

THE
INVESTIGATOR

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Free from Ruth Overholser

Immortal emergence - Vestments

Page 94 - 1895

Concerning the Bullinger vol XI p 66

Mosaic Sacrifices Page 54 - 1894

1874-1875
Second time in flesh &
and many natural law
the fact - 1875-1876
meeting of the ... 1875
by Spirit show you thing to come
11. 8 p 57.

Phenomena ...
Holy Spirit by ...

Spirit Oct. 1876 Page 90

... 1892 Page 76

Vol
2

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The Investigator.

"All things, put to the test; the good retain."—1 Thess. v 21.

VOL. VII.

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No. 25.

THE TERM *AIONIOS* ("ETERNAL"): DOES IT DENOTE DURATION?

A Paper by the Editor, read at the Thursday Evening Class in Edinburgh and in Glasgow.

HAS this term *aionios*—a word with which you are all more or less familiar, as being one which in the common version has been rendered sometimes "eternal" (42 times), sometimes "everlasting" (25 times)—has this term *aionios* received satisfactory treatment at the hands of our writers or speakers? Has it received consistent treatment, and as a result have the brethren generally any clear conception of the meaning of the word as found in the New Testament? Nay, have the writers and speakers amongst us—those who have given any thought to the subject—have they themselves formed any clear and definite conception of the meaning of this comparatively common, and certainly important, New Testament word? If a clear and definite idea has been formed, is it accurate?

Aionios is an adjective, and in the New Testament it is found qualifying over a score of different terms and phrases. Thus we have:—

Aionian glory (2 Tim. ii. 10).
" redemption (Heb. ix. 12).
" spirit (Heb. ix. 14).
" inheritance (Heb. ix. 15).
" kingdom (2 Pet. i. 11).
" weight of glory (2 Cor. iv. 17).
" unseen things (2 Cor. iv. 18).
" building (2 Cor. v. 1).
" salvation (Heb. v. 9).
" judging (Heb. vi. 2).
" fire (Jude 7).
" gospel (Rev. xiv. 6).

Aionian covenant (Heb. xiii. 20).
" power (1 Tim. vi. 16).
" consolation (2 Thess. ii. 16).
" destruction (2 Thess. i. 9).
" God (Rom. xvi. 26).
" habitations (Luke xvi. 9).
" sin (rejected reading, "damnation," Mark iii. 29).
" punishment (Matt. xxv. 46).
" times (Rom. xvi. 25).
" life (John vi. 47).
" (without noun expressed, Phil. 15).

In view of its frequent use and important connections the meaning of this *qualifying* term cannot be very much less a matter of moment to students of the New Testament than is the meaning of the term "righteous" or any other confessedly important qualifying term found in the New Testament. When we read in the New Testament of "an *aionian* spirit" (Heb. ix. 14), we want to know, and rightly so, what sort of a spirit that is, in contradistinction to spirits not *aionian*. When we read of "*aionian* times" (grossly misrendered in the Com. Ver. "world began," Rom. xvi. 25), we wonder what sort of times these may be. Then "*aionian* habitation," "*aionian* fire," "*aionian* sin," "*aionian* covenant," "*aionian* destruction," "*aionian* discrimination" (*krisis*, a judging—not *krima*, which means judgment), "*aionian* consolation," "*aionian* kingdom," "*aionian* gospel"—these all provoke thought. But if the term *aionios* by itself suggest no definite idea to the mind, it must needs retain its nebulous character when in combination with other words.

So far from conveying any definite thought in these circumstances, it might have been omitted altogether without loss to such readers. To them "habitations" would be as definite a thought as "*aionian* habitations," perhaps, indeed, *aionios* in such a connection only tends to becloud their minds. But "*aionian* habitations" suggests habitations not *aionian*, so that before we can grasp the idea of "*aionian* habitations" we must have some understanding of the term *aionios*. So with "*aionian* fire," "*aionian* sin," "*aionian* covenant," "*aionian* destruction"—"fire," "sin," "covenant" and "destruction," which are *not aionian*, are implied by the existence of the phrases "*aionian* fire," "*aionian* sin," etc.

In pursuing an inquiry into the question engaging our attention, I would plead for a more consistent treatment of words as they are found in their various connections, than is always characteristic of the work of those who seek to expound the Scriptures to us. For as things are, a serious charge of empiricism might readily be substantiated against some who have contributed to the existing literature. By Empiricism I mean that *ism* which elects to deal with words in a more or less arbitrary and haphazard fashion, drawing conclusions on a basis wholly insufficient for correct induction; or on no basis at all, except that of mere preconception, or the *ipse dixit* of another. If the results obtaining were good, the mode of attaining these would be of less moment perhaps, but this is seldom, if ever, the case; on the contrary the kind of treatment I take exception to is calculated to lead to the very worst results. The conclusion oftentimes arrived at will not bear critical examination, an enquiry serving to show that as often as not we have foisted our own notions upon the Book, rather than permitted it to enlighten us by its ideas. The term *aionios* exemplifies this procedure in a marked manner, but unfortunately it does not stand alone, since other terms in frequent use by the apostolic writers receive just as dubious treatment as it. (Of these we may here mention *theos*, "deity;" *sarx*, "flesh;" *pneuma*, "spirit;" *parousia*, "presence;" *hades*, "grave (?)" *soma*, "body;" *anastasis*, "upstanding;" *zoe*, "life;" and *thanatos*, "death.") I do not doubt but my convictions in this respect are shared by others, for I cannot well see how any one who thinks can be satisfied with much of the criticism which passes current amongst us.

To an enquirer who wants to get a grip of the meaning of the term *aionios*, what could be more unsatisfying than to be told that the word denotes both a limited and an unlimited period, that it means both "eternal" and "temporal," sometimes "everlasting," sometimes the *opposite*? This looks absurd, and serves to make it apparent that the import of the term has not been grasped by those who thus seek to define it. Such an idea is not merely indefinite: it is in practice as deluding as it is tantalising. True, *aionios* may connote either a limited or an unlimited time, but what is *connoted* by the term is not to be confounded with what it *denotes*. A superficial criticism has confounded these two. Then if we take these phrases "everlasting (*aionios*) life" and "everlasting (*aionios*) fire," are we not often told "everlasting life" is *life that never ends*, whereas "everlasting fire" is *fire that ends in the destruction of the sinner*? ~~How~~ we have glaring inconsistency, for if "*aionian* life" is *life that lasts for ever*, BECAUSE it is *aionian*, why is not "*aionian* fire"—for the same reason—*fire that lasts for ever*?

We are sometimes told that the meaning of *aionian* is dependent upon the noun with which it is coupled; as, for example, "the *aionian* Deity"—here it

is said *aionios* means *everlasting*, because "Deity" is everlasting. But that is equal to saying that *aionios* has no meaning at all, at least here it is superfluous, since it does not give an added thought to the term "Deity." "Everlasting" cannot be the meaning here; it is quite clear that it must mean something else. Of that I, at least, am as firmly convinced as I could well be about anything else which the Scriptures contain. Indeed, if *aionios* mean no more than is already present in the term "Deity," I should altogether doubt the divine character of the Bible, since, if we have a single word occurring without a corresponding idea we may have many of the same character, and if we have words used without corresponding thought, we may also have words used which do not convey the thought of the writer, since such a practice as that animadverted upon, viz., the use of words without corresponding thought, is invariably accompanied by inexact expression of thought—something else expressed than the writer or speaker wanted to say. But this is not the case with those devoted lovers of truth to whom, under God, we are indebted for the New Testament Scriptures. They used no needless terms—being exact thinkers, and thinking, as all must do, by means of words, they necessarily gave correspondingly exact expression to their thoughts. Whatever idea, then, the phrase "the *aionios* Deity" may be intended to convey *there must be more in it* than is contained in the phrase "the everlasting God"—as it is rendered in Rom. xvi. 26; and certainly the meaning of *aionios* is not to be drawn from the term "God," not any more than we would derive the meaning of the term "white" from that of "horse," when the combination "white horse" is presented to the mind. "White" has its own signification, as has "horse," and "white" is no more dependent upon "horse" for its meaning in the phrase "white horse," than "*aionian*" is dependent upon "deity" for its meaning in the phrase "*aionian* deity."

What does *aionian* mean? *Aionios* is as I have said an adjective, and is formed from the noun *aion*; anything qualified by it is therefore *aionial*, that is, *aionios* coupled with a noun ascribes to that noun an *aion* quality. But *aion* itself must be considered before we are in a position to grasp the *aionial* idea.

Some lexicographers derive *aion* directly from *ao*, to breathe, others indirectly through *aei* (a derivative of *ao*, and signifying "throughout,") and *on*, ("existing"). Accepting this as its derivation, the signification of *aion* may be pretty fairly represented in the terms *existing throughout*. "Signification" I here use in the sense of what a word is the sign of apart from the text and circumstance, whereas "meaning" I define as the sense in which a word is used by speaker or writer. In practice these are often, in the Bible as in other literature, identical, but not necessarily. The former is found in the word itself, the latter in the use made of it in the expression of a thought; the first is its root meaning or etymological import, the second is its biblical, its literary, application or sense. These two departments are not to be confounded, neither must they be arbitrarily divorced if we would arrive at the truth embodied in *aionian*—a term which is certainly not the least important of those occurring in the Scriptures. My endeavour then is to ascertain the native signification of *aionios*, with the sense in which it is used in Scripture. Permit me here to read an extract from "Begun but Never Finished," by Dr. Thomas where he quotes from *Lewis on Plato* (reproduced in the *Christadelphian* for 1872, p. 465), which deals with the derivation of *aionios*.

"*Aion* is compounded of *aei on*. The word *aei* is from *ao* or *aemi*, signifying primarily *to blow, to breathe*, secondarily *to live, to pass or spend time*. From this derivation *aei* would present the idea of *continuous being, of a going on or succession*, and, as a particle of time, is ever used for that which is boundless or undefined, not so much that which cannot be bounded. . . . This flowing word was connected with and, as it were, anchored upon another of more stability, since stability and fixedness were sought to be expressed by the compound word. This other word is the participle of that verb of existence which expresses in its philosophical sense, the highest mode of being. One part of the compound then is boundless, unconfined: the other chains it to the present; or rather *on* is of all tenses and altogether excludes the idea of time"—(LEWIS on *Plato*).

The dictionaries say *aion* means "a space or period of time, especially a life-time, life, an age, era, period of a dispensation; also the spinal marrow;" the spinal marrow being termed *aion*, I suppose, because it runs onward *without interruption* from brain to fundament.

Every *aion* has its own peculiar characteristics: these it is which constitute a given period an *aion*, distinguishing it from preceding or succeeding *aions*. Thus we can speak of "the past *aion*," "the present *aion*," "the future *aion*," "the *aion* of *aions*," and "the *aions* of the *aions*."

Taking all this into consideration it will be obvious that *aionios* asks us to look at the character, the quality of an *aion* rather than the mere duration of it—its mere onflow. That is to say, *aionios* is much more a qualitative than a quantitative term. Hence *aionial* in connection with a noun will ascribe a certain character to that noun, and will ask us to look at its nature rather than its duration, its *quality* rather than its *quantity*. We are forced to this conclusion not merely in view of its etymology, but also from its use in scripture. For *aion* denotes a period of a definite, distinct character, it does not denote time as such; as importing the latter we have *chronos* ("duration") in the Greek; hence *aionios* applied to a particular period of time denotes its nature, or quality, rather than its duration. "*Aion*," says Dr. Thomas, in "Begun but Never Finished" (*Christadelphian* for 1872, p. 465, col. 2 par. 2)—and here he is not quoting anyone, or if he is there is no indication of it being anything else than an original statement—"Aion is not time, long or short, bounded or endless. It is not the opposite of time. It is stability and fixity as opposed to what is temporary," and then he adds in italics, "*It is a fixed and settled course of things related to a common centre.*"

With this I cordially agree, and plead for nothing more than the consistent application of this knowledge with respect to the adjective *aionios* derived, as it is, directly from the noun *aion*. Now while time (*chronos*) does not imply the idea of a plan or purpose, it is otherwise with *aion*, for the term presupposes a plan or a purpose. And so we read of God's "plan of the *aions*," and of his "arranging the *aions*." Every *aion* has its plan.

As helping to pave the way for what I think may be a right conclusion regarding the meaning *aionios* has in scripture, I may remark that I do not see how anything can be termed *everlasting* or *perpetual* merely because the term *aionian* is applied to it. There are stronger words in the New Testament to express such an idea. One of these is the term *aidios*. It has but two occurrences, one in Rom. i. 20 where we read of "his (God's) perpetual (*aidios*) power and divinity;" the other is in Jude v. 6 where we read of certain "message-bearers who are kept in perpetual (*aidios*) bonds under

gloom." The first of these passages calls for no remark beyond pointing out that here God's "power and divinity" are declared to be *ever existing*—time without end; the second brings before us the case of some "message-bearers that kept not to their own position, but left the place proper to them," and who are "kept in PERPETUAL (*aidios*) bonds under gloom for discernment" (*krisis*=discrimination) by all "in a great day," or during a long period of time, a period which now obtains; whose case is specially singled out as a well-known "example." God's judgment of them is past: extinction of being, by the judgment of God, was their fate, a fate which in its very nature is irrevocable, precluding their resuscitation to life for judgment by God a second time. Still are they "retained for judgment"—the judgment, or, properly, the discernment (*krisis*) of the saints in every age of the world's history; since their case was inscribed on the divine page, and so made patent to all "in a great day of discernment" (Jude does not mention "the great day of judgment" here; it is simply "a great day"). The historical case of Korah, Dathan and Abiram suggests itself as most likely the "example" before Jude's mind; the saints read and consider their fate, and are warned thereby not to copy them; so they "judge angels."

The *aperantos* (compounded of *a*=without, *peras*=a limit) signifies "endless."* We have it occurring in 1 Tim. i. 4 "endless genealogies." But why not "aionian genealogies?" I presume for the reason that they were not *aionian* in their character. And the same question might be put regarding the texts where we read *aidios*; and similarly answered. A fact worth noting here is that the Revisers have discarded the word "everlasting" as a rendering of *aionios*; they have everywhere rendered *aionios* by "eternal," and retained "everlasting" as the rendering of *aidios*. Their reason for this might be that "everlasting" as a term is definite and refers simply to duration, whereas "eternal" is a word of more vague and indefinite character; from it we gather the idea of *durability* rather than *duration*, but even that idea is not to be found in the term as used to signify "that which is above and beyond time, having its origin outside the mundane order of things." I am here speaking of the English word "eternal," not of the Greek term *aionios*.

To return to what the Doctor says—"Aion is not time, long or short, bounded or endless. It is not the opposite of time. . . . It is a fixed and settled course of things related to a common centre." It may perhaps be superfluous on my part to quote instances of *aion* to show that it does not mean "ever," but I quote a few occurrences of the term and submit that, as asserted by the Doctor, it does not mean *duration* in any case, whatever it may connote or imply in certain circumstances.

Matt. xii. 32.—"Neither in THIS *aion*."

Matt. xiii. 39.—"The END of the *aion*."

Mark x. 30.—"The *aion* TO COME."

Rom xi. 36.—"To whom glory in view of the AIONS."

1 Cor. x. 11.—"The ends (or results) of the *aions*."

Heb. v. 6.—"Thou art a priest in view of the *aion*:" i.e. he is a priest *now*.

I do not think *aion* ever should be rendered "ever," not even in the phrase *eis ton aionon* (the phrase rendered "for ever" in the Auth. Vers.), occurring in the last of the above list. There is nothing in its use in the New Testament justifying such a conclusion. It may be thought to import

* Greek possessed other terms which the writers of the New Testament could have used had they wished to express the idea of "time without end."—1, N.

duration when in connection with the preposition *eis* sometimes rendered "for;" but *eis* is not necessarily "for" in the sense of *lapse of time*: it is, according to the grammars, "with a view to," "in respect to," "in view of." 2 Pet. iii. 18 illustrates this—"Glory now and *in view of (eis)* a day of an *aion*."

Aionios being directly formed from *aion* it ascribes, as I have said, an *aion* quality to anything to which it is adjoined. I conclude, therefore, from the premises advanced, that *aionios* does not give a character of time, long or short, bounded or endless, to any noun connected with it; hence *aionios* does not denote *duration*, long or short. To quote the Doctor again in "Begun but Never Finished" (p. 472 *Christadelphian*, Oct. 1872) "whatever pertains to an *aion*, be it an *aion* of the enemy or an *aion* of the kingdom, is *aionian*; an adjective which in the Common Version is rendered by the words 'eternal' and 'everlasting.' In the New Testament we have *aionian* life, *aionian* fire, *aionian* punishment, *aionian* damnation, *aionian* habitations, the *aionian* God, *aionian* weight of glory, *aionian* invisible things, *aionian* destruction, *aionian* consolation, *aionian* glory, *aionian* salvation, *aionian* judgment, *aionian* redemption, *aionian* spirit, *aionian* inheritance, *aionian* covenant, *aionian* kingdom, and *aionian* gospel. The words 'eternal' and 'everlasting' do not express the ideas of the Spirit in the use of *aionios* in connection with these nouns. They are things pertaining some of them to the Mosaic, some to the Messianic and some to the *aion* beyond; therefore all *aionian* things, but not consequently all 'eternal.' Thus the baptism of fire upon Judah, at the destruction of Jerusalem, was *aionian*." Again in the third volume of *Eureka*, p. 659, we read, "It may be well to remark here, that *aionian punishment* is so-called, not as expressive of its duration but of its epoch of execution. . . . It is therefore styled *aionian* or the punishment pertaining to the *aion* of judgment. Neither is *aionian* life so called, because of its *duration*, but because it is the life pertaining to a course or *aion* which circles around the kingdom of the Deity. Of this there is to be no end—Luke i. 33—so therefore the *course* will be always circling. The life is consequently eternal: not because the word *aionian* signifies essentially unlimited duration; but because the thing to be possessed [the kingdom] and to which the *course* belongs is declared to be endless."

I have not quoted the Doctor here without being well enough aware of the fact that he is regarded by others, who think they agree with him, as maintaining that *aionios* in connection with the term "life," means *unending*, but it should be quite evident to all who have followed me in my quotations from the Doctor's writings that no one who has so written as he is seen to have done, but is precluded from arguing that *aionios* can ever be regarded as signifying *unending* in its own proper sense, or as carrying that idea with it. Granting that the Doctor is right in his definition of *aion* and *aionios*, he would be clearly wrong if he sought to import more into these terms in any single passage in which either is found. If the idea of time is not in *aion* as he expressly, and very justly, maintains, neither can it possibly be in *aionios*; for that term merely ascribes an *aion* quality to the noun with which it is connected.

This brings me now to the end of my enquiry; and the conclusion to be deduced from the somewhat discursive argument of this paper is that *aionios*, being derived directly from *aion*, and so imparting an *aion* quality to whatever terms with which it is connected, has no more the idea of duration in it than

has the term *aion*, which as the Doctor expresses it, is "not time, long or short, bounded or endless," but "a fixed and settled course related to a common centre." The centre of the New Testament *aion* is Christ. "Glory" which is *aionian* is therefore the glory of Christ. "Judgment" which is *aionian* is judgment by, or of, Christ. "Consolation" which is *aionian* is the consolation of Christ. "Destruction" which is *aionian* is destruction of the unworthy ones related to Christ. "Times" which are *aionian* are times in which Christ is ambassadorially preached. "Habitations" which are *aionian* are habitations related to Christ. The "*aionian* God" by whose commandment the gospel was made known for the obedience of the nations is the Christ himself. And so on with every occurrence of the term in the New Testament. The term "christian" in the sense of *related to Christ*, while in no sense an etymological equivalent of *aionios*, is nevertheless, as it seems to me, a good, because convenient, doctrinal substitute, serving, as it does, to embody a truth which is apt to be obscured, or, at least, is unexpressed by any of the usual representatives such as "everlasting," "eternal," "age-long," "age-pertaining." But in practice I prefer not to attempt a rendering—of course "christian" is no rendering—either transferring it virtually intact, *i.e.*, *aionian*, or substituting *aionial* in its place, and letting the sense of *aion* govern the adjective derived from it. Whatever conclusion we may arrive at let us at least be consistent.

By way of recapitulation I may be permitted to say that, in endeavouring to answer the question—"Does the term *aionios* denote duration?"—I have shown that it is important that we should have a clear and definite conception of the meaning of this important New Testament word; that, without this, much will remain comparatively unmeaning to the reader; that the principle usually brought to bear towards the elucidation of the meaning of the term in its occurrences in the New Testament, *viz.*, that its sense depends upon the noun to which it is adjoined—is, in the circumstances, unjustifiable and indeed irrational; because as a consequence of following such suggestions the enquirer is led into the mist and left there to grope his way as best he may. I have shown that this principle of attempting to get at the meaning of *aionios* by aid of the associated word is radically wrong, inasmuch as the word must have a signification of its own in order to justify its existence as a word; that the application of this principle, by those who advocate it, has not been consistent, as illustrated in the cases of the phrases "*aionian* life" and "*aionian* fire." I have shown that the word does not denote duration long or short, the fundamental idea being that of uninterrupted sequence or onflow; being derived directly from *aion*, it imparts an *aion*-quality to any word with which it is associated; and inasmuch as *aion* does not denote time, long or short—whatever it may in some circumstances imply—but continuity of being, neither can *aionios* embody the notion of time long or short. I have said that *aionios* asks us to look at the character of the thing which it qualifies, and have concluded that the term is qualitative rather than quantitative—the character of the thing not the duration of its existence being imported by the term. I have shown that the New Testament writers were not without terms to express duration in itself—a powerful argument, when fully elaborated, against the usual view taken of the word *aionios*. Then I have given my reasons for not thinking *aion* should ever be rendered "ever," taken in the sense of *all time coming*; but, on the other hand, that it imports "a fixed and settled course of things related to a common centre." The *Aion* of scripture has its centre in Christ. All this I have asserted and, I think I may say, fairly

proved. As to this there may be a difference of opinion. I have quoted Dr. Thomas on the term *aionios*, indifferent as to what he may have said elsewhere in explanation of passages containing the term *aionios*. I am ready to believe that it would be quite easy for some one to quote the Doctor as teaching that *aionios* means *eternal*, but the principles admitted by him must govern his expositions and not *vice versa*.

This I have not done—I suppose because I could not—I have not furnished you with an English equivalent of the term *aionios*—unless the term “aionial” (or “aional”) may be regarded as such: but I view these rather as anglicised forms of the word, as in the analagous cases of “baptism,” “angel,” “Christ” &c., which are not translations but mere transliterations—Greek terms englished. I have however made a suggestion which some may perhaps regard in the light of a rendering, but it is a mere suggestion towards a convenient substitute, not meant as an equivalent or as having any etymological connection whatever with *aionios*: I refer to the term “christian.” I have no wish to be misunderstood here. It is merely a suggestion. Perhaps a better term may suggest itself to some one; but a better does not strike me.

In conclusion, I am not dogmatic in my views regarding *aionios*. I shall be glad to re-examine it under any clearer light which may be thrown on the subject, than I have been able to bring to bear upon it. I have at least brought before you a topic for your consideration affording you at the same time some food for thought in the hope that a more consistent exegesis may characterise our procedure in relation to aionian things.

[NOTE.—I hope the foregoing may provoke criticism, and I may say here that I shall be glad to publish any expression of opinion or any argument, favourable or otherwise, which it may evoke. The communications sent need not be lengthy: the space afforded by a post card might suffice. I do not mean by this to deprecate more lengthy criticism; I simply mean that brevity, other things being equal, will be a recommendation. The nature of the criticism will, of course, determine to a certain extent, its length. All communications, to allow of reproduction in next issue of the *Investigator*, should be in my hands not later than the first week in March.—EDITOR.]

BY-PATHS OF RELIGION.

Under the above caption “THE SCOTTISH PULPIT” treats the readers of its Christmas Number to “A Night with the Glasgow Christadelphians,” which I reproduce below.—ED.

ON the evening of Sunday the 6th of December, in pursuit of my search for heretics, I dropped in on the Christadelphians, whose principal meeting place is the Campbell Arcade Hall, 74 Trongate. Outside, the Trongate was pulsating and throbbing with life, and not a few of the passers-by stand for a moment at the placard suspended from the iron gate in the entrance to the lane leading

to the hall. It bore, on a thin strip of paper, the announcement, that the subject of discussion in the Christadelphian hall that evening would be, “The Burning-up of the Earth—a Delusion and a Snare.” The hall is large, and, in point of equipment, is admirably adapted for a religious body of the numerical strength of the Christadelphians. They meet here every Sunday to break bread, by way

of "remembering Christ," and invite the public, more particularly in the evening, to consider a subject; and any one present may speak for or against the proposition before the meeting. There was a fairly good attendance, with here and there, scattered among the audience, a stranger, distinguishable from the regular attendant from his lack of Bible or psalm-book. At 6-30 the president took his seat behind a reading-desk. He was a middle-aged man, and time had dealt heavily with the covering of his head. After praise and prayer, he announced the subject of discussion, and the conditions on which it would be conducted—I think it was ten minutes each to the speakers on both sides, who opened the debate, afterwards five for those who offered any criticism. After some minutes had elapsed, a Mr. Jas. Nisbet mounted the rostrum and read a brief but comprehensive paper bristling with scriptural quotations, in support of the proposition that the burning-up of the earth was a delusion and a snare. His main argument, so far as I could grasp it, was that the Abrahamic promises had not been fulfilled, and that the teaching of scripture bore him out in saying that the present earth, of course under changed aspects and conditions, would, in the far-off times, become the dwelling-place of Jesus Christ and His people.

The opposition was feeble in the extreme, and furnished by a little man who had some peculiar pet theory of his own, but which the audience could not understand. He became slightly abusive when they laughed at him, but this was the only indication of bad temper that I observed. The best of fellowship was manifested, and I can easily understand how such a method of elucidating and unravelling knotty theological points is popular. There was an hour-and-a-half of discussion, and when the audience had sung a

psalm, the president pronounced the benediction.

Christadelphianism has a somewhat complicated body of doctrines, and as I am desirous that these articles should be as fair and impartial as it is possible, I applied to the Secretary of the body in Glasgow, Mr. Thomas Nisbet—a gentleman who is one of the recognised exponents of the faith in Scotland, and who, on more than one occasion, has defended its tenets in public debate with men like Mr. H. A. Long, who claims to be the "cock of the walk," so far at least as the Green is concerned—for some reliable details. Mr. Nisbet is full of the subject, and could have given me matter that would fill a complete issue of the *Pulpit*. What follows, however, may be taken as a summary of the history and doctrines of Christadelphianism.

John Thomas, M.D., was the man to whom the modern Christadelphian (a term signifying "Brother of Christ," and, compounded of *Christou*—of Christ, and *adelphos*—a brother), owes his existence. I say "modern" advisedly, since the modern Christadelphian claims kinship with the Apostolic Christadelphians. Dr. Thomas was the son of an English Baptist minister, and left this country for the United States early in his career. His religious life may be said to have begun after landing in America, he having previously been more of the medico-scientist than the theologian. Before he knew well where he was, however, he found himself one of a sect yclept "Campbellites," after Alexander Campbell, of Bethany, U.S., and forced, against his desire, to share in the duty of addressing his brethren every "First Day." In this sphere of things he remained until, by dint of investigation, he discovered that the scriptures of the Old and New Testaments were little more in harmony with the tenets of the sect of which he was a member, than those of

Christendom (so-called), at large. He edited a magazine called "The Herald of the Kingdom and Age to come" for a number of years, which the Civil War terminated; and afterwards, up to the date of his death in 1871, he contributed to the pages of "The Christadelphian," a monthly magazine, edited by Robert Roberts, of Birmingham, England. Dr. Thomas had visited Britain in 1848, and lectured to large audiences on Prophecy. Glasgow was visited, among other cities in the United Kingdom. Here, in Glasgow, he occupied the City Hall, where he lectured to crowded audiences, and from that time forward may be dated the beginning of the first community of believers holding the same faith as the Doctor. During this visit to Britain, he wrote a book called "Elpis Israel" (The Hope of Israel), subscribed for by many who appreciated his lectures on Prophecy. This book, containing as it did his views concerning the Deity, the Spirit of the Deity, the nature of Christ, of the Soul, the Devil, Eternal Life, and Eternal Punishment, of Election, Belief, and Baptism, as well as his views on prophetic times and seasons, and the establishment of a literal Kingdom of God on the earth, was, by many disgusted ones, committed to the flames; by other earnest students of the scriptures it was read, and more or less highly appreciated. It was during the American Civil War that the name "Christadelphian" was adopted, because, declining to take arms, they had to petition for exemption, which necessitated some distinctive name.

The Christadelphians in Glasgow, of which there are three communities, number in all about 150. This number is exclusive of very many more who hold by the two cardinal doctrines of the Christadelphian faith—namely, the pre-millennial and personal return and reign of Christ on the earth, and the

doctrine of another life to be got only through Christ—that is, that there is no immortality except for the believer in Christ. In contradistinction to many such not claiming the name "Christadelphian," Christadelphians further maintain that the scriptures teach that "there is but one God the Father," out of whom alone all things have originated; that the Spirit of God is not a personal God, or third person in a Trinity, but is the Father in diffusion, so to speak, by which Spirit, God is himself everywhere present, seeing all and upholding all, *even* the Son; that this son, whose existence dates from his birth of Mary, was begotten by Holy Spirit, and, while a member of the human race in the fullest sense of the term, was, nevertheless, "holy, harmless, undefiled, and separate from sinners," and "did no sin, neither was guile found in his mouth," as the Apostle testifies; that this Son of God, having been "made perfect through suffering," was, after a life of probation, culminating in the death on the Cross, "declared a Son of God in power, in accordance with a spirit of holiness from a resurrection of dead ones" (Rom. i. 4). This Son the Father graciously made the Sincorer for "all who come unto God through Him." Through this One, "the Devil"—that is sin in every shape and form—is to be destroyed (Hebrews ii. 14) at, or after, his return to this earth, when he is to sit upon the throne of his father David, when the promises made to Abraham (never fulfilled) are to be realised by "Abraham and his seed," and "all nations blessed" in the establishment of universal empire vested in the hands of Christ and his saints, when, in the language of the prophet "the nations shall beat their swords into ploughshares, and their spears into pruning hooks," and "learn the art of war no more."

The Christadelphians do not believe

in a present place of torment, and recognise that the wages of sin is death, really the "second death"—that is, death without further opportunity of probation. Belief and obedience they believe are essential to salvation, and that the first step of obedience (*after* belief) is taken in baptism.

In Birmingham—which may be called the head-quarters in Britain—there are two large congregations of 200 or 300 each. Two publications emanate from that city—*The Christadelphian*, edited by Robert Roberts; and the *Fraternal Visitor*, edited by J. J. Hadley and J. J. Bishop con-

jointly. A paper called *Glad Tidings* is published in Lincoln, edited by T. Elwick; and in Glasgow there is a quarterly magazine called *The Investigator*, edited by T. Nisbet.

The Christadelphians have no paid teachers, and they have no official grades amongst them. In Glasgow, and generally elsewhere, the community annually appoint some to conduct, by turn, meetings, and to address their brethren or the public as occasion requires. They do not recognise any leader—or, at least, they ought not—but it is barely in human nature not to.

THE DEVIL.—SECTION IV.

(Continued from p. 106, vol. vi.)

"Satan" indicates any state or condition adverse. Adverse to health—adverse in circumstances—adverse in state of mind. The "Satan" in the Revelations.

IT was proved in the previous Section, that the word *Sathan* or *Satan* is applied, in a variety of instances, to human beings, and that the particular feature, constituting a human being a Satan, is, that the being is in a state of *opposition*, an adversary-al state, to the individual, with whom he is brought into connection. To be in such a state of opposition is to be an *adversary*, and that this word is strictly expressive of the meaning of the Hebrew word, *Satan*, was proved; and many instances, in the common version of the Scriptures, where the word is so translated, were given.

It may be an adversary in *temporal* matters: thus Hadad, the Edomite, and Rezon, the son of Edinada: were the political Satans or adversaries of Solomon. It may be an adversary in reference to *character*: to such adversaries or Satans, David refers in the passages quoted. It may be an adversary in reference to the *true worship of God*: thus the Satan, brought forward in the book of Job, being an idolator, was an adversary to Job, a worshipper of the true God. It may be an adversary to any given *course of proceeding*: in such case Peter was Satan to Christ.

It was further proved, that as the *primary* meaning of *Satan* is *adversary*, the word "Satan" may be and is used in a good

sense: and hence the word *Satan* is applied to the messenger of God that met and opposed Balaam in his unjust career.

Such being the meaning of the word *Satan*, namely adversary, in connection with the passages previously noticed, it is proposed to consider some other passages in the New Testament in which the same word occurs.

It was shown under Section II. that *diabolos* is applied not only to a *human false accuser*, but also to a *falsely ACCUSING STATE OF MIND*. So, in regard to the term *Satan*, it will be found that the primary meaning of the word, namely, *adversary*, makes it applicable to *any THING or CONDITION ADVERSE*. The application of this word to express an adverse state, if proved, will tend to strengthen the demonstration, that *Satan*, when applied to a being, is applied throughout the Scriptures to a human being in an adversary-al state.

And first, in reference to an *adverse state of the BODY*. It has been said, "Health is the rule: disease is the exception: health is the standard: disease is the deviation from that standard: health is the offspring of the harmony existing between the life and the organs: disease is the offspring of the discord between the life and the organs. Health is the straight line, beginning and ending in life, and in God, the Author of life: disease

is the deviation from the straight line, beginning in *sin*, which is the violation of the Creator's law, as recorded in man's physical constitution, and ending in death." †

To the state, *adverse to health*, the term *Satan* is applied in the following distinct passages. The first passage has relation to Paul. He is defending his dignity as an apostle; and, in so doing, shows the high privileges which he had enjoyed. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth :) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool: for I will say the truth: but (now) I forbear, lest any man should think of me above that which he seeth me (to be), or (that) he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."—2 Cor. xii. 2-6.

"A messenger of Satan" was given to buffet him. It ought to be "a messenger, Satan;" there is no "of" in the original: and even, more correctly still, it ought to be "a messenger, an adversary." (It may be remarked here, in passing, that the word *angelos*, which the translators have here rendered rightly "messenger," is the same as that which they have translated "angel" in other parts, so unfixed has been their proceeding.) It was not then an invisible being, that was a thorn in the flesh: it was an *infirmity* of the *flesh*, of which he writes elsewhere, and the phrase he there uses is *asthenia*, which the Greeks used to express a *paralytic affection*. And this paralytic affection influenced his speech, as may be inferred from an extract in his letter to the Galatians. "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected: but received me as an angel of God, *ezen* as Christ Jesus" (Gal. iv. 13-14), and, he adds, that his enemies acknowledged, that, though in speech weak, in his letters he was powerful. This state of the body, adverse to the healthy performance of its

functions, this *asthenia*, this infirmity of the flesh, called "weakness" (1 Cor. ii. 3), is "the messenger, the adversary." Besides, how could buffeting be performed by an invisible being?

As a further illustration of the application of the word *Satan* to a state of body, adverse to health, the history of the cure of the woman by Christ can be beneficially quoted. "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up (herself). And when Jesus saw her, he called, and said unto her, Woman, thou art loosed from thine infirmity. And he laid (his) hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, (Thou) hypocrite, doth not each one of you on the sabbath loose his ox or (his) ass from the stall, and lead (him) away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."—Luke xiii. 11-17. "Satan hath bound this woman," that is, she has been afflicted with a state, *adverse to health*. That her affliction was a mere bodily disorder is quite apparent from the passage itself, in which it is described as "a spirit of infirmity," a spirit of *asthenia*; but to infer that an invisible being, called Satan, is this spirit of infirmity, would be as absurd, as to argue, that, because the phrases the "spirit of holiness," the "spirit of truth," the "spirit of justice" occur, "holiness," "truth," and "justice," are invisible supernatural beings.

The primary idea, connected with Satan, being *adversary*, the term may apply to *adverse CIRCUMSTANCES*. In such sense the word occurs in the following passage: "And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but (are) the synagogue of Satan."—Rev. ii. 8-9.

Here the word *Satan* is applied to an assembly of men, who *spoke evil* of (for this is the correct meaning of the word *blaspheme*, which is applied in Scripture to the evil

† Homeopathy and its principles explained, by JOHN ERSS, M.D.

speaking of *men* as well as of *God*) and were adverse to the disciples: and, as an illustration of the adverseness of the state in which these men were to the disciples, it is recorded, "Fear none of those things which thou shalt suffer: behold, the devil shall cast (some) of you into prison, that you may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 10. The adversary is here referred to in the character of the false accuser, causing them by this false accusation to be placed in prison, in adverse circumstances.

