of God*, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This glorious power operated through Him to whom it had been given by His Father. It was neither more nor less than the power of Sonship. It was this that gave Christ His adoptive strength, which, when imparted to the understanding of the poor bondmen in Adam, who are all their life in fear of death, makes them rejoice with John, saying, "Behold, what manner of love the Father hath bestowed on *us*, that *we* should be called *the sons of God*. Beloved, *now* are *we* the *sons of God*."

Before this acceptance in Christ not the Gentiles only but the Jews also were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." For it was the promise, not the law, that offered life and inheritance; but what was the promise without the seed to whom it was made?

The position of the Jew has been treated as though it had stood from all time, that is to say, it has not been made plain and prominent that the gist of the Abrahamic promise was its adoptive power through the coming Christ. The promise was 430 years before the law; and the divine prophecy, "I WILL BE WHO I WILL BE," was given to Israel before they reached Sinai's foot. Israel, in their chosen state, were a miniature of the whole family of God when adopted through His own Son. They were a forecast of the Tabernacle of Jehovah with men, standing in contrast with the surrounding world of Adam's sons groaning in their chains, and seeking deliverance from their idol gods, the work of their own hands, who could neither see, nor hear, nor walk. In this living picture we recognise two families, the family of God, and the family of sin, and the entrance of proselytes by circumcision, foreshadowed the grand season of adoption, by the circumcision made without hands in the putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism, wherein also ye are risen with Him through the fruit of the operation of God, who hath raised Him from the dead."

The ceremonial of adoption consists in an acknowledgment of our enslaved state, the recognition of Jesus as the God-provided Redeemer, immersion for induction into the name He bears, and steadfast hope of the inheritance defined in the word.

This being accomplished, we are divinely entitled to partake of the emblems of His body and blood, broken and shed in the grand redemptive work, and henceforward are consoled with the peculiar advantages and blessings which our freedom or sonship justly confers. "We have not received the spirit of bondage again unto fear; but we have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are *the children of God*; and if children, *then heirs*; heirs of God, and *joint heirs* with Christ." We are now, therefore, placed on a level with Him who was *born* the Heir. "This is the Heir, come, let us kill Him."

We may now briefly consider our new position. What is to be looked for now? In the first place, chastisement. "For whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." The object of this is that we may "be in subjection to the Father of spirits and live." Our heavenly Father does not chastise all in like measure, but in proportion to their disobedience. Let not those, therefore, who are severely tried think too highly of themselves as though they were their Father's special favourites; but rather judge that such treatment is the just consequence of their shortcomings. Besides this, trial, of various measure, is needful to the purification of character and the consolidation of all virtue.

Upon this subject there is considerable misapprehension. Some, through divers judgements, burden and embarrass themselves, and then by pious self-esteem attribute their sufferings to God, while it is only as natural that they should suffer as that they should get wet by jumping into a river; and it would be as rational to regard such a drenching as a special chastisement of God as to so look upon the trouble they, through imprudence, bring upon themselves. The trials of God's children arise from unforeseen results; losses, bereavements, persecution for Christ's sake. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

But we have also the assurance of God's protecting care. "The angel of the Lord encampeth round about them that fear Him: no good will be withheld from them that walk uprightly: light is sown for the righteous, and gladness of heart for the upright: the Lord shall preserve thee from all evil: He shall preserve thy soul. And that God heareth us and answereth our prayers." "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." These, then are, in brief, the advantages of adoption into the family of God.

But what is all this in comparison of the final result? That which Paul styles "the redemption of our body" is the grand triumph. The healthy and strong may be glad in this prospect, but it is the sick and afflicted, the aged and infirm who yearn in a peculiar manner for this redemption. Those whose crippled limbs, failing breath, dim sight, overwrought or bewildered mind—these are they who fetch the deep sighs,

yea, "groan" as the apostle saith, "within themselves, waiting for the adoption; to wit, the redemption of their body."

Still, between robust health and *deathlessness* the chasm is infinitely greater than between health and decrepitude. Who can describe the flash of joy when "in a moment, in the twinkling of an eye, the dead shall be raised incorruptible?" And this unutterable bliss will be magnified by association. Not only ourselves, but many friends whose companionship we enjoyed, and whom we laid with many tears in the ground, but the grand historic characters of antiquity, the sojourners and pilgrims of the same faith and hope, the first martyrs, and among them all the great Martyr, Jesus, shall we behold. These, like bright groups of stars encircling the moon, or diamond dew sparkling on the grass and herbs, will fill our wondering eyes, and make us feel ashamed of all our past troubles as altogether unworthy to be named in view of our great reward. Let these joyous thoughts arouse our flagging pace. As we near the prize the eye should grow brighter, the fire glow more ardently, so that we may not seem to be expecting that for which we do not strive.

#### BORN AGAIN.

This expression occurs only four times in the Scriptures, in John and Peter. The puzzle it was to Nicodemus, when it fell from the lips of Jesus, shows that it cannot be taken in a natural sense, and that the ruler did not understand its spiritual meaning. The terms in which all its significance is couched are these: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But those terms must be understood before their significance can be grasped. Popular instruction allots but a scanty need to this strange saying, and dismisses it by reference to a plunge in the waters of baptism, or even the use of several drops, and a sensation of the Holy Ghost in the heart. It deserves, however, a more deliberate enquiry and a more extensive use of our reasoning powers.

It is plain that, whether birth be natural or spiritual there must first be begettal, conception, and gestation; and that unless these processes are correctly carried out abortion or idiocy will ensue. We would not, however, strain the analogy, still we cannot discard all resemblance except at the risk of ruining the divine teaching.

Our utter dependence on God for deliverance from death is seen in



nothing with greater clearness than in this subject of spiritual begetting. This figure declares to man his absolute helplessness in the work of his own salvation; that is to say, he cannot take the first step in the matter; though when this step is taken he can work with advantage. What we mean now is shewn in the fact that no one can beget himself; no one can be the author of his own conception and birth. So it is spiritually; and, inasmuch as without these things there can be no offspring, so it is impossible that any man can cause himself to become a child of God.

“Faith cometh by hearing the word of God.” What the womb is to natural seed, so is the ear to the word of God. That word is seed, spiritually speaking, and the Almighty is the sower of it: “of his own will begat he us with the word of Truth.” “When any one heareth *the word of the kingdom*, and understandeth not, then cometh the wicked, and catcheth away that which *was sown* in his heart.” “The word of the kingdom proceeds from God; it is not the word of man, and where this has not been *sown* it can bring forth no fruit; but where it is sown, and nourished in the affections, it “brings forth fruit unto eternal life.” Hence the logical conclusion is, that eternal life is the result of the “word of the kingdom.”

From this consideration it will be seen at once that success or failure depends, in the first place, solely upon the quality of the seed sown. Bad seed cannot produce good fruit. The first enquiry, therefore, into the saying of Jesus—“*Born again*”—is an enquiry into the nature of the seed, or “*the word of the kingdom*.” This phrase—“the word of the kingdom”—is a partial definition of the nature of the seed; explaining that the word is concerning *a kingdom*; or, still using the figure of speech, the seed sown will become a world-wide Theocracy in its harvest time.

This doctrine is as old as the Bible itself. Jesus borrowed it from the old prophets. “The Lord shall be king over *all the earth*.” Zec. xiv. 9. “I shall give thee (Christ) *the nations* of the earth for thine inheritance.” Psal. ii. 8. “The God of heaven *shall set up a kingdom*.” Dan. ii. 44. “And there was given him (Christ) *dominion*, and glory, and *a kingdom*, that ALL PEOPLE, NATIONS, and languages should serve Him” (Christ). Dan. vii. 14. And the same prophetic Spirit, speaking to John in the Isle of Patmos, saith, “The kingdoms

of THIS WORLD are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." Rev. ii. 15.

In view of testimony so plain it is passing strange to see "ministers of the gospel" sowing seed destined to bear fruit "beyond the starry sky;" and stranger still to hear some teaching both the one thing and the other. These are certainly two different seeds: one is "the good seed," or "word of the kingdom to be set up over all the earth;" the other "tares," or the word of the old pagan philosophers, not once mentioned by the Prophets, Jesus, or the Apostles. Among the four hundred or more occurrences of the word *heaven* in the Scriptures, no allusion whatever is made to it as a place of abode in store for man. But instead of being invited there by God, he is told he cannot go. The harvest, therefore, which is certain to follow the sowing of such seed, will be a harvest of disappointment. God has nowhere sowed it, and will not follow it with His blessing.

After the seed has fallen into a "good and honest heart," it begins, imperceptibly for a while, to develop; till at length the bearer finds himself impelled by these new ideas to corresponding action. This is traceable to the occasion on which he "received seed." Having followed the counsel of Christ—"Seek first the kingdom of God, and his righteousness"—he is now induced to consider the meaning of this latter—"his righteousness"—in order that, by the ordinance of baptism, he may give evidence that he has "put on the righteousness of God." Being taught by the prophets and apostles that Christ is our righteousness, he weighs the facts and needs in connexion with Christ. *First*, He is God's own and only begotten Son. *Secoud*, He is sent into the world to do His Father's will—to shew to man the possibility of overcoming sin. *Third*, He is to be a sufficient sacrifice for the whole world. *Fourth*, His death must be a voluntary offering in order to be acceptable to God. *Fifth*, This offering must itself be without spot. *Sixth*, Having paid the ransom He rises to immortality as the just reward of His obedience. *Seventh*, He is exalted to priesthood in the presence of God, to mediate on behalf of those who accept His ransom.

These ideas duly elaborated in his own mind, our candidate for immortal honours perceives himself to have developed so far in the knowledge of the gospel as to see his own nakedness and need of covering, so as to be accounted holy in the sight of God,—“Without

holiness no man shall see the Lord." The eternal spirit has made known but one mode of investiture. The mystical waters are before him, and his ardent cry is—"See, here is water, what doth hinder me to be baptised?" The answering voice saith, "If thou believeth with all thine heart, thou mayest." And he saith, "I believe that Jesus Christ is *the son of God.*"

Reflection may suggest the peculiar fitness of the simple rite. Several things are implied. *First*, Crucifixion. *Second*, Death. *Third*, Burial. *Fourth*, Resurrection. *Fifth*, New life. All these again afford separately matter for thought. Besides, as the ordinance is a figurative, not a real, death; it is seen to be figurative of a *washing* and *clothing* also. The intelligent subject of it is *washed*. He was as *scarlet*, he is like *snow*; he was as *crimson*, he is like *wool*. He was accounted as *filthy*; he is esteemed as *clean*. To the household of God he was a *stranger*, he is now a *son*. He was a member of the Body of Adam; he is now a member of the Body of Christ. He had no part in the covenanted inheritance; he is now a king and priest elect, awaiting promotion to power and glory. Having entered morally and doctrinally upon a new life, he now lives by faith on the Son of God who gave Himself for him.

He is nourished from day to day on "that bread which came down from heaven, wherof if a man eat he shall not die in the age." Every first day he visibly expresses his relation to his new Master by eating and drinking the symbols of His sacrifice, and binding himself to Him by every cord of memory, and is especially careful not to neglect this feast at which this Son and Redeemer is ever present by His own appointed emblems. In his new life he shines as a light in the world. Men behold the correctness of his walk, the wisdom and prudence of his ways: all within the circle of his being are stimulated by his excellent example. He is part of the "salt of the earth," and through him men are induced to inquire after Christ. He is intellectually and morally "born again," yea, "born of the Spirit." "The words that I speak unto you are spirit and are life." "Of God's own will ye are begotten by *the word of truth.*"

"The words I speak are spirit." Evidently this saying needs explanation. Words themselves are only sounds produced by the passing of breath, or air, over the larynx or organs of the throat, called *the vocal chords*. We would paraphrase thus: "The words I speak, are" able to

transform men into "spirit." None of the many allusions to *spirit* in the scripture reveal to us what *spirit* is. God is *spirit*, but not knowing what *spirit* is, we do not know what God is. We cannot find out God by searching. Flesh is known; it has been examined, and its composition declared; but *spirit* is a mystery still. We know, however, that when applied to flesh it is capable of making it immortal. Jesus became immortal flesh and bone. Though *spirit*, He is not a phantom; "for a phantom," said He, "hath not flesh and bones as ye see Me have." What He now is all must be, or they cannot enter the kingdom of God;—a sufficient proof, surely, that none are in that kingdom now. Jesus did not tell Nicodemus that he must be disembodied in order to enter the kingdom; but that he must "be born of the *spirit*;" afterwards shewing that by such birth Nicodemus would become *spirit*; namely, "that which is born of flesh is flesh; and that which is born of *spirit* is *spirit*."

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the *spirit*." Thus our version renders the original of John iii. 8. But this translation of the Greek word *pneuma* by the English word *wind* in this passage does not appear at all satisfactory. The word is the same at the end of the verse as at the beginning; why not have said, therefore, "So is every one that is born of the *wind*?" if *wind* be correct in the first instance. But it is not a fact that "the wind bloweth where it listeth," or willeth, for it can have no will in the matter; besides, to hear the sound of the *wind* can be of no spiritual benefit. Let us read it thus:

"The spirit breathes where he wills, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

The following are Wiclif's translation, A.D. 1380, and the Rheims translation of 1582:—

WICLIF.

"The spirit brethith where he wole, thou herist his vois, but thou woost not fro whences he cometh, ne whider he goith, so is ecche man that is borun of the spirit."

RHEIMS.

"The spirit breatheth vwhere he vvil, and thou hearest his voice, but thou knowvest not vvhen he commeth and vvither he goeth, so is eary one that is borne of the Spirit."

The Eternal Spirit had breathed on Jesus, and Nicodemus heard the sound of His voice. This was the fullest measure of the Spirit, or

rather Spirit unmeasured, while the same thing in a measured form was heard in the prophets and apostles. None living can explain this mysterious motive power, but even a child may be struck with its results. Here is a mental birth of the Spirit experienced by men in the flesh; but the physical birth will change the flesh itself. Why should incorruptible flesh be thought impossible with God? Is it a greater marvel than the frame-work of the universe? Is it more wonderful than the globe itself, flying noiseless as a soap-bubble through the air? We have seen the one but not the other; there is the difficulty. Nevertheless we possess the testimony of credible men who did see it; the rest remains for faith. Jesus seems to be the only dead man who has been raised to immortality. The world's future is suspended on this one fact. Were it a moment doubtful we should be like some rushing comet in the trackless sky.