The same view, namely, the application of the word Satan to a *state of adverse circumstances*, is borne out in the address to the church in Pergamos: "And to the angel of the church in Pergamos write; These things, saith he, which hath the sharp sword with two edges; I know thy works, and where thou dwellest (even) where Satan's seat (is): and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas (was) my faithful martyr, who was slain among you, where Satan dwelleth."—Rev. ii. 12, 13. The phrase is "Satan's seat," or "the throne of Satan," as it ought to be. Now, all will acknowledge that "Satan" had not his *literal* throne there (people believe it is in hell); and all will agree, that "Satan" did not literally dwell there, although it states "where Satan dwelleth." The figurative meaning must be sought, and the reader is taught the influence of the adversary, or of those circumstances adverse to the cause of the truth and to the comforts and the peace of believers, was there peculiarly strong: and the statement that Satan's throne was there, no more indicates that a being, called Satan, had a throne there, than when the historian, writing of the court of King Charles the Second, remarks, "Vice sat enthroned in his court," that a being, called Vice, had a throne in Charles's court. He conveys to the reader, that vice was the prominent feature of the court of that profligate monarch. And as a proof of the great influence of those adverse circumstances in the part of the world referred to, a martyr, Antipas, there sealed with his blood his adherence to the truth in Christ. The same idea is, in part, conveyed in the use of the word "Satan," in reference to the church at Thyatira. "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden."—Rev. ii. 24. A similar use of the word, Satan, as expressive of adverse circumstances, is presented in the following passage: "But we, brethren, being taken from you for a short time in presence,

not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I, Paul, once and again; but Satan hindered us."—1 Thess. ii. 7-8. Paul was prevented reaching his friends by a series of circumstances adverse to such journey. This is all Paul could mean, because *he* must have known that if God thought it good for him to see the Thessalonians, he would have so ordered it: and therefore that he did not go, he must have considered most beneficial to the cause in which he was engaged.

Revert again to the fundamental idea embodied in the word Satan, namely *adversary*, and it will be found that the term Satan is applied to an *adverse state of mind*. The passages, in which the word is used in this sense, are numerous. Satan, as used in connection with Peter, has been already noticed. It is used, in connection with him and the other disciples, upon a most peculiar occasion. It appears that, at the last supper, at a time when it might be imagined all feelings would have been swallowed up in the contemplation of the approaching betrayal of their Master, the disciples began disputing, yea, actually strove respecting this: *who should be accounted the greatest*. Here was the manifestation of a spirit, totally adverse to the spirit which Christ came to inculcate. This selfish state the Saviour condemns by remarking, that though such desires for chiefdom were recognised in the kingdom of this world, in *his* kingdom, the opposite state of mind was the only one recognised; and he then apostrophized Peter, who, from his natural impetuosity, was, it is likely, very prominent in putting forward claims to superiority, "Simon, Simon, behold, Satan hath desired (to have) you, that he may sift (you) as wheat."—Luke xxii. 31. The phrase is not "desired to have you;" there is no phrase "to have" at all; and the phrase "desired" is *ekstēsato*, which means *inquired, prised into*: the passage translated properly, is "the adversary has inquired respecting you:" and the "you" is not Peter: it is *humas*, the plural of "thou," and refers to the contending disciples: the Saviour then adds "But I have prayed for thee," *peri sou*, concerning thee; (in the singular number); "that thy faith fail not." The Saviour thus conveyed that the adverse principle, the loving-chiefdom-state-of-mind, opposed to their adaptation for sitting on the thrones of the kingdom, had been prying narrowly into them, and had almost found a fixed resting place; but for Peter, the Saviour prayed that his faith might not fail; but, at the same time, to demonstrate to you, Peter, your weakness, and your danger in supposing yourself strong, you shall have brought before you—though you assert, "Lord, I am ready

to go with thee to prison and to death" (v. 33) — a striking evidence of the power of this principle, which would sift you as wheat, namely the self-love principle, "I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me" (v. 34)

Here, then, Satan represents the state of mind, adverse to the state which Christ requires in his followers: a meaning, not in anyway recognizing the existence of an invisible being.

Another passage in which "Satan" occurs in the New Testament expresses the state of mind, adverse to the universal love principle, that had taken possession of the heart of Judas. The passage is this, "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them."—Luke xxiii. 3-4.

It has been already noticed that, in another gospel "the devil" is asserted to have entered the heart of Judas; here "Satan," or "the Satan" is said to enter. The Devil and the Satan must therefore be the same agent: it is true, that the Devil and the Satan represent the same *general condition of mind*: they differ in this, that "Satan" is the *general term for adversary*, and the "Devil" represents the particular *form* under which the adversary operates, namely in *falsely accusing*, in *calumniating*. This passage therefore conveys a simple fact that, the principle of selfishness, the adversary had gained full possession of the mind of Judas, and that therefore it would manifest itself speedily in the calumination, the betrayal of his Master.

That "Satan" is expressive, not of an individual, but of a state of mind adverse to the highest, the near-to-God state, in which man, when he regains the image of his Creator, will be, is proved by the following passage: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. v. 1-5. To what does this refer? To a fact, disgraceful to the church at Corinth, namely, that they allowed one of their principal members to possess his father's wife. Paul condemns the disciples for this, and commands them to deliver him to "Satan:" that is, to the state of mind adverse to the higher principles of duty. It is certain the church could not deliver this man over to "Satan" literally, which they

ought to have done, if "Satan" is a being: they were to deliver him to his selfish love; that is, as this man preferred violating (under the influence of a principle or state of mind, adverse to the law of love to God and to man, adverse to the law of nature) that law of nature and that higher law of love, the brethren of Christ could no longer sanction such conduct, by extending towards the violator all the sympathies of Christian love, but said to him, "If you persist in gratifying your selfish passion, adverse to your higher good, adverse to the state of mind in which alone you can be a follower of Christ, we must no longer recognise you, we must leave you to your adversary-al, selfish state, to your 'Satan:' and this, be it remembered, not from any ill-will to you, not from any holier-than-thou-conceit, but simply, that you, having a full experience of your self-love, evil state, it may end, by the punishment it will thus directly or indirectly bring, 'in the destruction' of the rule 'of the flesh:' that is, you will find your course so inconvenient, so pain producing, as soon to discover the yoke of the higher love to be a more pleasing one, and thus you will be driven to give up the lower love, the degrading love, the more selfish love: and 'the spirit may be saved in the day of our Lord Jesus.'"

Taking this view of "Satan," all the troubled perplexity connected with this "delivering over to Satan," which has puzzled so many, disappears. This view is justified in the following passage: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience: which some, having put away, concerning faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."—1 Tim. i. 18-20. Paul could not deliver these to "Satan" literally, any more than the church of Corinth could deliver over the incestuous person: but he could separate them from the enjoyment of the active and delightful offices of Christian love, which, being withheld, might place their conduct before them in the way most likely, if possessing any remnants of noble feeling, to affect them beneficially and reformatively: and thus they might learn not to speak evil or blaspheme: that is, deliver them to their own selfish complaining state of mind, and let them be punished by it, and thus they will see, that the adverse state is one unsuited to happiness and to peace. This "delivering to Satan" is a metaphorical and beautiful way of expressing that which a parent is sometimes obliged to do towards a rebellious child: he tries every plan to deliver him from error and

from vice, but all his efforts are ineffectual; at last necessity obliges him to let the child pursue, unrestrained by him, the state of his disposition, adverse to the duties he owes to his parent and to society: he delivers him to his adverse state of mind, that his adverse state of mind may punish him by troubles, which it will bring upon him. Thus many a child has been taught and recovered: the rule of his flesh has been made subject to the higher rule, and he returns home like the prodigal son, and cries, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

Another illustration of the word Satan being representative of a state of mind, adverse to the higher state, is afforded by the interesting but fearful account of the death of Ananias and Sapphira. "But a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."—Acts v. 1-4. Why hath "Satan," properly "THE Satan," more properly the adversary, "filled thine heart?" What is this "Satan?" What but this? Ananias and Sapphira professed to be influenced by the love of the truth; they professed to give a possession to the cause connected with that truth. They sold it and kept back part of the price. In this they did nothing wrong; but a selfish state of mind had influenced them to try and obtain the character of being so extremely generous as to give their whole estate, whereas they intended to keep back a part of the price. Here then a state, adverse to that freedom from guilt, a feature of the genuine believer, filled their hearts, and the consequence was indeed sad.

Another illustration of the word "Satan" being representative of a state of mind, adverse to the higher love principle, is presented in the following delicately expressed and importantly practical direction: "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer: and come together again, that Satan tempt ye not for your incontinency."—1 Cor. vii. 3-5: Here

Paul recognises the existence of the amative feeling: he points out with a delicacy, truly beautiful, the well-regulated activity of such a disposition of mind: he shows, that, if such disposition is to be suppressed in its activity, such suppression should be only for a time, lest, out of such suppression, an adverse state of mind may rise, in which the faculty will seek outlets inconsistent with the love owed to the neighbour, and the obedience owed to God; lest, in other words, the "Satan" (the state of mind adverse), tempt you for your continency.

The state of mind represented by Satan, namely, the adversary-al state to the love to God and love to man, is one which causes its possessor to do strange things. It makes him, to gain his purposes, adopt all imaginable expedients, and hence of the man of sin it is said, "Whose coming is after the working of Satan, with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—2 Thess. ii. 9-10. How wonderfully does this working bring its own punishment. The attempt to carry out the plans of this adverse state of mind causes such a blinding of the mind, that it acts directly as "A strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—v. 11-12. This adverse state of mind, to realise its purposes, will adopt even the form of excellence. Such existed in Paul's days: speaking of those who villified and blasphemed him. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. xi. 13-14. The adversary assumes the form of a messenger of light such is the height of deception that a mind having an adverse state against another, will have recourse to to gain its ends.

The believer, however, has this consolation that the state of mind, represented by the adversary shall be conquered: that the selfish nature shall be brought under the dominion of the higher nature. And Paul, in pointing out this glorious truth, that "the God of peace shall bruise Satan the adversary under your feet shortly"—Rom. xi. 20 (which could not be done literally, for how could an invisible be trodden by visible feet), details the great preventive to the realisation of this glorious state, "Now I beseech you, brethren, mark them which cause divisions and offence: contrary to the doctrine which ye have

learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—v. 17-18. The men who serve their own belly are the great obstacles, and such men are those who make a trade of religion, the monkish hordes of ancient, and the reverenders of modern times; men, who have plenty of "good words and fair speeches;" men, who, as a body, are the greatest enemies that the progress of the truth ever had.

Paul, for the believers' consolation, points out the way to get rid of these obstacles, "these black bodies that form an eclipse between God and men's souls,"* namely, obedience to the laws laid down by Christ: "For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil."—Romans xiii. 19.

When the nature of the truth is considered, with the glorious character and the miraculous performances of Christ, and the power given from him to his disciples, well might Jesus exclaim, "I beheld Satan, as lightning, fall from heaven."—Luke x. 18. That is, Jesus has hurled down, not the literal "Satan" from heaven, for he is found afterwards fighting there with Michael and his angels, but, by the introduction of the truth into the mind, he is driving, and will in time drive, selfishness out of the higher faculties, out of *the heaven* in man's nature.

Paul understood well the nature of this deliverance, for he was told it by the Saviour himself, overpowered by the vision which he saw on the road to Damascus, and hearing a voice call, he said, "Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people and from the gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts xxvi. 15-18.

Yes, Jesus came to deliver man from the power of the state of mind, adverse to those activities, essential to his own happiness, and the happiness of his fellow-men.

Thus all these "Satan" have been travelled over except three in the Revelations. They have been seen, it is hoped, to have nothing

of that invisible, unknown, intangible nature, but are really, in many cases, matters of flesh and blood, of bone and skin: in some cases, hard counteracting circumstances opposing good and useful progress; and in numerous other cases, selfish mental states opposed to the progress towards the divine state.

"Satan," in connection with other names, occurs in the Revelations three times. The first is in reference to a battle fought in heaven: that is the mental and moral state of man. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—Rev. xii. 7-9. Here Satan is described as a dragon; he is described as the old serpent, as the devil, so that there are three additional features under which "Satan" is presented. The same four-fold character or personification is presented in another passage in the same book, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."—Rev. xx. 1-3.

From these passages it is perfectly clear that "Satan" is not an individual being; because, how could he be a dragon, a serpent, a devil, and a satan? How could one distinct being be four distinct beings? It will not do to assert, as some dogmatically do, he assumed all these forms. This is merely begging the question. It cannot be literally that "Satan" can be a dragon, and an old serpent too. He must be one or the other, not both. As he is said to be all, the meaning in which he is all must be sought. How "Satan" can be and is the devil, has been already explained: "Satan" an adversary, manifests himself in that character as a false accuser, *diabolos*. Satan, as an adversary, has his strength in the *sensual* part of a man's nature, which the old *serpent* represents; which, and no mere serpent, tempted Eve. The dragon, too, is a wasteful destroying agent, so is the sensual principle in man: hence the application of these terms to the selfish principle in man's nature, personified.

The great teacher of truth, represented by Michael, and the messengers of truth, represented by Michael's messengers, fight with

* Definition of a paid parson by George Fox.

the sensual principle in man, and victory is at last obtained.

But it is a striking fact in the history, which renders the third passage, in which Satan occurs in the connection referred to, highly interesting, that this principle is only imprisoned: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil, that deceived

them, was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and shall be tormented day and night for ever and ever."—Rev. xx. 7-10. Without pretending to any spirit of prophecy, it is, to me, a matter of probability that the selfish principle of man's nature will be brought under rule for a given time, by the influence of the enlightened selfishness of others. He will be imprisoned. Again will the imprisoned gain his freedom: he will deceive the nations; and, at length, after the selfish system has been again tried, and found wanting in the production of human happiness, Christ will triumph, and the adversary, the *Diabolas*, and his works be destroyed.—Heb. ii. 14; 1 John iii. 8.

QUESTIONS ANSWERED.

BY VARIOUS BRETHREN.

"MORTALITY: Is it an inheritance from Adam's nature, or a result of Adam's transgression? In *Investigator*, vol. i., page 14, I seem to read the former; in vol. vi., page 15, the latter. I have certainly noticed that when the 'orthodox Christadelphian' argues with those *outside* the Truth he deduces man's mortality from his dust organism and 'nephesh chayah' condition—by analogy with the brutes—but when the same individual sits down ecclesiastically to write a 'Statement of First Principles' he gives the place of honour to a description of man as mortal because of *sin*."

"Now, mortality may exist as an effect from either of these causes—I scarcely know how *both* can be used to account for it.

"On page 14 again, vol. i., we are told that loss of life was the Adamic penalty, and was to be the *immediate* outcome of transgression. This seems to fit better with the 'outside' argument as I have stated it. Physical death was not the *immediate* outcome, and hence, if page 14 is reliable, not THE penalty—though possibly, or probably, the result of it."—J. E. S.

WE are liable to death, because Adam is our father, and therefore his dust formation has descended to us. But while we are mortal because of this fact, we must also recognise that our father Adam carried us with him unborn; or, in other words, he had the capability of continuing himself in sons and daughters

while he yet had not passed into the mortal condition, while he was yet a dust formation, a living soul placed *above* the lower animal creation by being put by his creator in the way of life; and that as a consequence we suffer the result of Adam's transgression in being born by him, not into the way of life in which he originally was, but into the way of death.

Adam was placed in a garden which contained, among other trees, one capable of sustaining his life had he continued to eat of it. He was told that of every tree of the garden he might freely eat with one exception, the tree of the knowledge of good and evil. This, whether symbolism or reality, was equivalent to saying that Adam was like the animals around him—a living soul, but unlike them a dust organism put in the way of life; with the opportunity, if he wished, of turning into the way of death, where the animals already were. The method of his turning into the way of death was his refusing to acknowledge the sustaining power of God, in his action of ceasing to eat of the tree of life, and eating of the tree of the knowledge of good and evil; in fact,

he preferred to judge what was good and evil for himself, like a great many of his descendants, and in doing so put his maker behind his back, and as a consequence was shut off from that which had sustained him in life, by being thrust forth from the garden. The two reasons given by "J. E. S." do not conflict; they are primary and secondary causes—the one flowing from the other.

With reference to the latter part of the question—What Adam did to the *race* Christ undid, *i.e.*, he opened the way to the tree, which Adam had shut.

The penalty on Adam was not immediate death in the sense of the breaking up of his dust organism. For we read it—"In the sweat of thy face shalt thou eat bread till thou return unto the ground," &c., which involves time. That Adam did not die immediately is enough to show this. Is God a man that he should lie? Nevertheless, the penalty was immediate, and that penalty was the turning out of Adam from the way of life, the making of him mortal. Before this he had access to God's tree of life; after this, had he approached the garden to eat of the tree there was a violent death awaiting him in the flaming sword which kept the way of the tree of life. This had its teaching as well as the rest of the history. That teaching was that henceforth it was only through death that Adam and his sons could enter into life. All the Mosaic sacrifices were the acknowledgment of man to God that this was so; and of all the race, Christ alone has braved the flaming sword, suffered its penalty, and entered into life. We, in the present, by making ourselves a part of him and taking on his name put ourselves in the way of life. J. S. SMITH.

Edinburgh.

ADAM was a flesh and blood organism—his nature was an animal nature—

hence he was mortal when he left his Creator's hands. "Flesh and blood cannot inherit the kingdom of God" is the true scripture formula as regards "Adamic" nature. Adam was placed under conditions of responsibility. "Eat and die; abstain and live"—here was the test of the man. Would he evolve virtue and obey the Divine mandate? While he was in a state of probation, his daily life was renewed and processes of decay arrested by eating of the tree of life in the midst of the garden. While he ate there was continuous arrest of mortality. The "Statement of Principles" supplies secondary causes, when it says he was "mortal because of *sin*." If it said "mortality became his lot in consequence of sin" it might have been better. But there is little harm done when the cause of a thing is supplied—consequences are always supposed to be implied in any such case.

Driven from the tree of life, the daily wear and tear of Adam's natural state carried him at last to the death his obedience would have averted. "Penalty" is hardly the true word for the result to Adam. There was no access to the healing tree, and time, therefore, brought dissolution to the sinner. JNO. HAWKINS.

Grantham.

MORTALITY is undoubtedly an inheritance from Adam's nature; for had Adam been immortal, mortality could not have been inherited from him. But we have our connection with Adam after he received the sentence of death, and the human race, being an extension of Adam, partakes of his condition. Mortal, as we understand it, is being under the sentence of death; over such death is said to reign. Adam, at his creation, was neither mortal nor immortal, for both these terms indicate a relation different from that in which Adam

was made. He was made in a body fitted to come under the sentence of either life or death, according as he obeyed or disobeyed the law.

The beasts being made for the use of man, "were made to be taken and destroyed" (2 Pet. ii. 12). But man was not made for that purpose. He was made for dominion, made with a capability of rising to a higher nature, and although he transgressed the law and came under the sentence of death, thus becoming mortal, this capability of rising to a higher nature was not destroyed. He had still a mind capable of receiving divine impressions, but he had, *as regards nature*, brought himself to the same level as the beasts of the field—so that it is written, "as the one dieth, so dieth the other" (Ecc. iii. 19). Physical death did not immediately follow the transgression. Why? Because it was necessary in the Divine plan that Adam and Eve should be allowed to live, in order to the production of a race who should thus be under the power of sin and death. Such a condition being that best suited for the development of the moral and intellectual state; such a condition affording scope for training and for faith. But although death did not immediately follow the transgression, the figure of it did. The penalty of God's law was carried out by a figure, pointing to the literal carrying out of it on the Cross.

The fall of man was necessary for the carrying out of the great plan of God. But Adam was not necessitated to fall, he had the exercise of his own free will. In like manner, the death of the Lord Jesus was necessary to the fulfilment of the Divine purpose. But the rulers of Israel who moved the Roman power to crucify him were not necessitated to do what they did: they did it freely of their own wickedness. God makes the wicked His sword in the execution of His

judgments; they act, not as obeying Him, but out of their own evil hearts.

CHARLES SMITH.

Edinburgh.

EXPLAIN "*What, and if ye shall see the Son of Man ascend up where he was before?*"—John vi. 62.

To the correct understanding of any passage of Scripture, it is necessary, in the first place, to set aside all preconceived ideas, and therefore, not to seek for an interpretation suitable to some system of teaching, however true the system may be; in the second place, the whole context must be taken into consideration; and thirdly, the style of the speaker. Now, however, true it is that the Father was in Christ (as he himself said, "The Father that dwelleth in me, he doeth the works"), yet he makes a distinction between himself and the Father in the context of the passage under consideration. He says, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." The individuality of Jesus as the son of man is brought out prominently in the connection, and the eating of his flesh is declared to be essential to eternal life. If the idea intended to be conveyed was that of the spirit tabernacling in the flesh, having come down to do so, and ascending again in that flesh transformed into spirit, to what would the eating of the flesh point? We fail to see a direct connection. But if Jesus was speaking of that which appears to have been ever in his mind—his death—then we can see a very direct connection. His flesh could only be eaten by the understanding of his death on account of sin. The writer to the Hebrews says, regarding the saints, "We have an altar, whereof they have no right to eat which serve the tabernacle." This implies that

the saints eat the flesh of Jesus, for there is no other altar to which they stand related. Jesus then must have been speaking in figurative language of his death. His disciples did not understand him, and he knew that they murmured, so he said "Doth this offend you; what, and if ye shall see the SON OF MAN ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; *the words* that I speak unto you, they are spirit, and they are life." This was as much as saying, "It is not the literal eating of my flesh (which eating would profit nothing); it is the understanding of the teaching." Now, although the language is altogether highly figurative—not even given to be understood at the moment of its utterance—it is not difficult of understanding in the light of the events which followed. The spirit was given to the disciples to bring all those utterances of Christ to their remembrance, and so lead them into all the truth; and although in figure, the language is very exact. The title "son of man" cannot be passed over as applying to the individual irrespective of his nature. All will admit that the son of man had no existence before he was the son of man. The Trinitarians who hold that he existed from all eternity, do not believe that he existed as a "son of man." It is not said of the self-existent spirit that he would ascend up where he was before, but of the "son of man." It follows, then, that he must first descend. And it is in relation to his descent he has been speaking; for, without it, there could be no leading of captivity captive, no eating of his flesh, and so living by him. And so Paul says, "Now that he ascended, what is it but that he also descended *first* into the lower parts of the earth. He that descended is the same also that ascended—up far above all heavens, that he might fulfil all things." In

agreement with this are his words to his disciples in John xvi.—"A little while and ye shall *not* see me: and again a little while and ye *shall* see, because I go to the Father." The way unto the Father was through the fulfilment of the Father's commands. Jesus 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 authority to lay it down, and I have authority to take it again. This commandment have I received of my Father." In going unto the Father he required to pass through death; but his disciples did not at the time understand him. He adds—"Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. . . . I will see you again, and your heart shall rejoice, and your joy no man taketh from you, and in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Here we can see that Jesus was speaking of his death, and the short time he would be absent from them; their state of sorrow during his absence, and joy upon his return—a joy which should remain; and their asking the Father in his name is proof of the latter time being that coming after his resurrection. His descending was a very important event, inseparably connected with the eating of the flesh. The son of man ascending up where he was before is to be found in his meeting again with his disciples, and for forty days keeping company with them, and completing the teaching they had been under before his death. He had a further ascension after this, to where he was not before—to the Father's right hand.

C. F. SMITH.

Edinburgh.

The Investigator.

"Whatsoever things are true."—Paul.

JANUARY, 1892.

WHEN with the spring of 1889 I suspended the *Investigator*, it was with the expectation of resuming at the end of a twelve-month, but we are well through the third twelvemonth before I see my way to start afresh, and even now its resumption is not of my own seeking. It came about in this way. I had hitherto undertaken the entire responsibility of the editorial, financial, and despatch departments, which, combined, I had always felt a somewhat heavy draft upon my time and energies, not to mention the tax upon my pocket which, while perhaps the least worthy factor in the case, nevertheless demands some sort of recognition. Now, however, having been approached on the subject of a fresh start, with a proposal to relieve me of every tax upon my time and pocket beyond that involved in the actual literary work of the magazine, I fall in with the proposal and start anew with a feeling of considerable relief, and more confident expectation—health being granted me—of permanence than at any previous time.

This feeling is, however, tempered by recognition of the fact that it is at the expenditure of time and energy on the part of the brother who, for the present, has undertaken the double labour of the joint financial and despatch departments. And here I should

like to express the I possible, readers wi Jas. Smith's labou and despatch of c minimum ; which those in each pla orders and remitt getting one of the the rest, and to w. parcel of magazin signed. This will in return for his u their behalf.

No orders or re *Investigator* shoul Bro. Jas. S. Smit Street, Edinburgh, such. Communica with the literary c *Investigator* should Bothwell Street, Gl

The attention of to the Note followi *Aionios* ("eternal" are invited. The hands not later tha March—earlier is d

MISCEL

THE expres AT HAND. Testament rendered "i third person singular active of *engizō* to a draw near, be at hand. *ēngike*, in which form quently, it signifies to therefore be near at h have approached (and again)." The perfect be so used as when on watched him " when he now seeing the person otherwise with the G never used unless when accomplishment with Had Pilate said "Wt (*egrapso*) instead of "

have written" (*gegrapha*) he would have opened a door of hope to the Jews that he would alter the superscription, whereas what his words actually signified was "That which I have written will remain." The proper exegesis of this expression, "is at hand," is important in any endeavour to understand what "expositors" have termed the Eschatology of scripture—its doctrine of the last (times, days, or things). The use to which the term *engize* (rendered "is at hand," etc.) is put, is best seen from an examination of all its occurrences in Scripture.

This form of the word *engizo* is found only in the following passages:—

- Matt. iii. 2.—The Kingdom of Heaven *is at hand*.
 Matt. iv. 17.—" " "
 Matt. x. 7.—" " "
 Matt. xxvi. 45.—The hour *is at hand*. "
 Matt. xxvi. 46.—He *is at hand* that doth betray me.
 Mark i. 15.—The Kingdom of God *is at hand*.
 Mark xiv. 42.—He that betrayeth me *is at hand*.
 Luke x. 9.—The Kingdom of God *is come nigh* unto you.
 Luke x. 11.—The Kingdom of God *is come nigh* unto you.
 Luke xxi. 8.—The time *draweth near*: go ye not.
 Luke xxi. 20.—The desolation thereof *is nigh*.
 Rom. xiii. 12.—The night *is far spent the day is at hand*.
 Jas. v. 8.—The coming of the Lord *draweth nigh*.
 1 Pet. iv. 7.—The end of all things *is at hand*.

I shall be glad at any time to give, through the medium of the *Investigator*, a list of all the occurrences of any particular word in the original, the English rendering of which may have engaged the attention of any brother or sister; for the fact should not be lost sight of that to collate all the occurrences of any particular word occurring in the common version is by no means to secure all the occurrences of the corresponding original term, since, as I have several times pointed out, one term in the original may be represented by two, ten, or twenty different words in the common version, and *vice versa*.

HEBREW GEBENIUS says "Hebrew has only two tenses (Preterite and TENSES. Future). The *Preterite* serves to express what is finished and past, whether it actually belongs to the past or properly lies in the present or even in the future, and is only represented as past that it may thus appear as certain as if it had already happened; or that it may stand as relatively earlier, in comparison with a subsequent event. The *Future* (called also *Imperfect* and *Tempus Inflectum*), on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and about to be—(*Hebrew Grammar* ch. 3 § 125). By Rüdiger, however, the *Future* is called *Imperfect* as expressing what is unfinished, in progress, and future; in contradistinction from the

Perfect, which expresses what is actually finished and past, or considered to be so (see in Syntax § 125). It may be added that Prof. Lee calls the *Future* the *Present* tense. In this however he stands almost, but not quite, alone, since Dr. Young calls it an *Imperfect* or *Habitual Present* which is also used *rhetorically* for the future, agreeably to a common use of the *present* tense in almost all languages ancient and modern, oriental and occidental. The reader may also be referred to Mr. Newberry's original view of the Hebrew tenses, which he will find referred to at conclusion of notice of "The Englishman's Bible" under *Some of the Best Books*, appearing on page 24 of present issue.

ACCORDING "To the law and to the testimony: **TO THIS** if they speak not according to **WORD.** this word (it is) because (there is) no light in them" (Isai. viii. 20). The view which regards the law and the testimony as referred to by "this word" is, I think, the wrong view. It is, however, the common view and one which I had myself taken without thought. But when one looks at it he sees that "this word" cannot refer to "the law and the testimony" but to the *counsel* given to consult the law and the testimony. The term rendered "word" is *dabar*, which is in two or three other places rendered "counsel" and "advice." If "the law and the testimony" were intended we would have "these (witnesses)" instead of "this word" (= saying). The question as stated in the preceding verse is, "Should not a people seek unto their God (*Elohim*)" instead of unto "them that have familiar spirits and unto wizards who peep and mutter." So that the point in the passage is—If a people do not endorse the advice given to search for light and leading in the law and in the testimony, the only sources of enlightenment, it is because there is no light in them—the light in them is darkness. The passage does not apply to the "orthodox" speaking not according to the Bible, for they seek to the law and the testimony (some of them even to the extent of believing that every word is directly and absolutely a word (*dabar*) of God) while at the same time they sadly misunderstand much of it. It is directed against the ancient "spiritualists."

CHRISTIANOS. *Christian from Christianos, the divinely given name by which the disciples of Christ are known: its origin and meaning Scripturally defined.*—This small tract is intended to prove that the name "christian" is "the name" which believers are required to "hold fast"; that it was divinely given at Antioch;

that to fail to adopt the name is to reject Christ. Now, it has seemed to me that if the disciples were for the first time called christians by divine appointment at Antioch about A.D. 41, as the writer contends, they must have remained for some years without this "name"; and if this name "christian" were "the Name," as this writer contends, they must have been without "the Name" for all that time; which *reductio ad absurdum* is too much for the theory of the tractate (which may be obtained of John Pauling, Waterloo, Iowa, U.S.A. for 2 cents post free.) There is no doubt something in the facts marshalled, but the conclusion drawn goes beyond any just inference.

THE DIVINE BASIS. THE Bible Basis is the Divine Basis, and this divine basis can be nothing less than the Truth; and *nothing more*. That some in the past have sought, and some still seek, to make the basis different is to be deplored, but it does not seem to me that we can do anything else than we have done in the past to assist re-union. We cannot add to or take from the scriptures; no notions of ours can be a proper addition to the scriptures, far less to

the basis upon which all true disciples really rest and which is *par excellence* "The word of the Lord," viz., "Truth as in Jesus"—whether they be nicknamed "partial inspirationists" or "infallible inspirationists."

ITS OWN EVIDENCE. THE Bible, it has been well and truly said, is its own evidence, in some respects its best proof. Sometimes the cumulative proof afforded from what is termed the Internal Evidence—from the inside of the book as opposed to the outside—is of such a character, say as regards the genuineness of an epistle, as to carry strong conviction to the mind of the candid reader. Perhaps there is no proof to be got in any department, within the sphere of the less palpable and under-the-surface evidences, stronger than the conviction which springs from the perception of Undesigned Coincidences. We have in the first chapter of James' epistle a case in point: the formula "greeting" is not found in the address of any other apostolical letter, but it is found in the epistle drawn up under the direction of James to the gentile churches as found in Acts xv. 23. Here we have evidence of "consistency without contrivance."

SOME OF THE BEST BOOKS—No. 3.

THE VARIORUM EDITION OF THE NEW TESTAMENT, *with various Renderings and Readings from the best Authorities.* Edited by REV. P. L. CLARKE, M.A.; ALFRED GOODWIN, M.A., and REV. W. SANDAY, D.D. (London: Eyre & Spottiswoode, Great New Street, Fetter Lane, E.C.) We have here a work published three years prior to the issue of the Revised New Testament of much more critical value than the latter work inasmuch as we have placed before us the conclusions of the different schools of criticism in the form of footnotes. These "range themselves under two heads, variations of *rendering*, and variations of *reading*. The former are those cases where the authorised version has been thought by critics not to represent the original fairly; the latter, where the text forming the basis of the authorised

translation has been supposed to be either incorrect or doubtful." Only those various renderings and readings which appeared to affect the sense are here given, and the authorities supporting each variation are given in each case. While it is thus a popular work fitted for those whose critical library may be somewhat scanty, it is at the same time eminently useful even to such as have and can use the existing critical apparatus, since it provides them with a *conspectus* of the results of criticism—which is just the reflected light of facts and figures (with a certain admixture of fancy) accruing to us in these days when "many shall run to and fro, and knowledge shall be increased." Again many who do not care for the Revised Version *because it is different* from the Authorised Version may here find what they can appreciate, since the text of the Authorised

Version remains unaltered, none of the proposed alterations of critics finding place in the text, but all equally relegated to the bottom margin where they may be noticed or not as the reader elects. As a writer has well said: "Those who know most will find the most in it and make the most extended use of it; but here all may select what is within the present bounds of their study and find the horizon of their interest continually widening with experience of the work. And those who can afford but a single good *Help* to the study of the New Testament can hardly hope to possess a more compendious or lasting one than this." We think this witness true.

THE ENGLISHMAN'S BIBLE, designed to give as far as practicable the accuracy, precision and certainty of the Original Hebrew and Greek Scriptures on the page of the Authorised Version. Adapted both for the Biblical Student and for the Ordinary Reader. By T. NEWBERRY. (London: Hodder & Stoughton, 27 Paternoster Row.) Here we have a work which is the fruit of much toil and painstaking care on the part of its editor. It is, as the Introduction to the Large Print Edition says, "designed for the use of all who read the English language, the basis of the work being the Authorised English Version, which in the text is left unaltered. In the original languages of the Scriptures there are precisions, perfections and beauties which cannot be reproduced in any translation. But the object of the present work is to put the reader in possession of many of these, by means the most simple, yet most complete, in connection with the (1) ARTICLES; (2) NUMBERS; (3) EMPHATIC PRONOUNS; (4) TENSES; (5) PARTICLES OR PREPOSITIONS; (6) UNIFORM AND CORRECT RENDERINGS; (7) DIVINE TITLES; AND OTHER PARTICULARS." All this is done by means of a code

of simple signs which are fully explained in the *Introduction*; and while not a little outlay of labour and some practice will be necessary on the part of one who wishes to use such a Bible in getting conversant with the different symbols, yet the outcome of such an acquisition cannot but be most informing to the student. That the production of such a book must have cost the editor a great expenditure of time, and much painstaking care is evident on examination of the work. Mr. Newberry is evidently an independent thinker and has a theory of his own regarding the Hebrew tenses which certainly commends itself to one on the score of simplicity and apparent completeness. He holds that "the laws of Hebrew tenses are simple, and their application uniform." "The tenses," he maintains, "are the *Short*, and the *Long*, with a kind of *Intermediate*" (shown by the absence of verbal tense), while "the times of occurrence are three, the *past*, the *present*, and the *future*." *Van* "conversive" he holds "does not convert the short tense into the long, nor alter the time of occurrence, but it does convert a temporary action or event into a permanent fact." Space does not permit us to go into this matter at any length here, but we have perhaps said enough to excite the interest of some who have endeavoured to master the anomalies of a Hebrew Grammar. Such can see and read for themselves, whether or not they may be able to endorse the above view. Much information is conveyed in the margins of this work, but the usual weeding process has to be applied as in all commentator work.

PRICE LIST.

	Published Price	Our Price Post fr. a.
The Variorum N.T.,	2 6	.. 2 4
The Englishman's Bible, bound in Persian limp,	18 0	.. 16 0
Ditto, Turkey morocco,	28 0	.. 24 0
Ditto, Levant Yapp, calf-lined,	35 0	.. 30 0

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v 21.

VOL. VII.

APRIL, 1892.

No. 26.

THE TERM *AIONIOS*—VIEWS EXPRESSED.

THE article upon *aionios* appears very clear, and I cannot see how any one can misunderstand it; still it is evident that many do not understand it, judging from remarks which I have heard. It seems to me that much of the confusion of mind arises from the want of a clear understanding of the noun *aion* from which the adjective *aionios* is derived. An adjective is just a vehicle for conveying an idea; it cannot convey more than it receives, and so the necessity arises for understanding the noun from which it receives its idea. The leading idea of *aion*, as used in the scriptures, seems to be *a cycle in relation to a law of God*, and may be briefly put as that state or condition of things characteristic of his purpose, as given in the old and new covenants. And so we have an *aion* of the past, and an *aion* of the future.

19 North Richmond Street, Edinburgh.



I AM very well pleased with the article on *aionios*. It is very evident from the use of the word *aion* in the scriptures, that duration is not the radical idea conveyed by the word. It points to a certain period of time, past, present, or future, long or short, as the case may be, and *having a particular character or course of circumstances pertaining to it*; these are expressed by the adjective *aionios*. I agree with the application of the term *aioniou Theou* (rendered "the everlasting God") in Rom. xvi. 26 to the Lord Jesus Christ. That idea is confirmed by Rom. ix. 5, where he is referred to as "He who is over all, God blessed for the ages" (*aionas*).

16 Annfield Street, Dundee.



I AM deeply indebted to you because of the confirmation I have received from your exposition of the Greek word *aionios*. But for such a definition, I should never have understood the Seven Questions on the word *soe* which appeared in the first number of the *Investigator*, much less that of *aionian soe*; indeed the quality principle is a light to our path in our study of the writings, or to use the phrase of our late and much-esteemed brother, David Culbert, "to have *aionian soe* was to have got on that straight line leading up to the grand centre;" and that is so. To cling to the duration theory is to be in that darkness which is characteristic of the age.

Linthgow.



I HAVE read your leading article on the term *aionios* in *Investigator* for January, 1892. I endorse every word you have written; your definition is etymologically and scripturally correct. "Aion" is a fixed and settled order of things to an age, as the radius of a circle is to its circumference. I trust your exposition will help brethren who desire to make progress in the knowledge of the Truth, and to whom, "Thus saith the Lord" is the end of all doubt. Furthermore, may we all be led by the Word of God into advanced truth when it becomes due, led into things new, and confirmed by the old, attested and proved true by the same authority. I shall forward (*D.V.*) an article on *Resurrection and Aeon Judgment* for next issue, if you will be pleased to allow space for same.

9 Muirpark Gardens, Partick.



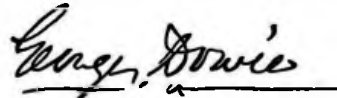
YOUR paper on *aionios* is valuable, and puts into sequence the conclusion I had come to—that it was a word of quality and not of quantity; and that, in this sense, it modified the matter in which it was used.

Clifton House, Spring Grove, Islesworth.



I HAVE read with interest your exhaustive paper on the word *aionios* and think you have made your point wonderfully clear; but I should deprecate the introduction of a new word into our religious language—especially one which would be only a transliteration—say *aionian*. And I do not see the case would be much better if your suggestion of the word *christian* were adopted; for we have not only the common use of that word as applied to persons who follow Christ, but the Scripture warrant for such a use. This new application of the old term would, I fear, lead to confusion. Instead, I think we are now very well served with the Revised Version, which, as you say, has a uniform rendering of the word in question, by *eternal*; while the term *everlasting* is kept for the other Greek word *aidios*. Now, being so furnished, all we need to do is to define by the usage of the word "eternal" what it means in scripture; and thus either in our public lectures, or more private exhortations, we shall be spared the appearance of making words to express our meaning, or of foisting meanings upon the Bible phraseology—things of which we are apt to be accused by those with whom we contend. My counsel is—as far as possible to use the language of the people, in order to shew the people what God has revealed for their enlightenment and salvation.

Roslin Terrace, Dundee.



I HAVE held and advocated for many years the same view as you take of this word. When speaking of "aionian fire" and "aionian life" (Matt. xxv. 46), I have always translated it "the fire connected with (the introduction of) the age," and "the life of the age." "Aionian times" (Rom. xvi. 25) should be "times reckoned by ages" (probably "jubilee periods"). The

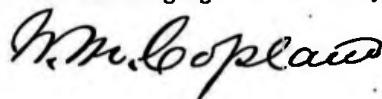
"aionian spirit" (Heb. ix, 14) should be "the spirit of the age," *i.e.*, the evil, murderous spirit which, prompted by jealousy, killed Jesus, and thus carried out unconsciously the divine purpose. Though, I confess I see no reason, like many of the brethren, to think that, if the Jews had repented at the preaching of Jesus, there would have been any necessity for his death. His death proved the depth of wickedness and crime to which man can sink; and yet be offered forgiveness. God "made to meet on him the iniquity of us all," in the sense that he suffered every sort of wickedness that man could heap on him—treachery, desertion, ingratitude, cruelty, injustice—in disregard to all law, human and divine.

There is more difficulty as regards the term "the aionian God" (Rom. xvi. 26), but I believe the reference is to Jesus, who gave the command (*epitagē*), and is parallel to such phrases as "Immanuel—God with us," and Thomas' "My Lord, my God." Jesus is God to us, whilst the Father is God to him and to us. It is an acknowledgement of the divinity of Jesus, whilst Deity properly belongs to the Father—who is the God of our Lord Jesus Christ (Eph. i. 17, &c.).

Your argument seems to me entirely satisfactory. The only objection I could make is in regard to a very subsidiary point, *eis ton aiona*, which I think should, usually at least, be rendered "for the age," *i.e.*, the future age during which Jesus will reign. The expression "in view of the age," seems to me strained or far-fetched, and liable to misconstruction, if not even misleading.

We shall have to give another rendering on this view of *aionios* to John xvii. 3, which will then read something like this—"This life is aionian (? 'age lasting' or 'of age duration') in order that they may become thoroughly acquainted with the only true God (real Divinity or truly Divine being), and a Saviour Anointed, whom Thou didst send." Here I may say, by the way, we must beware of forcing the same meaning out of the same word in every connection, seeing we have words in our own language used in many quite distinct senses.

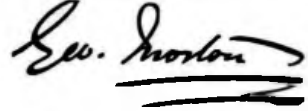
Tortorston School House, Peterhead.



I HAVE read with great interest your article, and it is to my mind very helpful and suggestive. If the term, as you, I think, rightly indicate, is a qualitative rather than a quantitative one, it gives strength and harmony with its use as an adjective in conjunction with the phrases and nouns to which it is attached. I have to confess myself that from the elasticity of meaning that is generally given to the word by those who profess to understand its root-meaning in the original, that my conception of it has not been very clear or definite. In most cases its exponents only appear to make "confusion worse confounded." I am sure any help or light that can be thrown upon it to give an intelligent grasp and true understanding of its meaning ought to be welcomed by all lovers of *truth*. It is the central pivot upon which so much depends that it is worth every effort that can be put forth by earnest minds to attain it. In the controversies that have arisen on human destiny what words, ink, and paper, might have been saved had this term been rightly understood! I think I may say truthfully that both with brethren and the "orthodox," much "fragrance (and something worse betimes) has been

wasted on the desert air," from want of a just and true conception of this term. Admitting the qualitative meaning, over goes the house of cards of "orthodox" construction, and the necessity of giving the term an application foreign to its true meaning.

Market Square, Llandoverly, S. Wales.



The views expressed regarding the term *aiionios* are, as the reader sees, none of them adverse to the doctrine I advocate. And none of an opposite character has been received. But it would be assuming too much to take silence for consent on the part of all others. Still the fact remains that no one has seen fit to call the doctrine in question, much less to attempt a refutation of it. That is something. But if the doctrine advocated be wrong this silence is unfortunate, and any one who may differ from the doctrine is surely failing in obligation to truth in not saying so. If there is any one who thinks the doctrine wrong and can show it to be so, I shall be glad to receive from him or her an article refuting it; and print it in the July issue.



APOCALYPTIC STUDIES.—No. 1.

IN presenting to the readers of the *Investigator* the result of my studies on the Apocalypse, it is with the object of exciting them to study the book for themselves. Hitherto it appears to have been almost neglected, many accepting Dr. Thomas' exposition as final. It is commonly asserted that one must have a thorough knowledge of Roman history in order to have an understanding of the book. That is a mistaken idea. History may verify prophecy; but prophecy must first be understood before we can point to history as its fulfilment. The Apocalypse was given "to shew unto his servants things which must shortly come to pass," evidently with the expectation that those servants would be able to understand them before they came to pass. A blessing was promised to those who read, understand, and keep those things that are written therein. We believe in the Kingdom of God, and profess to understand the things concerning it, although as yet it is only a subject of prophecy. In like manner the early christians would understand the Apocalypse as containing further developments of the purpose of God in Christ relating to His kingdom and the heirs thereof; also prophetic delineations of the Apostacy predicted by the apostles to appear before the coming of the Lord, and of the judgments to come for the avenging of God's elect. The most of the symbolism used in the book is also to be found in the writings of the prophets of Israel; reference to these will guide us in understanding them.

The term Revelation, meaning an uncovering of that which was formerly hidden from view, implies that the subject revealed was intended to be understood. The Bible is an uncovering of hidden things all through. It uncovers certain traits in the character of God, also His purpose concerning the earth and its inhabitants. This purpose was made known in outline to Abraham. To him He promised that at a certain period hidden in the future,

"All the families of the earth should be blessed in him and his seed." This promise uncovered a purpose, but gave no details concerning the way in which that purpose would be fulfilled. Subsequent revelations developed that purpose more in detail; so we have the Bible presented to us as a progressive unfolding of the purpose of God. In order therefore to understand that purpose clearly, we must trace it through all its several developments. Every distinct revelation is therefore part of a given whole, and must be understood in relation to all the other parts. Consequently in order to understand this book, we require to understand what has been previously revealed, so that the various parts may fit together as a harmonious whole. The "things" contained in the book are divided into three classes, verse 19:—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." In other words, history, facts then existent, and future events. The things he had seen evidently applying to what had already happened under the apostle's observation relating to the purpose of God in Christ. We may not find the three classes of things placed in consecutive order; consequently, careful study and comparison with other scriptures will be necessary in order to see the proper relative position of the various contents of the book.

God himself is represented to us in the same threefold aspect, as "the one who is, and the one who was, and the one who is coming." He has not revealed anything to us regarding his substance or mode of existence. He is "the Father out of whom are all things." Relationship is the idea conveyed to us in regard to him. He first revealed himself as *Alh*=power. All things are out of him. He alone can properly be designated "the One who is"—the self-existent eternal Being. The threefold designation here given is evidently of a relative character—relative to his purpose and grace revealed in, through, and for, Jesus Christ. As "the one who was," he was the God of Abraham, Isaac and Jacob; the God of the promises made to them and their seed, the fulfilment of which pertains to a hidden period in the future. By "the one who is," we understand him as the God and Father of our Lord Jesus Christ, the seed of the promises. Jesus as the impersonation of the covenant of promises, shed his blood, and died to confirm the covenant. His blood was "the blood of the new covenant shed for many for the remission of sins." By his death it became a sin-cleansing covenant, and through his resurrection it became a life-giving covenant to all who believe and obey him. He was the manifestation in flesh of the God of Abraham, Isaac and Jacob. "The one who is coming" will be God in relation to the fulfilment of those promises through the establishment of the kingdom whose dominion shall extend over all the nations of the earth, by which "all the families of the earth shall be blessed." Jesus having been highly exalted, and having received from the Father a name which is above every name, he, as the bearer of that name, is the embodiment of those three phases of Divine relation, as we find him so designated in ch. xi. 17 when he takes to himself his great power and reigns over the kingdoms of this world. The saints are heirs of God and joint-heirs with Christ, and are destined to "become partakers of the divine nature" (2 Pet. i. 4); they will, along with Christ, also be manifestations of God in that glorious future when "the glory of the Lord shall be revealed and all flesh shall see it together."—Is. xl. 5.

The manifestation of God by his Spirit through persons was not fully revealed until exemplified in Jesus through the measureless indwelling Spirit of the Father. Of himself he said:—"Believest thou not that I am in the

Father, and the Father in me? The words that I speak unto you, I speak not from myself; but the Father that dwelleth in me, he doeth the works"—John xiv. 10. Before the appearing of Jesus, angels had at various times, and on special occasions, personated God in the making of promises and delivering of messages. The cherubim and flaming sword placed at the east of the garden of Eden were a manifestation of the presence of God. The pillar of fire which guided the Israelites out of Egypt, and through the wilderness into the land promised to the Fathers was a manifestation of God's presence among them. Associated with an angel bearing the name of God, it indicated the place which was called by his name, the throne of mercy, where alone they could render acceptable worship. Such a manifestation, however, was *outside* the people, and could only be approached through the priesthood of the house of Aaron. But in the apostles' days, "the manifestation of Spirit was given to every one to profit withal"—1 Cor. xii. 7. As in the case of Jesus, it was indwelling; so it was to be indwelling in all those who are his. For we read that "God hath given the Holy Spirit to them that obey him."—Acts. v. 32. "For if any man have not the Spirit of Christ he is none of his. For as many as are led by the Spirit of God, they are the Sons of God."—Rom. viii. 9-16. The necessity of an indwelling Spirit arises out of the changed mode of worship. Temple worship at Jerusalem was abolished, and worship in spirit and truth instituted, because the Father was, through Jesus, manifested as Spirit, and those worshipping him "must worship him in Spirit and in truth."—John iv. 24. This is not a question of "gifts of spirit," but of relation to Spirit in order to worship. "Do you not know that you are a temple of God, and the Spirit of God dwells in you? If any one destroy the temple of God, God will destroy him; for the temple of God is holy, which you are."—1 Cor. iii. 16-17. The temple at Jerusalem was holy because God's name was placed there. Under the gospel arrangement every baptized believer has the name of Christ named upon him, and on that account is a temple of God, out of which acceptable worship through Christ may ascend to the Father. A unity and fellowship is established which is styled "the unity of the Spirit" which we are commanded to keep "in the bond of peace." There is "one body and one Spirit." The one body is the church of God in Christ Jesus. Yet we find that the term is used to designate assemblies of brethren in different places. It is one church in the aggregate, but many churches as regards localities in which there are meetings of brethren for worship. In like manner although there is one Spirit, yet that one Spirit is diffused among the believers and churches. In this chapter it is stated that there are seven Spirits before the throne, showing its diffusiveness. The number seven is evidently meant to match the number of churches mentioned which are stated to be seven. In chap. iv. 5., they are styled "seven lamps of fire burning before the throne," and in chap. v. 6, the Lamb is described as having "seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." "Horns" are symbolic of authority. When Jesus was about to ascend to the Father he told his disciples:—"All authority is given to me in heaven and earth, go ye therefore," &c., showing that his authority on the earth was a basis on which the apostles were commissioned to preach the gospel. Their eyes were enlightened by the Spirit of God; hence they saw as the Spirit saw. And as the church as a whole is "the pillar and ground of the truth," the seven horns of the Lamb, and the seven eyes sent forth into all the earth, symbolize the church as a whole, engaged in the work of the truth throughout

the earth during the season in which God is "visiting the nations to take out from among them a people for his name."

"Behold he cometh with the clouds, and every eye shall see him." In Heb. ix. 28, we read:—"To them that look for him shall he appear the second time without sin for salvation." That is, he will be seen by those looking for him after the type of the high priest appearing to the people on the day of atonement after their sins were carried away. He changed his garments and came out and blessed the people. So will Christ be seen by his waiting people. They will be snatched away in clouds, that is, in companies, to meet him.—1 Thess. iv. 17. The various assemblies will form fitting groups collected by the gathering angels to appear before him to give their account as those who have served together in the truth, and who will be interested in the opening out of each others characters, and the reward given. "For we shall all be opened up, or manifested (*phaneróthēnai*), at the judgment of Christ"—2 Cor. v. 10. So that "we shall know even as we are known." After the judgment, when Christ will come with his saints to the mount of Olives, another class will see him, "they who pierced him," the Jews. "They shall look on him whom they have pierced and mourn."—Zech. xii. 10. They will say "who is this that cometh from Edom with dyed garments from Bozrah?"—Isa. lxiii. 1-6. After the mourning they will say:—"Blessed is he that cometh in the name of the Lord." When he makes war with the beast and the kings of the earth who will resist his claim to the kingdoms of this world, then "All kindreds of the earth shall wail because of him;" for his judgments shall be made manifest. But the end will be blessing. "Men shall be blessed in him; all nations shall call him blessed."

Regarding the time of John's banishment to Patmos, the evidence seems to point to the reign of Domitian Nero, rather than to Domitian. Be that as it may, it matters little, so far as the book is concerned, when it was written, if we observe its threefold division.

John says, "I was in the Spirit in the Lord's day, and heard behind me a great voice as of a trumpet." "Being in spirit," I would understand as a trance state in which he would be entirely under the power and direction of the Spirit of God, and saw things which otherwise were invisible, and heard things that otherwise would have been inaudible. It may not be easy to determine the precise time termed "the Lord's day." We read of a plurality of these in Luke xvii. 22. We now live in "a day of the Lord." For "now is the accepted time, now is the day of salvation." All things now being done are also in relation to that day of the Lord which is to come. John's first action in this spirit state was to turn and look behind him; for the voice and the vision were in that direction, showing that the things beheld by him at that time pertained to a time in the past. "And having turned," he says, "I saw seven golden lampstands." These lampstands are afterwards defined as seven churches. He saw in the midst of the lampstands one like to a Son of Man. This shows us that the day of the Lord in relation to the vision begins at Pentecost, when the church of God in Christ Jesus was formed "on the foundation of apostles and prophets of which Jesus Christ was the chief corner stone." The church of God is styled the body of Christ. Christ being the head, and those that are Christ's being "members in particular," and "each one members one of another." "There is one body," consequently one church in the aggregate, embracing the whole period of the times of the

Gentiles. But as each separate community was also styled a church, the idea of plurality is also associated with the term. Therefore when we read of the Son of Man walking in the midst of the seven churches, we are led to understand that seven is a definite number including an indefinite; that is, including all that were then in existence, all that have been since, and those which may yet exist until the Lord's appearing. This seems a reasonable conclusion if we understand these seven lampstands to symbolize the whole of the redeemed in Christ among whom he promises to be present. "For where two or three are met together in my name there am I in the midst of them." There were more churches in Asia than seven, at the time of the vision, besides those in other places. The number seven may have been chosen because it is a number associated with the idea of completeness and perfection. Seven days form a week, a complete, yet a recurring period of time. The seven churches in Asia may have been chosen as displaying a varied manifestation of the practical working of the truth under all possible circumstances. We have approval and disapproval; action under adverse circumstances, faithful and unfaithful. They also manifested the shortcomings, failings and errors to which churches are liable, if not giving all diligence to "make their calling and election sure." Thus the seven Asiatic churches are set before us as representative of the churches in all places during the generations embraced under the gospel arrangement of things until the coming of the Lord. The rewards promised correspond to the character developed. There is also correspondence between their actual condition and the attributes of Christ prefaced to each message.

Moses was commanded to make a seven-branched lampstand with seven lamps, to be placed in the holy place of the tabernacle of witness, into which the priests went daily for the offering of incense on the golden altar, which was also placed therein. The tabernacle was enclosed with curtains. It had no windows; it was therefore a dark place having no light from without. The inner division, styled "the holy of holies," was lighted by the glory of the Lord, which rested between the cherubim. The darkness of the other part was dispelled by the light of the seven lamps, which were required to be trimmed and kept burning by the priests. Zechariah had a vision in which he saw the seven lamps fed with oil conveyed to them by seven golden pipes from a bowl which was supplied with oil by two golden pipes from two olive trees situate on the right and left of the lampstand. This represented a state of things to come in which the priestly service of trimming the lamps would not be required. When Zechariah asked the question, "What are these my Lord?" the answer was,—“Not by might nor by power, but by my Spirit, saith the Lord of hosts.” Showing that the kingdom-age of might and power was not symbolised by these, but that the work of the Spirit, and the light of the truth shining through believers of the gospel was meant; in the light of which we draw near to God, "For through Christ both Jews and Gentiles have access by one Spirit unto the Father."—Eph. ii. 18. The oil supplied to the lamps under the law, was typical of the Spirit and the truth in the light of which we must now worship. The light of the lamps in the tabernacle was necessary in order that the priests might see to approach the golden altar to offer up the incense, which accompanied the offerings and the prayers of the people. So it is also necessary to have the light of the Spirit and the truth in order to see the altar in the holy place to which we have to draw near. For it must be "with a true heart in full assurance of faith, having our hearts

sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 22. "Ye were sometimes darkness, but now, light in the Lord; walk as children of the light."—Eph. v. 8. "God who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. In 1 Tim. iii. 15, we have a reference to the church as the lightstand. It is called "a pillar and ground of the truth." The church is not the light, only the light-bearer. The duty of believers is "to shine as lights in the world, holding forth the word of life."—Phil. ii. 15, 16. "And he had in his right hand seven stars." These are defined to be the messengers of the seven churches. Jesus himself is styled "the bright and morning star." And as he holds the seven stars in his right hand, that implies that they are intimately connected with him and under his control. A star may be a source of light like the sun, or it may only reflect light derived from some other body of light like the planets. The latter is the fact in this case. God is the source of light and life. Peter styles the prophetic word "a light that shineth in a dark place till the day dawn and the day star arise." Prophets are therefore star-light messengers from the source of light; "for holy men of old spake being moved by Holy Spirit." Jesus told his apostles that they were the light of the world. Being filled with the Holy Spirit "they spake as the Spirit gave them utterance." Apostles and prophets are the foundation of the church. These are the two olive trees and the two golden pipes which convey the Spirit oil to the bowl which forms the reservoir of the truth. All lesser prophets, Timothy's, Tituses, &c., sent by the apostles, constituted the seven golden pipes, the seven stars. "They are the messengers of the churches and the glory of Christ."—2 Cor. viii. 23. It was the instructions received from the apostles that constituted their prophetic message (see 1 Tim. i. 18; iv. 14; v. 21; 2 Tim. ii. 2; iii. 14). The apostles were sent by Jesus.—"As the Father had sent me, so send I you."—John xx. 21. Their light was therefore, a direct emanation from God through Christ whom God had appointed heir of all things connected with his purpose regarding mankind. It was into their hearts that "God shined to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is only from them, therefore, that we can obtain that light.

In the tabernacle, the glory of the Lord shone from the face of the archangel Michael, in the "holy of holies." When Christ died on the cross, the veil of the temple that divided "the holy" from "the holy of holies," was rent in twain from top to bottom, which signified that the way into the holiest was then opened up. That veil represented his flesh (Heb. x. 20). He has entered within the veil as our forerunner (Heb. vi. 19, 20), that is, he has entered into the state of incorruptibility and glory, into which, if we are found worthy, we will also follow him, which state is "the holiest," typified under the law. If the glory of the Lord had been in the temple at the time of the rending of the veil, it would have shone forth into "the holy," and rendered the seven-branched oil lamp of no service. But the time for that is not yet come. The glory of God now shines in the face of Jesus Christ, and it will be manifested when he comes again. "For the glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. xl. 5. Now, we have only "the knowledge" of that glory-Spirit-lamp light. Lamps of fire from the horns of the Lamb. In the age to come it will be glory, honour, and power, from the Lion of the tribe of Judah.

16 Annfield Street, Dundee.

W. H. Hill

"THE TRUTH."

THIS magazine which Bro. Ashcroft conducts in Toronto, Canada, began its second volume with the beginning of the year. It gives promise of much usefulness in the cause of truth, and its endeavours will be sure to find appreciation with those whose eyes have been opened, who are not tied to any creed or system but whose only aim is truth. Disciples of Truth! what an honour! Who that has seen the Lord in his beauty of truth but feels that there is nothing to be desired beside him and his? And after all what does it profit a man if he may gain a whole world *minus* "truth as in Jesus"? He is himself a failure and spends his time in manufacturing failures. Surely, those whose main purpose in life is to maintain an accepted system must at times feel in their heart they are no followers of Jesus. Such but re-echo and exemplify the world's maxim—"I shall hold it, therefore it shall be true." How different the spirit of those who say, "This is true, therefore I will hold it."

I note the Editor invites, in his November issue, "literary contributions from those holding views of doctrine not generally endorsed by the brethren." This is desirable, very desirable indeed. My own editorial experience certainly leads me to expect clearer views of truth from the few rather than from the many; and even if erroneous views of doctrine should be held and advanced by "the few" it will do no harm but rather good to hear the best that can be said in support of these views. Truth has nothing to fear from discussion. Only those who seek to conserve a mere system (maybe largely made up of erroneous views) can feel and express themselves in solicitous fashion over what they are pleased to call "The Truth" while themselves keeping truth well into the background. This reminds me of what the editor of the *Christadelphian* recently delivered himself of to his readers on receipt of the January issue of the *Investigator*, sentiments which reveal a woeful condition of mind in relation to the "things new and old" which it should be the aim of "every scribe" to be well instructed in, and who should rejoice in every opportunity afforded to increase his knowledge. This is how he expressed himself—somewhat hysterically, it must be said:—"The *Investigator*, No. 25.—Those who are enlightened are not at the investigating stage; those who are not enlightened will not be helped by this *Investigator*. We shall be frowned at for the utterance of this conviction. We must bear it. The bitterness of death is past." The reading of this begets a feeling of pain and pity. Let us hope our brother had not done more than studied the cover and table of contents printed there, and wrote under the mere inspiration of the moment as even an editor will occasionally do. But the claims of truth demanded more if any opinion intended for the guidance of others was to be expressed.

I had intended reproducing in the present issue an article from the May (1891) number of *The Truth* (p. 143) entitled "Wanted—The mind of the brethren on a perplexing aspect of 'the coming'—Matt. xxiv. 30," but space forbids as the article extends to over 6 pages. It is a subject which has occasioned me not a little thought since it first presented itself to my own mind some 15 years ago and which within recent years I used to turn over with the writer of the article, Bro. J. M. Grant, before he left Scotland. But I need not enter further upon the question here as I purpose throwing open the pages of the *Investigator* for its ventilation. I will only add here that no satisfactory solution of the question exists in our literature, and the topic is a momentous one. Meantime I congratulate Bro. Ashcroft on his devotion to truth as evidenced in his reproduction of the article in question. Those who are anxious to see this article cannot do better than order Vol. 1 of *The Truth* which they may do of Robert S. Weir, 17-19 Temperance Street, Toronto, Canada. Terms of subscription—in Britain, 4/6; in Australia, New Zealand, and Cape Colony, 5/; in Canada and United States, 1 dollar.

10 Bothwell Street, Glasgow.

Thos Nisbet

FOR one Daniel there are many Chaldeans.

SOME one has said "Water is not more necessary to fishes than the knowledge of Hebrew and Greek is to those who would expound the Scriptures.

TO translate the Scriptures is the most serious of all undertakings.

EVERY translation is more or less of a compromise: a perfect translation is in the nature of things an impossibility.

THE DAYS OF ISRAEL'S COMING OUT OF THE LAND OF EGYPT.

THE forty years in which Israel was in the wilderness is generally considered to be the days of their "coming out of the land of Egypt." To be accurate, they were outwith the land of Egypt before the forty years of their sojourning in the wilderness began; so that these could not be the days of their coming out. But if we take the whole time from God's visiting them in Moses and Aaron, until they entered into possession of the land under the leadership of Joshua, the forty years in the wilderness will come in as part of the days of their coming out.

The Jewish Rabbins divided the life of Moses into three equal parts of forty years each; the first in Egypt, the second in Midian, and the third in the wilderness. If we take that as correct, which the translators of the Bible seem to have done, there is no time allowed for the judgments upon Egypt, or for the preparation of Israel for their exodus, for both which there must have been time, long or short. Indeed if we study God's method of working upon, and with, nations we shall always find a suitable time allowed for the accomplishment of the work in hand. When we look at some of the judgments upon Egypt it appears evident that there must have been a considerable time between each. As one example we shall take Exod. ix. 1-7, "Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me. For if thou refuse to let (them) go, and wilt hold them still, Behold, the hand of the Lord is upon thy cattle which (is) in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: (there shall be) a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all (that is) the children's of Israel. And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and ALL THE CATTLE OF EGYPT DIED." Now the very next plague mentioned (verse 8 to 11) is "a boil breaking forth (with) blains upon man, and upon beast, throughout all the land of Egypt." In verse 6 it was said "all the cattle of Egypt died." It is clear from this, that the Egyptians must have had time to procure cattle. Again from verse 18 to 26 we find recorded the plague of hail, and in verse 19 the Egyptians are told to gather their cattle in from the field, while in verse 20 we are informed that "he that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses." If what is stated in the 6th verse be exact language, and we can see no reason to think otherwise, a whole nation had lost all its cattle. True the children of Israel in their midst, had all their cattle; but to stock all the land of Egypt from them would even require some considerable time. Then the people of Israel required to be instructed so that the whole nation might move at the word of Moses. Their first state was expressed by the one who did his neighbour wrong, and thrust Moses away saying, Who made thee a ruler and a judge over us? But God sent Moses to be a ruler and a deliverer, and although he received power to work signs and wonders, still, it would take time before all the people fully recognised Moses as their leader sent of God. And now as to the time in which God was judging Egypt, and preparing Israel by the hands of Moses and Aaron. It appears to have been thirty years. Stephen in his speech as given in Acts vii. says, in speaking of Abraham,

verse 6, "And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil *four hundred years*, and the nation to whom they shall be in bondage will I judge, said God: and *after that* shall they come forth, and serve me in this place." We notice here first, four hundred years; second, the judging of Egypt; and third, Israel's coming out. In Exodus xii. 40 the sojourning of the children of Israel, is said to be four hundred and thirty years, and at the end of the four hundred and thirty years, even the selfsame day, all the hosts of the Lord went out from the land of Egypt. Paul also in Gal. iii. 17 states that the law was given four hundred and thirty years after the words spoken by God to Abraham. From these testimonies it seems evident that the thirty years was the time of Moses and Aaron's mission to Israel, and judgment on Egypt. There are, however, two passages which seem to go against this. But they only seem so from our translators following the division of the time of Moses's life as given by the Jews. We may notice first, Acts vii. 30. It relates to the middle forty years of Moses's life, and to the time when he was in Midian. It reads thus, "And when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush." But the term rendered "expired" is *plērōthentōn*, which is a participle from the verb *plēroō*, to fill up. I would render it, "In the filling up of the forty years"—*i.e.*, the middle forty of Moses's life. Not at the end of it; but this was one of the events being filled into it. The second passage occurs in Exod vii. 7. "And Moses was fourscore years old, and Aaron was fourscore and three years old, when they spake unto Pharaoh." Those first seven verses are an introduction to all that follows in the account given of the plagues. For example, the Lord says to Moses, "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, my people the children of Israel out of the land of Egypt by great judgments." From the above it may be seen that the whole time of Moses and Aaron's work in Egypt until Israel is brought out is included, and this is implied in the use of the term '*dah-varim*,' rendered *spake*, as if it was the first time he spake to Pharaoh. But the term ought to be rendered '*speaking*.' In their speaking unto Pharaoh they attained the ages mentioned.

The importance of a correct understanding of the time of Israel's coming out of the land of Egypt is manifested in two ways—first in being able to meet the objections of the sceptic with what commends itself to our reason; and second, by the light cast upon the fulfilment of prophesy. As we read in Micah vii. 15, "According to the days of the coming out of the land of Egypt will I show unto him marvellous (things). The nations shall see and be confounded at all their might," &c The time between the 1260 of Daniel xii. and the 1335 when Daniel is to "stand in his portion at the end of the day," is exactly the same as the days of their coming out of the land of Egypt. They were thirty years in Egypt; forty in the wilderness; five under Joshua, until they received their portions in the land. This period of five years will be seen from the book of Joshua xiv. 7-10. We have thus altogether from the time in which Moses was sent from the presence of the Lord to deliver Israel until they obtained their portions, a period of seventy-five years. In like manner from the coming of Christ until the kingdom of God is fully established, will be a period of 75 years.

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Edinburgh.

Chas Smith

The Investigator.

"Whatsoever things are true."—Paul.

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APRIL, 1892.

HAVING had a little more time given me to prepare this number of the *Investigator*.

I have managed to put a little more variety into it, and as time goes on I hope to add a few fresh features to its pages. A new feature in this issue is the reproduction of the autographs of those who contribute to its pages. This will give a certain human interest to the publication.

I intend to begin shortly what I may call *The Spirit's Thesaurus*, or Treasury, which will be somewhat of the nature of a Concordance to the original scriptures, but be much else besides. It will be a laborious work, but what good thing was ever produced without labour? I purpose also giving a *Conspectus of Various Renderings* of certain passages, the translation of which, in the A.V., is not beyond question.

LOCAL NOTES.—I.

THE following extract is from the *Christadelphian* for March and refers to Bro. Roberts' recent visit to Glasgow. I interject a few remarks of my own throughout, which I place within brackets to distinguish them from what Bro. Roberts has to say, and subjoin some further remarks of my own:—

It was encouraging to see so many true friends after the desolation wrought throughout Scotland by the partial inspiration pestilence, and the animosities fanned by evil speaking. [This is a fine specimen of "evil speaking;" Bro. Roberts is an adept at this.—Ed. I.] In Glasgow itself it seems there is an ecclesia numbering 50 who stand firm for the Bible. [so who stand firm for the Bible?] If this is anything more than a mere rhetorical flourish it means that we from

whom they "stand aside"—I must not use the word withdraw" as he protests that this action does not amount to that—do *not* "stand firm for the Bible;" whereas it is just because we do stand firm for the Bible that we repudiate his resolutions about the so-called "inspiration" of the Bible as "earthly, sensual, devilish."—Ed. I.] After all the havoc that has taken place, we were surprised to find the number was so large in the circumstances. We had thought about 20 or 30 was the extent of the muster roll. [So it was originally, but the increase has come about through additions made up of some who had separated from the brethren on "personal" grounds over ten years ago and several others who became disaffected since on "personal" or other grounds, or again, as in the case of a few, by baptism.—Ed. I.] Of course we know the numbers have nothing to do with it; numbers come and numbers go. Still it is pleasing to hear of numbers on the right side. It is part of the pleasure that will be excited by the spectacle of the multitude which no man can number. In the evening there was a good audience in the Bazaar Hall, a central building, to hear of the place occupied by the Jews in the scheme of the Divine work on the earth. There was similar audience on Tuesday ("The Bible Inspired") and on Thursday ("The History of Error"). At the close of the Tuesday night meeting, one of our separated friends [It would be too much to expect the editor of the *Christadelphian* to say "the editor of the *Investigator*," instead of "one of our separated friends" (*sic*). It would have been giving the latter "a local habitation" if not "a name," and that would have been too good an advertisement of the magazine he edits. I note here that the word "friends" take the place of "brethren." Have we then ceased to be "brethren?" Still there is a modicum of comfort to be drawn from the fact that he does not say "enemies." Instead. Of course Bro. Roberts knows very well that I have no feeling of animosity towards him however much I may have differed from him—never have had, indeed—so that the term "friends" may perhaps after all be taken as implying that I am not merely one of his "brethren" but one of his "brethren" who are *his* friends.—Ed. I.] offered to debate on the question of fellowship as affected by wrong views of inspiration. We answered privately that we were prepared to debate with those who denied inspiration, but should regard it as a waste of time to debate a question on which after much controversy the minds of the brethren were made up. Such a discussion could be of no public benefit. Debate is only serviceable when it can be made a means of serving the truth by exhibition in sharp issue with error in public. There are debates which could only have the effect of lowering and weakening the truth in the eyes of the public without any compensating advantages to those who take the side of error. Such debates belong to the category of "striving about words to no profit but the subverting of the hearers," which Paul forbids. In these we decline to engage, whatever may be said in the way of taunt. We are no lovers of debate. We never submit to it except as a means to an end. There are those who love it for its own sake. They are all alive where there is something to be debated and all dead when the only attraction is the thing established in debate. This is not the spirit of the truth. Those who are of the truth have David's relish for its positive verities, and David's aversion to the mere strife of tongues, which led him to wish for the wings of a dove that he might fly away and be at rest (Ps. iv. 6).—*Christadelphian* for March, 1892, p. 112.

A whisper which reached my ears on the Tuesday decided me to attend Bro. Roberts' lecture on "The Bible Inspired." Being informed, on the authority of one of those with whom Bro. Roberts is associated, that he was "now willing to discuss with me the question which divides the Body," I thought it was my simple duty to put in an appearance

at the lecture. I was not by any means sanguine about getting the whisper verified—it was more than I could well expect—but it was my duty to put the matter to the test.

The lecture was not intended to prove the infallibility of the Book—neither the term nor the idea was introduced by the lecturer, although in the chairman's opening prayer the phrase "inspired, yea infallible" occurred—it was directed merely against the semi-infideliy of the times.

When the concluding prayer was finished I remained on my feet and the following colloquy took place with the chairman.

Q.—May I ask, Mr. Chairman, if any questions on the subject of inspiration are permitted?

A.—If it had been the case that questions were to be invited intimation of the fact would have been given on the bills advertising the lecture.

Q.—Am I to understand then that you refuse to permit questions on the subject of this evening's lecture?

A.—I have no instructions.

Q.—May I ask then if there is any foundation in fact justifying the whisper which came to my ears to-day, that the lecturer is now willing to discuss the question of inspiration, and how it effects fellowship, with me?

A.—I have not heard the whisper.

I had gone as far as I deemed it expedient to go in the circumstances, and so did not point out the already obvious fact that I was not asking if the Chairman had heard the whisper, but as to whether or not there was any foundation justifying it: and the audience separated. I saw Bro. Roberts in the ante-room afterwards and put him in possession of the facts, adding "I thought it right to put the matter to the test," to which Bro. Roberts replied "That could have been done in private." I said "It could, but I thought it best to do as I had done, being careful at the same time not to let any strangers present gather from anything that I said that any division on the question existed." Bro. Roberts then said "I will not discuss with you for you believe in the inspiration of the Bible." I replied "That is the very reason why you and I should discuss the question of fellowship because that is the question which separates us." Bro. Roberts couldn't see this however, so the interview terminated. Coming out from the ante-room Bro. George Dick told me that it had been proposed to Bro. Roberts that he and I should discuss the question, but that he had refused to discuss with me: he would discuss with one who denied inspiration. And so it comes about that while Bro. J. J. Andrew will not discuss with me because, as he says, I do not believe as he does about inspiration, Bro. Roberts

will not discuss with me because, as he says, I do! Before concluding I might draw attention to the fact that I did not propose a public debate. Bro. Roberts as any one may see rides off on this side wind, deprecating the lowering and weakening effect upon the truth in the eyes of the public by the spectacle of him and me debating. What sort of spectacle would it have been had Edward Turney accepted the repeated challenges of Robert Roberts to debate the question which then to a much more limited extent divided the brethren? He has not been challenged to debate in public by me, but merely before the brethren, and if he likes with the reporters present. When he is ready I am: and his own people wish it.