But though unseen, except for forty days, Jesus did more terrible work after He was "born again" than He did before. Indeed, while in the flesh He was harmless to the world, but no sooner "in the spirit" than the work of vengeance began. It should seem that this was a foreshadowing of things to occur when those of whom was "the first fruits" shall rise and shake themselves from the dust. There is no thought so startling as that of the rising of the dead! It was the agitation of the disciples, after Jesus had gone up into heaven, that maddened the Jews and Romans. Through this His absence was more dangerous than His presence. The first birth was a shock to His enemies, but the second infinitely greater. By murdering Him they had, as it were, hastened the day of His power and brought upon them His vengeance.

"Born again!" was now the new cry of His disciples. Everywhere they shouted, "He is risen from the dead! He is alive! We have seen Him!" This was the death-knell of the Jewish Commonwealth, and the doom of Pagan Rome. This voice went out to the ends of the world. The earth moved, the mountains were shaken, the foundations of the temples were loosened, the doors dropped from their hinges, and the idol images staggered, fell, and were dashed to pieces. He who was risen sat in the heavens guiding the tide of war, and His friends went forth "conquering and to conquer." The idol deities had prophesied many things, but they had not foretold their own ruin by a man who should be born again. This birth of spirit they knew not of,

or denied; now their votaries "heard the sound of his voice," like the subterranean thunder that goes before the earthquake, but they could not tell whence it was, and whither it went. We have endeavoured to sketch the process, and indicate some of the results which follow from being "born again."

## THE DELUGE,

BY THE LATE JOSEPH H. WOOD.

(Continued from page 375).

I am not aware in what condition the fishes of the antediluvian era existed, for there certainly were fishes long before the deluge. Dr. Burnet would fail to account for any, unless they were all caged safely within the shell of the earth. If so, this deluge, which was death and ruin to man and animals, was actually a sort of millenium for the fishes, for previously to this period, they must have been singularly in want of both fresh air and daylight.

This theory is exceedingly useful in pointing out a mode by which all things could be destroyed, and very conveniently disposes of the antediluvian refuse, but it has the misfortune not to agree with the teachings of the Bible, for in the creation God had "divided the land from the water, and called the dry land earth, and the gathering together of waters called he seas."

A Mr. King thinks that the deluge arose from a subterranean fire, which burst out underneath the sea, and caused the water to be raised from its bed. However warily, then, antediluvians had previously escaped the troubles of life, and passed smoothly on amidst its changing circumstances, by this theory it appears that at last they really did get into "hot water."

There are others who think that the centre of the earth's gravity was removed, and that the waters not being restrained within the limits of the ocean's bed left their abode for twelve months in order to work the world's destruction. The whole waters of the ocean in one mighty wave crested with thunder took its solemn journey round the world, and overwhelming its several parts in succession.

Another opinion is, that it was the shock of a comet that occasioned the deluge, the originator of this supra-biblical theory not knowing that a comet is about as substantial a thing as vapour. It is quite as likely that the flap of a dove's wing, or a whiff of smoke from Noah's tobacco pipe, should have produced it, as that the feathery tail of a body, so attenuated and gaseous as a comet is proved to be, should be the means of causing so serious a disaster. If miracles must be resorted to, in order to account for the flood, this is certainly one of the most wonderful that could be invented. For there must have been miracles in abundance to meet the notions of these comet fanciers.

One of the most common opinions, and one maintained by some

recent commentators, is a theory invented by Dr. Woodward. This divine believed that the waters prevailed over the whole earth, and that these abundant waters completely dissolved the solid earth into a pulpy mass. It appears we find him contending, "that the whole terrestrial substance was amalgamated with the waters, after which, the different materials of its composition settled in beds or strata, according to their respective gravities." If this theory is correct, we should naturally expect to find the most weighty substances nearest the centre, and the lighter ones nearer the surface, but we are unable by this theory to explain how the light and fibrous coral, as well as portions of fossilized wood, are found in the lowest fossiliferous rocks, while the flint of the chalk, and the boulders of the drift are so near the surface. A piece of timber, one would think, had as great a right to float, as a flint stone. This theory fails to explain these difficulties.

If the deluge really formed the earth into this puddle, it should, I imagine, have deposited it evenly all round, for water is not often in the habit of depositing sediments quite so large as mountains, and we are at a loss, on this theory, to ascertain whence they came. If all bodies sank according to their gravities, we should expect them to appear in real hills all round the world, besides, as water does not often deposit sediment above its own surface, I do not exactly perceive why there is not a deluge up to the present day, for the sediment would surely all go down towards the centre. Whence then came the dry land? And if the land was also the result of a sediment, how was it that the ark found so firm a resting place as Ararat, and the dove was able to pluck an olive leaf to bring to Noah in the ark?

This opinion reminds me of an incident which, it is said, occurred about a century ago. A venerable clergyman was travelling over the fens of Lincolnshire, when he overtook on his lonely way a person who was very anxiously and perseveringly boring the earth with a pole. On enquiring the reason for this strange procedure, the earnest man informed his reverence that he had been riding on horseback, but his horse had sunk from beneath him into the fen, and he was feeling for him. If the deluge really did produce this mud world of Dr. Woodward's, perhaps this incident is true, and these fens may possibly be the last trace of his puddle.

The prevailing opinion with reference to the flood is, that it extended over the whole earth, not only to the abodes of the entire human family, but above every hill in lands that mankind did not inhabit. There are, however, some eminent and learned men who contend that the flood was not universal with regard to the earth, but that it was universal with regard to mankind.

In this hasty glance at the various opinions that have been entertained, we cannot avoid noting one fact in which all concur, that the whole human race was destroyed except those who were saved in the ark. Among them, however, we perceive a class who are not satisfied with the simple narrative of the Scriptures, but who desire to make the accompanying miracles so grand, and numerous, that they become, as we have already seen, absolutely ridiculous, and must have a tendency

with some of begetting disbelief in the verities of holy writ, while in realists it is not God's word that is denied, but man's folly in its interpretation.

But we must now enquire into the extent of the deluge. The Bible is the only source of appeal in this greatly controverted question. If it distinctly affirms that the waters covered the whole earth round to its hill tops, there is an end at once to all diversity of opinion, but if it does not make this affirmation, but implies the contrary, and reasonable argument will agree with, and be corroborated by the Divine testimony, then we have ground on which to hold an opposite opinion.

It will be necessary, first of all, to explain a few of the arguments which have been advanced in favour of the universality of the deluge, in order that we may ascertain whether there be any weighty reasons for defending and maintaining that opinion.

The principal argument which is produced in favour of the universal inundation, is the universal prevalence of the tradition relating to the deluge. That as the tradition exists in every part of the world, so must also the flood which it describes have existed there also. It does not follow, however, that because the tradition is universal, that the flood must have been universal too. In this argument it seems to have been forgotten that all these traditions refer to, and were brought in evidence of one event. It is admitted that Noah and his family were the only persons saved from the flood. Of necessity, therefore, no human testimony can be borne of its existence, anywhere except around the ark. It is admitted that all who are living in the world at the present day, are descendants from the sons of Noah. As the families of our species spread after the deluge, they would carry with them the tradition of the earth's destruction, as related by their fathers, to the remotest corners of the earth. But this is no proof whatever that it extended to the locality in which they *now* reside. The only object gained by this fact, is in proof of the whole human race being submerged, except those in the ark, and that all the race are descended from one parentage.

They have another argument, which possesses no greater pretensions to logic than the former. There have been discovered at different times in various parts of the globe, monuments, and inscriptions in rock, which bear upon them evidence of such antiquity that they were once supposed to have existed previous to the deluge. It has been found by diligent and persevering research that they are of greatly more recent date than that event. The Chinese, also, have long boasted of their national antiquity. It is so old that some of their names have grown four inches long. They enumerate a long list of dynasties, each of which continued for thousands of years. The truth of this antiquity bears a strong resemblance to the tale of an old Welsh nobleman, who was able to trace his fathers far into the gray and dreamy past, and prided himself greatly on the long list of ancestry which he possessed. Upon this valued and time-honoured document, and somewhere about half-way down, there was written in the margin, "About this time the world was created." By the diligent research of persons conversant



with the Chinese language, it has been proved that the assertions respecting their great antiquity are entirely fabulous. They cannot trace the existence of their nation at all prior to about 1000 years after the deluge, and, apart from the Bible, authentic history does not extend further back than about 800 or 1000 years B.C.

So far, therefore, as at present discovered, there is no nation or memorial, no workmanship of men's hands, no trace indeed of man's existence at a period previous to the times of Noah.

Upon this fact it has been contended that the deluge was geographically universal, because some remains of the imperishable productions of human skill by the antediluvian races, would be discovered if the flood had not destroyed them. Negative argument is worth but little. It should first be proved that these monuments existed at all. It moreover pre-supposes the universal diffusion of the race, an event which it is impossible to prove. It is admitted on all hands, that the whole human race were destroyed, except the eight souls in the ark. If man, therefore, had erected buildings for his convenience, the flood reaching wherever he or his works existed, they all would be destroyed—the traces of his handiwork it will be hopeless to search for.

Being satisfied of the force of these arguments we will proceed to examine a third.

There are some who adopt a more ingenious course than the preceding, and set out by attempting to prove that the earth was as populous at the time of the deluge as at the present day.

This is a position there is no danger of seeing proved, but against so wild a speculation we may place a sober argument. We have already attempted to show, and the remark has force on this question, that excess in sin has a tendency to reduce, by disease and decay, rather than increase the population of a nation. The sins of the antediluvians were of a nature that would have a tendency to exert this influence.

Although the antediluvians lived, in most recorded instances, to such extreme and venerable ages, we have no proof that their families were in proportion to their ages, compared with the age and increase of the present population. The inference in the Bible would lead us to the contrary opinion, for we find in almost every case that the father was but little short of a century old when his firstborn son is mentioned. If we take Noah as an instance, although he was good and virtuous yet at six hundred years old he had only three sons, for there were but eight persons saved in the ark.

Besides, if Noah preached to, and warned, these antediluvians, they could not have lived the wide world over, or he would have been sadly tired of his errand, and would have had but little opportunity for superintending the construction of the ark.

The universal terms in which the event is recorded in the inspired volume is urged as a sufficient reason, apart from argument, for believing in the universality of the deluge. Such passages as these are referred

to:—"And all flesh died that moved upon the earth;" "All the high hills that were under the whole heaven were covered."

This argument it is both necessary and important that we should fairly consider.

The word translated "Earth," very frequently signifies in the Bible a limited extent of country, and is, in that sense, synonymous with "land," and not the globe of the earth geographically speaking.

Again, the universal expression, "All the earth," is used also very commonly, both in the Old and New Testament, to signify only a very limited portion, and not the entire globe. A few examples will the better explain this hyperbolic mode of biblical expression: "And the famine was sore over *all* the face of the earth, and all countries came to Egypt to buy corn." "All the earth sought to Solomon to hear his wisdom." "This day will I begin to put the fear of thee and the dread of thee upon the nations that are under *the whole heaven*." By these nations under the whole heaven, however, are evidently meant the tribes inhabiting Palestine and its eastern border. "Then king Darius wrote unto all people, nations, and languages that dwell in all the earth:" (which implies that he was either a very ready scribe, or his earth was not a very extensive one) and we find that *all the earth* only extended to the dominions of his kingdom.

From the parallel there is between the forms of expression used in these as well as many other passages, and the terms in which the narrative of the deluge is expressed, we have no ground to affirm the literal universality of the flood, and have no right to do so on such slender evidence.

It has been urged that there would have been no necessity for placing birds in the ark, if the deluge were not universal. A writer sarcastically enquires, "Why the birds did not fly over the low hills and escape? They seem to have had little instinct in those days." Instinct would never lead them to fly from the locality they inhabited, and the writer is greatly mistaken if he supposes they would take to a long and laborious flight in a drenching rain. The birds would no more have been saved by instinct than the animals, unless they had taken their place in the ark.

There are some species of birds so limited in their range that if only a small district was submerged the whole species would become extinct. For instance, the celebrated birds of Paradise are confined to a small territory, embracing New Guinea and a few contiguous islands. The great eagle is confined to the Alps, and the condor is said never to quit the Andes. Humming birds are entirely confined to the Western hemisphere, and some species are limited by one solitary island, and the common grouse is found nowhere out of Great Britain. The submergence, therefore, of any of these localities would be a means of annihilating the species it contained.

Again. It has been urged that, "if the flood was only local, the birds would speedily replenish the inundated land as soon as the waters had

subsided." If so, the habits of birds must have greatly altered in order to lead them to such an adventure. How is it that birds which are common in France and Holland do not visit us otherwise than as stragglers? Why do they not replenish this country with their species? How is it that the grouse is not found out of Great Britain? Why are not the golden and white tailed eagle seen more frequently in England, while they breed in Scotland, and the former around the lakes of Killarney? But this bird, even in Scotland, has not been known again to breed in those districts from which it has once been exterminated. The capercaillie is a British bird, but became entirely extinct in this country, although it existed on the coast of Norway. The late Sir Thomas Fowell Buxton, at considerable expense and trouble, reintroduced these birds into Britain, and presented them to the Marquis of Breadalbane, and instead of populating the surrounding districts, Hugh Miller informs us that these birds are still confined to the Breadalbane woods.

There are still persons who contend, in spite of its many absurdities, that the aqueous rocks, and the organic remains which they contain, are proofs of the deluge.

If the whole strata of the world were deposited during the deluge we should necessarily expect to find them a promiscuous and confused deposit; besides the animal and vegetable remains would also be distributed without regard to order or species; but no confusion prevails in the strata of earth (except where contorted by volcanic forces) the arrangement of each stratum is orderly and unique. It, moreover, entombs some animal or vegetable organism peculiar to itself. For instance, the *Cephalaspis* is entirely confined to the old red sandstone, and the whole genera of those peculiar Crustaceans, the Trilobites, the *Asfibus*, and *Calymene* are confined exclusively to the upper Silurian rocks. These genera, including several species, besides vast multitudes of others, had ceased altogether before the commencement of the carboniferous deposits. Certain reptiles, again, are only found in the cretaceous formation, and others are equally restricted to particular rocks. If the flood had deposited them all in 150 days, we certainly should expect to find a less systematic arrangement. Why is not the *Mososaurus* and *Ignanodon* of the Welden and the chalk found also in the Devonian or Permian systems, for, in all conscience, they were weighty enough to sink to the bottom? And why not the bright-eyed Trilobites, with their scaly comrades of the lower rocks, found in more superficial deposits, for they are the very animals we would expect to be uppermost, being able to swim, while the former were not blessed with that power in any great degree? No such discovery, however, has hitherto occurred.