Jhos. Nicollet

"THINGS ETERNAL"—"FOR EVER"—"MANY MANSIONS."

To the Editor of *Investigator*.

SIR,—(1.) *Re* "Aionios," is duration not the idea in this word in 2 Cor. iv. 18? It is here opposed to "temporal."

(2.) What is the true meaning of "for ever" in the Old Testament, as in the promise of "kingdom" to David, 2 Sam. chap. vii.? Would David draw the idea of "endlessness" from the words?

(3.) If not taking up too much space would you explain Jno. xiv. 2? Yours truly,

SPERO MELIORA.

Glasgow, March 4, 1892.

(1.) *Aionia* ("eternal" things) is here quite properly opposed to *proskaira* ("temporal" things) but these renderings given in the Authorised Version do not accurately reflect the thought of the original. *Proskairois* is compounded of *pros*, which in composition denotes *reference, motion, direction, nearness, addition*; and *kairos*, a *season, occasion, opportunity*. The word *proskairois* therefore signifies "for an occasion," and occurring as it does here in the plural form—*proskaira*—may fairly be rendered "things which come and go"—mere *shapes, phenomena* (Heb. xi. 3); while *aionia* imports "the things which are real," viz., the things of Christ. The idea of the original seems to be this: the things which present themselves to the eye of sense are the phenomenal things—*i.e.*, things which come and go, "the passing show"—while the things which are not seen, but which we expect some day to see, are the only real things—*i.e.*, "things which will not

come and go." The former are but *shapes*, "a vapour, for a little appearing and then disappearing" (Jas. vi. 14); the latter are the *realities* of Christ.

(2.) "For ever" (Hebrew: *ʿolam*) in the O.T. is practically the same as the "for ever" (Greek: *eis tou aionos*) of the N.T., but etymologically there is a difference. The Hebrew phrase *ʿolam* is compounded of the preposition *ʿl*, to, towards, concerning, belonging to, with respect to, in view of, for, unto, into, until; and *olam*, that which is unknown, hidden, concealed. The phrase may thus be represented by one or other of the following: "to a hidden" (period, time, or constitution of things), "belonging to a hidden" (period, time, or constitution of things), "in view of a hidden" (period, time, or constitution of things), "until a hidden" (period, time, or constitution of things), and so on—selecting whatever prepositional phrase the particular text and circumstance of *olam* may seem to require. Certainly "the true meaning of 'for ever' in the O.T." is not "for ever," for *olam* is not *ever*. I should think David would not "draw the idea of 'endlessness' from the words; but if he had the idea of "endlessness" at all he would be more likely to get that from the associated thoughts. He read *ʿolam*: he did not read "for ever." From v. 19 we see that he had at least got the notion of "a great while to come." Some take this to mean that he saw that a long time was to elapse before the realization of the promise of "kingdom;" but this is not obvious to the simple reader.

(3.) Jno. xiv. 2 is literally translated thus: "In the house of the father of me many abodes are; but, if not, would I (have) said to you (disciples)—'I am passing on to (have) made ready a space for you?' And if perchance I should pass on and should make ready for you a space, again I am coming and I shall take you towards mine own self in order that in what place I am even *ye* may be." From verse 23—where (and nowhere else in the N.T.) the term I render "abodes" occurs in the singular number and which is there rendered "abode" by the translators—we may learn the nature of the "many abodes" of verse 2. Jesus there says "If perchance any one be loving me, the word of me he will keep; and the father of me will love him; and towards (*pros*) him we will come and an *abode* beside (*para*) him we will form." From this I gather that each *community* of disciples constitutes an "abode" of the Father and Son, so that the Father and Son are "beside" each individual member constituting that "abode." These "abodes" in the aggregate make up "the house of the Father" which is also the house of the Son. (See I Heb. iii. 4-6; 2 Cor. v. 1-2; Eph. ii. 18-22; 1 Pet. 2-3; 1 Cor. vi. 14).

EDITOR.

QUESTIONS ANSWERED.

BY VARIOUS BRETHREN.

1st. In Luke xi. 12. Was the promise to give the Holy Spirit to them that ask the Father confined to the disciples of Christ of that day, or was it extended to others? If so! To whom, and to what extent?

2nd. Have the true friends of Christ to-day any claim upon that promise, or of the promises of Mat. vii. 11, xxi. 22; Mark xi. 24?

3rd. Does the Spirit of God operate in any way upon the minds of Christ's friends to-day except through the Word as the means of their enlightenment?

4th. Does the Father answer the prayers of his children to-day? If so! How, except upon the plane of the Spirit's power and energy put forth by Him, not necessarily *Holy Spirit*, as manifest in spirit gifts and prophetic testimony?

May we not cultivate a more reverential spirit of prayer and praise which will lead to results otherwise unattainable.

The result of prayer and supplication are clearly indicated by Paul, Phil. iv. 7, a consummation devoutly to be wished by every true friend of Christ. (G. M. (L.))

(1.) IN Luke xi. 12, the limitation of the giving of the Holy Spirit is indicated in the words "to them that ask him." There is no narrowing down to "that day," and no extending to those who do *not ask*.

(2.) The true friends of Christ have the same claim for the fulfilment of general promises as in other ages, provided that any specified conditions are fulfilled.

The above questions refer to matters of testimony, and are dependent only upon an examination of very plain statements for their answers. Asking, on the one hand; giving, on the other.

The two following are more difficult. They involve an explanation of WHAT is given, and HOW it is bestowed, neither of which are defined in the passages upon which the questions are professedly based.

(3 and 4.) "Christ's friends to-day" are those who have "the spirit of Christ," which is the spirit of God, and which is "holy." Others are "none of his." My mind has been exercised for some time upon the subject of spirit and Holy Spirit and has not yet mastered the outline. I therefore submit as *suggestions*.—Spirit is the power producing the noblest phenomena, mental and moral. Spirit, qualified by the word "holy," frequently designates holiness of mind (producing purity of life). The greater the degree of holiness the greater the faith; so that a friend of Christ with holy spirit may remove mountains.

How the minds of believers are affected, it is not easy to define. Reading the Word turns our minds to the things he has done, and what he has promised to do. Meditation and prayer bring into still closer contact, and produce a communion of spirit. Is not this that which among believers was styled the communion or fellowship of the Holy Spirit? And in 1 Cor. xii. the working of miracles was but one of the many operations of the self-same spirit.

When the mind becomes free from the government and from the influence of the soul or flesh, and is blended with the mind of Christ and of God, there is a manifestation of Holy Spirit. "He that is joined to the Lord is one spirit."

Herbert H. Horsman

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BEFORE replying to the four questions by G. M. (L.), I should like to draw attention, in a very brief manner, to the term "Spirit."

Spirit is the essence or essential quality emanating from person or thing. Spirit of God is power emanating from him, and made manifest to men through the works of nature and the words of revelation. Holy Spirit is this power of God manifested through men when they have received the spirit word, understood and obeyed it. It is called "holy" because of its separation from the human or natural spirit of man. One example will suffice to show the difference between the spirit of the natural man and the separated or holy spirit.

Saul on his way to Damascus was filled with, and therefore manifested, the spirit of human nature. He was "breathing out threatenings and slaughter." But when filled with the Spirit's words, in their understanding, he breathed out love, kindness, forbearance, and long-suffering; with zeal for truth in its purity.

Coming now to G. M.'s (L.) questions, let us keep the idea shown of "spirit" and "holy spirit" before our minds.

(1) The very nature of the subject makes it applicable to the disciples of Christ in every age until he comes. "If any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. "To whom, and to what extent?" it is asked. To those "who by patient continuance in well-doing seek for glory and honour."—Rom. ii. 7. The extent is just according to the capacity of the vessel. The present life is the time for the growth of the vessel's capacity. "Take heed therefore how ye hear; for whosoever hath to him shall be given; and whosoever hath not, from him

shall be taken even that which he seemeth to have."—Luke viii. 18. The husbandman may till the ground and pray to God for a crop, but if he neglect to put the seed into the ground, will his prayer be answered? It is the same God who gives the blessing to the husbandman attending to the laws of nature that gives the holy spirit to them that ask him, and he gives the one in like manner to the other.

(2.) No; neither the friends of Christ of to-day, nor of the time he was upon the earth, have any claim. Claim implies a right that can be demanded. These promises are conditional, and also dependent on the will of the Father.

(3.) The Word has at all times been the only means of the enlightenment of God's people. Wherewithal shall a young man cleanse his way? by taking heed according to *thy Word*.—Ps. cxix. 9. "I have more understanding than all my teachers; for thy testimonies are my meditation" (v. 99). Paul says "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. i. 16. While the Word is the only means of enlightenment, there may be many ways in which God operates in bringing individuals through circumstances by which their minds may be prepared for the Word. We cannot limit the operation of him who is illimitable.

(4.) The Father is the hearer and answerer of prayer, and with him time makes no difference. But how many prayers in all the ages have been unanswered? Without doubt the great majority; for the reason that man is always seeking his own way instead of submitting himself to God's way. Human nature would like to see a prayer, and a direct answer to it. But that would lead to the exaltation of the individual. God never exalts man, and so his answer to prayer—prayer in conformity to his will—will in most cases be like the blessing upon the husbandman's labour—given in a manner in which the operation is invisible.

Chas. Smith.

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(1.) I CONSIDER the giving of the Holy Spirit to them that ask him as a blessing open to all the disciples of Christ, then and since, now and onward to the coming of the Lord. But I do not consider that miraculous gifts of the Spirit are there referred to. We

don of read that such gifts were bestowed in answer to prayer. They were bestowed on the 120 at Pentecost, because Jesus had promised to his disciples that they would be endued with power from on high. Some cases are recorded of these being given through the laying on of the apostles' hands. These gifts were necessary then in order that a manifestly divine foundation might be laid on which to build the church of God in Christ Jesus; which, says Paul is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner."—Eph. ii. 20. When that work was accomplished, these miraculous gifts ceased, being no longer necessary.—Eph. iv. 11-16; 1 Cor. xiii. 8-13. The church of God is likened to a body, of which the Christ is the head. And as "the body without the Spirit is dead" (James ii. 26), it was necessary that the body of Christ should have a Spirit. That Spirit is the "one Spirit" which gives and maintains the life of the body. "For if any man be in Christ he is a new creature."—2 Cor. v. 17. "God's workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "The gospel is the power of God unto salvation to every one that believeth."—Rom. i. 16. The power of God is thus exerted to produce a new creature animated by his Spirit—a "Spiritual" one, who thereby becomes "spiritually minded." Such an one is regarded in the sight of God, as not being "in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his."—Rom. viii. 9.

(2.) When we compare Luke xi. 13, with Matt. vii. 11 they appear to correspond so far as results are concerned. The "good things" of Matthew are the result of having the Holy Spirit mentioned by Luke. Prayer for, and the reception of, the Holy Spirit would therefore be in order to produce the fruits of the Spirit, such as are stated in Gal. v. 22-23; none of which are the natural fruits of the man of the flesh. They have to be produced by Spirit-power operating through obedience to the commandments of Christ. Every true disciple of Christ therefore requires to pray for Holy Spirit-power to enable him to obey these commandments in order that he may bring forth the fruits of the Spirit. Knowledge of the truth is necessary; but is not sufficient of itself, if not carried out practically in the Spirit of Christ. Wisdom is also necessary. Wisdom is the right application of knowledge. A man may do a right thing in a wrong way. He might speak the truth in an arrogant manner and wondrous style, and thereby do more harm than good. Wisdom says: "The servant of the Lord must not strive; but be gentle unto all men,

apt to teach, patient, in meekness instructing those that oppose themselves."—2 Tim. 24-25. "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 in you with meekness and fear."—1 Peter iii. 15. So "if any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."—James i. 5. This is emphatic. Paul prays that the Father would give the Ephesian believers "the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened," &c.—Eph. i. 17-18; Col. i. 9-12. The "all things" referred to which are to be given in answer to prayer, are those things which are necessary for us in order to render acceptable service to God; for "it is not in man that walketh to order his steps aright before God." All "mountains" and difficulties, and fleshly failings will be removed in answer to the prayer of faith, coupled with earnest self-denial.

(3.) Yes; a careful consideration of the foregoing references will show that the Spirit of God operates on the minds of Christ's friends in addition to the word. "God worketh in you to will and to do of his good pleasure," provided we also "work out our own salvation with fear and trembling."—Phil. ii. 12, 13. We are thus co-workers with God.

(4.) Yes; the father answers prayer for the objects already referred to. The scriptures abundantly teach that God is the hearer and answerer of prayer. The historical books show it; the Psalms teach it; Christ and his apostles enjoin it. If Christ's friends of "to-day" are not included under these teachings and injunctions, then the only conclusion we can rightly arrive at is that we have neither part nor lot in the promises of God. The inspired Paul appealed to the saints and faithful in his day for their prayers for a door of utterance to speak the mystery of Christ, and that he might make it manifest as he ought to speak.—Col. iv. 2-4, Eph. vi. 19, 2 Thess. iii. 1. If such prayers were necessary for him, how much more so now for uninspired speakers? Let us have more faith in God, as a God that is near and not afar off—"near to all that call upon him in truth." And remember that "where two or three are met together in the name of the Lord there he is in the midst of them." Try to realise that when brethren meet together they are not simply meeting with one another, they have come to meet with the Lord at his table, and to worship him as one in their midst.

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W. Hill

PHRASES—APOSTOLIC AND OTHERWISE.

IT seems a very reasonable thing for those who are seeking to restore the faith and practice of apostolic days that their current phraseology about sacred things should be as pure and scriptural as possible. We all know the value and importance of exactness of speech, and indeed show a considerable aptitude for criticism of words and comparison of their uses. This I reckon a right thing, a good method by which to transfer ourselves into the circumstances, and to furnish the necessary postulates of the people to whom the word of God was first addressed. I have a new range for our examination.

Having recently entered this circle of the brotherhood I have been struck with some peculiarities of language, of which it may be those who use them are not aware. And so, with the Editor's permission I shall now take the liberty to point out a few.

I frequently hear or read singular uses of the phrase "The Truth," as if it were a description of condition or position. Thus—"we who are in the Truth," "that was before she was in the Truth," "obeyed the Truth," "has been looking into the Truth," "the work of the Truth," "disciples of the Truth," &c. Not but that I understand what is meant by this phraseology, yet would decidedly prefer the form of words used by the apostles. They were not in the habit of speaking thus about Truth or the Truth. I find them more distinctly speaking about "the Faith" in this concrete fashion (*e.g.*, 2 Cor. xiii. 5; Col. i. 23; 1 Tim. iii. 9; 2 Tim. iv. 7; 1 Pet. v. 9); but when they spoke of a believer's position he was said to be "in Christ" (*e.g.* Rom. xvi. 7, 9, 10; 1 Cor. iii. 1, iv. 15; 2 Cor. xii. 2); a man was understood to be a disciple of Moses, or John, or Jesus, but never the disciple of a principle, or a group of truths (*e.g.* Matt. ix. 14, xxvii. 64; Mark ii. 8; Luke xiv. 26; John viii. 31, ix. 28, xv. 8); and if he yielded obedience it was called the "obedience of faith" (*e.g.*, Rom. i. 5, xvi. 26). So that, although it is quite admissible sometimes to use the phrase "the Truth," as a compendious term for that system of truth belonging to the way of salvation; even as the apostles sometimes did (*e.g.*, 2 Cor. xiii. 8; Titus i. 1; 2 Pet. i. 12; 1 Tim. iii. 15; 2 Tim. iii. 8); yet beyond that I would think it better to take the complexion of our phraseology from the apostolic usage, as above indicated.

There is another anomalous use of words, or of a word, to which I would call attention; where a familiar English term gives place to a foreign one, with no apparent benefit. I mean the frequent and obtrusive use of the

word "Ecclesia" instead of "Church." It beats me to see any good accruing from this substitution. If a person should ask about our use of the Greek word, we have to define its meaning to him; would it not be better to define the meaning of the English one, the one in his own Bible, to let him see what that which he has always beside him really expresses?

Perhaps this practice, or unconscious affectation, dates from some critical dissertation on the meaning of the primitive word, or it may be the suggestion of that critic for its adoption. But however high the authority for such suggestion, we are at liberty to question it, seeing that practically the Greek does not serve us any better than our old English. Nay, it has rather become a mere Shibboleth of sect, just as indefensible as the adoption of a quaker coat or a Salvation army cap.

Then this use of the foreign word has led to the manufacture of a new term, and a new distinction—"ecclesial" against ecclesiastical: which I suppose means that anything belonging to our communities and assemblies is ecclesial; but if it pertains to the popular churches it is ecclesiastical. I wonder on whose authority are those terms and distinctions made.

I can imagine that the English brethren having been much accustomed to hear the term "the church" used as exclusively applicable to the episcopal institution by law established might wish to get rid of the idea of any connection therewith by adopting another word. In Scotland there is no temptation to do so, for the petty non-conforming meetings are just as much *church* as the Establishment. But why should we yield any of our old Bible words in that fashion? The apostolic words are fitted for our use, for those who, though not professing to be "successors of the apostles," are yet trying all they can to walk in their footsteps.

Then again the word "Deity" is sometimes substituted for "God." Perhaps this is less objectionable, for these are both English words; and need not excite any particular attention when used occasionally in place of the old Bible word, especially in the varied language of a rhetorical period. But it looks strange when we employ it by choice in a single and conspicuous place—say, "The oracles of Deity," "the purposes of Deity," &c. Here again our brethren show an unnecessary singularity, for the old Saxon is at least as good as the new Latin word. I observe that other people when using the term say "the Deity;" why should we cut off the special prefix? Do I understand this

to be a relic of an idea once mooted that Deity is an abstract existence—as of an essence filling all space, and which has to be focalised in a person and then called God? If this be a Bible idea then we should find Bible words to express it, and not require to adopt or make new terms and distinctions for our holy nomenclature.

I do not say that our English versions of Holy Scripture have always given us all the distinctions we need; though in these cases already cited they do. I am well aware that in the Common Version we have three Greek words translated into the one English word "world;" but then the marginal notes of the Revised Version shew that plainly enough. I do not forget either that at present there is no universally received English equivalent of the Greek "*Hades*;" but happily that is apparent in the R.V., appearing in the text as an untranslated word. In the matters I am criticising, however, we already have familiar English equivalents, which we are at liberty

to use, to study and define as we please. Our arguments with those outside should have all the more strength if we can shew that the old English Bible has all the words needed to express the great ideas we seek to set forth and the blessed hope we rejoice in. Let us not excite prejudice against us unnecessarily. We deprecate this practice I am pointing out when we find it in others; how can we defend it in ourselves? If the "Calvinist" talks of "effectual calling" and "final perseverance," the "Irvingite" of "fourfold ministry" and "latter day apostles," and the "Plymouth" brother of "earthly calling," we complain of the innovations. Let us see that we are right ourselves.

Roslin Terrace, Dundee.

THE OBSERVANCE OF THE SABBATH.

To the Editor of the *Investigator*.

DEAR FRIEND,—

The Seventh-Day is the Sabbath.—x. Exx. 10. Israelites of the New Covenant are bound to observe it.

Your Magazine is open for the investigation of Bible truths. I submit a most important one; namely, that "*The Seventh-day is the Sabbath*"—and challenge Christendom to prove, from the Holy Writings—commonly called the Bible—that the day has ever been altered, changed, or abrogated. "Christendom" includes Christadelphians, Nazarenes, and any other sect who do not keep Jehovah's Sabbath-Day; or, who keep the Papal-Pagan-Babylonian, Sun-god-day, called Sunday; but, to be correct, "the first day of the week." It will be, and already is, and has been a *test of true Saints!* The seed of the woman "Keep the commandments of the Deity, and hold the testimony of Jesus Messiah."—Apocalypse xii. 17. "Here is the patience of the Saints, they that keep the commandments of God and the Faith of Jesus."—Apocalypse xiv. 12. The commandments of the Deity are rehearsed in the twentieth chapter of the book of Exodus. "*The Seventh-Day is the Sabbath of Yahveh Elohim. Remember the Sabbath-Day to keep it holy.*"—Exodus xx. 8-11.

E-BEN-I-ADIEL ADIEL ANGELUS.

London, 3rd January, 1892.

THE friend with the curious name, E. B. I. A. A. Angelus (which he

might have translated for the sake of ordinary mortals, as I confess I am one of those who heartily abominate all pretentious names of persons, books, and sects) seems to have overlooked the principles of salvation laid down by Jesus, viz., "Love to God and love to man," as well as those laid down by God through Micah—"What doth the Lord require of thee, oh man, but to do justly, love mercy, and humble thyself to walk with God."

He seems to forget that some of the subsidiary arrangements may have been suitable for Palestine and unsuitable for Greenland, such, e.g., as the prohibition to light a fire on Sunday, of which we see the absurdity in the doubt of modern Jews, whether it is breaking the Sabbath to switch on the electric light on their Sabbath, though they think no harm in employing "Gentiles" to light a fire or do any other sort of work on their Sabbath. Jesus laid down the general principle that "the Sabbath was made for man, and not man for the Sabbath" as many Sabbatarians seem yet to think. Paul, again, pointed out that one man regards one day above another (*i.e.*, the Jewish Christian), and another

looks on every day as on a par with another (*i.e.*, the Gentile Christian) and commands us not to allow ourselves to be judged by others in the matter of Sabbath days, &c.

We find the early Christians meeting together on the first day of the week for worship—and no mention of the Sabbath; but if Mr. Angelus or any one else can hold Saturday as a Sabbath—*i.e.*, a day of rest—by all means let him do so, and I trust soon all will be able to have the two days of rest in the week. All would need as much to have vigorous health while serving God every day, for work is religion as much as rest. I allow no man to judge me of my liberty. One

of the most earnest exhortations of the great apostle to the nations is "Stand firm in the liberty which the Anointed bestowed on us, and come not again under a slavish yoke." Such a yoke Angelus and some others would seek to impose on us under the guise of freedom and duty, but "The Son of Man (*i.e.*, the freeman of the Lord) is Master even of the Sabbath day." As I am not ashamed of my name and do not care to invent another, I sign myself,



Peterhead.

THE DEVIL.—SECTION V.

(Continued from p. 17.)

Jesus is never said, in the original Scriptures, to have cast out "devils." God, the author of language, must know the use. The universal extension of the Greek language. Daimon, as understood by the Greeks, the Romans, the Jews—a "departed human spirit." Natural gods of the heathens. The Cerriti and the Larvati. Beelzebub. Paul's speech at Athens. Demons believe. The worship of Demons. Paul's answer to the expediency, sham charity men of his day.

IT is a common opinion, that Jesus and his disciples *cast out "devils."* Such a statement is very frequently recorded in the common version of the New Testament; and, yet it is a fact, astounding in relation to a translated work (the very words of which translation are regarded with a peculiar reverence) that, NOT ONCE, in the original Greek Scriptures, is Christ said, or are his disciples said, to have cast out either "a devil" or "devils."

It was noticed, that the words "devil" or "devils" occur one hundred and twenty times in the common version of the Scriptures, and, that, in 78 of the number, where they so occur, the word is not *diabolos* at all, but a word altogether distinct therefrom in its meaning.

What then is the word which is mistranslated in these passages? What is the word, that the Divine Mind used as conveying a meaning distinct from *aiabolos*, that the translators have dared, in the common

version, to translate by the same word, as that which they have used to translate *diabolos*, thereby practically insinuating that the Divine Mind did not know the use of language: thereby virtually asserting, that though the Divine Instructor uses *two* words to express His instruction, the English people shall be content with *one*?

The words used in seventy-eight of the passages referred to are three—*viz.*, *daimon*, *daimonion*, *daimonizomai*. These are found in the following passages:—

Daimon (5 occurrences), * Matt. viii. 31. Mark v. 12. Luke viii. 29. Revel. xvi. 14. Rev. xviii. 2.

* If we are to be guided by what the New Testament writers really wrote, instead of what the "Received Text" makes them seem to have written, there is but one occurrence of the term *daimon* in Scripture, Matthew using it in ch. viii. 31. In Mark v. 12 Griesbach, Luchmann, Fregelles and Westcott & Hort read "they" instead of "demons," while in Luke viii. 29, Rev. xvi. 14 and xviii. 2, *daimonion* takes the place of *daimon*.—T. N.

Daimonion (60 occ.)

Matt.	vii. 22	Mark	vii. 30	Luke	xi. 15
"	ix. 33	"	ix. 38	"	xi. 15
"	ix. 34	"	xvi. 9	"	xi. 18
"	ix. 34	"	xvi. 17	"	xi. 19
"	x. 8	Luke	iv. 33	"	xi. 20
"	xi. 18	"	iv. 35	"	xiii. 32
"	xii. 24	"	iv. 41	John	vii. 20
"	xii. 24	"	vii. 33	"	viii. 48
"	xii. 27	"	viii. 2	"	viii. 49
"	xii. 28	"	viii. 27	"	viii. 52
"	xvii. 18	"	viii. 30	"	x. 20
Mark	i. 34	"	viii. 33	"	x. 21
"	i. 34	"	viii. 35	Acts	xvii. 18
"	i. 39	"	viii. 38	I Cor.	x. 20
"	iii. 15	"	ix. 1	"	x. 20
"	iii. 22	"	ix. 42	"	x. 21
"	iii. 22	"	ix. 49	"	x. 21
"	vi. 13	"	x. 17	I Tim.	iv. 1
"	vii. 26	"	xi. 14	James	ii. 19
"	vii. 29	"	xi. 14	Rev.	ix. 20

Daimoniōmai (13 occ.)

Matt.	iv. 24	Matt.	ix. 32	Mark	v. 16
"	viii. 16	"	xii. 22	"	v. 18
"	viii. 28	"	xv. 22	Luke	viii. 36
"	viii. 33	Mark	i. 32	John	x. 21
		"	v. 15		

Here are three distinct words *daimonion*, *daimoniōmai*, and *daimōn*, the two former being formed from *daimon*. As words, distinct from *diabolos*, they must have distinct meanings: they *cannot* mean one and the same being or thing. The DIVINE INSTRUCTOR, whatever we may do, never uses vain repetitions; if, therefore, He uses a distinct word, it is to convey to us information, which a previously used word would not convey; indeed, *which no other word but the one used could convey.*

What then is that which the Divine Mind intended to convey to us by the use of the words *daimon*, *daimonion*, and *daimoniōmai*? It may be noticed here that the Greek language in which the New Testament is written was, at the time of our Saviour and of his apostles, the fashionable language of the day, "being very generally spoken in all the cultivated parts of the world, not only by the Gentiles, but by the Jews also who were dispersed among them, and even by the inhabitants of Judea."—(Farmer on the Demoniacs, p. 26.) An extension of the language so great, that Cicero himself confesses, that notwithstanding ROME had extended her *power* over almost the whole earth, the GREEK language had spread further than the LATIN.—(See his Orat. pro Archia Poeta.) The word *daimon* is a word which existed in that language from a very early period; and, as so existing, the true meaning of the word must and can be obtained from the writings of the Greek authors that have

come down to us; just in the same manner as we should try to discover the true meaning of any English word by ascertaining its use by the best extant English writers.

In what sense, then, was the word, *daimon*, used by the Greek writers? A most extended inquiry by Mr. Farmer has established that the Greek writers used this word to express HUMAN "SPIRITS" of departed people. Many such "spirits" of departed human beings the ancients deified and worshipped; and hence the word *daimon* expressed to the Greeks, and those who used their language, *human departed "spirits," raised to the rank of gods and deities.* "Homer calleth all his gods, *daimones*, and Hesiod, *the worthies of the golden age.*"—Leigh's *Critica Sacra*, article *Daimon*. Hesiod maintains, indeed, that whenever a good man dies he becomes a demon: and Plato praises him for the sentiment.

The heathens had two classes of Gods: the world, together with all its constituent parts and principles, and the demons. "They conceived the world to be pervaded and animated by a vital and intelligent substance; they regarded it as a divinity, which contained, framed, and governed all things."—Farmer on Miracles, p. 107. Cicero expressly asserts—"There is nothing more perfect than the world—it is wise, and, on this account, a god."¹ He further adds, "that, although a Stoick, he acknowledged that this world is wise, has a mind, which has fabricated both itself and the world, and regulates, moves, and rules all things."² Balbus, the Stoick, maintains that "the world is a god, and the habitation of the gods."³ These were designated as the *natural gods*. Besides these, the heathens maintained, that certain "spirits" existed, which held a *middle rank* between the gods and men on earth; and, because they were regarded as carrying on all intercourse between the gods and men, conveying the addresses of men to the gods, and distributing the benefits of the gods to men, they were called, from, *dao*, *to distribute*, *daimones*. The opinion further prevailed, that the celestial gods did not themselves interpose in human affairs, but committed the whole management to these *daimones*, and on this account these demons became the great object of religious hope, of fear, of dependence, and of worship.

As a further evidence that these demons expressed "spirits of departed men," the fact that the *parcentage* and consequently, that the

¹ Nilhil mundo perfectius, sapiens est et propterea deus. Cicero *Natura deorum*, lib. ii. c. 14.

² Hunc mundum esse sapientem, habere mentem, que et se et ipsum fabricata sit, et omnia moderetur, moveat, regat. Cicero *Acad. Quest.* lib. ii. c. 37.

³ Esse mundum deum et deorum domum. Cicero *de Nat. Deorum*, lib. ii.

human origin, of almost all the heathen deities is known, affords a strong evidence. Philo Bilibus, the translator of Sanchoniathon's History of the Gods, expressly asserts, "That the Phœnicians and Egyptians, from whom other people derived this custom, reckoned them amongst the greatest gods, who had been benefactors to the human race: and, that, to them, they erected pillars and statues, and dedicated sacred festivals."—Apud Euseb. Præp. Evangelica, lib. 1. c. ix. p. 32. Diodorus Siculus states, "That there were two classes of gods, the one eternal and immortal, the other such as were born on the earth, and arrived at the titles and honours of divinity on account of the blessings they bestowed upon mankind."—Lib. i. and v. This writer describes Saturn, Jupiter, Apollo, and others (the primary gods of Paganism) as *illustrious men*. Plato remarks, "All those who die valiantly in war are of Hesiod's golden generation, and become *demons*; and we ought for ever to worship and adore their sepulchres, as the sepulchres of demons."—Plato de Republica, c. v. 468. tom. ii. editio Serrani. This transference of warlike heroes into gods, and the worship of them, many regard as belonging peculiarly and solely to paganism: but have we not the same things in our day? Do we not see statues rising in our streets to the children of legal murder? who are raised for the mental worship of our children? The Wellingtons, the Nelsons. And with what is the cathedral of our metropolis filled! With the ministers of peace, with the Fenelons, the Oberlins, the Whitfields, the Watts, the Arkwrights, the Townshends, the Bentham's, the Adam Smiths, the Raikes's? No: The interior of Saint Paul's presents, as Mr. Peter Stuart, of Liverpool, after a visit he paid recently to that splendid edifice, remarked, "*an assembly of gladiators.*" Add to the look of imitative admiration, a mental worship (bestowed by the young on these gladiators), some regular ceremonies, and then there would be no difference between the worship of Hercules, Mars of old, and of the Wellingtons and the Nelsons now.

It is apparent, to return from this digression on modern hero worship, that among the Greeks the term *daimon*, expressed a *departed human spirit*, DEIFIED. The Greeks held further, that departed human spirits, these *daimones*, had the power of TAKING POSSESSION OF *other HUMAN BEINGS*, and that they could be expelled from these beings, so possessed. Hence Lucian, writing respecting an exorcist, one, who so dispossessed the possessed, remarks *ekselauñton diamona*, he expelled the demon—Lucian's Philopseudes, p. 338, vol. ii. edit. Amstelodami. Lucian affords, in a dialogue

in the work, from which the above is a quotation, the view entertained in his day regarding demons. Four parties are introduced in the dialogue, three, Ion, Eucrates, and Diognotus, being believers in demons, and the fourth, Tychiades, who is not a believer therein. Ion, after he had given an account of the person who cast out demons, adds, that he himself had seen one (that is, a demon) so ejected. "Many others as well as you," said Eucrates, "have met with demons, *daimosin*. I have a thousand times seen such things." In proof of this assertion, he assures the company, that he and his family had often seen the statue of Pelichus descending from his pedestal, and walking round the house, pp. 338-339. In the sequel of the dialogue, Eucrates, who had been defending the doctrine of apparitions, says, "We have been endeavouring to persuade Tychiades (who sustains the character of an unbeliever in these points) that there are demons *daimonas tinas einai*, and that the phantasms and souls of the dead wander upon the earth, and appear to whom they please," p. 346. To confirm this sentiment, Diognotus, the Pythagorean, bids Tychiades go to Corinth, where he might see the very house from which he himself expelled the demon (*daimona*) that disturbed it, which was the ghost of a dead man," p. 348. Hippocrates expressly states, that the Greeks referred possession to the gods and the heroes, all of whom were human spirits. He wrote an essay on epilepsy, which was called *icæus nosos*, the *sacred disease*, because the people believed, what the priests taught, that epileptics were possessed: and the priests, the magicians, and the impostors, derived a considerable revenue from attempting to cure this disease by expiations and charms. The essay was written to expose this delusion of his countrymen, he attempting to prove, that this disease was neither more divine or sacred than any other.

The Latins also entertained the idea, that departed human spirits sometimes possessed the living. Those, so possessed among them, were called the *Ceriti* and the *Larvati*: the *Ceriti* from the goddess Ceres, who was supposed to possess them; the *Larvati* from the *lares*, gods, who were supposed to be the possessing. The correspondence between the possessing beings, the *lares*, and the *daimones*, Cicero testifies—They whom the Greeks consider *daimones*, we, I consider, *lares*. 2 Little-

1 A dissenting minister at Bermondsey was preaching one Sunday, in 1841, to his people, and a young lady was seized with an epileptic attack. He declared it was the devil, and that he had affected her to interrupt him in declaring the truths which he was then preaching!
2 Quos Græci *daimones*, nostri, opinor, *lares*, Cicero in *Timoæ*. 3.

ton, in his valuable dictionary, defines the larvæ as the souls of the dead, which they elsewhere called *shades*.¹ And Arnobius relates that Varro asserts, that the larvæ are lares, being, as it were, certain genii and the souls of the departed.² And Crito, a learned writer, thus writes; the larvati are demoniacs: and larvæ, by which they are possessed, are human ghosts.—De Crito, vol. i. p. 238. Strabo, who flourished in the time of the Emperor Augustus, calls the goddess Feronia (who was born in Italy) a demon; and says that those who were possessed with this demon, walked bare-foot over burning coals: and Philostratus, who was contemporary with our Saviour, relates "that a demon, who possessed a young man, confessed himself to be the ghost of a person slain in battle." (Strabo, lib. v. p. 364.)

Opinions, similar to those held by the Greeks and the Latins, were entertained by the JEWS. Josephus, the celebrated Jewish historian, asserts, that those called *daimonia*, are the spirits of wicked men, who enter the living, and kill those, who receive no help.—De Bell. Jud. lib. vii. 2. 6. § 3. Very early in the history of the Jews they had become acquainted with the gods of the heathen, and had showed a lamentable proneness to adopt the principles and the practices of their superstitious and idolatrous neighbours. The philosophy of the east was greatly studied and admired by the Jews, and they came to regard persons possessed, as possessed by the same spirits, as those which their neighbours regarded as the possessing. So strongly was this opinion rooted in their minds, and so generally diffused among the people, that, when the Saviour cast out *daimonia*, the Pharisees observed, "He casteth out *daimonia* by Beelzebub, the Prince of *daimonia*" (Mat. ix. 34), a statement, at which no astonishment was expressed, which, had not the knowledge of the doctrine of possessions by departed human spirits been general among the Jews, would have excited astonishment.

Who then was this Beelzebub, the prince, not of devils, as the common version renders the word, but of *demons*? We read in the Old Testament, that one of the kings of Israel, namely, Ahaziah "sent messengers and said unto them, go, inquire of Beelzebub, the god of Ekron, whether I shall recover of this disease?" (2 Kings i. 2.) This Beelzebub was esteemed as a god, that is, a *daimon*: that is, a deified human spirit, which spirits the Jews, like the other nations, believed to

possess people. The meaning of the word *zebub* or *zebul* is a fly, the god of which the Ekronites worshipped. History informs us, that those, who lived in hot climates, and where the soil is moist (which was the case with the Ekronites, who bordered on the sea), were exceedingly infested with flies. These insects were thought to cause contagious distempers. Pliny makes mention of a people, who stopped a pestilence, which these insects occasioned, by sacrificing to the *fly hunting god*.—Plin. *Nat. Hist.* lib. x. c. 28. § 40. Influenced by this prejudice, Ahaziah, instead of applying to Jehovah (God, applied to this god of Ekron for deliverance, or for a knowledge of his state in reference to the disease, which he most likely considered to depend upon the influence of these flies; and, that, on this ground, Beelzebub could inform him of the result. (Beelzebub was, most likely, Jupiter, who is described by the Greeks as *mitidês*, the god of flies, and the *muigras*, the fly hunter.) The fact of Ahaziah applying to Beelzebub shows at what an early period the Jews were acquainted with the demonology of the surrounding heathen nations, and how they had adopted the notions regarding the power these demons: a fact, which explains the use of the phrase *daimonion* so frequently in the gospels. The existence of these *daimones*, as possessing and influencing human beings, was recognized so fully among the Jews, that Josephus, already quoted, who was nearly contemporary with the apostles, dwells much upon the expulsion of demons: he gives an instance of successful expulsion, when tried by a Jew in the presence of Vespasian: and further declares, no doubt with the view of elevating the great monarch of the Jews, SOLOMON, that God instructed Solomon in the *anti-demoniac art*.

The use of this phrase *daimon* (mistranslated devil in the common version) among the Greeks, the Romans, the Jews, having been thus explained, reference has now to be made to its employment by the Saviour and his apostles. Did they use the phrase in the same sense? Some have asserted, no. How is this question to be answered? Very simply: if they did not use the word in the sense, in which those, who used it at their time, did use it, they would, without doubt, have defined the sense in which they did use it. If no such definition is given, then every sound thinking mind will decide, without hesitation, that the Divine Mind used the word, in the sense, in which it was usually understood.

The word *daimon* is used in five passages only*: three in the history of the demons that went into the swine, and two in the

¹ Larvæ gentibus erant mortuorum animæ, quas aliter *umbra*s vocabant. Littleton's Dictionary.
² Arnobius says Varro, Nunc antiquiorum sententias sequens larvæ esse dixit lares, quas quosdam genios et functorum animas mortuorum. Adv. Gentes. lib. iii. p. 124.

* See footnote on page 44.

Revelations. In the three, the *daimones* are represented as *active*, that is, performing acts through the medium of the party or parties possessed: in two cases speaking, "so the *daimones* besought him;" and in the other case, "driving the party possessed into the wilderness." As therefore in these cases an *active* condition was referred to, the supposed actor is brought out, namely the *daimon*: a proof, that the general belief then was, that the departed human spirit possessed the individual, and spoke through and acted upon him. To these passages a more particular reference will be made when considering the dispossession of demons by the Saviour.

In all the passages, these five excepted, where possessions are referred to, the words *daimonion*, *daimonizomai* are used.

It is further a curious fact, appearing from the examination of the list of passages, in which the three words occur, that all, except ten, are in the GOSPELS.

The word *daimonizomai* occurs in the gospels only.

Of the ten passages elsewhere than in the gospels, in which the word *daimonion* occurs, one is in the Acts, four in relation to one subject in Paul's letter to the Corinthians, one in Timothy, one in James, and three in the Revelations.

It is further worthy of remark, that Paul, James, Peter, and Jude, never used the word *daimon*: and that Paul, James, and John, use seldom, and Peter and Jude not at all, the word *daimonion*.

So that it would appear, that, in the advanced state of Christian truth (for who, with the facts before him, can avoid allowing, that the Christian body had a greater amount of truth, when Christ had risen to receive gifts for men, than before the resurrection?), the doctrine of demons and their casting out seemed to have died away. The light had then began to dissipate many delusions, and this among the number.

But the probability of this, and, at the same time, the demonstration, that no demons really exist, will be afforded by the examination of these passages, in which the word *daimonion* occurs.

(To be continued.)

MARGINAL JOTTINGS.

(Continued from p. 23, vol. iii.)

GEN. vi. 18, "Establish": *haquimothi*=I raised up (1st per. sing. preterite—with *vau*—Hiphil); "covenant": *berith*=a pact (from *bar* to cut, cut out, carve, take out, separate from—same root as *bara*= "he 'created,'" see *Jottings* Gen. i. 1).

Verse 19, "Every living thing": *kol chayyah*=all (the) living: "male and female": *tzakar un'qvah*=member (from *tzakor*, to remember, call to mind) and cavity (see *Jottings* ch. vii. 2 for different terms applied to the lower animals as defining their sexual relation).

Verse 20, "earth": *adamah*=soil, as in ch. vii. 8; viii. 8 (In ch. vii. vs. 10, 12, 14, 17, 18, 19, 21, 24 "earth" is *ehret*: which means that which is *below* as opposed to *shamai*=high, lofty, whence we have *hash'shamayim*=the heavens of ch. i. 1 and elsewhere).

Ch. vii. 1, "Righteous": *tzedeck*=just. Verse 2, "Male and his female": *ish v'ishto* man and his woman—not as in verses 3 and 9 where we have the terms already noted under ch. vi. 19. For more on the word *ish*, see *Jottings* under ch. vi. 9, and also on p. 88 of *Investigator* No. 12 (*footnote*).

Verse 4, "Every living substance": *kol hay'qum*=all the substance (from *qum*, to rise or stand up; hence that which stands up, exists); "made": *asah*, to do—see *Jottings* ch. i. 16; "I will destroy": *makhithi*=I blotted out (from *makho*, to make to disappear entirely, sweep utterly away—see *Jottings* ch. vi. 7) "earth": *adamah*=soil.

Verse 6, "six hundred years old": literally, "a son of 600 year"; "earth": *ehret*=earth—see *Jottings* ch. vi. 20.

Verse 8, "earth": *adamah*=soil; "after seven days," lit. "it was the seven of the days."

Verse 9, "male and female"—see v. 2.

Verse 11, "windows": *aruboth*=orifices, apertures, openings—as in ch. viii. 2.

Verse 15, "The breath of life": *ruach chayyim*=spirit of lives.

Verse 16, "Male and female"—see *Jottings* ch. vi. 19.

Verse 21, "Died": *yigwa*=it shall expire, breathe out; "every man": *kol haadam*=all the Adam.

THE devout etymologist should be the truest expositor, since the only question is—What do the words mean?

NO criticism however plausible which is nor verified by the etymology of the original, deserves the least respect.

QUERY.—Are we justified in the use of the expression at the memorial table—"This is my body which is broken for you?" Is the expression "broken" Scriptural either in phrase or idea? [Those who intend to say anything on this should first consult *Investigator* No. 5, page 5 (1883), for information on the textual question.—Ed.]

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v 21.

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DEEDS.

A Paper by the Editor, read in 1890, at the Thursday Evening Class in Edinburgh and Glasgow.

DEEDS are more eloquent than words; they speak more powerfully than do words to us. But there are deeds and deeds, just as there are words and words. For not everyone is "blessed in his deed" (Jas. i. 25). That depends. The character of the work engaged in will determine that. Every deed has its outcome, but that does not necessarily take the shape of a blessing, such as we should rejoice to hear in the "Come ye blessed"; it may take the form of a curse as in the "Depart from me."

On a previous occasion* I dealt with words and their use; now I wish to say a little on their practical outcome which is manifest in

WHAT WE DO.

We are therefore upon a subject which may be regarded as a more practical one than the question of vocables and their uses. Not that I mean to depreciate words; my former article on "Words" may be taken as evidence of everything rather than an intention of that sort—but rather do I wish, while admitting their importance and value in all circumstances, to accentuate the relative practical importance and the unquestionable superiority—in certain relations—which deeds possess over words. I want to emphasise the truth that it is

DEEDS NOT WORDS

which save us; although it is nevertheless true that we cannot be saved apart from the "words of the life." Jesus parabolically represents himself as saying—to the wicked servant (Luke xix. 22)—"Out of thine own mouth do I judge thee," yet the utterance merely testifies to deeds done or left undone, on the score of which judgment is dispensed and deeds recompensed. Some one may think of that other utterance of Jesus in Matt. xii. 37 as demonstrating an opposite principle with respect to judgment than that of

JUSTIFICATION BY DEEDS

where he says, "By thy words thou shalt be justified, and by thy words shalt thou be condemned," but it is not so; there is here no opposition to the principle laid down, for words here involve speech, and speaking is doing. The case, too, is that of those contemporary with Jesus, who might be, or who might not be, guilty of "the blasphemy of the spirit"—and blasphemy, while it is truly a thing of words, is, as I remark, none the less a doing—an evil action on the part of those Jesus there speaks

* See reproduction of paper in the *Fraternal Visitor* for August and September, 1899.

of as "bringing forth out of the evil treasure of their hearts evil things"—and justification, or the absence of such justification, was to be—so far as these two classes were concerned—entirely governed by the reasons they had to give for their

EVERY IDLE UTTERANCE

regarding the claims of the man before them to do what he did by the spirit of Deity. "O brood of vipers," he had just said (v. 34), "How *can* ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh"; and he adds, "But I say unto you that every idle expression that men shall utter, they shall give concerning it a reason (*logos*) in a day of discernment; for from thy reasons (*logoi*) thou shalt be justified and from thy reasons (*logoi*) thou shalt be condemned" (literally, thou shalt see that the right of the matter is against thee." The classes contemplated by the foregoing utterance were, as I before remarked, those contemporary with Jesus who while doing good or evil in relation to Jesus and his claims yet did not thereby become related to any judgment seat future to their own *aion*. The generation contemporary with Jesus stood on

A DIFFERENT PLATFORM

from every other before and since, so that on enquiry it would appear that principles of judgment affecting them are not applicable in the nature of things to any other generation before or since. The case being altered, alters the case. It would doubtless be an interesting enquiry to pursue—to find out how judgment proceeded in its various operations and ramifications in the age contemporary with Jesus, and specially as regards the generation which had by its evil deeds filled to the brim the cup of its iniquity that it might drink it again, which it surely did when "the wrath came upon them to the uttermost" (1 Thess. ii. 16). But I need not particularly pursue the enquiry here; I merely submit the thought that much of what Jesus said in his discourses, and which many of us may have been accustomed applying to a still-to-come judgment of the saints in Christ Jesus, and thereby forming

POSSIBLE MISCONCEPTIONS

will be found—I say—much of it—to have had its fulfilment in the epoch of the punishment of the actual murderers of the Lord Jesus when judgment began with the house of God. The whole subject of judgment but especially that of "aionian judgment" (Heb. vi. 2)—by which phrase I understand the writer has in view the judgment pertaining to the last days of Judah's commonwealth, those "*aionian* times" during which Judah rejected the son in whom God spake—the whole subject, I repeat, calls for a thorough and minute examination. I have the notion that in this subject of judgment of deeds there may be much which we have not apprehended; much of which we are yet ignorant; much that we have yet to learn regarding God's dealings with men with respect to their deeds in the various stages and degrees of

ENLIGHTENMENT AND RESPONSIBILITY

in different ages—both inside and outside Israel—both in the Body and outside the Body, not only as regards a probable adjudication at the end of each age or cycle, but also judgment as being realised during the lifetime of individuals—as for example, the recognition accorded the giver of a cup of cold water to a disciple—which coming from one not himself a disciple certainly could not receive a post-mortem recognition on any, as yet, recognised principle—not

to speak of divine scrutiny and consequent chastisement of individuals in the present as God may see fit; for all

CHASTISEMENT IMPLIES JUDGMENT;

and "whom the Lord loveth he chasteneth," *ergo*, he judgeth now, for God does not chastise first and judge afterwards.

I have sometimes wondered if the views which we as a body entertain of exclusive dealing on the part of Deity in his recognition only of those in-Christ-by-belief-and-obedience—if I understand these views—may not be somewhat beside the mark, and I have thought it not impossible, nay not improbable, that he may operate throughout a somewhat wider circle than is circumscribed by the conditions necessary for the development of the character of Jesus Christ in saints. The thought has even swept across the mind—What if the existence of such a circle be a

HIDDEN TRUTH OF REVELATION

in the working out of which the Deity should bring towards himself many—a much greater number of our contemporaries than we at present look, or hope, for; thus fulfilling in a more comprehensive sense than we have ever been accustomed reading, "As in Adam all die, so in Christ shall all be made alive, but every man *in his own rank*"—but in that case the expression "made alive" not being taken as necessarily importing a "living and reigning with Christ the 1000 years? I freely confess I have no testimony to advance teaching such a notion; it therefore remains but a notion; is not a matter of faith, since faith is the belief of testimony. But all the same one feels distressed and disturbed too at the awful apparent waste of life in the millions of the human family that have come and

GONE—FOR EVER?

Let me offer one more suggestion—call it fancy if you will:—I fail to see why the coming of Christ to the house of Israel, in the epoch of its national collapse, to "take out a people for his name" on an invitation to share his glory, should close a previously open door—if any such there was—for those other nations who "should seek the Lord (if haply they might feel after him) and find him"; more especially since, as the apostle adds, "certainly (*kaige*) he is not far away from each one of us" (Acts xvii. 27). It is, of course, quite obvious, that the character of Christ can not be developed in one unacquainted with him, and it is also certainly true that only such as share his character prior to his yet future forthshining can

SHARE THE RULE

with him, since to be outside Christ is to be outside the circle circumscribed by his name. But that is not the point which has obtruded itself upon my thoughts in the consideration of Deeds: the point lies here—Does the mere fact that God has willed to develop a people "for his Name" preclude his continued—if previously existing—mercy through other channels to the race or races of humankind, from each member of which we, as we have seen, have the apostolic testimony that he is

"NOT FAR AWAY"

or, rather, may not that mercy be continued in a circle other and wider than that of the body of Christ—outside of saintship in Christ—which is a distinction not without a difference?

The supposition that God may operate with a view to some sort of benefit

in the future ages—they must needs benefit in the present—for those who outside of Christ “feel after him” in the present, does not antagonise the principle that God rewards good deeds; it harmonizes with it, since any action on the part of God would grow out of their doing or not doing in relation to him. Be that as it may, the most pressing question is unquestionably, now and at all times, “what must *we* do to be saved?” And unquestionably, too, the best thing we, as hopers in God, can do, is to see that we “believe into the Lord Jesus Christ.” To believe into him is to know, love, and honour the truth by an intelligent and loving and withal humble service. So when I speak of believing into the Lord Jesus I am not thinking of the

THIRTY-ODD PROPOSITIONS

which go to make up the *Declaration*—propositions which any one might have by heart and yet remain among the “Great Unwashed;” rather am I thinking of a whole-hearted surrender to the claims of the truth which “believing into the Lord Jesus” logically implies and requires; and manifesting in ourselves that “holiness of truth” (Eph. iv. 24), that separating quality of truth which is seen in those “fruits of the spirit” pre-eminently visible in the Lord Jesus, and which the same faith will produce in us. In this respect

BELIEVING AND DOING

are so closely joined as to be incapable of separation. Given: a man—a saint—who believes into the Lord Jesus Christ, you have one who is “not a Forgetful Hearer but a Doer” of the will, one who will be “blessed in his deed.” Such a one’s faith is seen in his deeds, and serving his lord is to him whose eyes are open no menial service executed for so much wages, but a highly valued privilege. He delights to serve

AN APPRECIATIVE MASTER.

Such a man does not work from a sense of duty—although he is dutiful always—his is a service spontaneously rendered, he esteeming it a happiness in itself to be accounted worthy of enlistment in service to him “who called him to glory and virtue.”

Thus it is faith which overcomes the world, faith which is seen in works (or, deeds; for it is the one word which is alike rendered “works” and “deeds” in the New Testament, so that when we read the one we have the other). Faith is only brought to a proper issue—“made perfect”—by deeds, hence the question of James—“Can faith save a man?” And James does not antagonise Paul where the latter says, we are “justified by faith” for he does not say “by faith *only*” in the sense of mere belief—for while it is “apart from works of law” it is not apart from “the fruits of the spirit,” which in every well-balanced mind are the inevitable outcome of belief of the truth. This it is which constitutes Religion both

A SCIENCE AND AN ART.

It is a science in that it instructs us in the principles on which “adoption” or sonship (*whiothesia*) proceeds, and it is an Art in that it teaches us how to apply these principles correctly in our practice. Hence while we distinguish between Believing and Doing we must realize the just importance of both to the detriment of neither. A knowledge of the principles of harmony does not constitute one a musician nor does a knowledge of the principles of colouring make one a painter. The principles must be applied in practice.

So it is with Religion ; while it is the Science of God—knowing God—it is also the

ART OF PLEASING HIM ;

and the last assuredly the most important, since it is to this end that our empty minds have been filled with Divine Truth ; it is to this end we have been set apart in Christ Jesus—that we might work the work of God, and “growing with the growth of God” in us, we may ultimately “become fit for the master’s use,” and realize in the issue of our Deeds the “Well Done” from the gracious lips of the Master whom we so much love to serve.

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APOCALYPTIC STUDIES.—No. 2.

IN writing to the seven churches John received a verbal message for each from the Lord himself. Being in exile, he was commanded to send to those seven churches the messages addressed to them, in writing, by the messenger belonging to each church. There is no evidence extant to shew that the term “angel” applied to any form of church government. Its meaning is that of messenger, so it appears to me to indicate the bearer of the apostolic message to the several churches, possibly as “stars” belonging to the same class as Timothy, Titus, Epaphroditus, and others referred to as “the messengers of the churches and the glory of Christ.” Although it must be admitted that these seven churches really existed, and were of the character described, I think it is also evident that, as already contended, they were representative of the possible state of all churches ; because though addressed singly, there is at the end of each message—“He that hath an ear, let him hear what the Spirit saith unto the churches ;” which shews that these messages were intended for the ears of all the children of God by faith in Christ Jesus, then and now. The church at Ephesus represents those who have left their first love ; but who still manifest zeal for righteousness and purity of doctrine, and a patient perseverance in labouring for the name’s sake of the Lord. Notwithstanding their labour and patience they came under the Lord’s rebuke : “Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly and will remove thy lampstand out of its place, except thou repent.” Zealous labour for Christ will not be accepted, unless done for the love of God which is the first-fruit of the Spirit. Faith worketh by love ; and where the love of God is, there is brotherly love. Works that do not proceed from such a love are not well pleasing to the Lord. Such zealots are in danger of losing their position as a lightstand, and consequently their future reward in the Kingdom. What is here addressed to the church at Ephesus is, therefore, a warning message to all who may be in a like condition. Life is promised to him that overcometh—nothing more. It is possibly this class that Peter refers to when he writes : “If the righteous scarcely is saved where shall the sinner and the ungodly appear?”—1 Pet. iv. 18. And Paul also refers to such a class :—“For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.”—Rom. v. 7. By the term “righteous” I would understand the class represented by the Ephesians, who were strict in their own dealings, and equally exacting towards others. They

could "not bear them which are evil." They were zealous, but their zeal was like that of the Pharisees; they would compass sea and land to make one proselyte, and then be so exacting in the terms of their fellowship that they had neglected Paul's exhortation: "With all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 2-3. Perhaps there is some of that sort of zeal among us in the present day. Where long-suffering and forbearance are necessary, there exist differences which require to be borne with, and the subjects of them not to be cut off." "Be ye therefore merciful, as your Father who is in heaven is merciful."—Luke vii. 35-36. To be merciful in such a manner is not natural to us; we, therefore, require to have "the love of God shed abroad in our hearts." "He that loveth not, knoweth not God; for God is love." "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world."—1 John iv. 8, 17. If we act as God acts, through love, thereby will our love be made perfect. But if we neglect forbearance in love, and judge and set at nought our brother, we will incur condemnation. "For he shall have judgment without mercy that hath showed no mercy."—James ii. 13. "Be not righteous over much; neither make thyself over wise: why should'st thou destroy thyself? Be not over much wicked; neither be thou foolish; why should'st thou die before thy time? It is good that thou should'st take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all."—Eccles. vii. 16-18. It is only those who continue to the end in obedience to the Lord's commandments, that shall obtain that life which shall never end.

The church at Smyrna had to endure poverty and affliction, but was rich in faith, and was able to detect imposters—those who said they were Jews and were not, but who were of the synagogue of Satan. In these early times of the truth as in Jesus, there were many who maintained an adherence to the law of Moses along with a professed obedience to the law of Christ. The apostle Paul warned the Galatians of these, and declared that "Christ is become of no effect unto you, whosoever of you are justified by the law are fallen from grace." And to the Romans he wrote "He is not a Jew that is one outwardly, . . . but he is a Jew that 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."—Rom. ii. 28-29. "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. The synagogue of Satan is clearly defined by the Lord himself in the statement,—“He who is not with me is against me; and he that gathereth not with me scattereth abroad.”—Matt. xii. 30. “Satan” means an adversary; hence all that are not with Christ are his adversaries. The apostle John classifies mankind in like manner: “He that committeth sin is of the *diabolos*. . . . In this the children of God are manifest, and the children of the *diabolos*; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning that we should love one another.”—1 John iii. 8-11. *Diabolos* means a slanderer. If any one be a slanderer, he is not of God; whatever he may profess to be, he is of the synagogue of Satan. Such are often found among the zealots of every age: professing much zeal for the truth, but ready to speak evil of those who may differ from them. Brethren, “beware of dogs, beware of evil workers, beware of those

who cut off." Suffering is a necessary element in the preparation for the crown of life. Christ suffered for us, leaving us an example that we should follow in his steps.—1 Pet. ii. 21. "Fear none of these things which thou shalt suffer: be thou faithful unto death, and I will give to thee the crown of the life."

Pergamos was the name of a kingdom as well as a city. The city was the capital of that part of Asia in which the seven churches were situated. It was aptly termed the throne of the adversary, because the power therein enthroned was a persecuting power. It is testified of this church that, throughout the persecutions during which Antipas was slain, they held fast the name and did not deny the faith. But the Lord had a few things against them; hence he introduces himself as "He who hath the sharp sword with two edges," and threatened to fight against them with "the sword of his mouth" if they did not repent. The doctrine of Balaam was the trouble, which manifested itself in the gratifying of fleshly desires, and conformity to the ways of the world. All alliances with the world are forbidden.—See 2 Cor. vi. 14-18. These brethren had the faith, and held fast the name; but failed in the practical manifestation thereof which consists of the fruits of the spirit. They had also among them those who held the doctrines of the Nicolaitanes which the Lord hated. There is no definition given of that doctrine. But being hateful, it was something that was subversive of the truth, possibly like that of Balaam it may have been of an immoral tendency. The victor was to be rewarded with liberty to eat of the hidden manna. Manna was given to Israel in the wilderness for their sustenance when no other food was obtainable. They gathered it every morning for the supply of their family requirements. On the sixth a double supply was provided for the food of the seventh. They were not allowed to keep any overnight of the other days' gatherings. If they did, it stank and bred worms. It was therefore corruptible on the six working days, but incorruptible on the seventh. The Sabbath was given to Israel to be observed as a sign of the age to come (Ex. xxxi. 13-17). In that age, the faithful are to obtain life and incorruptibility. The incorruptible manna of the seventh day was a type of incorruptibility. It had to be gathered on the sixth day; so if we would obtain the life of the age we must prepare ourselves for it now, through the faith and obedience required, eating the true bread which came down from heaven.

Besides the laying up for the seventh day, Moses was commanded to fill an omer of it, to be kept for future generations as a testimony that the Lord fed their fathers in the wilderness when he brought them out of the land of Egypt. The pot of manna was concealed in the ark beside the tables of the covenant, under the mercy-seat and the cherubim of glory. The holy of holies and all its contents were typical of the age to come, when the glory of the Lord should no longer be hidden, but "revealed, and all flesh shall see it together." Incorruptibility was a hidden secret until brought to light by the gospel. "Behold I shew you a secret; we shall not all sleep, but we shall all be changed. . . . For this corruptible must put on incorruptibility, and this mortal put on immortality."—1 Cor. xv. 41-53. Those who eat of the true manna now are corruptible; but when they shall have eaten of that which is hidden in the ark, Christ, they will become incorruptible.

"A white pebble."—Pebbles were used in the East at criminal trials. To receive a white pebble was a token of acquittal; a black one, condemnation. An instance of this occurs as mentioned in Acts xxvi. 10, where Paul states before Agrippa, "And when the saints were put to death I threw down a

pebble against them." So for the conqueror to receive a white pebble signifies complete absolution and approval at the tribunal of Christ.

"A new name written."—A name is something more than a personal designation. It is also indicative of a position. Believers are baptized into the name of Christ, which means that they are placed into a position in relation to him by that act, and thereby become possessed of privileges and blessings otherwise unattainable. "A new name" will be a new position bestowed as the reward of faithfulness in the present position. Everyone will be rewarded according to his works. The reward will be the position he will occupy in the kingdom. Everyone's position will be personally distinct from that of others. Hence none will know, in the sense of experiencing, the name or position but he that occupies it. The term is used in the same sense in Rev. xix. 12, of the Lord himself.

The Lord addresses the church at Thyatira as "the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass." Eyes to discern the thoughts and intentions of the heart, as well as the actions of life. The fire to try. "The fire shall try every man's work, of what sort it is."—1 Cor. iii. 13. That church was commended for its works, love, faith, service, and patient endurance. The things against it, were retaining corrupters in its fellowship. There was a Jezebel among them. Jezebel does not appear to be anything different from the Balaamites, only a further development of the same corrupt practices. The teaching of Balaam did no harm until it was put into practice. When it was acted out, the chaste virgin of Christ developed into a Jezebel. She had forsaken her first love, and had gone after another lord. Those who remained faithful erred in allowing Jezebel to remain among them. Those who had not known the depths of this Jezebel-Satan are charged with no other burden than holding fast that which they had until the Lord come; and then he who overcomes and keeps his works until an end shall receive authority over the nations, ruling them with an iron sceptre, after they shall have been broken like a potter's vessel and subdued. The present organisation of the nations must be broken up in order to prepare them for the government and laws of Christ and his saints. "For the law shall go forth from Zion, and the word of the Lord from Jerusalem."

"The morning Star."—Jesus is called "the bright and morning star." He is also called "the sun of righteousness." These two titles do not seem to harmonize; consequently they cannot synchronize. The sun and the stars cannot shine at the same time on the same hemisphere. The morning star displays its brilliancy before sunrise. In applying these terms to the Lord Jesus, it seems to me the title, "morning star," would apply to him at his "appearing the second time to them that look for him without sin unto salvation." That period of time will be the morning which will usher in the day of his kingdom and glory. He will appear to his saints as the bright star of the morning. Peter states that the prophetic word is a light that shines in a dark place till the day dawn and the day-star arise. The star light will precede that of the sun. During that period the saints will be made morning stars, manifesting a faint morning light for the gathering of Israel and the subduing of the nations. But "when he shall have gathered out of his kingdom all things that offend and them which do iniquity, then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear let him hear."—Matt. xiii. 41-43.

The church in Sardis was in a dead state; only having a name to live.

They were commanded to remember how they had received, and heard, and then to hold fast and repent; lest he should come upon them as a thief. Paul in writing to the Thessalonian believers, said: "But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."—1 Thess. v. 4-6. This warning applies to all churches; lest we should be like the foolish virgins, unprepared for the coming of the Lord. But even in sleepy Sardis there were a few that had not defiled their garments; and therefore were accounted worthy of the unspotted garment of righteousness. The warning to this church shows the possibility of being enrolled in the Lamb's book of life, and yet having their names blotted out for unfaithfulness and imperfect works. "For whosoever shall not be found written in the book of life shall be cast into the lake of fire."

The Lord addresses the church in Philadelphia, as "he that is holy, he that is true, he that hath the key of David." God promised to David that he would build him an house; and that his house and his kingdom would be established for ever in his presence, along with that of a seed promised. Jesus the Christ is the seed whom God promised to raise up unto David, one whom God hath appointed heir of all things. The key of David is that which opens the door of the house of the kingdom. The house of the kingdom is Christ's house. As David's Lord, he is the head of the house, "whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. iii. 6. This quotation shews that this house is not a building in which saints are to dwell, as an abode. It indicates a position as the rulers of the kingdom of God. The house of the kingdom is "the household of faith," an assembly of faithful ones, the crowned heads of the future age—those who hold fast their faith and hope to the end, in order that no man may take their crown. There are crowns to dispose by the Lord of the house. If a man qualify himself by service for the possession of a crown, and afterwards fall away, another man will take his crown. From this we see, brethren, that there is no fixity of tenure in the preparing stage: it is possible for us to fail in the probationary stage; but when once the crown is gained the position will be permanent. "The kingdom will not be left to other people." "He that overcometh will be made a pillar in the house of God, and he shall go *no more out.*" There will be no possibility of going astray after that stage is reached. He will have the name of God written upon him; that is, he will be in the position of a God in relation to the people over whom he shall rule. "For all people will walk every one in the name of his God, and we (Israel) shall walk in the name of the LORD our God for ever and ever."—Micah iv. 5. They will likewise bear the name of the ruling city, New Jerusalem, and the new name or position which the Lord Jesus will have in the kingdom of God.

This church had kept his word and had not denied his name. And because it had kept the word of his patience, he said: "I will also keep thee from the hour of trial, which shall come upon all the habitable, to try them that dwell upon the earth." The hour of trial may refer to the persecutions under Nero, Domitian, or the still severer persecutions under Decius. The latter was a trial which caused many to turn away from the truth, and brought about the separation of the true servants of Christ from the corrupters of his worship and the truth as in Jesus, and inaugurated the 1260 years of wit-

nessing in sackcloth. There is still a great time of trial to come on all the earth, as referred to in Dan. xii., a period of time during which the dead will be raised, and Israel delivered. The faithful ones at that time will hear the invitation:—"Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Is. xxvi. 20. 21. This church had no fault laid against it. It represents all those who with true brotherly love hold fast the faithful word as they have been taught. "By this shall all men know that ye are my disciples if you have love one to another."—Jesus.

Laodicea.—This church was in the worst condition of any of the seven. It was in a bad condition and did not know it; thinking itself rich and in need of nothing. These things were said against it by "the amen, the faithful and true witness, the beginning of the creation of God." Man may depart from him, but he abideth faithful; he is the searcher of hearts, and knoweth what is in man. He sheweth favour to the humble, but the proud he will abase. The Laodiceans had need of trial to purify them from spiritual pride. The apostle Peter says the trial of our faith is much more precious than gold that perisheth though it be tried with fire. Such a tried faith would be found unto praise and honour and glory at the apocalypse of Jesus the Christ, while the Laodicean class would be spued out of his mouth. The words of God are more to be desired than gold, yea, than much fine gold. (Ps. xix. 10) Obedience to that word would enrich them, and would also be unto them a garment of righteousness with which to cover their nakedness; "for the fine linen clean and white is the righteousness of saints"—ch. xix. 8. Peter states that those who are not adding to their faith the fruits of obedience "are blind and cannot see afar off and have forgotten that they were purged from their old sins." But the obedient "shall never fall: for so an entrance shall be ministered to you abundantly in the *eternal* kingdom of our Lord and Saviour Jesus Christ."—2 Pet. i. 9-10. Jesus says—"As many as I love I rebuke and chasten." Bad as that church was, its condition was not hopeless: "Be zealous therefore and repent." The result would be complete fellowship and confidential intercourse. And "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne."

Some brethren regard the church of Laodicea as representing the great apostacy, styled the Roman Catholic Church, and her daughters. If they are prepared to admit that these have the truth; and one of the seven lampstands in the midst of which the one like the Son of Man walks; and that they are candidates for the throne of the kingdom; then they may be right. But on the contrary as they regard that church as the synagogue of Satan, the persecutor of the saints, and covered with names of blasphemies; then she can have no relation whatever to the church of Laodicea. She cannot even be spued out of the Lord's mouth, because she never was in it. One that has never been in Christ, cannot be cast out of him. It would be more profitable to look among ourselves, and see whether there are any of us who think we have reached the full measure of the stature of the fulness of Christ, and have need of nothing; have reached the fulness of knowledge, far beyond the need of further investigation! "He that hath ears to hear let him hear what the Spirit saith to the churches."

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ANASTASIS AND AEON JUDGMENT.

IN the midst of uncertainty we are in doubt: divers are the opinions and views entertained on the subject of "Anastasis and Aeon Judgment." Christadelphians with many of Christendom teach and preach invariably that the Resurrection and Judgment scheme as propounded in the scriptures bears particular reference to the time—a time future—when two classes of dead men physiologically shall emerge from their graves: the one to receive everlasting life, the other consignment to punishment ending in a second death. Some also advocate immortal "Resurrection" (immortal emergence), while others join issue on behalf of the mortal contention.

In support of these theories, Daniel xii. 2; John v. 28, 29; 1 Cor. xv. 42, 43, 44, and sundry other passages are advanced. As this subject is a most prominent and conspicuous doctrinal feature in the scheme which Almighty God has been pleased to devise for the salvation of men; and believing as I do, that these plausible theories are untenable, I am constrained to set forth my views overtly, although the same is put forth with some diffidence; not because I am dubious of my position—but I fear rash imputations. I am not dogmatic, neither have I any ostentatious desire; if any brother can direct me to a more excellent way in accordance with the form of "sound words," such an one shall receive my hearty thanks and public recognition.

Resurrection—this word is to be found in various places in the New Testament, and is equivalent to the Greek word *anastasis*; taken from *ana*, *up* or *again*, and *histēmi*, *to set, stand, or place*; hence to set up, to stand up, or to place again, or substantively *an upstanding* is its etymological derivation. The great Teacher of Israel—the Lord Jesus—in his treatment of "resurrection," when certain questions were put to him by the Sadducees touching a woman and her seven husbands, silenced them by his masterpiece exposition of *anastasis*, or *upstanding in the perfect integrity*; treating the same from the law whereby he exposed their ignorance for lack of scriptural knowledge; of scepticism and incredulity for disbelieving the power of Jehovah; and of carnality for supposing the new arrangement to be likened unto the flesh and blood constitution of things.—Matt. xxii. 28-53, Luke xx. 27-39.

If we cast aside our spectacles (preconceived notions) and take more than a superficial view of the matter, the doctrine promulgated by Christ touching the subject will be seen: he did not give assurance unto the Sadducees of their dead woman and seven men obtaining that age (*tou aionos*), because they were already physically dead; and doubtless under the power of the satan (ignorance) in which case they would be accounted unworthy and could not be the children of the resurrection. Emergence then from physical grave is a subordinate item in the scheme, and can only be obtained by an upstanding prior to death.

John v. 28-29, "Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice: and come forth: they that have done good unto the resurrection of life: they that have done evil unto the resurrection of condemnation" (*krisēōs*). These texts and Daniel xii. 2 are the strongest proofs that are adduced in support of two classes of physically dead men emerging from their tombs, erroneously termed the *anastasis*—the one gaining the life of the age, the other condemnation—punishment ending in second death—at a time yet future. On such construction of these passages inconsistency and unscripturalness are apparent. Inconsistency: because

these texts are wrested from their contexts, by which Christ is made to contradict himself, verse 21, "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will." Verse 24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life (*zoën aionion*), and shall not come into condemnation (*krisin*, judgment); but is passed from death unto life." The dead (*tous nekrous*) are not of the physical class, but ethical, and the raising is effected through the operation of God, by the hearing, believing, and obeying of the word. Verse 25 states emphatically when—*hora kia nun êstin* = an hour, even now it is. The operation had commenced, even at the time of his personal ministration. Unscripturalness: because of those under condemnation—whether immersed into Christ or no, it is written "The wages of sin is death" (*shanas*). This sentence not having been abrogated, when executed stands once for all; and the ungodly and sinner, likewise saints who have walked in their lusts, by sowing to the flesh, under the execution of this sentence, have become as though they had not been.—Rom. vi. 23; Gal. vi. 8; Ps. ix. 17, xxxvii. 9-20; Obad. xvi. 17.

The utterance recorded in John v. 28-29 of the Prophet like unto Moses (Jesus of Nazareth) whom God has raised up unto Israel from among their brethren has been the cause of great marvel, because it is couched in metaphoric clothing and pregnant with potency. The "all that are in their graves" (*pantes hoi en tois mnemeiois*) were of two classes—the nominal church, Israel, spiritually intoxicated, captives under the bond of corruption and death on the one hand; and the heathen world, the Gentiles under the power of satan, earthly, sensual, and devilish, on the other hand. To the former, Christ preached the word (the gospel of the kingdom) which God sent unto them; as many as received him to them gave he power to become the sons of God.—Luke iv. 18-19, John i. 12. To the latter, Peter and Paul were sent subsequent to Pentecost to make known unto them the power of God unto salvation (the gospel of Christ) that they might turn from their helpless ignorance and have inheritance among them that are sanctified.—Acts x. 12, 13, 14, 15, 34-38; xvii. 22-31; xxiv. 16-18; Rom. i. 16.