Those who contend on this geological argument also forget one very important matter. If the deluge had deposited these animal remains in the rocks, we should, of course, conclude that they had their representatives safely preserved within the ark, which would re-populate the earth with other species. The fact is unfortunate for the theory. Nearly all the organisms that are discovered in the strata of the globe

are the remains of totally extinct species and such, many of them, as could not exist in the present condition of the globe. These debaters appear not to be aware that the Plesiosaurus and Denotherium are no longer tenants of the earth. The Dean of York is, however, ready with a suggestion to explain this difficulty. "He thinks that the Megatherium Ichthyosaurus, and other animals have become extinct because they would not make up their minds soon enough, and found the door of the ark shut when they arrived, so they perished with the rest of the wicked.

It is, moreover, on the other side of the question, fatal to this opinion, that none of the existing animals are found in a fossil state. If man was universally diffused, why have not human fossils been discovered, or the more durable marks of human handicraft; surely they would have been if all these rocks had resulted from the flood of Noah.

It is contended that although the whole strata may not be referable to the flood; yet, there are superficial beds of clay and gravel called "drift," which bear evidence of the universality of the deluge. This, however, stands on no better foundation, if examined, than the former.

There is yet another, which would be beneath contempt did it not proceed from a recent expositor, and that his book is intended for Sunday-school teachers. I refer to Dr. Campbell's Expository Bible.

He says, "Inhabitants of all climes commingled; animals, natives of America, have been found buried in India." No reason is given to account for their conveyance from America to India. A very perilous voyage, one would think, for either human or brute, and to arrive in such a satisfactory state of preservation that they could be proved to have travelled from America, during the deluge, is certainly very marvellous. Why these inhabitants of all climes, and "natives of America" especially, all happened to float until they came to India, does not appear. If the current was so rapid as to convey, in a few months, several bodies from America to India, it does appear strange that the ark did not get into one of these currents and be carried to the summit of the Andes or the Rocky Mountains. He further states that shells and skeletons of fishes are now found on the tops of the highest mountains in the world. The writer fails to inform us whether these are recent or extinct shells; and if recent are they bivalves or univalves, because the former cannot swim, and but few of the latter have any extensive locomotion. It will scarcely be affirmed that the bivalve from the deep ocean or the sea-shore, whose greatest powers of locomotion would perhaps be but a few feet in a day, would be able to reach, in the quantities in which Dr. CAMPBELL would lead us to expect they are found, in the short space of 150 days, the tops of the highest mountains in the world. But to estimate this last statement at its true value, we must add, that no human foot has ever yet reached the tops of the highest mountains in the world, and never will, so that how these shells were found, on which Dr. CAMPBELL founds his argument, remains somewhat puzzling.

There is not nearly so much danger in young people being misled, as to divine truth, by what this commentator calls "a godless geology,"

as from the perversion of truth and misstatement of fact, on which he appears in this passage so truly to indulge.

These are the strongest arguments which have been hitherto advanced to prove that the deluge really was universal. It will be noticed that they are entirely unsatisfactory as arguments; indeed, the feeble support which they render to the theory only shows how untenable is the position on which the advocates of the universal deluge stand. We will now briefly glance at another class of facts, which may be considered to favour a local inundation,—and on this part of the subject time will not allow me to give you more than a mere fragmentary outline.

In the first place there is a number of difficulties presented which are entirely dispensed with in supposing a limited deluge.

The first of these is the vast amount of water which would be necessary for the covering of the highest mountains of the world 22 feet above their summit.

The rain which fell from the clouds could exert but little effect over the entire world in producing any considerable depth of water, under the existing laws which regulate it. The atmosphere could not have retained moisture to the extent required. During the rainy season of the wettest countries in the world 150 inches is the greatest amount of rain precipitated in 41 days; and the average annual fall of rain for the whole world is but about 5 feet. It must not be forgotten that before this rain falls it has to be taken from the earth; and this process of evaporation is continual. It is evident therefore that water produced from rain would not rise so high as the tops of the highest mountains in 40 days, because it would find its level again in the ocean from which it had been originally evaporated.

This amount of water would not be caused by the ocean, for there would require eight or nine times the amount of water existing in the world to cover the tops of the highest mountains. If we suppose the whole ocean beds of the round world to be elevated to a level with the land, still the mountains would stand half their height above the water. The miracles, indeed, necessary to obtain the water for a universal deluge, are so stupendous and numerous, that they would surely have been recorded in the sacred book, if they had ever been performed.

Another important difficulty is the dimensions of the ark.

Many have been the calculations entered into by divines, in order to get every species of animal into the ark. In some instances they may have succeeded to their own satisfaction, but in such cases a very low estimate has been taken of the distinct species which the world contains. The animals known a few centuries ago were but few in comparison with the number at present described. The calculations which enabled commentators to get pairs of all the animals of the world into the ark, were based upon the supposition that the number of species could be reduced to three or four hundred, which would be reckoned in pairs. At the present day, there are known upwards of 1500 animals, which must have gone into the ark in pairs, besides 166 clean beasts, which

would go by sevens, making nearly 1200 more. There are 657 reptiles in pairs, besides fifteen others of doubtful admission. There are also about 6,300 species of birds, which would go into the ark by sevens, making upwards of 44,000 birds alone. The insect world would require protection, and, even those at present discovered, amount to about 550,000, which would require some considerable space. With this long catalogue of living things it would be difficult to dispose them within the dimensions of the ark, to say nothing of the provisions they would require. In this age of traffic we might be disposed to make our computations on our present mode of commercial conveyance; even were we to take this very unjust plan, we should find the space vastly too small for the number of occupants.

We have no right to assume that these animals were packed like herrings in a barrel, but we have a right to expect that the merciful Being who directed them to the ark for preservation, would allow them that liberty which their habits and comfort demanded.

It has been argued that if the ark was not large enough for all the animals of the world, it was in the power of Omnipotence to compress them into a sufficiently small compass—by reducing their size, and thus enabling them all to gain admission. To start such a supposition, implies that the Allwise was not aware what dimensions would be necessary, or the ark might have been made larger. It is bordering upon profanity to make such an implication.

If this compressing plan had been adopted, one would think that to Noah, at any rate, a little additional contraction would have been more satisfactory, as they might then have all been put within a nut-shell, and would thus have saved all the time and toil of building so immense a vessel for their accommodation.

Another important obstacle is the distribution of animals upon the earth.

It is a fact well known that certain animals are restricted within very narrow limits. The tropical animals do not venture into the temperate zone, and those of northern latitudes would find it equally fatal if they ventured into the equatorial regions.

The royal tiger is exclusively confined to the jungles of Asia. The giraffe is of very limited African range, and each species of elephant is respectively restricted to Asia and Africa. Glance across the Atlantic. Not one of these animals are found on the continents of the new world. The bison of the north, the puma and jaguar of the south, are each confined to its particular locality. Again, if we visit Australia, another and completely different class of animals are found—the great kangaroo, and the ursine opossum, as well as its peculiar birds, the emu and cassowary, with several other animals, altogether peculiar to the country.

These facts show us the impossibility, without miraculous intervention, to so collect from the uttermost parts of the earth the representatives of every species, in order to preserve them in the ark. That they would

not have undertaken such an adventure by their own instinct is proved by their present habits. These facts necessitate the belief that the diversity of animated creation in the new world, on the one side, and from the extreme New Holland, on the other, found their way by some mysterious path across the wide oceans and deserts that intervened from a particular spot in Asia, where the ark rested, to the locality. Animals were wise navigators in those old times; such exploits as they must have performed would far out rival the the sagacious deeds of our modern explorers of a north-west passage. Perhaps these animals discovered a submarine passage.

By what instinctive impulses would they be led to a climate suited to their nature and constitution? Their ordinary powers of locomotion must have been improved, or the lifetime of a single pair of animals would have failed before they reached the necessary distance.

As all other animals but those within the ark would be destroyed, all existing animals must have emanated from a common centre. If it be so, how is it that one species is not more commonly distributed? It is strange that these animals, travelling from Asia Minor to New Holland, should not leave so much as a pair of their progeny behind them, which could have populated Asia with the species; and that the South African sloth should not have left traces of its journey, by the descendants inhabiting the forests of Africa, of the steppes of Siberia.

The full consideration of this subject, presents the greatest absurdities and difficulties, which it is impossible to surmount. If we suppose the flood to have been limited, then these difficulties disappear, and the events become explicable.

If the sea had completely overflowed the land, the inhabitants of the fresh water would have died. These fresh-water fish of inland lakes, and of rivers, it will be readily seen, could not originate from one centre. Indeed, the centres of ichthyic creation must have been almost as numerous as the locality which they inhabit.

It would appear that if the whole world was destroyed by water, there must have been a re-creation at various centres on the earth's surface, since that event, especially of the fresh-water fishes. It does not in any way accord with the sacred writings to admit a new creation of animals, for we must expect, that, as the first creation is so plainly recorded, this second would also be equally inscribed in its pages. If there had been a new creation, then was there no necessity for preserving pairs of every living creature in the vessel with Noah?

The scripture difficulty seems to me to be the least easily of all to be reconciled with the universal overflow to the tops of the highest mountains.

If I, or any other person, were to affirm that the ark rested on Mount Everest, or any other mountain, which shall hereafter be found the highest in the world, it would with true reason be denied, because the bible distinctly states that it rested on the mountains of Ararat. The highest summit of the mountains of Armenia, is about 17,000 feet. Let

us suppose—to give all possible liberty—that the ark rested on this mountain, and the bible informs us that this event occurred in the *seventh* month, on the *seventeenth* day of the month; at that time, however, “all the high hills that were under the whole heaven were covered,” for we are further informed, that it was not until the tenth month, on the first day of the month, that the tops of the mountains were seen. As all the mountains were below the water's level when the ark grounded, say at a height of 17,000 feet, we require that law of hydrostatics explaining what caused it to cover those mountains, which rise to 29,000 or 30,000 feet. From this difficulty there is no escape, unless it be proved that the Himalayas and the Andes were not in existence at the deluge, or that the Ararat of scripture is at the north of India.

There are other difficulties which must be entirely omitted.

The corroborative evidence of a limited deluge, furnished by geographical and other facts, I have time only very rapidly to mention.

The greater portion of Palestine, and a wide tract of country extending towards the Caspian Sea, is considerably below the level of the Mediterranean, so that it would require no very great effort of human art, completely to overflow that land with water.

The oscillation in the level of land is also an additional argument.

The coasts of Norway and Sweden experience a gradual but regular rise and depression. The sea-port of St. Eural, which was in existence in the west of Europe during the last century, is now permanently depressed beneath the waves of the Atlantic. The coast of France also is subject to regular depression. The light-house, built in the time of Caligula, which was standing in the fifteenth century, but which is swept away, and the spot on which it stood buried beneath the waves, as well as the submerged forests of Normandy, are ample proofs.

Besides, the attenuating rise and fall of the waters in the Caspian sea, the recent indications of volcanic agency in that district, as well as other territory of that locality, now permanently depressed beneath the sea, appear to favour a local deluge.

We can conceive how by these natural occurrences, which are continually in operation, a flood of very considerable and yet of limited extent might be produced. If we imagine that this gradual sinking continues until the margin of the district has reached below the level of the sea, the inflow of the water covering at last all the high hills in this vast basin, and this area, in all likelihood, would be vastly more extensive than the limitation of human vision, expressed in the term, “under the whole heaven.”

It is not the bible, but man's interpretation that has enforced the necessity for believing in a universal deluge. The event is narrated, not as from a point of divine observation, but as seen by a human witness. The account of the deluge is exactly such as would be expected to result from human testimony. It is manifest that, so far as human eye could discern, the waters were universal; all the hills, to the verge of the utmost horizon were covered—nothing, indeed, would be visible but a wide waste of waters.



There is, moreover, a manifest caution of expression in these passages of the bible, which relate to natural science, and which is one of the most convincing proofs of the divine authorship of the scriptures. If man had been its unguided author, there would, no doubt, have been some positive assertions which recent discoveries would contradict. In the confession and catechism of the Westminster divines, for instance, language is used in reference to the creation, as was then supposed in accordance with the scriptures, which cannot in any way harmonize with the discoveries in science, while these same facts remarkably accord with the scripture text. As uninspired men they could not make provision for a stage of knowledge not then reached.

Many have been the opposers of the inspired volume, and science has even been libellously enumerated among its suspected foes. But nature—God's own work in the hand of its explorers—instead of raising doubts and questions of its heavenly origin, becomes the firm defender of God's blessed word, confirming it by facts, unfolding many a hidden beauty, and releasing many a difficulty from the stern grasp of superstition. As the connection between science and the bible becomes better understood, more of its mysteries will doubtless be unveiled. Science, which holds no second rank with its numerous and trusty comrades in this godly strife, become the brave defenders of this holy book, and soon shall silence all its loud embattled foes:—

Who, stern in hate, oppose  
 God's holy word?  
 One for His truth they stand  
 Strong in His own right hand,  
 Firm as a martyr band,  
 God shield His word.

Onward shall be its course,  
 Despite of fraud or force,  
 God is before.  
 His word ere long shall run,  
 Free as the noon-day sun;  
 His purpose must be done,  
 God bless His word.

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## THE GLORIFICATION OF THE CHRIST.

(Continued from Page 376.)