Synthetically the fulfilment of this marvellous utterance is to be observed retrospectively in the seven ecclesias of Asia Minor, as enumerated by the Spirit in the Apocalypse A.D. 96, or thereabout. The ecclesias were composed of those who when in their graves (ignorance and vanity of mind) heard the stupendously marvellous voice of the Son of man—believing the gospel of the kingdom, and having been buried with Christ by baptism, whereby they were raised with him through the faith of the operation of God who had raised him from the dead; and they being dead in their sins—*i.e.*, setting aside the works of the flesh—were quickened by the word of God, having their sins forgiven them.—Eph. ii. 1-6; Col. ii. 12-13. But of those that heard this sound and came forth, only a remnant came to the resurrection (*anastasis*) or upstanding of life: such as were of the Alexandrian type who in their bodies (assemblies) continued patiently in well doing, by keeping the commandments of God, the testimony of the book, and counting not their lives dear unto death (Apoc. 3 10, ch. 14, 12). The residue became the "Mystery of Iniquity"—the Laodicean Apostasy—the nauseous compound, which the Spirit spewed out about A.D. 312 (Apoc. 3, 14, 16), when the "man of sin" put in his appearance in his embriotic inception (2 Thess. ii. 3-8). These are they that came to the *anastasis* or upstanding of condemnation. Of the former, it is written, "ye

are dead and your life (*zoē*) is hid with Christ in God, when Christ who is our life shall appear ye also shall appear with him in glory." "Thy dead men shall live together with my dead body shall they arise (Col. iii. 3; Is, xxvi. 19.) The latter is stamped with the seal of divine reprobation—"Nevertheless man being in honour abideth not; he is like the beasts that perish." "Like sheep they are laid in the grave, death shall feed on them." "Man that wandereth out of the way of understanding shall remain in the congregation of the dead,"—Ps. xlix. 12, 14; Prov. xxi. 16.

Daniel xii. 2: And many of them that sleep in the dust of the earth shall awake, some to life of hidden age (*olahn*), some to shame and lasting contempt. Although this text is considered plain and simple, and taken as a proof text to support the contention of two classes of physically dead men emerging from their graves termed "resurrection," on a careful examination such characteristic plainness vanishes, and the text seems to teach quite another thing in harmony with the law and testimony. The prophecies of Daniel, the man beloved of God, are obscured by parenthesis and symbols for purposes best known of God. We cannot understand this text if disassociated from the chapter; in fact, the chapter must have jurisdiction. It is part and parcel of other things termed "wonders," and of these wonders the prophet himself had not understanding. We should have some understanding of verse 1.—Michael standing up for the children of God's people. Verse 7.—"And I heard the man clothed in linen which was from above the waters of the river," etc., etc. (say) "That it shall be for time and times and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The scattering "He" of this chapter is the Papacy—the eleventh or little horn of the old Roman beast which appeared in heaven (civil and ecclesiastical) A.D. 312 (Apoc. 12 1, 5) and commenced evincing his audacious look with impiety, and successfully enhanced the scattering of the holy people by assistance of the dragon A.D. 533 to 608. Then he presided over the waters of the river (Peoples, multitudes, nations and tongues); kept them buried in the dust of the earth, or trodden under foot for the time allotted unto him—Time times, and dividing of times, or Forty and two months. (1260 years)—Dan. vii. 20-25; Apoc. 11, 2. When the lease for Papacy, the man of sin, to practise, was terminated A.D. 1572 or thereabout, the Ancient of days (Michael) came and effected a breach in the Kingdom of Antichrist, and began with the spirit of God's mouth (the word) to consume Papacy—the man of sin, even unto the day of his annihilation by the brightness of Christ's paronsia (the end).

Many of them (peoples, multitudes, nations and tongues) that were sleeping in the dust of the earth (birthright prostituted, drunk with papal wine) awoke since 1572. Some came to life,—an understanding of the word (the Gospel of the Kingdom)—"The words I speak unto you they are spirit and they are life (*pneuma estī, kai zoē estin*). John vi. 63.

Whereas others permitting themselves to be captivated by flatteries and spiritual lewdness are overcome and carried away into Babylon (Christendom) the various sects and denominations apocalyptically called "Abominations of the earth." These constitute "some to shame and lasting contempt."

On the one side of the bank of the river are the things in connection with the church—the body of the Lord Jesus—"The man clothed in fine linen from above the waters," to the time of the Apostacy, revelation of the "man of sin,"—the Antichrist. On the other side of the river to be found

the "Reformation" due to commence since 1572 A.D. the outcome of the various Babylonish sects (mixture of truth and error).

We are now at the epoch for jurisdiction—the making white, separating the wheat from the chaff, and be it known that this purification will be fraught with serious consequences—much tribulation and persecution—because none of the unjustified ones (*reshaim*) shall understand, but the justified ones (*tzaddikim*) shall.

I must now discontinue further sayings on the matter of *Anastasis* (resurrection), lest I shall encroach on the generosity of my brother the Editor of "Investigator," but will promise, if he will give me space, to continue setting forth my views till I am satisfied I have said all.

In wishing all my brethren God-speed, I take occasion to remark that attainment of the "*anastasis*" or resurrection of the Bible, is a moral up-standing: a coming out of a world lying dead in trespasses and sins: a presenting ourselves living sacrifices unto God: a drinking of the cup that Christ the captain of our salvation drank: a being baptised with the baptism of which he was baptised. Under such circumstances physical death can have no dominion over us.

22 High Street, Brierley Hill.
10th May, 1892.

Isaac Bony

REV. XX. 6 AND THE JUST AND THE UNJUST.

["J.II." having asked for "an exposition of Rev. xx. 6, in harmony with a general belief amongst us that the just and unjust rise at the first resurrection, and that the latter class will be subjected to a second death," Bro. Smith of Edinburgh furnishes such. Bro. Carr of Manchester has intimated his intention to make a contribution on this same subject.—EDITOR.]

In Rev. xx., we have four visions, each vision distinct in itself. For an example, we may quote the 11th verse, which is one vision, and we would ask the reader to note how much is contained in the few words recording it.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

What a vast amount of thought is contained in this vision! "A great white throne": "throne," the symbol of rule; "white," that of purity; "great," comprehending that which is above; "and him that sat on it," the symbol of the chief ruler; "from whose face the earth and the heaven fled away," the symbol of the constitutions of the nations, high and low, rulers and those under them, church and state, kings, nobles, and priests, all the law, and officials of the kingdom of men, "and there was no place found for them," so that they go out of existence—cease to be.

The great white throne is similar but subsequent to that recorded in Rev. xiv. 14:—

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

The great white throne is then the symbol of the Spirit of God, manifested through Christ, and the saints, all in spirit, and their rule established over all the earth. The next vision recorded in the chapter is prior to the one we have been considering, and is in order to it. Although stated after, it comes in fulfilment before it. This is so common in the book that we shall take it to be understood and admitted.

The vision begins with the 12th verse and ends with the chapter, and reads as follows:—

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

We have in this vision discrimination, or judgment. One class were written in the book of life. The book of life we understand to be the symbol of the new covenant, of which the Lord Jesus is the mediator. To be written in the book is to be in the relationship of the word, to be conformed to the image of the mediator. The Lord, through the prophet Jeremiah, says, "They that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters," and in like manner those not found written in the book of life, receive the second death. That is their relationship. But while the Lord is absent, all grow together, and no man is able to discriminate, and separate the faithful from the unfaithful.

The apostle Paul says—

"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God."

The Lord Jesus also says—

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

This word is the new covenant; it is the law of the age to come. Having as yet been only preached for faith, it is the law *de jure*; in the age, it will be the law *de facto*. Until it is the law in fact, or in operation, it cannot judge the rejector or acceptor of it, or give its blessings or its curses. When its mediator comes to administer it, it will discriminate between those in the covenant, and those not therein. The details of this discrimination do not seem to be revealed, but it itself is clearly revealed. Nothing could be plainer than the words of Christ—

"Marvel not at this; for the hour is coming, in the which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of condemnation."

"The hour" must mean a definite time, whatever its duration may be, a time when those that have done good and those that have done evil come forth from their graves, to an upstanding of life, or of condemnation. And this agrees with Daniel xii. 1—"at that time," not any time, but a particular time, the time of the standing up of Michael, many of them that sleep in the dust of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt," as both classes *awake*, they must both live again and come out of the dust of the earth.

Coming now to Rev. xx. 6.—This passage is part of a vision which begins in the 4th verse, and ends with the 10th. The first things seen in the vision are thrones, that is, places of power, "and they sat upon them" which is equal to their entering upon their official places of power. Who are they? The witnesses for the truth.

"And they lived, and reigned with Christ a thousand years, but the rest of the dead lived not to the thousand years."

The passage reads "were finished," but it seems to me that a rendering more in harmony with the context would be—the rest of the dead live not to the thousand years being perfected. For example, when the day is breaking up the darkness of the night, it is not perfect day. No! It requires the sun to be ruling, and all the darkness dispelled before it is perfect day. In like manner during the time of God's judgments, it is the day breaking, That day is not perfected until Christ and his companions return from the war, and the whole earth shining with his glory. See Psalm xxiv. from 7th verse, and Ezekiel xliii. 2, and Rev. xv. 8.

"The rest of the dead," implies that those seen exalted to thrones had been dead, and so this vision must in its fulfilment come after the vision beginning in verse 12th. We find then, two classes of those who have been dead and in the grave. The first class exalted to thrones, the second class live not to that glorious day. Their end is the second death. Regarding the first class it is stated, "on such the second death hath no power," which implies that it had power over the other class.

"First," in the passage before us is not first in relation to time, but first in relation to character and position.

"Resurrection" is not the act of coming out of the grave, for Jesus says that they come forth to a resurrection.

"Resurrection" is, in this connection, the upstanding or living again of those who had died and were buried. They died because of their relation to the first Adam. They live again because of their relation to the second Adam. The second death can only be received from The Word or Law, of which he is the Law-giver. So if, as some say, the unrighteous do not come forth from the grave, then there would be no second death.

Living and dead are on one level at the coming of Christ. It is during life they come into the Christ relationship. If found in him at his coming, they reap life; if unclothed or naked, they reap the second death.

Rev. xx. 6, is then in perfect harmony with the rising from the grave of the just and the unjust at the coming of Christ. His coming as a thief begins "that time" or hour. Before that time closes he is the Michael who standeth for the children of Daniel's people. When he does so "he cometh with clouds (the clouds are his holy ones) and every eye shall see him, even they (Israel) who pierced him, and all kindreds of the earth shall wail because of him." There is time and order in all God's doing, and so at the coming of Christ he first gathers to himself his own, then they with him gather Israel, and judge the nations. All this is done before the Kingdom is fully established.

19 North Richmond Street, Edinburgh.

Chas Smith.

The Investigator.

"Whatsoever things are true."—Paul.

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JULY, 1892.

THE Publisher desires me to draw attention to his announcement on cover, under "Publisher's Notes," regarding back numbers of the *Investigator*, which he can supply from the commencement at a certain reduction on published prices.

SUPPLEMENT to the *Investigator*.—*The Spirits' Thesaurus*: see proposal in answer to "R. P. G.," under *Collectanea* on cover.

AS OTHERS SEE US.

AS it is sometimes desirable, even if not always so pleasant as one might wish,

"to see oorsel's as ithers see us,"

I intend, as the opportunity may offer, devoting a corner in the *Investigator* to this more or less useful object. On the present occasion I reproduce a pen and ink sketch by the Editor of the *Christadelphian* of the *Investigator* and its Editor. Here is the picture which he draws in acknowledging receipt of the April number:—

"The *Investigator*, No. 26, parallel with the gardener who should start digging and raking upon grounds already and beautifully laid out, or the builder who should begin with pick-axe and wheelbarrow on palace already built, or the tailor who should ply his craft by picking our garments to pieces. Some men appear to have no faculty for using things, but must, like mischievous children, be always taking things to pieces. Our sympathies lie wholly with the Truth known and applied in the confidence and rejoicing of the hope. The uncertainties and the hair-splittings and the unskilful grinding of Greek* remind us of the gnawing rodents, whose existence is only made known by the sound of their teeth on the house timbers. Paul speaks of men in his day who were 'ever learning and never able to come to a knowledge of the truth,' and who 'turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say nor wherein

* A reference to the original Greek, in which the apostles of Jesus wrote, is a sore offence to Bro. Roberts whose knowledge of Greek is at that stage, as I had occasion to point out in the *Investigator* for August, 1887 (page 63), when a little knowledge is found to be a dangerous thing to the would-be critic—like playing with edge tools, in fact.—T.N.

they affirm.' We should rejoice to suppose such men were extinct. How can we think so, when men so easily mistake such dust-raising, truth-obscuring faith-weakening for the upbuilding work of the gospel."

The Editor of the *Christadelphian* must have been very angry indeed when he penned the foregoing. He sadly forgets himself, and becomes for the nonce an abusive caricaturist. I fear my plain, matter-of-fact remarks in the April number of the *Investigator*, in which I expose his nakedness, must have upset him not a little when he so far forgot what was due to truth as to express himself after the above fashion. Perhaps he ignorantly imagines that what he calls "The Truth" may be helped by such a travesty of truth itself. Was his aim brotherly—to benefit the readers, contributors, or editor of the *Investigator*; or were his motives less lofty in their nature, and mostly meant to deter intending subscribers from sending their florins to the Publisher? If the latter, he may defeat himself: the picture is too much overdrawn to mislead the more intelligent of his readers. "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" (1's. vii. 16). I am not anxious to see this if it can be avoided, so let me offer him a word of warning here: Never gratify the natural man at the expense of truth and righteousness: you must yourself suffer thereby more than those you seek to affect. Serve God, after your own fashion if you must, and do not seek to usurp God's place with your fellows, but let your brethren serve God as God gives them understanding. Do not so far forget yourself. You harm yourself most of all.

But I do not deprecate on any other grounds getting such a notice. Its publication is not without a certain value, and my brother editor is therein, so far, redeeming a promise made to speak, made just 10 years ago, and which I had concluded he was never going to implement. I am only surprised that he should have spoken at all after having succeeded—which must have been no easy matter at times—in keeping silence for so long. He has been under promise all that time to speak, because, when he received the *Prospectus* of the *Investigator* in 1882, and prior to the publication of No. 1, he wrote thus in the *Christadelphian*:—

"Prospectus of Quarterly Magazine [received], to which 'God-speed' cannot be said, for a variety of reasons to be stated at the right time, when that arrives."

Having a natural and proper curiosity to see these reasons in their variety, I formed the habit of going religiously through each issue of the *Christadelphian* since the deliverance of that masterful and suggestive sentence, but I looked in vain for the reasons. The right time to give "reasons" had not arrived. He seemed, for some reason or other, to

avoid the statement of them. Perhaps he had none just then of a presentable nature, but thought time might favour him by manufacturing them. But he broke silence in the February *Christadelphian* in acknowledging receipt of the January issue of the resuscitated *Investigator*, with:—

"Those who are enlightened are not at the investigating stage; those who are not enlightened will not be helped by this *Investigator*. We shall be frowned at for the utterance of this conviction. We must bear it. The bitterness of death is past."

This is a good specimen of the Delphian oracle or verbal shuffle. It may mean much or little, just as the reader interprets it. But I am here reminded of a still better example of the oracle in question, and which is so characteristic of the man that I cannot pass on without relating it. When the Auchinleck meeting was in existence, he was consulted as to the propriety or otherwise of a brother marrying a girl he had, prior to his immersion, pledged himself to. Said brother Roberts, in reply to their appeal to him:—

"A promise of marriage is marriage begun, but a wise man will seek release."

This was neither "Yea, Yea," nor "Nay, Nay;" it was both "Yea" and "Nay." Accordingly, one section of the meeting took the first clause and argued that the brother was bound to implement his promise, for "Was not a promise of marriage, marriage begun?" while the other section seized upon the last clause, and maintained that he ought to break his promise, for would not "a wise man seek release?" And so as the two sections in that little meeting in question did not see their way to occupy both horns of the dilemma created for them by this oracular deliverance, they separated over the oracle; and remain so to this day. The brother concerned "sought release" by marrying, within a few months, another girl, but one who was technically a sister. What a peculiar thing "The Truth," as interpreted by the oracle in question, must be, which incites to the abjuring of truth! There is a Jesuitical flavour about it.

To return from this digression, which in the circumstances I could not resist making: having occasion to write brother Roberts in carrying out the wishes of our old sister Paul here, conveying the information of her husband's death, I added the following postscript—in a somewhat playful manner, as indicated by the insertion of one or two phonographic smiles—"P.S. That is not a too favourable critique of the *Investigator* you give in last issue of the *Christadelphian*. Had you read the number in question? or was the critique 'inspired?'—T.N." In answer to this the following appeared under "Notes" on cover of April *Christadelphian*:—

"T.N.—The remark did not apply to the particular number of the *Investigator* sent, but to its character as a publication, judged from previous numbers."

From this it appears that it was not merely that particular January issue of the *Investigator* that was banned as useless alike to "enlightened" and "unenlightened," but as a publication it was useful to no one. He is not the first who has said "Can any good thing come out of Nazareth?" And it is needless to say to him, "Come and see," for if his confession embody a sober judgment, I must infer that he had read every previous number, and thus he was in a position to give a capable deliverance. But his witness is false. And is it not written—"Thou shalt not bear false witness against thy neighbour?" Much more might be said by way of rejoinder, but *cui bono*? One thing I may draw attention to in proof of my assertion that he bears false witness. It is to the fact that in the same issue of the *Christadelphian*, in which the picture reproduced above appears, there is reproduced an old article written by the Doctor, entitled, "King, Ruign, Kingdom," in which almost identical views regarding the term *basileia* (misrendered "kingdom" in the Authorised Version) are set forth as I advocated in No. 24 of the *Investigator*, not to mention another article on "The Devil" in the same issue, in which the writer, Dr. Welsh, writes after such a fashion as leads me to surmise that he has read with some profit that same old pamphlet on "The Devil," which I am reproducing in the *Investigator*.

Now there follows from this fact, taken in conjunction with the unqualified condemnation accorded the *Investigator* in the *Christadelphian*, either that the teaching embodied in those two articles inserted in the *Christadelphian* by its editor, is useless alike to investigator and non-investigator (which insertion of useless matter would establish the editor's unfitness to edit such a magazine), or else his witness to the worthlessness of the *Investigator* is false, and the maligned magazine not necessarily useless in the direction of assisting to a better understanding of the Scriptures. Readers of the *Investigator* don't need this proved to them. I merely make these remarks in order that I may put the following query for answer in the *Christadelphian*, if its editor will: If the teaching which is advanced in the *Investigator* on these two subjects—not to mention a score of others similarly placed—will benefit neither investigator nor non-investigator, whom will the same teaching benefit when published in the *Christadelphian*? The fact is, our brother's deliverance was just a little rash and inconsiderate. For a Scotsman, he is somewhat heedless in statement. With superabundant combativeness, approbateness, and imagination and moderate cautiousness, the faculty of conscientiousness which he undoubtedly possesses will barely suffice at times to keep him from proceeding to literary

excesses, for wherever his system of things—which he confounds with the truth—is concerned, he is almost certain to be found indulging in such excesses. But “the way of transgressors is hard.” How much better would it have been for the transgressor in question had he held always before him his Master’s words—“One is your Leader (*Kathigōtis*), the Christ; and all ye are brethren”—and dealt by his brethren as brethren, admonishing them in the spirit of joint service to Christ, comforted by the thought that if this work in which I find myself engaged is “not of God, it will come to nought”—aye, even if countenanced by the editor of the *Christadelphian* (just as the Money-Sugar Scramble did—a scheme, by the way, well suited to “catch on” with those who had “got beyond the investigating stage”), and warned by the recognition of the fact that if the work be of God he cannot hope to stem the current of progress which it seeks, in harmony with truth and righteousness, to guide.

I had intended that we should have taken a more particular look at this picture of his creation with its somewhat harsh light and shade, but I find I have already taken up as much space in one issue as the subject justifies.

Jhos. Nisbet

MISCELLANEA.

READERS of the *Fraternal Visitor* may remember that for a time I contributed some “Echoes” to its pages. In looking through my MSS. for matter for this corner of the *Investigator*, I came across two rejected “Echoes,” which I reproduce here. I may warn readers that they were regarded by Bro. Hadley as unsettling in their tendency. They were sent to the *Fraternal Visitor* two years ago, at the time when the discussion of the question of the “rest of the dead” was brought to an untimely end, and when the subject of “the Christadelphian explanation of what constitutes the Gospel” was introduced by late our Brother Brockington as a matter requiring explanation. I have altered dates to suit present publication but with these alterations the matter remains as originally written.—ED.

HAVE WE AN I DO not claim to understand the Apocalypse, so that I am not able to allocate chronologically its events; and judging from certain intimations throughout the book, and a com-

parison of the same with existing interpretations, an exposition of the Apocalypse has yet to be written. *Eureka* may be cited as all that could be desired. Well, I read *Eureka* over twenty years ago, and have dipped into it occasionally since, but I have never been able to say with its author, “Eureka!” for I have *not* found it to be an exposition of the Apocalypse. This is doubtless a great heresy on my part; and some may regard it as so serious as to exclude one from the *blessedness* of Ch. i. 4—“Blessed is the one intelligently reading and those understanding the words of the prophecy, and keeping watch upon the things which have been written in it; for the Season is near”—and it would be a serious matter enough if those only are blessed who can *at the present day* unravel the mysteries of the Apocalypse, or believe them to have been unravelled in the three volumes of *Eureka*, for I am free to confess that much of the Apocalypse I do not understand. But can anyone at the present day, “intelligently read” the vision? Can anyone, with reason, say, “Eureka”? Even if he can, it by no means secures the blessing held out to “the one intelligently reading” and “those understanding and keeping watch”; for this particular blessing was for *those of the generation contemporary with John*, as we see from the reason given by the Spirit for “keeping watch”; it is “BECAUSE (*gar*) the season is near.” A season cannot be “near” in about A.D. 64 (the date as I take it of the communication of the vision—just a few years prior to the destruction of Jerusalem) and yet not have arrived in A.D. 1892. Hence it follows that the particular blessing to those “watching” *then*, would be matter of realization at the time, and, in the nature of things, is not held out to us *now*, so that the non-understanding of—at least—the earlier portion of the vision deprives us of no practical benefit such as would have been the case had the blessing in the case been held out to those of all time coming. It has always seemed to me that too great importance has been attached by expositors to an understanding of the Apocalypse, arising partly from a misinterpretation of Ch. i. 4, and partly perhaps from misapprehending the scheme of the vision and consequent misapplication of its times and seasons. If we had a truer scheme of the visions of the Apocalypse, with each occurrence accurately chronologued, perhaps the question of “the rest of the dead” might be more readily soluble.

THE GOSPEL I SHOULD like to hear the brethren express their views on the subject introduced by Bro. Brockington, viz.—“the Christadelphian ex-

planation of what constitutes the Gospel." I know the usual explanation consists in taking an enquirer to the promises made to Abraham, as if these promises covered the entire field occupied by the gospel of Deity. But the fact should be noted that the gospel was before Abraham: we have it in the nutshell form in Eden—"the seed of the woman shall bruise the serpent's head;" whereas the promises made to Abraham were merely a stage arrived at in the prophetic unfolding of some of the good things of the message to the race—as Paul in Gal. iii. 8 puts it, "good news were announced beforehand to Abraham": he does not say "the gospel" (as the footnote to the article on *Paul's Letters*, which appeared in the *Fraternal Visitor* for October * 1889, demonstrated). We should not therefore make the mistake of assuming that the promises made to Abraham are all that "the gospel of Deity" is. But that is just the mistake that is made by those who seek to define the gospel as consisting of the promises in question—a course unjustified by apostolic warrant, so far as I can see. Another mistake which is characteristic of the more common "Christadelphian Explanation" is the confounding of "the Kingdom of God," as vested in Christ, with "the Kingdom of Israel;" which misconception arises from failing to grasp the meaning of the former as used by Jesus himself. Territory, laws, aristocracy, and a people are *not*, one and all, necessary to constitute "the Kingdom (*basileia*) of God." The term *basileia*, the word rendered "kingdom" in the New Testament, as No. 24 of the *Investigator* showed, means "kingship" or "rule" rather than "kingdom"—(when "kingdom" is taken as including the territory ruled by a king). The re-creation of the "kingdom of Israel" will be a manifestation of "the kingdom of God," but "the kingdom of God" is greater than "the kingdom of Israel." Jesus exercised the powers of the kingdom of God in casting out demons, etc., at a time when "the kingdom of Israel" was non-existent (Zedekiah having been the last of its kings). Hence it follows that the view which would maintain that "the kingdom of Israel" when restored is all that is comprehended in the phrase "the kingdom of God" is a much too narrow view—to be scriptural; for as "the greater includes the less," so does "the kingdom of God" include within it "the kingdom of Israel" in the era of its re-existence in the land of Palestine. But the latter is often made to take the place of the former in "Christadelphian explanations of what constitutes the gospel."

"GOSPEL" AND IT is indeed certain that "preaching the Gospel," as "THE GOSPEL." we find the phrase in the Authorised Version, has nothing like the definiteness in the original Greek which is given to it in the common translation by the unwarrantable insertion of the definite article before "gospel" in the translation of the verb *euangelizo*, which term means simply to announce, or convey, good news. And yet we find it rendered "preach the gospel" no less than twenty times out of its fifty-five occurrences. In all such cases of the occurrence of the verb we ought to read "announced glad tidings," and let the context determine what these particular glad tidings consist in. Where, however, the substantive *euangelion*—good news—occurs, the above does not apply, since it may be, and generally is preceded by the definite article in the Greek. Hence its presence or absence should be carefully noted and considered. It can never be a matter of indifference, to the searcher after truth, whether the idea of good news is conceived indefinitely or definitely—whether prominence is to be given to the *fact* of good news, or, on the other hand, that it is specifically *the* good news. The platform argument from various passages is considerably affected when it is seen by a reference to the original that "the gospel" is not expressed, but simply the fact of good news being brought or announced. One such case here presents itself to my mind. It is that of Gal. iii. 8, which is often adduced as asserting that the gospel was preached to Abraham in the saying, "In thee shall all nations be blessed." And special weight is attached to the fact that it was "the gospel," whereas Paul does not say that this promise is the gospel, but merely that "good news were announced beforehand" (*proeuangelizomai*) "to Abraham" when he was told that all the nations which came out of him would be blessed in him. If *euangelizo* means to "preach the gospel" in Gal. iii. 8, we ought to be consistent and maintain that it means this everywhere else where it occurs in connection with "preaching." Take two cases: in Acts xiv. 15, we read—"We also are men of like passions with you, and preach (*euangelizo*) unto you that ye should turn from these vanities unto the living God;" and in Eph. ii. 17, we read—"And came and preached (*euangelizo*) peace to you who were afar off and to them that were nigh." Other occurrences are, Luke iii. 18 ("And many other things . . . preached he unto them"); Gal. i. 23 ("Preacheth the faith"), &c.

THE true way of interpreting the Scriptures is accurately and faithfully to render them from the original.

* I reproduce the same below *in extenso* in the paragraph headed "Gospel" and "the Gospel."—ED.

IS THERE SUCH A THING AS SIN IN THE FLESH?
IF SO, WHAT IS IT REALLY?

THESE two questions are upon the cover of *The Investigator* for January. Being just upon the margin of the inside of the cover on the third page of it, they possibly were undiscovered by the readers of that No., so have had no answer as yet.

The ordinary version reads, Rom. viii. 3, "God sending his own son in the likeness of sinful flesh." This is made "flesh of sin" in margin of Revised Version. In the Vulgate it is translated "in the like sinful flesh." Cognate passages read, 2 Cor. v. 21: "He who knew no sin he made to be sin for us," Gal. iii. 13: "Christ redeemed us from the curse of the law, being made a curse for us." The second of these passages, we may read as saying "He who was personally sinless, was made to be a sin-bearer for us." The same may be said of the third passage.

They who hold hereditary transmission of sin from parents to child as part of our nature, say, taking Rom. viii. 3 as their warrant, that the Lord Jesus was no exception from this born disease. But sin cannot be hereditary, it is not transmissible from parents to child, whatever else it may be. This "sin in the flesh" we are told is our pedigree from Adam forward. If sin is not hereditary, then the doctrine of "flesh of sin" as interpreted for us, is not only an exaggerated form of words, it is also a false form. Sin is transgression of law. The apt definition of 1 John iii. 4 in Authorised Version can hardly be improved—"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." Therefore, if a man does not transgress the law he is sinless: this at once disposes of the hereditary idea. The Lord Jesus did not transgress the law, therefore "in him was no sin." What becomes then of the hypothesis that his flesh became sinful by transmission to him of Adam's nature? Mind is an attribute of flesh, but sin is an acquired quantity, and not an attribute which comes to us by nature as does our skin, our temperament, our complexion, or our stature. Jesus our Lord was a sinless man, and as a sinless man moving among temptation is a pure man, his flesh was therefore free from sin, not because he was of a different nature from other men, but because he had transgressed no law. He was thus made perfect under trial.

But about other men, "for all have sinned." All men other than the Lord Jesus who have come under law have sinned. The stain of sin has dyed every man, the poison of sin has circulated through our veins. Man is born in sin. Speaking of himself David says, "Ps. li. 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." But these were not physical attributes of David by birth, they were his surroundings from which men cannot be separated when they come into the world without the special interference of the Creator. Sin was not born into David. Tendencies are not sins. Sin is transgression actual and active; not a liability of our common humanity, not a something born in us. If popular creeds were true: if inherited sin was a fact, no remedy could save us from its cause nor from its consequences: it would be as much a part of ourselves as the eyes we see with, or the hands we labour with, or the brain we think with: there could be no mastery of it possible for us. Forgiveness of sin could not sever us from our native endowment; a mental operation could not exorcise a physical

quality any more than a mental operation could sever the skin from our bodies, or the blood which is the life of our physical nature.

No proposition can be clearer than that before a child has consciousness of good and evil, it is impossible for it to commit sin. The after commission of sin may be in ignorance of law; for, if we are born under law, though sin is committed ignorantly, sin is there none the less, and the broken law brings its consequences to the sinner. The law of the land may inflict a light sentence upon the man if the judge finds he sinned in ignorance; but, however this may be, the sin is there which makes a man amenable to law. When sin becomes the habit of the man, and follows upon unchecked inherited propensities, it becomes second nature (not a first nature); then, and then only can it be said the man's flesh is sinful when all self-control is gone. Sin now has dominion over him, and death is the solution of his being. His moral power has become nil by reason of disuse.

But what about the Adamic condemnation? (This question is sure to be put.) Well, what was the Adamic condemnation? We are not bound by the perfervid assertions and asseverations, the high pressure of the times when rampant assertion was the order of the day about the Lord Jesus being in what was called the Adamic condemnation. Much dogmatic assumption passed muster as orthodox exposition some eighteen years since which forms very melancholy reading to-day, and what is more, very contradictory reading also.

Adam was sent forth from Paradise; in process of time he died; for in being driven from the tree of life he was brought face to face with death. There was no tree for healing in the wilderness of the Kosmos into which he was sent forth as a wanderer. He was face to face with the physical laws which governed then as now all flesh and blood organisms; there was no arrest of decay possible for him; nothing with which to renew his mortal waste, and to give to him a life of perpetual youth.

If "sin in the flesh," as has been so largely taught, is born in us, then every baby born into the world is born a monster. This would be monstrously unjust; and with sin as a constituent of our nature, the world could not have held together; the human animal would have been incorrigible because unimprovable, and no law could have checked its native savagery. Again, how can it be possible a poor little infant should be subject to punishment? Besides, the facts, which are patent ones, are against it. The child dies by disease, or by accident, or by lack of vital power, and passes away as though it had never been. These are not effects of sin in its nature, *i.e.*, inherited sin. The sins of parents are visited upon their children as physical effects, not as moral guiltinesses. If we suppose Adam had not sinned, we suppose his own acts would have had the credit for this; we do not suppose his righteousness and its consequences would have been a ransom from the consequences of sin in his sons. The law of obedience to God's commands would not be superseded in their case: they must have to earn for themselves eternal life equally with their father. We suppose all children of his would have had health accessible to them under Adamic conditions in the potent remedy contained in the tree of life; but Adam was driven away in his sin, and his seed have no access to his remedy, hence we call this 'condemnation,' and thus man is subject to death. This was the only condemnation to which the Lord Jesus was subject: he inherited no sin, but the divine intervention alone could deliver him from corruption seeing 'he was made in all things like his brethren,' and therefore was co-inheritor with all the race.

When extremists unreasonably assert our flesh is by nature incorporated with sin, and that it blazes out in violent arrogance by natural development; and when they teach we cannot free ourselves from its taint, they overstate the case, and endanger not only their own, but the mental state also of all who receive their rash judgments as final. Such men take away motive, and the taking away of motive is the taking away of power for self-conquest and the true conception that we must and can imitate Christ Jesus our Lord. Could a man live free from sin who was in ignorance of Christ and his sacrifice and offering for sin, such a man's perfectness could not supply to him eternal life. The life and death of the Lord Jesus was not to save us from a combination of sin with our mortal flesh imposed upon us by birth into the world, but to raise us up to immortal life in the good time of the Father God after having walked before him in righteousness and true holiness all the days of our lives.

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Geo. Hawthorn

QUESTIONS ANSWERED.

BY VARIOUS BRETHREN.

EXPLAIN—(1) 1 John iii. 9 "*Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.*"

(2.) Rom. viii. 30 "*And whom he fore-ordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*"

The first is one of the strongholds of the Plymouth Brethren; the second seems to give the idea of predestination.—J.M.

(1.) THE question is: What is meant by the term "begotten of God"? Something from God enters the spirit or mind of man, and if there is a right condition, conception follows. This new element draws within the radius of its operations the mental and moral capacities and thus attempts to subject them to a new centre of directing-power, moulding them into a likeness of the Divine. In its earliest stages it has but little control, and the greater part of the mental activities persist in their former course. Sometimes the Spirit is quenched, and the process commenced is abortive. In other cases there is a long-continued conflict between the two centres of influence, and the result seems for a long time doubtful. In others, the

progress, although but slow, is distinctly seen from an early period, and the entire field of human operations gradually brought under the Divine sway.

The answer now becomes simple. He that is begotten of God is not the entire man that we see, but the inner man who is in course of formation. The outer man sins—the new man is necessarily sinless. When sin is committed, it is clear that the act is not performed under the direction of a mind begotten by God, but of one not yet brought into complete subjection. If the "wild olive" continues to bear wild fruit after being grafted into a good tree, it is because the sap of the good has not taken possession of the bough. But when this occupancy of it has become an accomplished fact, it cannot bear wild fruit, for "His sap remaineth in it."

(2.) The question does not commence aright. Fore-ordaining is not the first act mentioned by Paul in this case. First, God fore-knew who would fulfil the conditions of sonship and pass through the discipline creditably. Then he ordained that they should be conformed to the image of his son. This is the essence

of the entire question, and yet the part of the passage generally overlooked. When we realise that being conformed to the image of Christ is not merely necessary to salvation but *is* salvation, and that God knew beforehand who would undergo this change; it follows as a necessity of his goodness that these should be "called," "justified" from their past offences through the death of Christ, and eventually "glorified" or "saved by his life" manifested afresh in them.

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NOTE.—Answers to the above queries are furnished by Bro. J. S. Smith, but I cannot find space for them in this issue.—E^d.

THE PERFECT (TO TELEION)

1 Cor. xiii. 10.

Does this expression refer to the completed canon of scripture as containing all that is necessary for the upbuilding of the Believer in his most Holy Faith, or does it refer to that perfect state which we are looking for in which all the resources of Science as well as of Faith will be available and when Political agencies will be ranged on the side of Good and Truth and Right instead of against them?

It is true that the Scriptures are "able to make wise in respect of Salvation" those who have the Faith in the Anointed Saviour. But that was true in the case of Timothy with reference to what we call the Prophetic and other Writings of the Old Covenant. On examining the passage, 1 Cor. xiii., carefully, I think we have sufficient grounds on which to decide the question.

In the first place the Apostle says, verse 10, that when "the perfect" has

come "the partial" or "that from parts" will be "superseded" (which seems to me the most suitable translation). But if that apply to the Scripture, though some of it has been superseded, such as the old Mosaic system, and even some of Jesus' own instructions (such as "sell that you have and give it in alms" which he afterwards repealed—see Luke xxii. 35, 36); still we cannot say that the completion of the Canon superseded the separate parts of the Revelation given through apostles and evangelists, or even prophets.

Secondly, we find in verse 12 the statements, "*Now* we see in a mirror confusedly, but *then* face to face." And is not this as true now as then, or whence come all our misunderstandings, disputes, and difficulties? Whichever way we understand the expression "face to face" it does not hold good as yet. We neither all see things as if looking from the same standpoint, nor do we see the Lord in the way Moses is said to have spoken to the Elohim "face to face."

Thirdly, the other antithesis is equally unrealised—"Then I shall know clearly even as I was clearly known." We still know most things, and persons too, only partially. No doubt we occupy a coign of vantage that the apostles themselves had not, from the fact of our full access to all parts of God's Revelation, with so many helps from History and Scientific investigation, but these are of comparatively recent origin, and date from long after apostolic times. On the whole, unless we own to some terrible failure on our own part to attain to the Perfect—which is by no means inconceivable—I think we must look on the passage as somehow corresponding with Heb. xii. 22 where it is said "Ye are come to Mount Sion (the sunny Mount) and to the city of the living God, the heavenly Jerusalem &c," to which most of us will agree

we are only come in faith as yet, and so we are brought back to the three graces that ought meantime to characterise us: Faith, Hope and Love, while waiting for the Perfect State in which our faculties energised by love to the Father, to our Divine Saviour, to one another, and to humanity at large, will find full exercise and scope, when the kingdoms of this world are the kingdom of our Lord and of His Anointed.



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MARGINAL JOTTINGS.

(Continued from p. 48.)