THE passage in Hebrews ix. 12, "neither with the blood of goats and calves, but with His own blood He entered *once* into the holy place," is the expression of the final truth in relation to the Christ's exaltation to the Divine nature (the spiritual Holy of Holies),—the holy place of the Temple being the intermediary,—for Jesus in this last holy place, as the judgment-seat of the Deity, did enter there into the spiritual holy place, Heaven itself, the secret place of the Tabernacle of the Most High

with his own blood, when His mortality was swallowed up of life, in His ascension to the Father. When He gave His message to the women, He had not ascended, but He intimated that this would be accomplished before He should see His disciples again. Now this ascension was not a transportation as to locality, but as to personality, from earthly to Heavenly, from mortality to immortality, from corruptible flesh to incorruptible spirit, and it was effected in a moment, in the twinkling of an eye, before the judgment-seat of God in Israel, as the only place on earth which the Deity had set apart for the manifestation of judgment and mercy. The rent veil permitted the approach of the Christ to the mercy-seat, inasmuch as it testified the closing of the Mosaic priesthood as a type of good things to come, and the glorification of the Christ there, and spiritual offerings was the inauguration of another order of priesthood the Melchisedec, of which the Christ was to be the head. The swallowing up of his living blood in living spirit, was the donning of the priestly garments pertaining to that order, which fitted Him for the service within the Veil, the true sanctuary of the Deity. The service of priestly intercessions was not *made manifest* until He was taken up into Heaven at the close of His sojourn on earth, and now at the right hand of the Father He liveth to the age to make intercession for Jehovah's people, as the Great High Priest of their profession. Hence the Holy place into which the Lord Jesus entered was, in its consummated sense, the *Divine Nature*, and He passed into this with His own blood and became *thus* a living sacrifice, holy and acceptable unto God, and in this Divine Nature He is always in the presence of God for us, as our Advocate and Mediator, and channel of blessing, and a perpetual sacrifice, able to save to the uttermost all who come unto God by Him. He is our Exemplar in the process by which the Sons of God in weakness become the Sons of God in power, and in his perfection of spirit we perceive the peculiar significance of Paul's antitypical holy place, "the Tabernacle which the Lord pitched," the Heaven itself, the presence of God, and the drift of His argument bears out this spiritual realisation, and indeed requires its comprehension to compass the hidden wisdom of the doctrine He is inculcating for faith and hope. In this arrangement of type and antitype, the Temple made with hands is not substituted for the true Tabernacle, but merely becomes a way of approach to the other, in accordance with the requirements of the law of the Lord Jesus' responsibility, the law of works as well as the law of faith which was included in the first, that in fulfilling all righteousness according to that law, He might become the end of the law for righteousness to every one that believeth.

The Lord could not have continued His instructions in the flesh to His disciples after His resurrection without rendering void the word of the truth spoken by Himself. At His crucifixion the Lord had finished His work in flesh. "It is finished," was His conclusive testimony on this point, and therefore He could not, until He was approved in that He feared, and God gave Him glory, undertake any further work in connection with the Great Salvation. The Gospels in their collation shew the character of the Lord's instructions to His disciples concerning His sufferings, death,

resurrection, and glory, and it was because of their forgetfulness of the words He spake to them when He was yet with them in the flesh, that He reproves them in spirit as slow of heart to believe all that the prophets had written, and by His spirit power of exposition caused their hearts to burn within them; a spirit power, be it remembered, that must have arisen from spirit life in the fulness of the Godhead, and not of supernatural volition acting on the natural man; for here He was not speaking to them as the prophet like unto Moses, but as the Lord and the Christ, having all power in Heaven and in earth to perfect man's redemption, as a man speaketh to his friend. The Pentecostal effusion of spirit powers has been regarded by some writers to be the evidence of our Lord's glorification after His assumption to Heaven in mortal flesh for judgment and reward, but there is no congruity between the bestowal of spirit gifts and the time of change to spirit nature; and besides, the fact is, that the promise of the Father did not take effect immediately on our Lord's assumption. Acts ii. 1, specifies an interval—"but when the day of Pentecost was fully come"—and this destroys the argument for the forty days' lapse before perfection. The affirmation, then, that the forty days' lapse from resurrection to glorification is the true unvarnished account, in contradiction of the spirit revelation of the third day glorification, is a misapprehension of the letter of the Word. It is a simple assertion against the reason of the truth.

The assumption to Heaven, and the ascension to the Divine Nature, are two distinct things, which have relation to two distinct periods of time, the latter at the commencement, and the former at the close, of His 40 days' sojourn on earth after His Resurrection; and the analogy is preserved in the judgment and glorification of the saints, at the beginning of the 40 years of written judgments (a day for a year) on the nations, which must succeed the judgment of the House and its glorification, for the glorified House, or Body of the Christ, are the instrumentalities for the execution of the judgments; and during this period of hidden glory they are indoctrinated with all necessary details for the preaching of the Aionian Gospel, and then as the mystical Christ they ascend to the heavens of the Son's rule and dominion, and sit with Him on His throne, and shine forth as the Sun in the kingdom of the Father.

It is impossible to overlook these remarkable correspondences in the development of the personal and mystical Christ, and the absolute necessity of the raising up into the Divine Nature of the Lord's Christ on the third day, to fulfil them in spirit and in truth. The presumption that glorification on resurrection gives no time for the Judgment, is a groundless reflection on the ability of the Deity to will and to do of His own good pleasure. "Hath he spoken, and will He not do it, whether it be concerning a nation, or a man only." Why the Lord Jesus, in the exercise of the attributes of the Divine Nature, should not be able to judge the quick and the dead in an hour, or in three days, equally as in 40 years, is inexplicable, seeing that with the Lord one day is as a thousand years, and a thousand years as one day, and Paul in spirit declares, "We shall *all* be changed *in a moment*, in the twinkling of an eye." The separation of the congregation before the Judgment-seat to

the right hand and to the left, may be effected in an equally short space of time, and the acceptance and condemnation follow immediately. The parabolic representation of the recompenses of reward for well-doing and disobedience would appear to be the corollary of the division of the sheep from the goats, without any pause in the Divine procedure; and it is worthy of remark, that every prophecy of Scripture has had an immediate fulfilment at the expiration of the appointed times of sufferance. The Israelites went out of Egypt the selfsame day. They entered into the Holy Land the selfsame day. The Babylonish Captivity ended the selfsame day; and so on. The ascension to the Divine Nature, upon judgment in flesh and blood, cannot be an imaginary ascension, and surely does not exclude such a judgment in regard to the Lord Jesus, nay, it establishes it rather, and makes it a precedent condition of the blessing, life for evermore, while in respect both of the judgment and ascension, the man does not change his earthly locality. If Adam had been permitted to eat of the tree of life, he would have lived for ever, by an instantaneous change, or translation, into the Divine Nature, and would have passed from the tree an incorruptible and glorious being, "A son of God in power." "The righteous shall be recompensed on the earth, much more the wicked and the sinner." Prov. xi. The second Adam wrought a perfect work in righteousness, and received a full reward on the earth to which he was related, and in the holy place where the manifestations of Deity were alone revealed in Israel for judgment and mercy, and He is the type of His brethren in all things, and the prototype as to the Way, the Truth, and the Life. Wherefore should the Son go to heaven to stand in the presence of God, as a necessity of His judgment and glorification? Are we not as much in His presence on the earth? "Do not I fill heaven and earth, saith the Lord." "In thine we live, and move, and have our being." "Whither can I go from thy presence, whither can I flee from thy spirit," &c., but the assumption of the Son as a mortal man, to the presence of the Father in the glory of His heaven of heavens, is against the letter and spirit of the Word, which declares, "Whom no man hath seen, nor can see," "No man hath seen God at any time, the Only Son, who is in the bosom of the Father (as the Lord the Spirit), He hath declared Him." This is conclusive as a part of the doctrine according to godliness, and any position, which invalidates this emphatic testimony, cannot be sustained for a moment in the light of these Scriptures. The fact of many being recorded in the Word of the truth, to have been carried away by spirit power from place to place, does not affect the question, because in all these cases they never passed out of the earth's atmospheric influence, and we have instances in history of mighty rushing winds, or hurricanes, lifting men up over long spaces, without their being able to resist the energy, and bringing them to the earth again safe and sound. Our Lord walked on the waters of the sea of Tiberias by reason of the spirit without measure by which he was invested, and which could control all things according to the will of God; and Peter, in the excitement of a strong faith that Jesus would uphold him, and which He vouchsafed to do, so long as he was not afraid with any amazement, as an outward influence, while they both nevertheless live,

and moved, and had their being under the physical laws of Adamic existence; but the notion of carrying flesh and blood through the regions of space, in a living state, to look without destruction on the unveiled Majesty of the Deity, is, in the judgment of the Word itself, an impossibility, for thus saith the Lord, "No man can see me, and live." A calm and enlarged reflection on all the collateral issues, must dismiss, as an unscriptural conclusion, the 40 days' existence before judgment of our Lord Jesus after His resurrection, and that the process and period of His glorification is coincident with the day of His resurrection, and is the vindication and the sure foundation of the doctrine of Aionian judgment of flesh and blood, for the development of its resurrectional perfection.

(*To be continued.*)

[The careful perusal of this paper fails to prove to our mind, quite as decidedly as the preceding on the same subject, that the writer has any Scripture warrant for the positions referred to in our last foot note, and we are not sorry to see that he intends to end the matter in his next article.—EDITOR.]

### A SPIRITUAL SALE.

"What a scandal, to take up a newspaper and find whole columns devoted to the advertisements of sale of livings; and to see the tone and language of some of the advertisements themselves!"—*Arch. of Canterbury's Address*, September 2, 1869.

Going, going, going!  
I'm going to tell you a tale,  
Stranger than any you ever could learn  
From spirits that rap or tables that turn,  
Of a very remarkable sale.

Going, going, going!  
No need very far to go.  
Buy the *Ecclesiastical Gazette*,  
Where "Spiritual" goods and chattels are set,  
The zeal of unbeneficed clerks to whet,  
Like "temporals" all of a row.

Going, going, going!  
The articles selling here  
Are of Church Preferment some rare tit-bits,  
And Simon Magus himself he sits  
Enthroned as auctioneer.

Going, going, going!  
(Number three hundred and eight)  
"The present incumbent is eighty-two;"  
Let's hope that he's ailing and feeble too,  
But youthful apostles, in any case you  
Can't have very long to wait.

Going, going, going!  
Perchance it may help him on,  
When he hears the chink of the purchaser's gold,  
And knows his poor frail life is sold—  
We may trust very soon this disciple old  
Will be going, going, *gone!*

Going, going, going!  
 Number one is, of course, the best.  
 "Walled gardens well stocked and pleasure-grounds,"  
 I'm free to confess, Mr. Bagster, it sounds  
 Like an "everlasting rest."

Going, going, going!  
 George Robins, this smacks of you—  
 "Magnificent views," and "a house *replete*  
 With every convenience" the buyer may meet,  
 Who goes in for number two?

Going, going, going!  
 Reflect before you refuse.  
 The "views" described with cool effrontery  
 Are simply views across the country,  
 And not "religious views."

Going, going, going!  
 Particulars may be seen,  
 Though "confidentially" names must lurk  
 In this interesting spiritual work,  
 Simon Magus—his Magazine.

Going, going, going!  
 (Three hundred and twenty-five)  
 "A lawn and paddock and pond of fish."  
 If fishes, not "men," the rector may wish  
 To "cure," for a future dainty dish,  
 It's here he can "catch 'em alive."

Going, going, going!  
 Here's a buyer "declining pews."  
 It's plain his serious don't draw renters.  
 Another rather likes Dissenters—  
 "Holds Evangelical views."

Going, going, going!  
 The sooner it's going and gone,  
 The sooner we call ourselves Mormon or Turk  
 The better, "if this is Christian work,"  
 Or Christian "goings" on!

From *Punch*.

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## LETTERS TO THE EDITOR.

To the Editor of the "*Christadelphian Lamp*."

### MR. ROBERTS AND THE "DOWIEITES."

In the *Christadelphian* for August I observe an editorial article animadverting on your recent visit to Edinburgh, and your being in the company of certain professed baptised believers of the Gospel of the Kingdom there. These, not being orthodox Birmingham disciples, the editor is pleased to nickname Dowieites. As I happen to be one of these, and am even named in the said article, and as I take exception to certain of the editor's statements regarding them, I feel desirous to reply. But, as it is not in accordance with his principles to permit replies when opposed to his own ideas, I respectfully request permission to make a few observations in the *Christadelphian Lamp* on the article referred to. In doing so, I shall confine myself to statements regarding myself and the parties mentioned.

And first, I would refer to the editor's warning that by allowing you to take us to your bosom we should be disappointed. He says :—

"Edward Turney renounced the fellowship of the Dowieites years ago, and now he renounces his renunciation, and asks them with open arms to come to his bosom; not, we would warn them, for the love of them, but for hatred of others against whom he can use them. They will find the bosom cold, when the heat of present hate subsides."

Pitying the animus here manifest, and assuming the consummation and its predicted result, I fail to perceive that "coldness," though an undesirable quality, is so deadly a sin as to warrant separation or withdrawal from fellowship. Where is the Scripture authority for the disciple being up to a given standard of spiritual temperature before he is worthy of the fellowship of his brethren in Christ? And even supposing there was, where is the brother who will set himself up as the ecclesiastical thermometer by which the temperature of the brethren shall be tested? Is not this one of the things which must be left to the decision of the great Searcher of hearts at the judgment of the great day?

But the editor mentions certain reasons for which the Dowieites were withdrawn from, which now require to be noticed. He says:—

"The friends of the truth withdrew from the Dowieites for a variety of reasons, principal among which was their parley with the popular doctrine of the immortality of the soul in the matter of fellowship; their belief in a supernatural devil; their denial that the living and dead, faithful and unfaithful, will have to give an account at the appearing of Christ; their non-belief in the Messianic character of the Psalms of David; the practical destruction of the Apocalypse, in denying its historic bearing and symbolical character; and their fellowship of the world in politics and otherwise."

I feel a little surprised, though not the least sorry, that one reason is here conspicuous by its absence. I refer to the denial on the part of many of us of what has been termed "mortal resurrection." The absence of this reason I accept as evidence that a concession on this point, made last year, is now, after mature consideration, confirmed. Why "politics" should be named as a valid reason for withdrawal and "mortal resurrection" left out, I cannot imagine except on the hypothesis I have suggested.

As to the reasons given I shall dismiss those of less importance as briefly as possible, before taking up the more serious.

And first, as to our denial of the Messianic character of the Psalms of David. One hardly knows how to deal with such a reason of withdrawal, expressed as it is in so slipshod a manner. An indictment to be legal must be clearly drawn and beyond misapprehension, otherwise the panel at the bar is entitled to plead a flaw, and so claim acquittal. But this count in our indictment has never been clearly stated before, nor is it in the present instance. Knowing the nature of the Birmingham Creed in its positive and negative aspects, I should construe such a reason thus:—It is a first principle of Birmingham faith that the whole of the Psalms are Messianic; and the fable to be rejected is that only a portion of the Psalms are Messianic. But one unacquainted with the Birmingham method would at once conclude that the parties withdrawn from deny that any of the Psalms are Messianic. And this natural construction of his words the editor well knows to be utterly untrue.

But is there such an article in the Birmingham Creed? And do its adherents really hold that every Psalm relates to the Messiah? I feel certain that such an article was not to be found in the creed in the early part of last year; and if it is there now it must have been inserted when the creed was undergoing repairs. But if not, why speak of the Psalms at all as a reason of withdrawal? Where there is no law there is surely no transgression.