GEN. vi. 22, "in whose nostrils": *h'apaiw* = in its faces (the same word here rendered "nostrils" occurs—but in the singular number—in the phrase "in the sweat of thy face," ch. iii. 19); "the breath of life": *nishmath ruach chayyim* = respiration of spirit of lives. The term *nishma* or *n'shamah*, from *nasham*, to respire, has 24 occurrences in the O. T. It is rendered "breath," "blast," "spirit," "inspiration," "souls." The simple idea of the word is that of *respiration*. I tabulate beneath all the occurrences of the word so that readers may note them in the margins of their bibles.

[Rendered "breath."

Gen. ii. 7, by his nostrils *breath* of lives.

vii. 22, *breath* of spirit (*ruach*) of lives.

I Kings xvii. 17, no *breath* left in him.

Job xxvii. 3, my *breath* in me.

xxxiii. 4, *breath* of mighty ones (*shaddai*).

xxxiv. 14, gather his spirit (*ruach*) and his *breath*.

xxxvii. 10, by the *breath* of Ail frost is given.

Ps. cl. 6, Let everything that hath *breath* praise.

Isai. ii. 22, man, whose *breath* in his nostrils.

xxx. 33, *breath* of Jehovah doth kindle.

xlii. 5, giveth *breath* unto the people.

Dan. v. 23, in whose hand thy *breath*.

x. 17, is there *breath* left in me.

"blast."

2 Sam. xxii. 16, at the *blast* of the *breath* (*ruach*).

Job iv. 9, by the *blast* of Eloah they perish.

Is. xviii. 15, at the *blast* of the *breath* (*ruach*).

"spirit."

Job xxvi. 4, whose *spirit* came from.

Prov. xx. 27, the *spirit* of man (*adam*) the candle.

"inspiration."

Job xxxii. 8, inspiration of mighty ones (*shaddai*).

"souls."

Isai. lvii. 16, fail before me, and the *souls*.

"breath."

Deut. xx. 16, nothing that *breatheth* (lit. the breather).

Josh. x. 40, destroyed all that *breathed*.

xi. 11, not any left to *breath*.

xi. 14, not any left to *breath*.

I Kings xv. 29, left not . . . any that *breathed*.

In this connexion see also Lev. xi. 3; the word "male" there is *tanshemeth*, lit. the breather, a species of lizard according to Bochart. The same term occurs in verse 18 and in Deut. xiv. 16.]

"Died": *methu* = they died.

Verse 23, "Every living substance"—as in *Jottings* ch. vi. 4; "was destroyed": *yimakh* = he will blot out entirely—see *Jottings* ch. vii. 4; "ground": *adamah*; "earth": *chretz*—see *Jottings* ch. vi. 20.

Ch. viii. 1, "Every living thing": *kal hachayyah* = all the living; "wind": *ruach* = spirit; earth: *chretz*.

Verse 2, "Windows," as in ch. vii. 11.

Verse 6, "the window": *eth khalon* = the hole—a different word is here used from that which occurs in ch. vi. 16 where we read of an "opening" for light (*tsohar* = shining thing); a different opening is therefore indicated.

Verse 8, "ground": *adamah*.

Verse 13, "ground": *adamah*.

Verse 17, "every living thing"—as in v. 1.

Verse 21, "ground": *adamah*; "man": *adam*; "every thing living": *kal chai* = all living; "done": *asah* to do, same word rendered "made" in ch. i. 16 where we read "and God made two great lights" (see *Jottings* p. 13, No. 1, also *Jottings* p. 16, No. 5).

Verse 22, "while the earth remaineth," lit. "yet all the days of the earth."

NOTICES TO CORRESPONDENTS.—I cannot undertake to return manuscripts except when stamps are enclosed for postage, nor can I undertake to correspond with the writers of articles held over or declined.

Correspondents should write their best hand, and use one side of the paper only.

Letters requiring a reply, per post, must contain a stamped and addressed envelope, otherwise I do not undertake to answer privately; and not always then.

Letters not marked "Private" I hold myself at liberty to use as I may deem advisable.

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v 21.

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WHAT IS ZOE?

FOR two Greek words to be translated always by one in English needs no comment. Hades and Gehenna are both rendered "hell," and yet utterly unlike in every association; and narrowed into one idea, how incomprehensible!

Into Hades all go. Abraham, the friend of God, and his idol-serving fathers; the prayer-heard Samuel, and the prayerless Saul, alike descend unconsciously; and even Christ himself has passed its portals. While Gehenna, yet future in its destructive agency, claims only the transgressor, who there in agony laments his conduct, and acknowledges the judgment just. The ignorance of the translators is here apparent, but our own folly would be unpardonable if we cramped our understanding into the groove of orthodoxy, because Hades and Gehenna are Greek. Should we not bring every explanation to the Word, and accept the one which harmonizes with it?

If a right understanding of the word "hell" is necessary, surely that of "life" can be none the less! and here too we are met by the same difficulty. *Psuche* and *zoe* are both translated "life."

I appeal to every one who loves the truth to search each passage where these words occur, and he will find that it is as impossible to blend the ideas conveyed by the terms *psuche* and *zoe* as to make Gehenna and Hades one in signification; and if it is required to understand the death-state, how much more is it "to know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness to usward who believe" (Eph. i. 18-19); "seeing that his divine power hath granted us all things that pertain to life (*zoe*) and godliness, *through the knowledge* of him who called us by his own glory and virtue, *whereby* he hath granted unto us his precious and exceeding great *promises, that through these* ye may become partakers of the divine nature" (2 Peter i. 3-4). How through the promises can we derive the divine nature, unless we understand what they are? Can we estimate the value of the promise of eternal life? Let us then give the subject earnest and prayerful consideration.

It is no use, from fear of falling into the error of immortal-soulism, to deny that in our version of the New Testament the word "life" is used in a double sense. Let us take the example of Christ: "They are dead which sought the young child's life" (*psuche*). "The good shepherd layeth down his life (*psuche*) for the sheep." What did Herod seek? What did the Roman soldiers take from him but the life of the body? Had Christ no other, no higher life? "In him was life (*zoe*), and the life (*zoe*) was the light of men." "I came that they might have life" (*zoe*). "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I have spoken unto you *are spirit* and *are life*" (*zoe*). "As the father had life (*zoe*) in himself, so he gave the son to have life (*zoe*) in himself." Could that have been the life (*psuche*) he

derived through Mary? or was it something beyond the power of Jewish hate? What did Peter mean when he said "Ye denied the holy and righteous one, and killed the author of life" (zoe)? Was he the author of physical life? Was not God the author of that, and Adam the medium to our race? and had not every beast life in its general sense? Could Christ bring to light what was already in man's possession? Simon Peter answered, "Thou *hast* the words of eternal life" (zoe aionian). Had Christ eternal life *then*? "God *gave* unto *us* eternal life, and this life *is in* his son." Jesus gave his psuche *for* his sheep, his zoe he gave *to* them.

Turning next to those passages which refer to his followers, we see the same distinction. "Take no thought for your life" (psuche). To "hate his own life" (psuche), and to be ready to "lose his life" (psuche) for his sake. Could they "hate" that life (zoe) which Christ had given to them? Could they cease to take thought for it? They were taught that they could enter into life (zoe) without a hand or foot, which cannot refer to the incorruptible state, and must be while in a flesh and blood body.

IS IT A PRESENT POSSESSION?

That eternal life is a present possession is proved by contrasting the present condition of the believer with that of the unbeliever; the one has zoe *while believing*, the other shall not see it (John iii. 36). "He that believeth on the son hath eternal life; but he that believeth not shall not see life" (John iii. 36). "Ye know that no murderer *hath* eternal life." "My sheep hear my voice, . . . and *I give* unto them eternal life" (zoe aionian).

God can thus out of stones raise up children unto Abraham. The character stamps the relationship, as well as the individuality, of the new creation; and eternal life (not physical) *is* the basis, and those very stones powdered into dust could build up a body in which to sow the seed of the promise made to Abraham. "For whosoever hath to him shall be given, and he shall have more abundance, but whosoever hath not from him shall be taken away, even that which he hath." Do we not see the difference between those who have eternal life and those who have it not? To those who have it incorruptibility shall be added, but from those who have it not even physical life shall be "taken away."

"This *is* life (zoe) eternal, that they may know thee the only true God and Jesus Christ whom thou hast sent." "And we know that the Son of God is come *and hath given us an understanding* that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life" (zoe) (1 John v. 20). The effect is *to walk in newness of life* (Rom. vi. 4). It is a living union with the Father and the Son, which enables those thus united so to receive divine ideas as to reciprocate God's attributes. There being an inflow of Deity's thoughts a disposition is created akin to his own, which produces a character, godly, because the outcome of God, and which flowing back into Himself is there preserved. "Rejoice that your names *ARE* written in heaven," written "in the book of life" (zoe)—understanding "name" here to mean character, and the "book of life" God himself.

In the resurrection it will matter little of what atoms *the new* body is composed, the character flashed back from God will stamp its individuality and bring the person into renewed intercourse with himself. The question naturally arises—How can we possess eternal life (zoe) and yet hope for it?

Just as we now have bodily life and yet hope that if we lose it, and the body returns to dust, we shall in a greater degree possess it again in an incorruptible body. The body will be changed, but will not the principle of life remain unchanged? So while our mentality retains its vigour we have living intercourse with God—a spiritual union, an indescribable power which knits our intellect to the source of holiness and wisdom, and begets within a new creation. But the medium or vessel is frail, and can only contain a very little of God's great fulness, and should death destroy the brain we shall have to wait for what now we hope for—viz., life, eternal life, through an incorruptible mentality.

Because now those in Christ have imperfect brains, they can receive but faint impressions of the divine likeness; they can only have but a limited measure of eternal life (zoe). When in a glorified body, they will be able to receive it in a greater degree; the life (zoe) eternal will in essence be unchanged; the vehicle only will have been perfected. Those in Christ may pass out of existence, yet they cannot die as those who never awake, for their "zoe" is hid with Christ in God (Col. iii. 3).

WHAT IS "AIONIAN"?

Surely there is no term more ambiguous than "ever." Its frequent use both in the Old and New Testaments compels us to admit its importance, and an ordinary student must be puzzled in trying to solve its meaning, and with the varied manner in which it is made to do duty; so that we cannot be too eager in seeking to understand its real signification, or we may impoverish (to us) Deity's revelations.

In the days of our ignorance there were no words more misunderstood by us than "everlasting," and "eternal." It was proved to us that they could not convey the idea of eternity or endlessness, but can we accept the idea of age-lasting? No word has more hallowed associations; it must have a deeper meaning than lasting for a period of time. Apply it to the words "everlasting Father" (Isa. ix. 6), Christ would be the father during a period and then the relationship would cease. Impossible! Explaining it as "pertaining to the age," our knowledge would be as meagre. Such passages as "eternal spirit," "the king eternal," "eternal God," would be beneath the cravings of our reason if it only signified time, either long or short. Before we had gone through one half the examples in the book, we should weary of the word "ever" if it meant nothing more definite and comprehensive than "aye." "Glory pertaining to an age," "Made perfect for the age," "Salvation pertaining to the age," &c. It is consoling to know that the original words are not so elastic and shifting as our explanations have been. In the familiar order of mundane things we observe times and seasons, and in regulating these God graciously employs such language as "days" and "months" and "years." Are we always so to limit our thoughts of the Changeless One, who knows neither past nor future, but in whom centres eternity? Is it not possible to be drawn up into His boundlessness enough to forego the use of dates and figures? Do we not watch the budding and fading of the leaf, the ebbing and flowing of the tides, the rising and setting of the sun, the growing and waning of the moon, without counting the swinging of Time's pendulum?

"Aion is not time, long or short, bounded or endless. . . . It is a fixed and settled course of things, related to a common centre." If such a

definition can be proved to be true, we want nothing more solid or comprehensive; and as our minds unfold to the fulness of the subject, we can see a wealth of beauty which was hidden before. If we but contrasted our ideas of God's wisdom as manifested in the universe with what we know of His revealed purpose. In the one we see harmony and grandeur—in the other our view has been restricted and narrow. We ought to be able to trace as clearly, unerring design in the Book of providence (aided by revelation) as in the Book of nature, for each must be perfect, for He is perfect; and often we could by comparison find proofs that there is but one author, and as Christ drew lessons from things inanimate so we should, and find in things terrestrial the patterns of things celestial.

This globe on which we live has its surface-centre—Jerusalem. The peoples, split into factions by rivalry and greed, know nothing of the first principles of unity. They babble of a universal brotherhood, and forget there must be a universal father, and a universal home, where kindred ties may meet. The dim, dream-like ravings of "liberty, equality, fraternity," can only be when from earth's centre—Jerusalem—shall proceed the law, round which shall circle righteousness and peace.

The solar system, of which the earth forms so small a part, has too its centre—the sun—which with tireless energy gives light and heat, and round which circle and revolve stars, moon, and planets; and thus on it, in beauteous harmony, all nature hinges and depends. How marvellous the intellect which could devise one universal law—viz., *that in EVERY system there shall be "a fixed and settled course of things related to a common centre."*

As in the terrestrial, and as in the celestial, so also in the spiritual. Without difficulty we find the spirit-centre—the Lord Jesus, the flesh-clothed Word—from him proceeds all life, all light, for he the sun of righteousness is life and light; the *I am* round which circle the worlds of his creation. Need any ask what worlds? A multitude sprung from Adamic origin, raised up into his own nature and his likeness. As differs one star from another, so shall differ the constellations in those heavens. This earth brought from chaotic darkness to be the garden of the Lord! Fit type of those intelligences who shall circle round the Son of Righteousness. The solar system is grand, magnificently grand; but the MESSIANIC SYSTEM is love—love in its superlative greatness; and if Deity's works are grand and stupendous, his attributes are sublime, and here we have the essence of all creative power—love. With the Psalmist we may well exclaim:

"When I consider thy heavens, the work of thy fingers,
The moon, and the stars, which thou hast ordained;
What is man that thou art mindful of him?
And the son of man that thou visitest him?"

"Open thou mine eyes that I may behold
Wondrous things out of thy law.
The opening of thy words giveth light:
It giveth understanding unto the simple."

We may well pray, "I am thy servant, give me understanding," for there are wondrous beauties in the spirit-law. His words are spirit-words, and reveal a spirit-system beyond the thought of mortal, and hidden from the wise and worldly—a fixed and settled course of *things* related to a spirit-centre: Christ.

Is it not reasonable to think that the work itself, and not the time occupied

in doing it, should be the most prominent? The carrying out the spirit-law, and not the period, should strike us most. As in nature, so in grace. If we speak of summer or winter, the relative "course of things" connected with those seasons would fill the brain, and not the reckoning of days and months.

Let us try to grasp the *fulness* of the word "eternal," and believe that the spirit-system is explained by spirit-language, and the spirit-work is something more than mere time: it is the unfolding of purpose, not dates: a course of things, and not a mere period of time.

WHEN DO WE OBTAIN AIONIAN LIFE?

Christ not only *possessed* life (zoe) WHEN IN A CORRUPTIBLE BODY, but he *was* life (zoe), and the words he spoke were "spirit and life" (zoe). While his body was mortal, his thoughts were divine, and so truly united was he to God, that he could say, "I and my father are one." Never had he been estranged from God, never was he a child of wrath. As his mind unfolded, he drank in truth, and grew up into the full stature of a heavenly-minded man. Not so with us; we *first* loved evil, and greedily devoured falsehood and deceit, and our carnal minds grew with our years. We were spiritually dead, and when we laid our friends in the grave, it was actually (not figuratively) the dead burying the dead. There was no intercourse between God and ourselves, we could neither hear nor understand him. But there came a moment when the spirit-word sank into our mentalities, and produced "a new creation"—how, we know not; for "the wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the spirit." New thoughts sprang up, so unlike our own old carnal ones; we know their origin was "from above." In obedience to the command to put on Christ in baptism, we were born "out of water and of the spirit," for "that which is born of the spirit is spirit," and is manifest by a spiritual mind, the outgrowth of which is a spiritual disposition.

After the pattern of Christ we must possess life (zoe) *in a corruptible body*, only he began "to know God" as soon as he was old enough, and his mind, or spirit, was never weakened or gnarled by evil. Who can watch the character of the spirit-man without seeing that it was the same in the corruptible body as afterwards in the incorruptible? That which was born of the flesh was flesh, but the spirit could operate in a flesh-formed organism, and it made him so like his father, God, that he declared, "he that hath seen me hath seen the Father."

We have been born of the flesh, and we have been born of the spirit, and were then made the sons and daughters of God, but not until our carnal minds were strong and we had done evil continually. Like as we have developed physically, so we must develop spiritually, not always needing the milk of the word, but able to digest solid spiritual food.

God save us from grieving the spirit by denying our spiritual existence. Let us acknowledge our aionian responsibility, and bring forth aionian fruit. If not, alas! to us will appertain aionian punishment.



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LOVE.

A Paper by the Editor read at the Thursday Evening Class in Edinburgh and Glasgow.

LOVE is a large subject. Looked at in its broadest aspect it is wide as the world itself. There is none but loves. One may not love any one of his fellows; there may be no one of the gentler sex with whom his affections have found an anchorage; he may not care for any living creature; still he is not without the feeling, for in such a case he will be sure to care for himself. This love for himself and his own things may run in familiar or in strange channels—it matters not what or how; he loves. Even he obeys the law inevitable and inexorable. Thus we all love somewhat and somehow. We cannot live without love. We live and move and have our being in it. We are surrounded and possessed by it. The feeling may have an ignoble, selfish origin, or it may be elevated and self-denying in its nature; it may begin and end in self, or it may find its highest gratification in the happiness of another—it is all love; for love is most diverse, having many and various spheres where it is supreme. Love supplies what law lacks, for "Love is a fulfilling of law," that is to say, it fills up that which is lacking in law. Love is the complement of law, and these two together make up the world in the earth. But with many of these spheres of action—so far at least as our present enquiry is concerned—we have nothing to do at present—these do not demand our consideration here. That sphere of its operation which we propose to consider—that of God-in-Christ—whether objectively or subjectively regarded—is of surpassing interest and importance to us who seek to follow Christ. Now this love—God's love of saints and saints' love of God—what is it? "But why ask such a question," it may be asked. "Surely everybody knows what love is." Well the term is familiar enough: it is often on our lips, but mostly repeated parrot-like I fear. It is one of those more common terms which from their very frequency are often the least understood. The Apostle John has written (1 Epistle iv. 21) "And this is the injunction we have from him—He that is loving the Deity should be loving also the brother of him."

In entering upon this subject we are met at the very threshold by a difficulty due to the fact that we have two terms in the Greek New Testament which are alike rendered "to love." They don't mean the same thing, of course, but the simple English reader, who is necessarily unaware of the fact of a difference of terms necessarily distinct from each other, must have a more or less hazy notion of what God means when he enjoins us to *love*; or, having a wrong conception of what he is enjoined to do, it may even make a hypocrite of him.

Any one who thinks cannot but know that love, in the true English sense of it, cannot be produced or manufactured on demand. There must be a corresponding attraction in the object placed before us, for love to be produced. We cannot love a person because it would be to our interest to do so: in such a case dislike is more than likely to be the result—such is human nature. But when one reads in the scriptures such injunctions as, "Love your enemies" (Matt. v. 44), "By love serve one another" (Gal. v. 13), "Let all your things be done in love" (1 Cor. xvi. 14), "Let love be

without dissimulation" (Rom. xii. 9), "Have fervent love among yourselves" (1 Pet. vi. 8), it is quite evident that if these are to be carried into effect, "love" will be called upon to "cover a multitude of shortcomings;" and therefore the "love" inculcated cannot be the feeling of love referred to, such as, for example, was felt by Jesus towards Lazarus—"He whom thou *lovest*"—and concerning whose regard for Lazarus it is said, "Behold how he loved him" (John xi. 36), or towards that "other disciple of his whom Jesus loved" (John xx. 2); for it is evident that if Jesus loved his enemies in the sense in which he loved Lazarus, there was no meaning in the expression "He whom thou *lovest*;" and further if Jesus' tears justly called forth the expression "Behold *how he loved him!*" it could only have been because of what Lazarus was to him personally; and, if so, it must be still more apparent that he did not so love all others. And so with "the other disciple"—John—"whom Jesus loved." It is implied that this disciple was more dear to Jesus than any of the other disciples, a fact patent indeed to all the rest. Now on reflection it must be evident that this love on the part of Jesus for Lazarus and John must have had its originating cause in the objects of it—they must have deserved it: there must have been that in them which drew out his love: Jesus could not have helped himself. Love—more or less fond—went forth spontaneously towards them: the exercise of the will was not involved in the matter. If then Jesus loved some as he did not so love others, it is only just to conclude that he does not expect us to love all our fellows alike; and when he said to his disciples, according to the English A.V., "Love one another," he cannot be understood to *command* them to have the feeling for each other that he had for Lazarus and John; for, as we have seen, that feeling is not dependent upon the exercise of the will in the subject but is a development in the subject dependent upon a something in the object, and without which—perhaps undefinable—something, such love would be impossible; and, if possible, wrong. And as a matter of fact he never so *commanded* his disciples, for when he said to them "'Love' one another," he used a totally different word from that found in the cases of John and Lazarus. It is therefore not merely a difference in degree or intensity of the feeling; it is a difference in kind. In the latter he used the term *phileō*, and in the former *agapaō*. There is, of course, a difference between these two terms. Where the one would be appropriately used, the other might be quite unsuited to convey the idea intended—either conveying more than was desired or less. There is one passage in the life of Jesus in which he made use of both terms, and the fact is suggestive. I refer to the occasion when Jesus said to Peter "Lovest (*agapaō*) thou me more than these?" Peter replied "Yea, Lord; thou seest that I love (*phileō*) thee." A second time he says to him "Lovest (*agapaō*) thou me?" and again Peter replies, "Yea, Lord; thou seest that I love (*phileō*) thee." Then for the third time Jesus addresses himself to him—"Lovest (*phileō*) thou me?" Peter is now hurt because the third time Jesus said "Lovest (*phileō*) thou me?" and he replies, "Lord, thou seest all, thou dost know that I love (*phileō*) thee." Now from the English Version little wisdom is apparent in this catechising; indeed it is not quite possible to see the sense of it. Two totally different terms are indiscriminately rendered by the single term "love"—not to speak of other two words which in the last clause are rendered by the one term "know." It is difficult to understand how faithful men could so act; but it is no solitary case, for the same procedure characterises much of their translation; which fact constitutes a

sufficient reason for all, who would seek to follow God, making themselves sufficiently acquainted with the original—in itself a small matter—to enable them to know for themselves when a difference obtains in the original, where none is seen in the rendering furnished by the existing translation. Such would then be in a position to look about for a reason for the difference and with some chance of ascertaining what that difference amounts to. Let no one say, “*That* little is too much for me to acquire.” It is not. If you have sufficient intelligence to perceive and honesty to embrace the truth as it is in Jesus, there is nothing to prevent you acquiring with ease as much as will enable you to discover—to see—such distinctions and differences for yourself. I am not asking any one to acquire a knowledge of Greek—although even that is not a herculean task—but only to acquire “a little knowledge” which would be far from proving “a dangerous thing,” but be both safe and profitable. And I think it is the least that any one can do who professes a regard for divine things. In fact I think the extent of one’s acquisition in this and kindred directions may generally be taken as a measure of their love of God and his things. This is merely as it strikes me: it may be a somewhat prejudiced opinion. Pope’s saying “A little knowledge is a dangerous thing,” is only a half truth at best; and as often used is not even that; for the ignorant use it to deter other ignorant ones from tearing the bandage from their eyes and letting in the light of heaven upon them, and as used by such implies that a little knowledge is neither desirable nor safe—an implication which every day of practical life contradicts. “He that doeth the truth cometh to the light” (John iii. 20).

An understanding of terms is of the first importance in the investigation of a subject; and it will be useful at this stage to define these two terms *agapaō* and *phileō* and afterwards to glance at some of the occurrences of these terms.

(To be continued.)

RESURRECTION.

“Questioning among themselves what the rising again from the dead should mean.”

THE state of mind indicated by the words of Mark quoted above, is one easily comprehended, in view of the circumstances. The intimate friends of Israel’s Messiah expected his early seizure of the throne, and an endless term of power. They see Moses and Elias talking with him; hear their conversation, and are enjoined to tell these things to no man until the Son of Man shall have risen again from the dead. Death was not expected! How could “rising again” carry a clear idea? We are surely not in such perplexity now!

The article in last *Investigator* appears sadly defective in its grasp of evidence, as well as in perception of the general bearing of the question of this rising from the dead. As regards the general question, there is more in 1 Cor. xv. than in almost any other part of the sacred writings, and we may with advantage examine a few verses. Is resurrection of the dead a fact? Paul says (13, 15, 16) if not, Christ is not raised. In other words, if

resurrection is denied, that denial is universal and necessarily includes the case of Jesus. If the resurrection of Jesus be proved, the general fact is established, and it simply needs the scope and mode determining. Then was Jesus raised? Paul has already (4 to 9) advanced his evidence. After being "raised" he appeared to Cephas, then to the twelve, then to above five hundred, then to James, then to all the apostles, and last of all to "me." These are the witnesses that Christ "hath been raised." But what was this "rising from the dead?" There is very little room left for speculation (see verses 3-4). A period of three days embraces death—burial—resurrection. Resurrection is that which occurred three days after death. Let any should be uncertain what period in the history of Jesus is referred to, the three words are linked together. "Death" is that which was followed by "burial" which lasted until "resurrection." There can be no uncertainty as to the period of three days which embraced the occurrence of these events. There can be no dispute as to when Christ died—a death that was reported so quickly that Pilate marvelled that he was dead already. No dispute as to begging the body and laying it in the tomb. Then what dispute can there be as to WHAT resurrection was, and is, when the angelic proclamation on the third day was "He is not here—he is risen. Come! see the place where the Lord lay." His lying down and rising up are referred to with equal distinctness. "Christ hath been raised from the dead, the first-fruits of them that are fallen asleep." What resurrection is in the case of Christ decides the question as to the case of others. We have then simply difference of time, not difference in the character of the event. Christ, the first-fruits: then they that are Christ's at his coming: then the end when he shall deliver up the kingdom to God.

As to the moral or *secondary* use of the words "life" and "death" (and I know of no passage in which the word "resurrection" is thus used) they are readily seen in John v. 25. Jesus is recorded to have said "The hour cometh and *now is* when the dead shall hear the voice of the Son of God; and they that hear shall live." It is probable that these are those "made alive, who were dead in trespasses and sins (Eph. ii.). But this was by no means the full extent of the power of Christ to give life; hence he proceeds "Marvel not at this for"—he is about to tell a marvel far surpassing it—"the hour COMETH" (not now) "when all that are in the tombs shall hear his voice and come forth." And this coming forth from the tombs, and this alone, is what he calls "the resurrection." Furthermore, resurrection is something affecting Christ Jesus, something which he is the demonstration of, something which in his case and that of others is called "rising from the dead"—and before it occurred, "Christ died." When was he dead morally? If resurrection is a moral standing up, dying is a moral lying down. When was that one who stands alone sinless amongst mankind—when was he morally dead? What is death? The cessation of all the activities termed life. When was there a cessation of all moral activities in Christ Jesus? Never, excepting when mental, moral, and physical activities were ALL hushed in one sleep. There was no death of Jesus therefore which did not include physical death. And the rising from that physical death was when he emerged living from the tomb on the third day.

One more point before concluding. Of what use is a "moral upstanding" if a "physical down-lying" interrupts it? A physical resurrection is needed to render it of any service. Are not mentality and morality phases and

qualities of physical existence? A moral standing involves: first, a physical man; second, intelligence to direct his actions; third, morality to govern intelligence so that its control of actions is right. To speak of morality in a future life after death without basing it upon physical resurrection is to say "thirdly" without recognising "firstly" and "secondly." Not only does the theory of moral resurrection, which pre-supposes moral death, fail when applied to the case of Christ who was never thus dead, but also fails when applied to others. Those who "sleep in Jesus," or who in other words are "dead in Christ," are to "rise." If they are in Christ they are not morally dead. Those who are in him are not in need of a moral awakening, for this has already taken place. Their need is to be "awakened out of sleep" as Lazarus was—to hear the voice of the Son of God, and to come forth from the tomb unto everlasting life.

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APOCALYPTIC STUDIES.—No. 3.

I THINK it is a safe rule to observe in the study of the Apocalypse that the events stated as seen by John are not to be understood as happening in consecutive order from the beginning of the book onward to the end; but rather they are stated in the order of their revelation to John. And as they embrace three classes of subjects, each of these may be stated at different times, and in different connections. For example, we have the coming of the Lord and his kingdom in the end of the 11th chapter, while in the 16th chapter there is a warning given to watchfulness, because the Lord was to come as a thief. Therefore, there is need to observe the apostle's injunction, to "rightly divide the word of truth." The messages to the seven churches were complete in themselves. These being finished, another feature is introduced by a door being opened in heaven, which John said he saw after the things previously stated as addressed to the churches. It does not necessarily follow that this was something that happened after these in order of time, but only the order in which John saw it. If we can find references in other scriptures to a sealed book, or anything hidden or secret, it will guide us to an understanding of the symbol, and also the time of the opening of the seals, which will be more satisfactory and beneficial than any arbitrary application of historical events, as the supposed fulfilment of their opening.

In Eph. iii. and Rom. xvi. 25-26, there are references to the revelation of a secret hid in God from the beginning of the ages—hidden in the prophetic writings, concerning a fellowship of Jews and Gentiles in Christ, a fellow-heirship with Christ of the kingdom of God. Peter states that the prophets searched diligently into these things but were unable to comprehend the full import of their utterances, which things even the angels desired to look into (1 Pet. i. 10-12). But what "eye hath not seen nor ear heard, neither have entered into the heart of man," God hath revealed unto the apostles by his spirit (1 Cor. ii. 9-10). Daniel was told that certain things which he heard, but understood not, were "closed up and sealed till the time of the end." When that time should come "many shall run to and fro and knowledge shall be increased" (Dan. xii. 4-9). There has been no increase of knowledge since Daniel's time in relation to these things but that

made known through Christ and his apostles. There can be no increase of knowledge in divine things except by revelation. There has been no revelation since the time of the apostles; consequently no increase of knowledge. Beyond these bounds we cannot go; we may fail to understand all that has been revealed, or we may increase in understanding, but we cannot add anything to what God has revealed.

"The time of the end," being the season of the increase of knowledge by running to and fro, points clearly to the era introduced by the manifestation of the Spirit on the day of Pentecost, when they were endowed with power from on high to enable them to obey the Lord's command—"Go ye into all the world and preach the Gospel to every creature." However, we are not left to mere inference. That period is styled by Paul "these last days" (Heb. i. 2). "The end of the ages" (Heb. ix. 26, 1 Cor. x. 11). John styles it "the last hour" (1 John ii. 18). Peter, that "the end of all things has approached" (1 Pet. iv. 7). We have no scriptural account of any other "time of the end." That was the time of the end of the Mosaic arrangement of things, which embraced a system of ages. In the end of these ages the Christ "appeared to put away sin by the sacrifice of himself." The law of commandments then existing was taken out of the way by nailing it to his cross (Col. ii. 14). It was therefore necessary that a new arrangement should be introduced in place of that taken away. The testimony shews that the new arrangement was begun before the old was taken away. The preaching of John and Jesus was "the beginning of the gospel of Jesus Christ, the Son of God" (Mark i. 1). "The law and the prophets were until John: since *that time* the Kingdom of God is preached, and every man presseth into it" (Luke xvi. 16). But after the day of Pentecost when the Holy Spirit filled the disciples gathered together in the upper room at Jerusalem, the way of life through Jesus the Christ was made known as the only way in which salvation could be obtained. Peter was used by the Spirit as the opener of "the door in the heaven" through which admission into Christ was to be obtained. Jesus promised to give him "the keys of the kingdom of heaven" (Matt. xvi. 19). This was the first step in the unveiling of the secret of fellowship hidden in the prophets: the way that the heirs of God and joint-heirs with Christ were to be gathered out and made into the saints and faithful in Christ Jesus, in order to possess the kingdom with Christ, as taught in Daniel. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God" (1 Cor. ii. 12).

Regarding the term "heaven" a variety of uses are found in the scriptures. In Gen. i. 8, it is stated that "God called the firmament heaven." In Isa. lxvi. 1, he said: "The heaven is my throne and the earth is my footstool." Solomon calls "heaven" God's "dwelling place" (1 Kings viii. 30). In the same chapter, ver. 27, he mentions a plurality of heavens, and so Ps. cxv. 16. The context in each case must determine the particular application of the term. We should observe in each case that "the heavens are the Lord's," that "the Lord made the heavens" (Ps. xcvi. 5). Keeping this in view, we will avoid using such unscriptural terms as "Gentile heavens," "Roman heavens," or any other organisation of mere human creation or arrangement. "Heaven" is applied to the land of Israel, which was God's land (Lev. xxv. 23; Duet. xxxii. 43, xxx. 4; Is. xii. 5). In Is. li. 16, the law given to Israel is described as "planting the heavens and laying the foundations of the earth."

Moses was instructed by God to "make a sanctuary that He might dwell among them" (Ex. xxv. 8). His throne and dwelling-place in relation to Israel was on the lid of the ark, between the cherubim, which was styled the mercy-seat or throne of mercy, a heaven to which they were directed to look when praying to their God (1 Kings viii.). That "heaven" has passed away: Jesus had no dwelling-place there, nor had he any priestly service to perform there (see Heb. vii. 12-14, viii. 4). It was therefore ready to vanish away in the days of the apostles, as an obstruction in the way of the truth as in Jesus. Jesus had entered "into heaven itself now to appear in the presence of God for us" (Heb. ix. 24). "He is set down with his Father on His throne." "This man after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 12). These testimonies show that the heaven itself, where God dwells, and where Jesus is, is the only heaven that the church of God has to do with at the present time. We are taught to look for new heavens and a new earth, to take the place of the old which has passed away (2 Pet. iii.), but the time for that has not yet come. Christ is said to be seated at "God's right hand in the heavenlies." The same is affirmed of the saints and faithful, "And hath raised us up together and made us sit together in heavenlies in Christ Jesus" (Eph. i. 20, ii. 6). Relation to Christ places the church in relation to heaven where Christ sitteth. Being "in Christ;" therefore, sitting with him "in the heavenlies." By the gospel arrangement the church is thus included in the heavenly area. We are not in heaven literally, even as we are not in Christ literally, but we are in both relatively: for Christ is represented as walking in the midst of the lampstands. Some of these Asiatic churches had bad teaching and bad practice. So the apostle Paul states that it is necessary to have on the whole armour of God for the fight of faith, and one thing we have to contend with is "spiritual wickedness in the heavenlies" (Eph. vi. 11-12). Spiritual wickedness can only be found in the church of God, because there are no spiritual men anywhere else. There is "one body" and "one spirit," and "through Christ" both Jews and Gentiles "have access by one spirit unto the Father" (Eph. ii. 18). Where Christ sitteth is the heaven of this fourth chapter, and the one sitting on the throne having the appearance of a jasper and a sardine stone is the Father. That accords with chapter i. 4-5. A vision of the throne and glory of God and Jesus at his right hand was also accorded to Stephen (Acts vii. 55-56). A gloriously bright appearance was all that seems to have been seen by either of them, as no personal description is given. The whole scene of the throne and its surroundings had relation to the purpose of God in Christ Jesus our Lord. The Father is therefore the central figure. And as "salvation is of the Jews," and all the phases of God's purpose pertains to Israel (Rom. ix. 43), the Gentile believers being brought nigh by the blood of Christ, so the twenty-four elders and four living ones would be representative of "the commonwealth of Israel" in its fundamental aspect—the twelve tribes and the twelve apostles, as in chap. xxi. 12-14. Jesus said of the little ones that believed in him that "their angels always beheld the face of my Father which is in heaven" (Matt. xviii. 10). On the same principle these twenty-four enthroned elders would be the angels of the twelve tribes and twelve apostles. "For are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Acts xii. 15; Heb. i. 14).

The "lightnings, thunderings, and voices," are mentioned in chap. viii. It may be better to leave the consideration of them until dealing with that portion of the vision.

The glassy sea which is before the throne, with its crystal-like clearness, is symbolic of the purification necessary to fit one to approach thereto. In chap. xv. 2, it is said to be mingled with fire, and they stand upon it who have obtained the victory over the beast, &c., having the harps of God. It appears to me as a symbol drawn from the brazen sea in the temple built by Solomon, in which the priests had to wash before they approached to the altar, or went into the holy place to appear before the Lord. That arrangement was typical of baptism into the name of the Lord, which is necessary in order to draw near in the "holy" of which Jesus is the great high priest (see Heb. x. 19-22). There is also a further purification, a baptism in fire before we can enter into the presence of God and partake of his glory." John introduced baptism in water for repentance, but, said he: "He that cometh after me shall baptise you with Holy Spirit and with fire." The baptism of fire is the final purification of the saints. "Every man's work shall become manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 13). The brazen sea symbolised corrupt human nature, as did the brazen altar, being a compound metal (see Numb. xvi. 38). But when sanctified human nature shall have passed through the fiery baptism, he shall purge away its dross, and take away all its tin (Is. i. 25). Paul, referring to the light of the knowledge of the glory of the Lord, says, "we have this treasure in earthen vessels" (2 Cor. iv. 7). Light in earthen vessels can only shine out of their mouths; but when the crystalline clearness of the glassy sea shall be conferred upon the saints, their "light shall be as a stone most precious, even like a jasper stone clear as crystal" (Ch. xxi. 11). The Lord Jesus Christ will "transform the body of our humiliation into a conformity with the body of his glory, according to the energy by which he is able even to subject all things to himself" (Phil. iii. 21). These, then, are some of "those things which shall shortly come to pass," when "the glory of the Lord shall be revealed, and all flesh shall see it together."