Next as to politics. The same remarks apply here. Is it a violation of the Birmingham creed for a brother to vote in a municipal or parliamentary election? I never heard of such an article. Is not this one of the elements of worldly conformity to be left to the conscience and discretion of the individual, the teaching of the brethren, and the final decision of the great Judge of all?

Again. We are said to deny the historic bearing and symbolical character of the Apocalypse. I ask again—Is it an article of the Birmingham Creed that the Apocalypse is entirely symbolical without a particle of plain literal statement from beginning to end? I have seen no such article. But does any Christadelphian

really entertain such a view of the Revelation? I never heard any one maintain it. Then, on the other hand, are we charged with denying that any portion of that book is symbolical? I do not know one who does so. Any difference that exists, therefore, must be only in degree, which reduces the value of such a reason to a point where principle becomes imperceptible.

Its "historic bearing" may shew a more marked difference, but it is a mere difference in opinion, involving no violation of any element of the faith of the Gospel. Surely no Christadelphian holds that the Apocalypse is all fulfilled, any more than any of us believes it to be all future.

These reasons, whether based on the Birmingham Creed, or merely existing in the mind of the editor, appear to me to be altogether inadmissible as warranting separation among those who believe the gospel of the kingdom with an intelligent and hearty faith, and have confessed the name of Jesus as the Christ, the Son of the living God. But to parade these as valid reasons of withdrawal, when they are too insignificant to be inserted in a creed extending already to thirty-five articles, is nothing short of high-handed presumption and utter disregard of conscientiousness. If a creed must be framed, let it contain everything deemed essential. If the editor's memory or note-book is good enough for some articles of faith, why not for all?

There remain to be considered three other reasons, and as they are contained in the Birmingham Creed, they demand special attention.

First: some of the so-called Doweites believe in the existence of a supernatural devil. Granted. But what authority has anyone to make non-belief in such a being an article of faith, and to exclude from fellowship those who believe they have good Scriptural grounds for holding that a supernatural devil exists? Do not Christadelphians believe that a serpent possessing the power of *human* speech existed in the Garden of Eden? Do they not acknowledge that in the sentence pronounced on the serpent the loss of speech formed no part? Do they not admit that no race of serpents naturally possess the power of human speech? In this view of the case, would it imperil the salvation of a Birmingham Christadelphian if he were to be of opinion that the serpent was a supernatural devil? Is it the doctrine of the Birmingham Creed that *human* speech was a natural endowment of the serpent? The book does not say so; neither does it say it was supernatural. But, in the absence of authoritative data, is the one not as admissible as the other? But why should a baptised believer, who does not acknowledge Birmingham as an infallible source of divinity, be excluded from Christian fellowship and the social amenities connected therewith, simply because he inclines to the supernatural view?

But none of us have any faith in the immortality of the devil, as some would have us to be considered. Those among us who believe in the existence of a supernatural devil, believe that he shall be destroyed by Christ, and that consequently a time will come when there shall be no supernatural devil in existence. Is not this a sufficient offset against the mere circumstance of belief in a mortal though supernatural agent of evil?

Next in the category is "their denial that the living and dead, faithful and unfaithful, will have to give an account at the appearing of Christ." Passing over the looseness with which this reason is expressed, I submit that any difference that exists on this point does not affect the substance of the truth concerning the judgment of the great day, but merely a matter of time—call it an inch or a mile, a day or a thousand years. This difference is simply whether two classes shall stand simultaneously before the judgment-seat. This difference is infinitesimal compared with the substantial agreement which exists in regard to the main element of the truth, as to the judgment itself, as broadly declared in Scripture.

Permit me to observe on this part of the subject, that the reason why there is any difference here is that there is no express Scripture which affirms the simultaneous judgment of two classes. The conclusion is reached by a process of reasoning. This should surely teach us a little toleration. But more than this: Scripture does not confine the judgment to the appearing of Christ, as the editor expresses it. For, besides the judgment at the close of the millennium, acknowledged by the editor in the number I am treating of, it is expressly declared that Christ "shall judge the living and the dead at His appearing, AND HIS KINGDOM."



This shews that the judgment is not necessarily confined to the precise point of His appearing, but *may* extend forward into "His kingdom," of which it is declared "there shall be no end." Surely there is no ground in these circumstances for making a simultaneous judgment an article of faith.

The last remaining reason is "their parley with the popular doctrine of the immortality of the soul, in the matter of fellowship." I have put this reason in its right place—last in the series; but it will be observed that the editor puts it first among principal reasons. Now, no one knows better than he that with the exception of what took place in connection with the Aberdeen church, and that only last year, all the separation that now obtains among the brotherhood took place before this reason had any existence. For example, the reason why sixteen members left the church in Edinburgh, in 1862, is extant in their correspondent's own handwriting as simply a matter of voting at church meetings, without any reference to doctrine whatever, at the same time addressing us as "Dear Brethren." How the editor can put the immortality question first among chief reasons, and maintain a reputation for honest dealing, I leave it to himself and your readers to judge.

But let us look at the reason itself. It is so expressed as to lead any one to suppose that persons believing in the immortality of the soul had been knowingly introduced to the fellowship of the brethren. Now I know for a fact that such was never attempted by any one in Edinburgh. The only question that arose on this subject had relation to the necessity for this idea being renounced before baptism. But even this question had no practical value, as it was distinctly declared by those who were dubious on the point, that their practice was and should be to baptize only such as declared their belief in immortality through Christ alone.

In speaking of the non-necessity of believing in life in Christ before baptism, let it be understood that it was in the supposed case of a believer in the things of the kingdom and in Jesus as the Christ, and consequently holding that the kingdom can be inherited only by one fashioned like the glorious body of Christ, and not by an immortal soul; and that this is the exclusive privilege of the faithful. This question, so far as it was a question, was based on the alleged fact that the kingdom and the Messiahship of Jesus were the things most prominently and directly preached by the apostles. Hence the language "gospel of the kingdom," etc., not "gospel of eternal life." But, notwithstanding this, the practical result is and has been, that there is not in the entire community a single individual who believes in the "popular doctrine of the immortality of the soul."

But where is division to end, if points about which intelligent disciples may honestly differ are insisted on? Another separation by Birmingham has recently taken place, for another reason also open to question. We have received a warning, the onus of disregarding which I accept. But is not a warning called for in the opposite direction? There may be other questionable points in the creed, and who shall say that there shall not arise other Handleys and Turneys and Jardines to assert their liberty to differ from man-made articles of faith? Like causes produce like effects. "As it was in the beginning, is now, and ever shall be, world without end. Amen."

Edinburgh.

J. CAMERON.

[Though this letter favours "a few things" in which we cannot concur—immortal rising, to wit—it is, on the whole, such a reasonable and straightforward defence against despotism that we think good will be done by publishing it.—EDITOR.]

*To the Editor of the "Christadelphian Lamp."*

"COMMITTED TO DR. THOMAS."

YEA and nay is too frequent a style of speech with the editor of the "Christadelphian." Everybody that takes exception to his dictum either misunderstands or misrepresents him. He never admits a mistake or slip. It would almost seem to be a subordinate article in his creed that *he* must on all matters speak like an oracle, let all others sit and listen. So that when he finds himself questioned and

put in a dilemma, he immediately sets to interpret himself, raising this and lowering that, till, *presto*—how stupid you were not to see what he meant all the time! He attempts in his August issue, and in his peculiar way, to tell a correspondent how he is to be understood as standing “committed” to Dr. Thomas’s later expositions. And the explanation is also peculiar. He says, “we have confessed ourselves committed to Dr. Thomas as a succinct mode of describing what our position is doctrinally, and not as setting forth the reason for that position.” This plan is good enough, and may be serviceable, as when a man may want to save much explanation to a friend, he finds a royal road to making known the quality of his faith by saying, “Oh, I believe with Dr. so-and-so!” Very good, but *dit* “the editor” simply mean *that and nothing more?* What means all this vowing “for better, for worse,” this “entrenching” of himself in the views of truth which Dr. Thomas *finally* made known? Does it not mean that he, the editor, determines and vows that he will *never*, NEVER differ from Dr. Thomas’s final ideas of the truth? If his words do not signify *that*, what is their sense? Of course “the editor” will declare we are cavilling, and as it may be inconvenient to answer such questions, he may affect to treat them with silent contempt. But he proceeds to give his correspondent, L. O., the “reason” for being committed to Dr. Thomas, and here it is:—“We are able to see and demonstrate that Dr. Thomas’s position was in accordance with the holy oracles.” Well, what then? That just amounts to saying that R. Roberts is of the same mind with Dr. Thomas in reference to the gospel, but where is the need of being *committed* the one to the other? The editor with a boldness, which, from his stand point, is dangerous, claims to be the judge of Dr. Thomas. He weighed him in the balance and found him sufficient; but what gave him the power to judge of the correctness of Dr. Thomas’s faith? Did that ability not make him also equal to any Doctor under the sun, so far as knowing what to believe for himself is concerned? Because you recognize some one else as being in a “position in accordance with the holy oracles,” is that a good reason for straightway committing yourself to that one “for better, for worse?” Would the better way not be to feel glad over the harmony and hope that it might continue; but since man, whose breath is in his nostrils, is a fickle creature and given to strange freaks, keep aloof from any committal. Dr. Thomas is dead. (let us rejoice in the good he did,) and his final expositions will therefore remain as they are; but are they any more the better of being *final*? Does *that* give them their value? Surely not.

Now here is a matter for the editor’s reason. He says he has long since given up all idea of such a thing as the employment of reason in order to shut the mouths of cavillers, but here he might well use it to enlighten his enquiring friends, if not mayhap convince himself, that to be committed to any man’s word, however wise and good the man may be, or had been, is not a safe position when life or death hangs upon a right choice. Let us commit ourselves to the truth as it is in Jesus. Dr. Thomas would have been the last man on earth to commit himself to any one’s word. R. R. would do well to follow his example in that respect. If R. Roberts meant no more than that he perceives Dr. Thomas to have been right in his conception of the teaching of Scripture, then he used most extraordinary language in his June number to convey that impression, and it is little wonder that simple minds do not understand him. If he still holds by the language he used, he has now diluted the statement of his position to his correspondent till it means nothing in particular, no more than one brother may say to another at any time. In justice to his readers he should again interpret himself, for he has left them with a yea and a nay. What does he really admit?

ANDRONICUS.

We perfectly agree with “Andronicus” that nobody was further than Dr. Thomas from the absurd and popish position of Mr. Roberts. The Doctor was pre-eminently a man of progress in the divine word. His last days were spent in considering *flesh* in a new aspect; but Mr. Roberts has reached the summit of the whole truth,” and there he proclaims his intention to “stand” like Simon Stylites on the top of his pillar. Well, let him “stand;” we prefer to “go on unto perfection,” if by any means we may attain thereunto.—EDITOR.]

To the Editor of the "Christadelphian Lamp."

Adeline, Ogle County, Illinois, U.S. of America, July 30th, 1874.

DEAR BRO. TURNEY, —Some six months since, I had the pleasure of writing you on a subject in which the Brethren at large appeared to be intensely interested. The candid, courteous, and manly way in which you met those points with which you could not agree, induces me to address you again on this topic, and believe me, Bro. Turney, it is with no idea of cavilling, or for the sake of seeking to establish a theory, that I do so. I firmly believe what I endeavour to set forth is the truth of God, taught in His word. To this authority I am ever willing to appeal, and it is my earnest desire to stand upon that foundation; hence, I shall esteem it a favor, if I am wrong, to be put right, for what advantage do I gain by an imperfect, or incorrect understanding of the glorious doctrine of the ever blessed Son of God. On this subject it appears to be impossible so to write as not to be misunderstood, and as I have no desire to cast stumbling-blocks in the path of those who desire to understand me correctly, I will endeavour to be as lucid in my remarks as it is possible for me to be, without sacrificing the testimonies laid down for our acceptance. I do not intend to teach that the invisible God was born in the city of Bethlehem, and I do not think you so understand me, but rather that my language is calculated to produce such an impression. I say that the visible image of the invisible God, or a manifestation of this only true God, was the personage born; God's son, whose name He was by birthright fully entitled to bear, hence it will be observed that the same word precisely, is used in the 11th verse of the 2nd chap. of Luke, to designate the son, as is applied in the 9th, 23rd, 24th, and 26th verses to the invisible Deity and Father; the original of which I apprehend, is the Greek word *Kurios*, answering to the Hebrew *Adon*. This, then, should not be found a stumbling-block. The Father's name, which is a symbol of Himself, is applied to the Son, by the Father, through the Prophets, in a great many instances, a few of which are the following: "So they weighed for my price thirty pieces of silver, and the Jehovah said unto me, Cast it unto the potter, a goodly price that I was priced at of them." (Zech. x. 12, 13.) "And they shall look upon me (Jehovah) whom they have pierced." Ibid. xii. 10. "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Jehovah." Ibid. ii. 10. See also Zeph. iii., 15, 16, 17.; Psa. cxxxii. 13, 14. Joel iii. 16, 17. Isai. xxv. 8, 9. In the consideration of these passages, it must be borne in mind that the word LORD in the old Testament, when printed in small capitals, is invariably the English equivalent for Jehovah. This being so, we must see in them an overwhelming confirmation of the fact, that Jesus was so literally and so truly God's Son, that He not only could be called Jehovah, even in the days of His flesh, as a meaningless title, but that He was Jehovah. He thought it not robbery to be equal with God (though the Jews did), nor to bear His Father's name. This is more forcibly illustrated when we refer to the Father Jehovah's challenge by the Prophet: "To whom will ye liken me, or to whom shall I be equal, saith the Holy One?" (Isai. xl. 25., xli. 5.) The voice from the excellent Glory attesting: "This is my beloved Son, hear ye Him," (Matt. xvii. 5.) is a satisfactory answer to this question, in view of the Son's declaration, "I and my Father are one." This is not to be explained, as some would do, by saying He was His Father's representative; He was far more than this. To borrow an illustration from the natural man, we might suppose President Grant to send an ambassador to the court of Great Britain with power and authority to act for him. This would be a representative; but suppose, instead, He should send an only Son with power and authority to do His "Father's business," would He not "come in His Father's name," and would he not be great just as much as His Father? And seeing this His Father's name would be His by inheritance, and therefore a true name, could it not be said of Him as was said of Levi, that He preexisted in His ancestor's loins? This of course is not a perfect illustration in all points. Spirit, or Deity substance, seems to be above the present finite comprehension of man. What little we do know of it goes to show the vast and bewildering superiority of *ail*, or spirit, over poor corruptible flesh and blood. It is therefore not to the point to say that, because a man of flesh and blood cannot fill two places at the same time, therefore Deity cannot, this being virtually what the

arguments of some result in, who are zealous for what they think the truth, but who do not apprehend the greatness of *ail*. *The Son was Immanu-AIL*, or God with us, the fellow of Deity; and as you shew in your remarks of Z-ch. xiii. 7, the original of this word "fellow" denotes "one upon the same level in society." Therefore this title never has been, nor can it be, applied either to angels, or to men. The servants of God's household are not His "fellow" but His Son is. That this equality is relative is obvious, from the fact that a man's son may not be absolutely his father's equal either in wisdom, knowledge, or power, but in society he is, as contradistinguished from the servants, who are not. His relative equality, however, must not be used as a means of destroying the testimony laid down by John the Baptist, who was sent to prepare the way of Jehovah Elohim. The Father as the Spirit-dove, and Jesus as the Son, were the Elohim. The Father was Jehovah, and His Son most assuredly was Jehovah; in other words, Jehovah had at this time become Elohim. He who had goings forth from the days of eternity was manifested, first, as a Son; and secondly, as the Spirit-dove. Here is plurality truly, as you say, but not trinity.

John's declaration concerning Jesus existing before him chronologically is very strong, and liable to mislead those who have not taken a thorough and comprehensive view of this exalted subject. Whoever he may be contemplating, he points to Jesus, as the one, whose shoes' latchet he was not worthy to unloose, and using the personal pronoun he declares, "HE was before me," and "HE that is from above is above all." There is not the shadow of a doubt but that, in this case, John identifies Jesus with his origin; and not only is this the case with John, but all the apostles who treat of this aspect of the Son of God do the same thing.

I do not believe, neither do I teach, that Jesus pre-existed before His birth, *as a being separate from God*, "the Father of our Lord Jesus Christ; nor do I know of a single instance, in the Caristadelphian body, where this erroneous view is held; and if I use language that seems to favour this error, it is because I use the identical phrases that Jesus and His apostles did. Therefore, if a man say, Do you believe that Jesus was before John? I reply, emphatically, I do; but, not to be misunderstood, I might reply, And what do you understand the name Jesus to be the symbol of? The babe born of Mary. And where did that babe come from? "I came down from heaven." "I proceeded forth and came from God," says Jesus Himself. Here is the answer from the best possible authority we can have. His origin was in God who begat Him, for without that Spirit-germ, there would have been neither hands, feet, body, nor brain; these all resulted from that germ which caused Mary to conceive, hence He says, "I am the bread which came down from heaven," and, "the bread of life which I give for the life of the world is my flesh." The acorn, it is said, contains the future oak, which is nourished from the soil in which it grows; so with this divine germ nourished and fed, as it were, of Mary's substance. The literal begetting of Jesus is indeed the key to this great doctrine, and I am glad to see you declare, in a letter to Bro. Jacobs, of Chicago, that we cannot insist too strongly on the literality of this begetting. If this be the correct scriptural teaching, and I heartily believe it is, then there seems to be no question as to whether He inherited His Father's substance or not. Was ever a begotten son known to exist that did not originate in his father, thereby inheriting his father's substance or nature, afterwards manifested or made known in attributes? In the language of Scripture, sons issue from their father's loins (Gen. xxxv. 11); they have their origin there; consequently partake of their father's nature. Now, if Jesus were truly a begotten Son,—and we claim most strenuously that He was,—does not this fact establish what I contend for? There is in this case a wide difference between creation and begetting. The Deity might have fashioned a babe from the substance of Mary, as He did Adam from the dust of the ground, but this would have been a creation and not a begetting; and though the product might have been a son of the woman, it would certainly not have been the begotten Son, or the Seed of God, as you reader Isai. liii. 1. The first man, Adam, sprang from the earth; the second man, or Adam, was "from above," "the Jehovah from heaven," who "came down from heaven." The origin of the one is as superior to the other as the heavens are higher than the earth, and if their origin differed so widely, did not the products also differ in proportion? The perfection of humanity was to be found in John the Baptist, according to the

testimony of Jesus, and it is recorded that he (John) was filled with the Spirit from his mother's womb (Luke i. 15), yet of himself he says, "He that is of the earth is earthly, and speaketh of the earth" (Jno. iii. 31). The greatest of prophets, then, was earthly, and spoke of the earth, because he originated there, like all mankind. But mark the superiority of the Son of God, "He that cometh from above is above all;" and why so? The answer is obvious: because He came "from heaven" (Jno. iii. 31). Did this origin "from above" make Him no better than John, as regards substance or nature? In other words, was He of the earth, that is, of Mary's substance only? If we say He was, then He spoke of earthly things like John. But this conclusion is not admissible for one moment in the face of the evidence that He was "from above," and therefore "above all." Heaven and earth met in Jesus, or His words have no meaning, and His name, *Immanuel* (God with us), would be a false one. In this connection we may revert to Micah v. 2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." The construction of this passage proves, first, That a future Ruler should be born in Bethlehem; and, secondly, That this to-be-Ruler had had goings forth from eternity. Now, who but Jehovah is this future Ruler? As it is written, "and the Jehovah shall be king over all the earth; in that day shall there be one Jehovah, and His name one" (Zech. xiv. 9). And again: Who but Jehovah had goings forth in ancient times manifesting himself to Adam, Noah, Abraham, Isaac, Jacob, and Moses; in the pillar of cloud by day, and fire by night; upon the tabernacle (which is a beautiful type of Jesus); dwelling between the cherubim, over the mercy-seat, in the temple built by Solomon? The glory and the light of Israel—He who had spoken in times past by the fathers, did in the "latter days" speak by a Son who bore His Father's name, as He Himself declares, "I am come in My Father's name" (Jno. v. 43), "And they shall call His name Emmanuel (Matt. i. 23). The mode of manifestation in His case differed from any previous display of power, but the result was the same—a manifestation of that invisible God who led the children of Israel in the wilderness, and who, as their Shepherd, had dwelt between the cherubim (Psa. lxxx. 1). God's only begotten Son, then, ranks high above all humanity in one most important respect, which would be difficult to over estimate, and that is, His divine origin; He "proceeded forth, and came from God, who sent Him as the bread of life, to give salvation to a perishing world; herein is the love of God manifested "towards us, in that, while we were yet sinners, Christ (His Son) died for us. The extraordinary prophecies concerning Him, and the remarkable discourses He uttered concerning Himself, have puzzled past ages and generations, and have produced more intense and bitter contentions than probably any other subject yet set forth in the scriptures. We, who are waiting for Him, who are His brethren should, of all people in the world, understand and faithfully receive His sayings. Let us give them our prayerful study and meditation, and our reward will be great.—Faithfully yours,

JOHN D. COFFMAN.

[This letter contains many excellent things, and leaves the writer of it much less liable, as we think, to be misunderstood than his former communication; but, as it is probable that some of our readers will ask what he means by *substance* of God, as applied to Jesus, perhaps he will keep that point before him in his next article. The term *substance* of God indicates to most peoples' minds *deathless substance*, but we do not apprehend brother Coffman means that.—EDITOR.]

## A POLITICAL TERROR.

It has been for years a special feature of our lecturing to speak of the growth of Russia as a sign of the fulfilment of various prophecies. And though the subject is sometimes dropped for considerable intervals of time, we find it forcing itself anew upon our attention. The following article, taken from *The Daily News*, will

justify all we have said on this head, and cannot fail of awakening an interest in the prophetic word. We have always contended that Russia was able, by her superior dead weight, if set in motion, to drive the rest of Europe into the Mediterranean; we still maintain this view, notwithstanding much "respectable opinion" to the contrary. Also that she will have at no very distant date every incentive for such an attempt. If we read prophecy aright, broken she must be in the Holy Land; but before that she will make the heart of Europe tremble in the midst of her bowels.

#### RUSSIA AS IT IS.

SAMARA, ON THE VOLGA, AUGUST 24.—The traveller in the neighbourhood of the Caspian Sea who wishes to proceed to the great fair of Nijni-Novgorod will find that his route to the great Yarmak lies through the most interesting portion of the Russian Empire. Provided he allows himself sufficient time to visit the different settlements on the banks of the Volga, a trip up that river from Astrakhan will afford him more varied entertainment than would probably any journey of equal duration in the world. On the banks of the Volga he can find, as it were, samples of the different varieties of the human species—Fins (Ugrians), Tartars, Kalmuks, not to speak of Teutons and Selaves—collected into batches as if for the special convenience of the ethnological student. Russia is in this respect the most picturesque of countries—picturesque not certainly in its natural scenery, which consists for the most part of monotonous and endless plain, but in the races which people them. There are no less thirty-six different races included in the Russian dominions. Some of these, and the most interesting, are to be seen, not in a state of fusion with others, but each living a life of its own, intermarrying only among its own, preserving its own peculiar institutions, manners, customs, language, and religion, apparently absolutely unaffected by the civilization of the country in the midst of which they have pitched their camps. It is a common complaint that civilization is improving varieties off the face of the earth—that one variety after another is dying out, one province after another losing its peculiar characteristics, and fashioning itself after some common type of the national character. Everywhere in Europe, except perhaps in Spain, is this leveling process at work. It is essentially so in France; it is rapidly becoming the case in Germany; it is more or less so even in Italy; and England has for a long time past been exhibiting the same phenomenon. But in Russia, and for an obvious cause, it is less the case than anywhere in Europe. The obvious cause is that Russia is not a nation, but a continent, and, estimating civilization by the progress of the steam-engine, only a half-civilized continent. But whatever Russia may lose in this way she undoubtedly gains in picturesqueness. With her the assimilation of her numerous races proceeds by far slower and more measured steps than elsewhere, if indeed it can be said to proceed at all. The German colonist of a century ago is still the German colonist with his Teuton ways uncontaminated by Slavonic manners, and his German tongue innocent of the Russian language. The wild Nomad Kirghis, if somewhat less wild, is still the Nomad Kirghis; his occupation is still that of a herdsman, his home the saddle and the tent. The Tartar, together with his peculiar dress, preserves his ancient religion and the manners and customs of his ancestors. The tradition of having once been the conquering race, and of having belonged to one of the great Khanates founded by the successors of the conquering Timur, is not yet dead amongst them. And, wilde-t and most picturesque of all, the huge and hideous Kalmuks presents on the Steppes of Russia an exact reflection of the manners and customs of his brethren in Dzungaria. Nor is it among the so-called Tartar races alone that these conservative tendencies are to be found. The Mordvins, the Tcheremiss, and the Tchuvashes exhibit to us the faithful representation of uncontaminated primitive Ugrian (Fin) life. All these different races can be passed as it were in review in the course of a trip up the Volga to Nijni-Novgorod.

I have said that Russia is not a country but a continent. Her giant tracts bear no resemblance to anything you find in Europe. In the north there is a single

tract of forest covering a superficies as large as the whole of Spain ; then another large tract inhabited by a population engaged in every variety of industry, and dependent on these northern forests ; then another enormous tract, twice the size of France, of deep black soil (Teherne Zeme), which has for more than a century past yielded the richest crops of wheat, and has never seen manure ; then, to the south and south-east, another huge tract of steppes, only waiting for an increase of population to become one of the most fertile in the world. Then, away across the Urals, another limitless tract, rather another continent than a country, the Asiatic reserve of the European giant. The population inhabiting these tracts amounts at present to sixty millions. By the end of the century it is calculated that it will reach a hundred millions ; and the resources of the country are considered capable of sustaining, without a strain, a hundred and seventy millions of inhabitants. Of the 60,000,000 present inhabitants, thirty-five millions of homogeneous Slaves form the backbone of the nation, a larger mass of homogeneous people than is to be found anywhere else.

The unity and integrity of a country so composed can never be seriously threatened. Besides, with the exception of the Poles, even the most wild and heterogeneous tribes to be found within its borders yield a ready and unquestioning obedience to a Government which, by long experience, knows how to deal with its numerous races, applying a despotic rule to the requirements and capacities of each, but at the same time extracting military service and tribute from them all.

Such and so great is the Russia of the present day, with her boundless resources, with all the appliances and secrets of modern civilization and science at her command, with the most autocratic and, for national purposes, centralised Government in the world, and with—universal conscription. She is, indeed, not a nation, but a continent, and an armed and drilled continent into the bargain. It is impossible to contemplate this giant power without musing on the possibilities of the future, perhaps, too, no very distant future. One thing is quite clear ; the Russia of to-day is no more the Russia of the Crimean war than it is the Russia of Boris Godounoff. No event in history ever marked an era in a nation's life more distinctly than did the Crimean war in that of Russia. That war may be said to have produced two distinct ultimate effects. It ruined Turkey, and it regenerated Russia. It ruined Turkey by commanding her finances and teaching her the fatal secret of a national debt, which the Turk has since worked out to the inevitable conclusion of national bankruptcy. It regenerated Russia by showing her the weak parts in her cuirass, the corruption of her Administration, the absence of means of internal communication, and the want of vigour and intelligence in a portion of her population. She, too, has improved the lesson. Every branch of her Administration has been reformed ; corruption, if not absolutely rooted out, has at any rate been checked and compelled to hide its head ; a network of railways has been undertaken, the most important lines of which are now completed, connecting the heart of the empire with its most distant members ; and, greatest triumph of all, the emancipation of the serf was resolved upon, and, in spite of all obstacles, has been successfully carried out, a measure which, by stimulating the free energies, cannot fail to develop the intelligence of the great mass of the rural population of the country. In fact there has been progress—great, rapid, and astounding progress, material, social, and moral progress, along the whole line.

Nor must we omit political progress. Russia's action in the matter of Poland has not generally been fully comprehended. It is known that the viceroyalty has been abolished, and the Grand Duchy of Warsaw converted into the "Province of the Vistula," with all that such a change denotes ; that a severely repressive system has been introduced in the administration of these provinces ; and that a law equivalent to confiscation has been applied to the large landed proprietors. But all this has been the least important part of Russia's action in the matter. The real key of the Polish question was not Poland, but Lithuania. The Lithuanian provinces had been united to the ancient kingdom of Poland since the end of the fourteenth century, by the marriage of Jagellon, Prince of Lithuania, with Hedwig, the reigning Queen of Poland. Since that time the destinies of the two people had been joined together for better and for worse, until forcibly severed by Russia. Public opinion in Russia—and this is not generally known abroad,

and was singularly ignored in Earl Russell's despatches on the subject—would have been quite willing to make any sacrifice, even to the granting of autonomy, with reference to Poland proper, *i. e.*, the Grand Duchy of Warsaw. The chief organ of public opinion in Moscow was allowed openly to advocate this solution of the Polish difficulty. It was the Poles themselves who rejected it. They had no desire for a sham and delusive independence, and they knew well that the independence of a microscopic kingdom such as it was proposed to establish, surrounded on all sides by the great Military Powers, and with no outlet towards the sea, would have been a mockery indeed, and its liberty of action a delusion. They, therefore, unhesitatingly rejected the proffered gift, and insisted on their ancient provinces of Lithuania sharing their fortunes, and, if it could be achieved, their independence. From that moment all thoughts of effecting a peaceful solution of the Polish question died out in Russia. This claim of the Polish people to what the Russians called *their* Western Provinces was the tocsin which roused the patriotism of the nation, and the unequal struggle commenced. It was essentially and distinctly a struggle not for Poland, but for Lithuania, where the proprietors and ruling class were Poles, but the peasant belonged to a different but kindred branch of the great Slave or Sarmatian family, more nearly allied to the Lett population of Livonia and Courland than either to the Russian or the Pole. If left to himself, the Lithuanian peasant would probably have been indifferent as to the result of the struggle; but he was easily carried away, as the mean white was by the Southern planter, by the influence and example of his Polish proprietor. Western Europe, after a moment's hesitation, declined to interfere, and there could therefore be but one issue to the contest. The rebellion was, after a short and heroic struggle, effectually stamped out. From that moment the chief action of Russia has been directed not to Poland but to Lithuania. In Poland, in spite of all her efforts, she is not sanguine of effecting any lasting result. There peasant and proprietor seem banded together in a common religion of undying hatred to her rule. She may confiscate his property from the landlord, and divide it among his tenants; and the result is she will have twenty proprietors instead of one anxious to throw off her yoke. But Lithuania offers her a fairer field; let her only root out the proprietor, drive out the Polish element, and all may be well. It must be allowed that her system here has been thorough, and is meeting the reward of thoroughness. She has spared neither cost nor pains to get rid of the old Polish proprietors, and to substitute patriotic Russians in their place; she has forbidden the use of the Polish language in the schools, and she has good hope that the last trace of the old rebel Polish element will soon be eradicated in these provinces, and the country thoroughly Russianized. I wish now to point attention to the fact that when this is done the Polish difficulty will assume very different proportions for Russia from what it has hitherto done. It may not be wholly got rid of, but it will at any rate be reduced to manageable proportions. Russia's defensive, and consequently offensive, position in Europe will in consequence be immeasurably strengthened. The Polish question was an arm in the hands of an enemy who chose to use it against her. Austria, who after Turkey, or perhaps before Turkey, has most to fear from Russia, possessed in Galicia a powder magazine to which she had only to apply a match in order to blow up her neighbour's house. That neighbour's house is now insured. Poland was the key of the position in Eastern Europe. Russia has now put that key into her pocket. Is it not clear that such a change alters the whole face of politics in Europe? This change too has been effected since the Crimean war. Add to this that there has been in the result of the Franco-German war a shuffle of the cards too obviously to the advantage of Russia, and, to crown all, and, as it were, to give a definite direction and purpose to all these changes, that a stringent military law of universal conscription has been decreed, and is now enforced throughout the Empire—and I would ask whether it is any exaggeration of the fact to say that Russia is now ten times stronger than she was during the Crimean war, when she was still able for two years to make head against a coalition; and I would further ask whether it is wise, prudent, or even rational for those who may have to meet this giant Power, perhaps at no very distant date, in the neighbourhood of the Balkans, the Carpathians, or the Himalayas, to remain in a state of comparative unpreparedness, rocking themselves, in a fool's paradise, with the soothing assurance that there is no danger.



## INTELLIGENCE.

BIRMINGHAM, AUG. 25.—“When one member suffers, all the members suffer with him.” A feeling of sympathy is our reason for publishing the following account of an accident to Brother Thomas Evans. The cutting was sent by Brother E. Field.—MURDEROUS ENCOUNTER WITH A BURGLAR IN BIRMINGHAM Last night, a case of burglary, in which a house owner was murderously attacked, took place in this town. It was perpetrated at the residence of Mr. Thomas Evans, builder, of Crabtree Road, Brookfield. The road is a rather-lonely one, having few houses in it. About half-past eight o'clock in the evening, Mr. Evans, who is a bachelor, returned home from the town, and was alarmed at finding the side-door open, which he had secured on leaving the house a few hours previously. He entered the house, and heard footsteps in an upper room. Suspecting that thieves were in possession of the house, he called out, and remained at the bottom of the stairs. A powerfully-built man immediately descended from a bed room, and before Mr. Evans had time to defend himself, dealt him a blow on the head with a large “jemmy,” inflicting a nasty wound. Mr. Evans recovered himself, and he and the burglar closed. For some time a desperate struggle continued, during which Mr. Evans received some severe wounds on the head from his antagonist, who also attempted to throttle him. Mr. Evans at last with great difficulty managed to pull the burglar's hand from his throat, and raise an alarm. The neighbours came to his assistance and secured the burglar, who attempted to make his escape, keeping the neighbours at bay with his “jemmy.” Information was sent to Kenion Street Police Station, and Superintendent Spears sent Police-constable Williams and another, who took the burglar into custody. He offered resistance, but was secured by handcuffs. He gave his name as William Evans, engine-fitter, having no fixed abode. He will be brought before the magistrates to-day. Mr. Evans was conveyed to the General Hospital, where it was found that he had received twelve large scalp wounds, one being four inches in length and exposing the skull. He was also suffering greatly from exhaustion through loss of blood and severe injuries to his

throat. He was detained at the hospital, and at midnight he was in a precarious condition. It was rumoured in the neighbourhood that a murder had been committed in the Crabtree Road, and considerable excitement prevailed in consequence, numbers of persons visiting the vicinity.—Brother Field says that Brethren Brown and Jones, of Spring Hill, had visited our unfortunate brother, found him quite sensible; that he had written a letter; but the doctors said they had not seen a worse case. We hope to hear of his improvement soon. No doubt justice will be found keen enough to remind the dastardly assailant of his cruel deed.

DALKEITH.—On the fifth of July of the present year, we, the brethren and sisters of the Dalkeith Christadelphian Synagogue (our number being nine), met together to form a light-stand in this dark and thoroughly church-going town of over six thousand inhabitants. Going to church is the rule in this place, and churches are in abundance, from the Mother of Harlots down to the last-born of the offspring of the apostacy. Previous to the date mentioned above, we belonged to the Tranent Ecclesia, but, having to walk from five to nine miles, we resolved for the convenience of all to meet in Dalkeith, and we took the opportunity of leaving Tranent on the occasion of Bro. Strathcarn going to California; we have still from three to four miles to walk; only two of our number live in Dalkeith. We have also to report the addition of six to our number by baptism, who put on the sin-covering name, after making the good confession; they were baptised on Sunday, 13th Sep.; their names are: John Reid, and his wife, Alexander Bulmain, and his wife, Robert Reid, junr., Elizabeth Reid, all from the village of Courland, and sons and daughters of Bro. Reid. Our number now in Dalkeith is fifteen, and we shall be very glad to see any of the brethren in Dalkeith at any time; our place of meeting is the Scientific Hall; hour of meeting eleven o'clock.—GEORGE FAIRGRIEVE.

[We wish our brethren all possible good.

The brethren at Tranent will miss them, but probably the great distance justifies the step.—Ed.]

DEVONPORT.—The following, from

Bro. Dashper, is a sufficient rebuke to forged statements touching the condition of our cause in Morice Town, and also to show what unity and resolution are created by recognising Jesus to have been *free*, and therefore able to set us free.—“It is quite true that *all* the brethren and sisters at Plymouth—it should be Devonport—are “Renunciators;” and, in addition, they are doing their best to point out the way by which others may become “Renunciators” also. To accomplish this end, they are proclaiming to men that they are the “slaves of sin,” under sentence of death, and that they may, by faith and obedience, become united to One in every respect “free,” which union secures their freedom also; and the very fact that they are “Renunciators” gives them boldness in this work, for they see in the Scripture teaching concerning the Lord Jesus Christ the “Way” by which this can be accomplished. “The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead.”

DOUGLAS, ISLE OF MAN.—Bro. Martin sends news of his recent visits to Leicester and Liverpool. At the latter place he and Brother Lind spent much time among the brethren trying to shew that whereas all men in Adam are *slaves*, Christ and all in Him are *free*; and that the freedom of Christ was the consequence of His being the Son of God. We are pleased to see Brother Lind so active, and hope he will soon bring all his friends to oneness of mind. The following, from the *Isle of Man Times*, will shew what Bro. Martin has been doing in the Isle of Man. We must say he works hard and spends his money freely for the truth. “LIFE ONLY IN CHRIST,” A LECTURE ON THE “SEA SHORE,” AND THE SEQUEL.—The above forms the basis of a lecture, delivered on the “sea shore,” on Sunday evening last, by Antipas, F. D. The position that the lecturer appears to take is, that the human race is absolutely mortal, and, apart from Christ, destined for an eternal grave. He regards Christendom in error in teaching what they call “the immortality of the soul,” which he declares is a vague myth, and destructive of the cardinal teachings of the Bible. Immortality, says Antipas, is a thing of promise, and not at present possessed by any member of Adam’s family. At the resurrection, men worthy of everlasting existence will receive this gift from the

hands of Christ, who is the “resurrection and the life.” It is the belief of the lecturer that the death state is one of blank or perfect unconsciousness, or, to express it in the language of one of his favourite texts, “in death there is no remembrance of Thee; and the dead know not anything; there is no knowledge or wisdom in the grave whither we go.” This view of the matter, the speaker thought, made the subject of resurrection deeply interesting, as well as completely extinguished the fables of Catholic and Protestant teachers on the point. The doctrine of purgatory is an invention, as is also the immediate ascension of souls to glory. The Bible doctrine is that men sleep from the day of their death till the morning of resurrection; so that instead of Abraham and the prophets, Paul and the Apostles, being now rejoicing in heaven, they are asleep in the grave, waiting for the return of Christ to wake them up. The Scriptural doctrine of “Life only in Christ” not only makes Him supreme as the Saviour, but it establishes beyond a doubt that the wicked are not immortal, and that, therefore, the “monstrous” doctrine of everlasting frizzling, or torment, is a wicked libel upon a God of love and compassion.—This expression gave rise to a somewhat lengthy discussion, which, however, was not conducted in a very orderly manner. Some one in the company first asked where the Scripture proof was for the statement that Paul was asleep, to which the following reply was given:—“Most so-called Christians were agreed that the resurrection of the dead had not yet taken place, and that it would not take place until the second coming of Christ. Now, Paul looked for his reward at that time, for he wrote to Timothy on the eve of his departure, and said, ‘Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give to me on that day, and not to me only, but unto all those who love His appearing.’ And, furthermore, he wrote of those who were like him in faith and hope, and said if they, the dead in Christ, rise not, then they who have fallen asleep in Christ have perished.”—The next statement from the crowd was, “You select just a few passages to suit yourself, and upon them wish to build a new system of religion.” What did Paul mean when he said “Absent from the body; present with the Lord?” The reply was: “I

cannot quote the whole of the Bible on one night, and, therefore, I select such passages as I deem a reply to your question. I am not desirous of establishing a new religion, but I am very anxious to revive the old religion, which has been for so many generations trodden under the feet of men. As to Paul's statement, "Absent from the body, present with the Lord," it is not fair for any one to mutilate the Scriptures by singling out a phrase without regard for its context, but more especially is this wrong in a man who blames another for making selection of texts to suit sinister purposes. However, the Apostle meant what he said, and as he was looking to be clothed upon with his house from heaven (Jesus Christ), it follows that Paul is not yet absent from the body, and, therefore, not yet present with the Lord. It was Paul's doctrine that all responsible ones would have to appear in body before the judgment seat of Christ, and that at that time the 'vile body' will be changed and made like the now 'glorious body' of the Lord Jesus Christ. When this overtakes Paul, he will be absent from the body and present with the Lord." But said the interrogator, "Paul's spirit went to Heaven when he died." Ageded, said Antipas, but Paul's spirit was not Paul. The body constituted the man, and that went into the grave. The death of Stephen was referred to for the same purpose, and with the same result.—A somewhat lengthy debate then took place between another of the audience and the speaker upon the "dying thief" on the cross, the "rich man and Lazarus," world-burning, &c., which is too intricate and long for us to follow; but before the meeting broke up, some one intimated that the destiny of the wicked was not death in the absolute sense; but in the Scriptural sense, which was eternal life in torment. Therefore it would be correct to read the passage in Romans, quoted by the lecturer, "The wages of sin is eternal life in torment." To this a brief but terse reply was given. Said the speaker: "We will accept your definition of the word death. Now, for the sake of showing the absurdity of such nonsense, we read in Revelation that, 'There shall be no more death.' Now, let us apply the principle, and read as your position would require us to read, 'There shall be no more eternal life in torment.' Let us thank a gracious God there never was any 'eternal life in

torment;' nor will there ever be. Evil, pain, and all wickedness will, one day, and that before very long, be extinct."—This concluded the discussion; and now the audience began to make use of some curious epithets, such as "He is a paid secularist, and comes over here every season;" "Let us duck him," &c., &c.; and as the lecture was delivered on the wall, just immediately behind the lifeboat shed, it was with some difficulty that the speaker pushed through the crowd on to the Promenade. This accomplished, he was followed by most of his hearers along to the Iron Pier, whereon he took refuge from the ill-behaved and yelling mob. We have little or no sympathy with the theories which Antipas advocates; but we have less with those who resort to this un-English mode of persecuting him. Let argument be met by argument, and not by brutish and ignorant violence.

EDINBURGH, SEP. 5.—Dear Bro. Turney,—On leaving the Isle of Man, I made it my business to call at Barrow-in-Furness, to see our Bro. John Barrow and his mother, who are the only Christadelphians in the town. We had not exchanged many words before we gravitated into the subject which has so disturbed the Christadelphian world of late. We arranged for a meeting at my lodgings in the evening, on which occasion I endeavoured to point out the superior origin of the Lord Jesus Christ over the descendants of Adam, and this constituted Him "Mighty to save;" that, God being His Father, He was not indebted to any human being for His life. This being so, His life was His own, not forfeited. He was never in Adam, but was *born* in God's family, and, therefore, unlike us, did not require to be adopted into it. We were born under sentence of death; He was not, but laid His life down for our redemption of His own free will. "This" said Bro. Barrow, "is what I believe, and is what I understood Bro. Thomas and Bro. Roberts wished to set forth." "And," said I, "what do you understand Bro. Turney is endeavouring to teach?" "Well," he said, "I understood that he affirmed that Christ did not come in the flesh, and that He could not *sin* and could not *DIE*." We next laboured to show that our brother was entirely mistaken as to the teaching of Bro. R., and briefly stated both positions; but, as time was short, we recommended the perusal of

the *Lamp*, of the existence of which Bro. B. had not heard. You may hear from him; however, he frankly admitted that he did not believe in a Christ that was condemned with the whole human race. His address is, Mr. John Barrow, ironmonger, etc., Preston St., Barrow-in-Furness. We resumed our journey northwards, and, after making short stays at Whitehaven (the town where Murphy, the Protestant lecturer, received his death blow), Carlisle, and Dumfries, we duly arrived at Edinburgh, and, having secured lodgings, we called upon Bro. Chas. Smith, whom we found busy, baking "the bread that perisheth." He did not display much desire to talk upon the subject, but was (as he always is) very courteous. In reference to the subject itself he said, "we have gone through it all five years ago;" at which remark I asked, "Was it so clearly defined as it now is?" "O, yes," said he, "just the same." "How do you feel, since Bro. Turney's visit," said I, "are you moved, or do you stand on the same ground you have always been known to occupy?" "I am just where I was, and there I shall remain; the fact is, it is all *humbug* from beginning to end, and it is coming upon all the churches;" by which remark I understood him to mean that we, in common with all the Catholic and Protestant churches, were the subjects of a predicted delusion. To-day (Saturday) I saw Bro. James Mewhart, who seems willing to move his position when he understands the Scriptures require him to do so; and for the purpose of ventilating the question again in Edinburgh, he has very kindly promised to open his house for as many brethren as are disposed to meet, to talk the matter over. In my next I will tell you the results of the said meeting. Should it take place in the meantime, let it suffice to say that while here, as elsewhere, and always, we intend to "honour the Son" of Jehovah.—Yours, in the one hope of eternal life, JAMES MARTIN.

GLASGOW.—Writing on the 10th inst., Bro. O'Neil tells us with great gladness, that the more he searches, the more confirmed he is that not a line of Scripture exists to prove Jesus to have been under the universal sentence pronounced on man through Adam; and also that not one passage exists to shew that Jesus died for Himself, while great numbers are found plainly stating that He died

for us. Talk of "mere manism," who, he asks, are teachers of this? those who affirm Jesus not under condemnation, or those who put Him in the same condemnation as ourselves? The latter, undoubtedly. He had received a deputation of three, and spent from one to two hours; but their inability to find one text to support their view only fortified him all the more. Our vices and "riches" were contrasted with certain "virtues" and poverty, but there was nothing beyond assertion. Bro. O'Neil replied that personalities had nothing to do with the question in hand, and that they ought to take a charitable view of their opponents. He adds, I am now finally separated from their meeting. In a former letter he had accused Bro. Nisbet of not reading his letter, to the meeting, forgetting that he had addressed it only to Bro. Nisbet; I wish, says he, to express my regret for this mistake and to exonerate Bro. N. from all blame, but I do not wish to retract my letter.

LONDON.—We hear through Brother Farmer that Brother Watts has removed to Edmonton, some fifteen miles out of the city, and that he was trying to secure a suitable building for lectures and regular meetings, as the locality is good. He had been attending a Baptist chapel, and was just getting into a discussion with the minister, in the presence of his flock, on the subject of pious souls flying off to heaven at death, when one of the members interposed an objection, to this effect: It was quite indecent to be discussing such subjects there, and ministers ought to be protected from all such attacks! This is sadly amusing. It seems to say that ministers are not able to protect themselves, but depend upon the laity for defence. We hope soon to hear that Brother Watts has found a place, and that, as we have no doubt he will, he is setting forth the gospel of the kingdom, "none daring to make him afraid."

MUMBLES.—Bro. Handley, writing Aug. 24th, says, "I am thankful to say I am well, and that the word of the Lord is working among the people; but you will (D.V.) get an account in due time for the *Lamp*. I have baptized four since I have been here this time, and there are several desirous of taking the step, when their knowledge of the truth will justify it. I am doing my best to instruct them." In allusion to

our article on "The raising up of Pharaoh, and the hardening of his heart," he remarks, "I believe God raised up Pharaoh to a place of power: he was at that time a hard-hearted man. I also believe God hardened his heart; but, as his heart was hard when he was raised to power, it is reasonable to suppose it to have been softened, before it can be said God hardened it. Now, I think we only want to see what softened it, and then all is plain. God brought judgments upon him; this brought down his pride, or softened him. At his request, in answer to the prayers of Moses, God removed the judgments; thus the mercy of God was the means of his heart returning to its original hardness; so it may be said, in all truthfulness, God hardened his heart by removing that which had softened it." We hear again, through Bro. Farmer, that a certain "Adamite" had requested Bro. Handley to discuss with him, he undertaking to prove that Christ was *full of sin*. This challenge seems to have been given when it was known Bro. Handley was about to leave; but Bro. H., with his usual boldness and frankness, decided at once to stay a few days longer, but no more was heard of the proposed discussion!

SEP. 12.—Bro. W. Clement sends the names of the persons baptized: Mrs. Eliza Lawe, sister in the flesh to Sister Charlotte Hayward; James Delve, junr., son of Brother Delve; Miss Caroline Smith, and Miss Fanny Lawe, daughter of Sister Lawe. The two last mentioned are the fruit of Sunday school labour. More are looked for soon.

NEATH.—The gospel spreads in this town. Another addition is reported in the person of Mrs. Bartlet. Bro. Handley's labours are highly appreciated.

NOTTINGHAM.—We have much pleasure in being able to present a very favourable report of the state of the Ecclesia, as well as the prospects of the Truth in this town. The annual meeting was held in the Synagogue, on Wednesday, Sep. 9th, on which occasion tea was served in the school-room, on tables tastefully decorated with flowers by the sisters who had kindly undertaken the task of providing the refreshments and making the necessary arrangements between seventy and eighty brethren and sisters sat down, and partook of the good things provided, to which they did ample justice. Tea being over, the party adjourned to the large hall above, at

eight o'clock, when the business part of the proceedings commenced, Bro. Turney presiding. After a short prayer and the singing of an anthem, with organ accompaniment, the report was read by Bro. Mycroft, the secretary. The financial statement showed a considerable increase in the weekly collection during the last three months. Further efforts, however, are still needed to meet the demands of enlarged operations in contemplation; and although the expenses, from a variety of causes, had been unavoidably great, a balance still remained in the hands of the treasurer. At the time of the controversy concerning the Christ, the number of members amounted to 152. At the division which resulted, 39 separated themselves. Since that time there have been 26 additions, of which number 20 have been admitted to fellowship by baptism in the usual way, the remaining 6 being removals from other places; and three have died, leaving the number at present on the books 136. It was agreed that, for the future, on the occasion of receiving a new brother or sister into fellowship, the 25th Anthem should be sung, commencing, "The Lord bless thee and keep thee," the words being taken from Numbers, vi. 24, 26. Two of the presiding brethren, who retired by rotation, were unanimously re-elected, as was also the secretary. The other business matters being satisfactorily disposed of, the proceedings were closed by singing and prayer. Beside the Nottingham brethren, there were also present, Bro. Turner, from Birmingham, and Bro. Swindell, from Halifax. Since our last report, the Ecclesia has been cheered and refreshed by the visits of several brethren from a distance, on one occasion as many as six being present. The morning meetings for the breaking of bread, reading of the Scriptures, and mutual exhortation, are for the most part very well attended, and the brethren are very united and zealous in the work of contending for the Faith. The attendance of the public at the evening services is also gratifying, and is on the increase.—The following lectures have been delivered on the Sunday evenings to very attentive audiences: Aug. 23rd, "The two oaths of God and their application to ourselves," Bro. Clement, of Mumbles, who also gave a very practical exhortation at the meeting in the morning, basing his remarks on Tit. ii. 12, 13; Aug. 30th,

"Paul's preaching at Thessalonica," Bro. Turney; Sep. 6th, "The Gospel in Isaiah," Bro. Swindell, of Halifax, who also exhorted the brethren the same morning from Rom. xii.; Sep. 13th, "The grace of God contrasted with ministerial grace," Bro. Turney. The bible class held every Wednesday evening, for the purpose of more critically examining the Scriptures, and presided over alternately by Brethren Turney, Ellis, and Hayes, is found very conducive to a better understanding of the sacred text. The average attendance of members is about thirty-five. We have also the pleasure to report the obedience of Frederick Bates, aged 22, labourer, formerly Primitive Methodist.

STOURBRIDGE, AUG. 26.—You will be pleased to hear, writes Bro. H. Turney, that we have succeeded in getting a first-class place for the Truth here, namely, The Union Hall. It is the best public room in this district, fitted with

every convenience, and capable of seating four hundred people. We enter at Michaelmas, I will give you particulars for opening lectures. The brethren are in high spirits. The meetings continue to be well attended. Bro. E. Turney and Dr. S. G. Hayes are invited to deliver the opening lectures at the new Hall, on Sunday, Oct. 4th, Tuesday, the 6th, on which day there will be a tea party, and Sunday, the 11th, when Dr. Hayes will lecture. The gospel of the kingdom has more than held its own in Stourbridge. About four years ago Bro. E. T. delivered several lectures there, which was the beginning of the work, to large audiences. He spoke three nights consecutively, for two hours each night, except a few minutes; since that time the work has been sustained steadily by his younger brothers, H. and F. N. Turney, and now there is a considerable meeting of exemplary brethren. "Let brotherly love continue."

#### EXTRACTS FROM FOREIGN LETTERS.

HAMILTON, ONTARIO, AUG. 8.—Bro. Powel dates a long and interesting letter to us enclosing another good list of subscribers for the *Lamp*, and expressing his belief that all the Canadian readers will place their orders for Vol. 2. He also gives us several hints upon the kind of reading-matter desired. We thank Brother Powel sincerely for all this, as also for the great energy he has shewn in the circulation of the *Lamp* from the first. Bro. Powel says, "our meetings are tolerably well attended, and some have shewn an interest, as the following additions testify. Bro. W. Vassie, assisted by myself and several other brethren I do not name, as all are in such unity of kindness that, sometimes, nearly the whole were gathered to participate in the joyful encouragement afforded by the introduction of a new witness into the Name which is 'a strong tower.' The names of those added to us are as follow: C. A. Boulton and wife, thirty-three and twenty-six years, formerly universalists, from London, England; Walter Adams, late of Portsmouth, Eng., machinist, formerly episcopalian; D. McClaren, machinist, from Glasgow, formerly Presbyterian; James A. Duncan, farmer, and a fervent Methodist, superintendent of Sunday school, &c.; J. W. L. Childs and wife, Wakefield, Eng., Episcopalian. Our number is

22. The statement in *Christadelphian* is not correct; on that day more than half the ecclesia were absent. I am happy to say, and the brethren will bear me out, that we have a greater degree of unity in the faith than ever reached before, and we earnestly desire that those who differ for the time may be enlightened by the *Lamp*, and that division may be healed." After mentioning remittances, &c., Brother Powel writes, "Strike out a little more, enlarge the circle of subjects; better enlarge the paper and raise the price: do it, Brothers Turney and Farmer, I beg of you for the Truth's sake and this vast American people's sake. Do it. They are the greatest paper-reading people of the age, and it will be a means of reaching the minds of many upon whom no impression can be made by ordinary lectures or conversation." In reply to all this, we say that in proportion to the increase of circulation we shall provide fresh matter and more of it. This will be done by an extra amount of small type, which, however, being very expensive, we are not at present able, at our very low charge, to largely increase. Let many more of our friends do for the *Lamp* what Brother Powel has already done in securing subscribers, and we would immediately pour

\* Since this we have decided to enlarge the "*Lamp*."—Editor.

out thousands a month. Bro. Powell makes some remarks on "*Feet Washing*." He does not think with some that a literal example was intended, much less that it may be fulfilled "in blacking each other's boots;" nor that it was merely a lesson in humility, but that it was rather symbolic of standing fast, having had "the feet shod with the preparation of the gospel of peace." Hence it may be said, "how beautiful upon the mountains are the feet of them that bring good tidings." Again, "our feet shall within thy gates," &c.

SPRINGFIELD, OHIO.—I have succeeded in getting nine subscribers for the *Lamp*, which, with my own, make

eleven. I have given away seventeen of the Lecture on the Sacrifice of Christ, and feel well paid for the amount of bread cast upon the waters—it is returning every day. The twenty-eight copies of the discussion have been sent on the same mission. In many cases I have been offered payment, but decline. The truth is gaining ground. . . . I trust you may be strengthened with all might in the inner man, and that our Lord may soon come to deliver us from the present state of things; and that we may be found having our garments unspotted is the prayer of your brother in the only begotten Son of God, DAVID SILANKS.

## A MURMUR OF DOUBT AND FEAR FROM AFAR.

LATELY there have reached us sundry communications touching baptism. A fear has arisen, and an assertion has been made:—a fear, that immersion into the name of the Father, and of the Son, and of the Holy Spirit is not profitable; an assertion, that immersion into the name of Jesus is alone safe, and, of course, not the same as the other.

This is an old question. Two men, Theophranes and Eutychus, who lived about A.D. 375, raised this same question, though they worded it rather differently, affirming that to be baptized into the Trinity was not lawful, and that a man ought to be immersed into the death of Christ. Now, if we put instead of "the Trinity," "the name of the Father, and of the Son, and of the Holy Spirit," the matter stands the same. In a leaflet from New Zealand we have all the texts strung together where immersion into Christ is named; and in a letter on the subject the text in Matthew is disposed of by an unwarrantable attempt to change *eis, into, for, for*, also to regard the passage as a prediction, not a command! A prediction of what? This is needless criticism, and hurtful confusion. Are there *three* names in Matthew, or *one*? One, undoubtedly, and this *one name*—than which no other is under heaven for salvation—Jesus bears. It was needful, at first mention, to point out that this was not Jesus' own proper title as a man, but that it was bestowed on Him by His Father, who is the Holy Spirit; it is, therefore, the name of Father, Son, and Holy Spirit: and whoever is baptised into Jesus is baptised into this name, nor could any one be baptised into this name who is ignorant of Jesus.—EDITOR.

END OF VOL. I.

Justin Martin on the Assembly 272