Four beasts, or as some prefer to style them—"four living ones," are seen by John, "in the midst of the throne, and round about the throne." These positions seem to be puzzling; but the throne itself is not described. Our idea of the throne as a mere seat may not be correct. There was one sitting on it, John says; yet four living ones are said to be "in the midst of it and round about it." In Ezekiel's vision of the glory of the Lord, the same description is given of the faces, only there were four of each. In that vision the throne is stated to be above upon the cherubs, as they are there named. He styles the whole arrangement as "the glory of the God of Israel" (Ez. viii. 4). It was situate in the temple, and was seen by him departing from it. The same appearance he saw returning as the glory of the Lord, to the future temple when it shall have been finished. That glory pertained to the angelic government over Israel in the past. And when they "provoked the eyes of his glory" (Is. iii. 8), Jerusalem became a ruin, and the people captives in their enemies' lands, and the glory was removed to heaven itself, again to be manifested in the future age. But the future habitable shall not be subjected to angels (Heb. ii. 5); consequently, these living ones represent the glory to be revealed pertaining to the Lord Jesus Christ and his saints, when he "shall reign in Zion and Jerusalem, and before his ancients gloriously," when the saints shall be made kings and priests reigning upon the earth. These living

ones join with the twenty-four elders in a song of praise unto the Lamb that was slain. The animals represented by these faces have each leading characteristics which will be found necessary developments of character in those who shall be accounted worthy to rule the world in righteousness in the age to come. The whole scene teaches that the departed glory from Israel, and the overturned throne of David, was not departed for ever, but was "reserved in heaven for those who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. i. 4-5). And the way to obtain that inheritance was revealed through the opening of that sealed book, which contained the conditions of life and glory, to be obtained under the new covenant arrangement of the kingdom of God. Jesus was given "for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (Is. xlix. 8). "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles," &c. (Is. xlii. 6-7). Having shed his blood, it was therefore "the blood of the new covenant shed for many for the remission of sins." As the Lion of the tribe of Judah, he will "rule for God and dwell with men." But remission of sins has relation to him as the Lamb of God that was slain, to bear away the sins of the world. So when we find that it was as the Lamb that was slain, and not as the Lion, that he took the sealed book out of the right hand of him that sat on the throne, it shews that the events pertained to the making known of the way of life through the crucified and risen Christ. As has been already stated, the horns and eyes of the Lamb pertained to authority in the churches, and not to that over nations; and that the seven spirits of God, sent forth into all the earth, correspond to the symbolic number of the seven churches, which represent the aggregate of the redeemed ones who are "redeemed to God by the blood of the Lamb, out of every kindred, and tongue, and people, and nation." The prayers of saints are also mentioned in connection with the taking of the book. This was the occupation of the disciples, who were met together with one accord in an upper room previous to the outpouring of the spirit: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts i. 4).

The song sung on the occasion of the Lamb taking the scroll out of the Father's hand, shews that the subject matter pertained to the mystery of the fellowship. He was worthy to take the scroll, and to open the seals thereof, because he was "slain, and had redeemed them to God by his blood out of every kindred, and tongue, and people, and nation: and had made them unto their God kings and priests, and they shall reign on the earth." Gentiles were to be brought nigh by the blood of Christ, and made fellow-citizens of the saints, and of the household of God, fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel (Eph. ii. and iii.). But so long as the law of Moses—the old covenant—was in force, none of these things could be accomplished. "The priesthood being changed, there is made of necessity a change also of the law" (Heb. vii. 12). That was a stumbling block to the Jews; "they could not steadfastly look to the end of that which is abolished" (2 Cor. iii. 13). The "vail" had to be removed from the apostles' minds before they could grasp the idea of fellow-heirship being extended to the Gentiles. It was not until Peter had the vision of unclean beasts that they came to understand that God had also "granted to the Gentiles repentance unto life." Thus we see that there was a gradual

unfolding of those things concealed in the seven sealed scroll of the full purpose of God with man. Jesus said to his disciples before his death: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the spirit of the truth is come, he will *guide* you into all truth" (John xvi. 12-13). Even after the spirit came on the day of Pentecost, they were not able to bear all the "things." They not only required inspiration of spirit, and revelations; they also required *guiding* into all the truth. The unfolding of the hidden things began on the day of Pentecost after the Holy Spirit had been poured upon them from on high—things which neither apostles nor prophets knew anything of previously. That first day did not open up all things. They were divided into seven distinct phases of the truth in its practical manifestation; these different phases being associated with circumstances that demonstrated their practical operation and adaptation to the needs of the saints.

The "noise like thunder" which accompanied the opening of the first seal seems to correspond to the "sound from heaven as of a rushing mighty wind" when the spirit descended on the day of Pentecost. The noise of that mighty wind must have been great; for when it happened the multitude were brought together by it to the place where the disciples were assembled. It perplexed them, and more so when they heard the men speak in the language in which each one assembled had been brought up. What meaneth this? each one said to his neighbour. The lion-hearted Peter had received a "key" to the mystery, and he invited them to "Come and see" what God had prepared for them that love him, through that Jesus whom they had crucified, but whom God had raised from the dead, and had exalted to his own right hand, there to sit until his enemies should be made his footstool. "Therefore," said he, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." His answer to the question, "what shall we do?" practically set aside the law of Moses, and set forth that remission of sins and salvation were only to be obtained through the name of Jesus Christ, from whom this manifestation of the Holy Spirit had been sent in accordance with a previous promise made to his apostles. A new order of priesthood had been introduced, of which Jesus of Nazareth was the great high priest who had entered into heaven itself by his own blood; and that there was "none other name under the heaven given among men, whereby we must be saved."

The horse with a rider symbolised the truth of the gospel going forth *to* the people. Under the law of Moses the people had to come to Jerusalem to worship, because the name of the Lord was there. By the gospel the name of the Lord is carried to the people, and through faith and baptism the name of the Lord is put upon them, and "where two or three are met together in the name of the Lord there he is in the midst of them." Such are called "the temple of God." So that in any place they may worship the Father in spirit and truth, for the Father seeketh such to worship him (John iv. 23-24). In those days the horse was principally employed in warfare; hence it symbolised a contention—"Ye should earnestly contend for the faith which was once delivered unto the saints" (Jude iii.; see also 1 Tim. i. 18, vi. 12; 2 Tim. ii. 3, iv. 7). The symbol of a bow in the hands of the rider also bears out the same idea. By comparison with Rev. xix., we learn that the rider represents the Lord Jesus Christ as the "beginner" of the faith in chap. vi., and the "finisher" in chap. xix. (see Heb. xii. 2). In both cases he rides on

a white horse. With his arrows of the truth, the word of God, he shall pierce the hearts of the enemies of the king (Ps. xlv. 5). "For the word of God is living and powerful, and sharper than any two-edged sword piercing even to the dividing assunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. vi. 12). "Now when they heard Peter they were pricked to the heart and said to him and the rest of the apostles, men and brethren, what shall we do?" The answer was: "Repent, and be baptised, every one of you in the name of Jesus Christ for the remission of sins," etc. (Acts ii. 37-39). Neither Peter nor any other man could have given such an answer before that time. He spake as the spirit gave him utterance things which were then made known for the salvation of all, far and near, whom the Lord our God should call. From that time the horse and his rider went forth conquering and to conquer. By running to and fro the knowledge of God's great salvation was increased, and thousands were added to the church of God in Christ Jesus.

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ANASTASIS AND AEON JUDGMENT.

SECOND PAPER.

IN the preliminary introduction of former treatise on this important subject—"Anastasis and Aeon Judgment"—it will be remembered that I had caused it to be known that in setting forth my views overtly, I did so with some diffidence: not that the matter had not been carefully looked into by me, but I laboured under an apprehension that there would be rash and hasty conclusions. This apprehension was suggested on account of facts gained in the reading of Christadelphian literature, and the practical experience I have had since I came in contact with the body as a sect. I have discovered from these sources that, with few exceptions, the leaders of Christadelphianism have always acted with undue precipitance in the casting off and disfellowshipping their brethren touching enquiry for understanding: by which all efforts put forth for investigating the word of God, other than a contention for the political arrangement of the restoration of the kingdom to Israel, formulated into thirty-six articles styled "the faith," were sure to be strangled and checked in the bud. Hence, in the place of spirituality, carnality preponderates. And now that my apprehension is verified, it is only necessary that I should call a witness in the person of our brother, J. J. Hadley, editor of the *Fraternal Visitor*, and he will prove unto you that these things are the prevailing features. Our brother states in the *Fraternal Visitor's* July issue, page 210—"It was intimated briefly in last issue of the *Fraternal Visitor* that we have been informed of the disquieting effects which in certain places had followed upon the visits of Bro. Barnes and the promulgation by him of doctrines which many worthy brethren considered to be contrary to the essentials of the faith as held amongst us. We desired however to have more direct evidence than we then possessed. What has since reached us in the form of the written statements of Bro. Barnes to those who have questioned him, together with an article from his pen in the

new issue of the *Investigator* entitled 'Anastasis and Aeon Judgment,' renders it difficult to withhold assent to the remark of a correspondent that Bro. Barnes's views being such as they now appear, it would be well for him to take a back seat until he has learned more instead of posing as a teacher."

"This is a strong way of putting the case, but there can be no hesitation in saying that had the brethren been aware of his dissent in several important particulars from the form of faith generally accepted amongst them, Bro. Barnes would not have been put forward as their spokesman on behalf of the oracles of God in the prominent manner in which he has been." Thus it has become apparent that Bro. Hadley's evidence in this matter is simply invaluable, and no doubt can be entertained as to what I had apprehended.

It is not my intention to deal with Bro. Hadley's criticism in this paper, the same shall receive a careful treatment from my pen in another paper, but I cannot help remarking that had our esteemed brother carefully studied Daniel's "little horn with eyes and mouth," and John's Apocalyptic beast, his image, his mark, his number, and the number of his name: as well as an application of his spiritual ears—if he possesses any—to the mighty voice from heaven saying "Fallen, fallen is Babylon the great" (Christendom), "and is become a habitation for demons and a hold of every unclean spirit" (false preachers), "and a prison" (theological cage—creed and articles) "for every unclean and hateful bird": he (our brother) might not have been so extravagant in his bull of excommunication directed against me. The same is a graphic characteristic of papal audacity.

I must now apologise for the digression and proceed quickly with another contribution touching my views on "Anastasis and Aeon Judgment."

Exodus iii. 6.—"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Apart from the utterance of Jesus Christ the Son of God, "that the dead are raised, even Moses showed at the place concerning the bush, when he calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob." "Now he is not the God of the dead, but the living: for all live unto him." The *anastasis* or resurrection as taught in the law was sealed, and the learned Scribes and Sadducees had not the remotest conception that the idea of an upstanding or rising again could be extracted from those words. At this particular juncture I must pause for a moment and supplicate the countenance of my friends and brethren—those who have not passed the "investigating stage"—to unite lovingly and willingly in the bond of peace in the name of Jesus, and scrutinise our understanding of the deep things of the spirit—the strong meat God has provided for his people in due season. It is high time to awake out of sleep, the closing epoch of the harvest of Gentile age is at hand. Bigotry and high-mindedness have bound us hand and foot. Many things termed "the truth," "the faith," are not proved to be such according to the law and testimony; they were simply formulated dogmatically and taken *bonâ fide* without having been proved.

According to the teaching of Jesus in Luke xx. 37-38, I am quite unable to understand that his teaching is confined to a prospective physically dead emergence as the upstanding or rising again contemplated. I cannot find out how this implication is got hold of amongst us. The angel in conveying good news unto Moses spoke of a present connection or relationship of Abraham, Isaac, and Jacob with their God. And Christ in his exposition confirms the same by showing the existence of a course of things at his present day

associated with the purpose of God: which purpose should hereafter be fully consummated without any reference to a physical grave. Dr. Thomas, in a work on this subject treating verse 37, Luke xx.—*Hoti de cgeirontai hoi nekroi*—rendered the same—“Now that the dead ones are reared up.” I am quite inclined to this view: but it is somewhat mystifying to me how our dear and worthy brother made the dead ones to be reared up in this case, the physically dead, and yet they are spoken of as being alive. And in support of this view thereof, Rom. iv. 17 is quoted: “A father of many nations have I made thee: before him whom he believed, even God who quickeneth the dead, and calleth the things that are not as though they were.”

As I am about to set forth what I perceive to be a mistake, I do not for a single moment speak disparagingly of Dr. Thomas. The quoting of this text in Romans appears to be a misquotation. The dead spoken of that are quickened are Abraham and Sarah, his wife, by which operation the many nations were to have come. Abraham and Sarah at the time the promise was made were stricken in years and their bodies accounted as being dead—touching child-bearing. The things spoken of “as though they were” are contained in the words: “I have made thee a father of many nations,” when they had no child. Abraham entertained no doubt in the apparently impossible matter: but grew strong in faith, praising God with full assurance that he was able to perform his promise. Thus, this act of faith was reckoned unto Abraham—also unto Sarah—for righteousness (Rom. iv. 17-22, Heb. xi. 11-12). To define the “dead” as those physically in Sheol (the grave) coming to be reared up and quickened is beside the mark; and very clearly exploded.

I Cor. xv. 1-7.—“Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved. I make known I say in what words I preached it unto you—if ye hold it fast—except ye believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he hath been raised on the third day according to the scriptures: and that he hath appeared unto Cephas, then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep, then he appeared unto James, then to all the Apostles, then last of all, as unto one born out of due time, he appeared unto me also.”

I have taken down these several passages connectedly in order that their relationship should be carefully noticed.

The Apostle Paul gave an exhaustively modified treatment on the subject of “Anastasis” in this epistle to the Corinthians.

In the first place, when some among the Corinthians said “there is no resurrection of the dead,” did they entertain the idea which the orthodox world—Christendom, the various denominations and sects—preach and teach? Were they contending that there should be no future emergence from physical grave? or were they contending that there is no upstanding of dead ones?

I think the latter, for the Apostle Paul, it appears, did not lay the former to their charge. He commenced to demolish their contention by reminding them that he made known unto them the gospel of Christ, also in the exact words he preached the same unto them. The good news of Christ as set forth in the words employed by the Apostle is identical with the doctrine

termed *anastasis* of the dead. At another time Paul preached the same glad tidings in precise terms to the Romans (Rom. i. 1-7)—“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he promised afore by his prophets in the holy scriptures), concerning his son who was born of the seed of David, according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead (*kata pneuma hagiosunēs ek anastaseos nekron*) even Jesus Christ our Lord through whom we received grace and apostleship unto obedience of faith among all nations for his name's sake: among whom are ye also called to be Jesus Christ's.” The Apostle Peter also contributes to the same, when he said “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ” (1 Peter iii. 21). Peter was contending for holiness—a clean hand and pure heart—Jesus Christ—the way, the truth, and the life—even the *anastasis* from the dead.

The Corinthians did not dispute the fact that Christ was raised from the dead, but they said “there is no resurrection of the ‘dead’:” the fact that Christ's resurrection was established and incontrovertible, the Apostle brought to bear upon them, and made them to understand that if “there is no resurrection of the dead” “neither hath Christ been raised”: and if Christ had not been raised the gospel he preached was vain.

Now, it is preached everywhere that the resurrection of Jesus Christ is his coming to life again from the tomb of Joseph of Arimathea after he was killed by the lawless ones. If this interpretation were correct, those who hold and teach that Christ's physical death in the shedding of his blood saves them are correct; for this is the logical sequence, and it amounts to the gospel preached by the Apostle Paul to the Corinthians.

Can it be fairly supported from the “law and testimony” that the things mentioned as having transpired with the death and resurrection took place subsequent to his rising from the tomb of Joseph of Arimathea? If so, let the proof be forthcoming. And what did Christ mean when he said, “I am the resurrection and the life” (*hē anastasis kai hē zoē*)? Was this said prior to his physical death and emergence from tomb, or subsequently? Some among the Corinthians, for lack of knowledge, were indifferent and inimical to the attainment of *anastasis*, hence the Apostle said, “awake up righteously and sin not, for some have no knowledge of God: I speak this to move you to shame.”

Verse 35 to 38—“But some will say, how are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but a bare grain: it may chance of wheat or of some other kind: but God giveth it a body even as it pleased him: and to every seed a body of its own.”

It is currently preached that the dead spoken of are the remains or corpses of men and women, and the sowing corresponds with the burial in the grave. How these dead bodies should die again that they may be quickened is left to be explained; or if the sowing of these bodies be the coming out the ground (graves) as some affirm, when shall these bodies so sown (coming out of graves) die, that they may be quickened?

But it will be seen that these interpretations are far-fetched and erroneous. Let the Apostle speak for himself, and let us give heed to his teaching, rather than clinging tenaciously to the dogmatism of our teachers of errors. Paul

says "it is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." The term corruption (*diaphthoran*) is not expressive of a dead body in a state of decomposition, but as the inherent condition of every man, natural to his being born from a woman (Job xxv. 4). The terms "dishonour," "corrupt," "corruptible," and "weakness," are akin and suitably applied to all natural men (Gen. vi. 11, Psalm xiv. 1, 1 Tim. vi. 5, Jude 10, Rom. i. 23, 2 Peter i. 4, 1 Cor. ii. 3). "It is sown a natural body" (*soma psuchikon*)—i.e., an animal being, not dead men physically—"it is raised a spiritual body" (*soma pneumatikon*)—not angels, immortal beings, but as children of God, the Church or the body of Christ (Rom. i. 2, Gal. vi. 1, Eph. i. 3, 1 Peter ii. 5).

Let us keep in memory then, that the Apostle teaches the sowing or burial of an animal body, not the remains of a man when placed in a grave as preached amongst us, but a term taken as the synecdoche of "the body of sin"—the original condition of every man (Rom. vi. 6-10). He taught the Corinthians again what Christ illustrated to Nicodemus—in order that a man should be accounted worthy to share the Kingdom, it is a matter of the greatest importance that he must be begotten from above; that a manifestation of faith in the glad tidings of the Kingdom is indispensable; that he should be buried in water after the manner of John's baptism, as he (Christ) had done: the rising out of the water symbolizing a person cleansed, and starting a pure life as a new born babe. A change of heart and reformation of character is necessary for introduction into the water, and in the coming up from the water the primary inception of the Spirit is grasped—hence a "spiritual body." But a still greater begettal by the Spirit is necessary for the entering into the Kingdom of God. This is the consummation of being born out of Spirit, and having become Spirit: When as the wind that bloweth is invisible unto men, but can be felt, so likewise those that are born out of Spirit (John iii. 1-8).

Before I despatch the second paper, I call attention to words of the Apostle Paul: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye submit yourselves to ordinances?" (theories and plans of men). "If ye then were raised together with Christ, seek ye the things that are above." "We were buried with him (Christ) through baptism unto death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall also be in the likeness of his resurrection (*anastasis*), knowing this that our old man (animal body) was crucified with him. For the death he died, he died unto sin once, but the life he liveth, he liveth unto God. Even reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus (Col. ii. 20, iii. 1; Rom. vi. 4, 11).

Thanks unto my brother the Editor, and greeting to my friends and brethren.



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The Investigator.

"Whatsoever things are true."—Paul.

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OCTOBER, 1892.

THIS Number ends Volume VII., and the Publisher is ready to receive *Renewals of Subscriptions*. He has something to say on this topic under PUBLISHER'S NOTES on Cover. Readers might give this their early attention. Then as regards *The Spirit's Thesaurus*, which he will receive Orders for, he thinks I should describe it more at length. This I do on Cover.

THERE is much which I wished to appear that I have not found room for in this issue. Some have missed "The Devil," which has been in type waiting admission from July last, but is again crowded out. Others may think the "Devil" is pretty well represented in these two issues. This it seems is the view taken by our brother the editor of the *Christadelphian*, whose remarks, complimentary and otherwise, may be seen by those who wish to read them on Cover of this issue under par. headed "W.D.J."

HAVING ETERNAL LIFE.

A DIALOGUE.

THE following Dialogue, partly real and partly fabricated, is submitted to readers of the *Investigator* as a contribution on the very important and little understood subject of "Eternal Life." I have chosen the conversational method because I have a conviction that this style, while it allows of both sides of the question being stated, will at the same time more fully meet the requirements of the case, enabling the less able more readily to assimilate the argument it contains. And it was under the conviction that my somewhat abstract style of exposition—as in the case of the paper on *Aionios*—was not the most suitable for ready assimilation, that I asked Sister Hawken to make a contribution on the subject. This she has done, and it will be found on page 73. To return to the Dialogue: it is but a development of the remarks I made on cover

of last issue (page xi.) on "How I have 'eternal life'." And as it is not to be expected that I have dealt with all the objections that might be urged against my conclusions and in favour of the received view, I shall be very pleased to receive from every reader who takes exception to my position, any jottings of his objections, or any questions which one in his position might be supposed to put to one taking up my attitude on the subject. These objections, which may be sent me anonymously, I shall embody in another Dialogue in next issue.

The conclusion I seek to maintain should be subjected to the most severe test. If it be a true conclusion it will be found impossible to overthrow it; if it cannot be maintained, then the sooner it is exploded the better. I have named my interrogator "Scrutiny," while my own remarks I put under the caption of "Rejoinder."

SCRUTINY.—Look here, Bro. Nisbet, you say you have "eternal life."

REJOINDER.—I do; and I have, if I have the Son; for,

"He that hath the son hath the life" (1 John v. 12).
"He that believeth into the son hath eternal life" (John iii. 36). "These things I have written unto you that ye may know that ye have eternal life" (1 John v. 13).

S.—You mean you have it as a matter of fact, not simply as a matter of "faith."

R.—As a matter of fact, yes.

S.—But you would not say you have *unending* life?

R.—No; I have nothing of that sort about me.

S.—Then you don't think "eternal life" and "immortality" are one and the same?

R.—No; "eternal life" (*zoe aionios*) and "immortality" (*athanasia*) are far from being interchangeable terms; they have widely different spheres of operation.

S.—But is it not usual to regard them as identical, the only difference being that whereas "eternal life" is a positive term referring to the *duration* of the life, thus signifying *life without end*, "immortality" is a negative term signifying *not subject to death*. Now, if it be right to define "eternal life" as *life without end*, there is no practical difference between the two terms. The former would mean *living for ever*, while the latter would mean *incapable of death*.

R.—That is doubtless a view which has obtained some currency amongst us; but is it true?

S.—Well that is my question. Does "eternal life" not mean *life that lasts for ever*?

R.—That depends upon the meaning properly attachable to the adjective *aionios*, which is rendered "eternal" and which

qualifies "life" (*zoe*). If the word *aionios* does not signify "without end," we have no right, because no reason, to import such an idea into the phrase "eternal life."

S.—But some maintain that it does signify "lasting for ever."

R.—I shall not stop to ask you who, although I have not myself met any one who will say it always means that, but if it did signify "lasting for ever" it would be strange if it ever meant less than that, whereas those who contend that it means *unending* in connection with "life," admit that it merely means *lasting for a long time* in certain other connections such as "aionian priesthood," "aionian fire," "aionian gospel," "aionian times," "aionian judgment." If then in these passages "aionian" merely means *lasting for a time*, one can have no logical certitude that his "eternal life" will last for all time coming—on the simple score that it is *aionian*.

S.—Other testimony proves that the life to be got will have no end.

R.—That is to say you admit that the word *aionian*, being variable, cannot be depended upon in itself as establishing the unending character of the life?

S.—I must in fairness admit that.

R.—Then you logically agree with me when I decline to accept "*unending* life" as the synonym of "eternal life?"

S.—I cannot well avoid agreeing with you thus far. But to return to the terms "eternal life" and "immortality"—what do you say is the scriptural difference between the two? You have said they are not interchangeable.

R.—The broad distinction between the two is that "aionian life"—I may be allowed occasionally to drop the term "eternal" and use the Englished form of the original term itself, "aionian life" has to do with the mental man, and immortality with the corporeal man, in scriptural phrase "the inward man" and "the outward man;" the former operates in the sphere of "mind," the latter in the sphere of "matter." The two terms are as distinct as is the ethical from the physical. And while the one is declared to be the present possession of the believer, the other is possessed by the Lord Jesus alone (1 Tim. vi. 16). By the way, have you ever given this fact any serious consideration—that while we are positively excluded from immortality at present, we are at the same time declared to have "aionian life?"

S.—I may in a superficial way have noted the fact, but have not hitherto attached to it the weight which you seek to give it.

R.—But you fully admit the fact?

S.—I must admit that, in terms, it is as you affirm.

R.—Can you explain the fact?

S.—No; for I must admit that on the hypothesis that we have not "eternal life" at present, I never could, with entire satisfaction to myself, dispose of the fact that the believer is declared to *have* "eternal life."

R.—You were quite sure—positive indeed—had not the shadow of a doubt—that you had not immortality, while you may have had some slight qualms of conscience at explaining away what seemed so positive an assertion regarding the believer's present possession of "eternal life"?

S.—That is just about it.

R.—Now, if you could have seen your way to admit that the believer has what Jesus calls "aionian life," without at the same time admitting the present possession by the believer of *unending* life, I presume you would not have experienced the same difficulty in dealing with your "orthodox" friends who maintained that the present possession of "aionian life" implied the prior existence of a "soul" of similar nature in which this "eternal life" might find a fit harbour?

S.—Yes; but I could not do so since I admitted that the term "aionian," in that connection, did mean "unending."

R.—But you did not think it meant "unending" in certain other connections?

S.—That is true; and I can see now that all that I had to do in order to knock the bottom out of his argument was to be consistent with myself and deny that the term *aionios*, rendered "eternal" and supposed to mean "unending" in connection with "life," ever meant that in itself.

R.—Well, why didn't you do this?

S.—It didn't strike me in that light.

R.—Tell me then how you dealt with your "orthodox" friend when he quoted "He that believeth hath eternal life"?

S.—I usually appealed to Romans iv. 17 where Paul says "God speaks of things that be not as though they were."

R.—But were you able to point to any rule determining the just application of the principle there embodied to the words of Jesus concerning "eternal life"?

S.—No; beyond that it seemed to suit the case.

R.—But the fact that the principle is merely applied to *prophecy*, which is the connection in which Paul uses it—"A father of many nations have I made thee"—seems to leave us without authority to apply it whenever and wherever we think fit.

S.—When one reflects a little it seems a somewhat unsafe procedure, as some one else might apply it to other no less plain statements with the result of eating the heart out of scripture.

R.—That is just my point.

S.—What then would you say "eternal

life" is? Somehow when I think of "eternal life" I think only of "unending existence."

R.—Jesus' conception was somewhat different. We find him—after referring to the fact that the Father had given him "jurisdiction over all flesh, in order that whatever thou hast given, to him, he might give to them (viz.) eternal life"—saying, "And this is the (purpose of the previously-mentioned gift of) *aiouian* life—(it is) in order that they might be getting to know thee the alone-true Deity and whom thou didst send, Jesus Christ." With Jesus "eternal life" was a basis for "getting to know" more of God and Jesus Christ. With Paul (Rom. vi. 23) it is "the free gift of God in Jesus Christ" to the recipient, who thereby becomes related to that "fountain of life," in "hidden store with Christ in God" (Col. iii. 3) of which he obtains a share as the fruit of his separation from the existing order—as Paul says, "the result is *aiouian* life" (Rom. xvi. 22). It is the life of the "new creature in Christ Jesus."

S.—Let me see. I think I begin to get hold of the thought. That will be what Paul means when he speaks of "the life of Jesus being manifested in our *mortal* (for he does not say *immortal*) flesh" (Rom. iv. 11). It must be there in order to manifest itself by a walk and conversation becoming the gospel. This also will be "the *promise* of life which is in Christ Jesus" (1 Tim. i. 1)—a promise which the gospel carries with it. In that way I can see how "life" is spoken of as a "promise" while it also becomes the possession of the believer.

R.—Yes; for in Tit. i. 1 we find Paul saying he is one whose apostleship is "based upon (*epi*=upon, not "in" as in the A.V.) a hope of *aiouian* life which God—who cannot lie—promised before *aiouian* times." Before "*aiouian* times" it was a hope: during "*aiouian* times" it became a fact in the experience of many; and since these "*aiouian* times" began there remains embodied in the teaching a hope of eternal life for those who care to receive the good news.

(To be continued.)

CORRESPONDENCE.

IS THERE A CHURCH? IF SO, WHERE IS IT?

DEAR MR. NISBET,

I received a circular from Mr. Smith of Edinburgh, intimating resumption of *Investigator* in its career of "exact" enquiry, in order to the obtaining of an "exact" knowledge of Scripture—Holy Scripture of course; and for the sake of

ould langsyne I am inclined to drop you a thought or two anent such an issue. Before we can be exact in our knowledge of anything, I suppose we are both agreed there must be some standard to which we may appeal. In your case may I ask what the "Standard" is? If you reply Holy Scripture, then let me put another query—How do you know what is Holy Scripture apart from the Church? Would it not therefore be a useful enquiry for the *Investigator* to take up, viz., "What is the Church which Jesus teaches (Matt. xviii. 14-19) is to be heard and obeyed, and which St. Paul (1 Tim. iii. 15) says is the pillar and ground of the truth?" If Jesus Christ has a Church now on earth you will agree with me, I know, that it is of paramount importance to each of us that we should know where it is, in order that we may be within the fold under the one Good Shepherd. If such an enquiry as I have desiderated is undertaken, I should be happy to contribute my quota for believing that the Church is still here, and that its teaching voice is the authority exercised in the name of the Lord Jesus Christ. When I was groping in doubt as to the true light, just previous to my reception into the Church, many were the harassing thoughts which arose, and when I had taken the final step, many were the letters I received—some rather abusive, but well meant, doubtless, others prophesying my speedy return. I wrote to a friend an impromptu verse, as follows:—

For kindly light, so clearly shown,
My soul doth praise.

The Way of life I now would own:
My voice upraise.

View with delight the guidance sent
Through *teaching* Church, and sacrament;
Nor fear for ought save banishment
From Christ my light.

You will see it is somewhat after (a long way after) Newman's "Lead, kindly light"—what it expresses is still the rejoicing of my heart.

Permit me to wish you and yours a share with Him who shall make all things new.

Yours faithfully,

Cromwell House,
Lower Edmonton,
London.



WE do not take possession of our ideas, but are possessed by them. They master us and force us into the arena, where as gladiators, we must fight for them.—Heine.

A QUESTION.—In the third chapter of Genesis, from verses 1 to 5, we are there shewn what appears to be a natural serpent tempting the woman Eve. The next verses tell us how the woman failed to resist the temptation, and how she prevailed upon the man to yield also. Then follows a series of interrogations put to them by the Lord God upon the matter, and in verse 14 this apparently natural serpent is cursed. But when we read the next verse the whole scene is changed, for here in this verse a sudden metamorphosis takes place—the natural serpent gives place to something purely symbolical. If it is a natural serpent that has tempted the woman, how can this be harmonised with verse 15? bearing this important fact in mind, that whatever it is which the seed of the woman bruises the head of, that must undoubtedly have been the temper in the Garden of Eden.

John Harland,

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A QUESTION ANSWERED.

A. H. enquires: *Is it wrong for a Christadelphian to marry one who is not a Christadelphian? taking these two passages into consideration: "Marry whom she will, only in the Lord" (1 Cor. vii. 39), and "Be not unequally yoked together with unbelievers" (2 Cor. vi. 14).*

The Apostle is not giving a commandment or a law, but only what he considers to be right. The second passage is given in relation to eating meat in the worship of idols. He says in the first epistle, "What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But thus I say, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons." In the second epistle he is alluding to the same subject, and sums up by saying, "Wherefore come out from among them, and be ye separate, saith the Lord." This has nothing to do with marriage.

Under the law given by Moses, the people were treated by God as children under age, or servants; they were commanded what to do, and what not to do. But under the higher and better covenant, they are treated

as sons; knowing the father's will, and so guided by the spirit of the knowledge—the spirit of the family—the spirit of the father. To such as are imbued with this spirit, alliance with a worldlying in marriage would be distasteful. We have known of many cases where those professing the truth have allied themselves in marriage with one of the world. In almost every case it proved a thorn in their side, a weight dragging them down; and some have gone down so far as to leave the fellowship of the brethren. Did young people professing the truth but know what suffering they are bringing on themselves, by marrying with one outside the truth, they would never enter into the alliance.

But there is, first of all, an absence of the spirit of the truth before anyone can have pleasure in the close society of one out of it. Those who understand the relationship of the truth know that it must be first; all must be controlled by it. And it controls by love, and this love comes by knowledge. There is then no command against marrying one who is not in the truth, but the spirit of the truth is against it.

Chas. Smith.

19 North Richmond St., Edinburgh.

PAUL's language is clear as to the marriage of a believer: it is to be "only in the Lord," not "with an unbeliever." If either of the parties to a marriage consider his or her intended partner defective in judgment or in honesty, what unity of thought and action does he or she anticipate? Unless such unity is intended, why marry? If one be truly "in the Lord," the service of that lord is the highest aim in life. Marriage is only a very subordinate affair. No alliance can be made which will interfere with a whole-hearted devotion to Him. One who "is in the Lord" and one who is not cannot be one in mind; they may become "one flesh," but what a downward plunge! If Jesus is Lord, obey him; but if the flesh, serve it. Both have recompense in store. But be not deceived. God is not mocked. Man can only reap that which is sown. Corruption and everlasting life are the ends of the two courses. Marriage is one of the tests in life, and needs more careful consideration than many, for once entered upon it is unalterable.

Herbert Hot Snow

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The
INVESTIGATOR



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The Investigator.

"All things, put to the test; the good retain."—1 Thess. v 21.

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No. 29.

SAVED!

A DESPOTIC monarch makes a decree in a country where royal mandates are unalterable. One of his courtiers is to be thrown into a den of lions. With unhesitating, ready obedience it is fulfilled. In the quiet and gloom of night the king regrets the fate of his valued servant, and mourns his own loss. Stay! was it possible the God of heaven had controlled those savage beasts? Too restless to wait in his palace Darius hastens to the spot, and in dread misgiving shouts . . . "Is thy God . . . able to deliver thee?" With breathless eagerness he listens, and then the loved and living voice of Daniel breaks night's stillness—Daniel is *saved*.

Yet a little while, and Christ and his saints will stand within the holy city. Death and the greedy grave will have done their utmost; the battle—life's sharp and long encounter—will be over, and these victors of sin and error will have passed the threshold of eternity—*Saved*.

Saved! the word remains the same in its signification; but is there no difference in its meaning when applied to things eternal in contradistinction to things temporal?

The word *life* too in its application may be as diverse. We are told in the *F. V.* for October that "*Zoe* means life as contrasted with death." Surely no better definition could be given, yet Daniel *saved* from the lions but to die a few years later, and Daniel *saved* from a sinful and decaying nature are not more distinct than the

word *zoe* (life) as used in its general sense in the Bible and *soe* (life) as applied to determine the renovating power of Deity whereby man, separated from Himself by sin, is reunited in living thought.

God manifest in the flesh brought that power to light, and everyone enlightened by Him must see that although the same words are employed in the Old and New Testaments that the teaching of the one is deeper and higher than the other. The Old, beautiful in its imagery, beautiful in its promises, beautiful in its prophecies, beautiful in its types, but leads up to the more perfect beauty of the New. "Even as thou Father art in me and I in thee, that they also may be one in us," and "This is life eternal that they should know thee the only true God and him whom thou didst send even Jesus Christ," was teaching unknown till then. Henceforth there was a living medium through which Deity's mind could flow into His dust-formed creatures, and those dead in trespasses might live in Him.

Words, merely dead forms in themselves, now became life-giving; in fact it was a period instinct with *life*—spiritual life—God's mind penetrating human intellect in a higher form. And for those in Christ to think that their privileges and responsibilities are not vastly greater than those of former dispensations will dwarf and stunt their own growth. To say that animals have *zoe* according to the Messianic sense cannot be borne out by the word. One passage only has been brought forward as

proof, viz., Acts xvii. 25. "Seeing He giveth to *all* zoe," surely refers to the term "men" preceding it, and could not apply to animals.

Christ's *psuche* (life)—Mark x. 45—was taken by wicked men, God took his *zoe* (life)—Acts viii. 33—from the earth—the Jewish nation; and who without horror can read of the base state into which it sank? We are told that "there is a *sense* in which the believer has a higher life," "and by a *figure* Christ is said to dwell in them" (his people). We appeal to the scriptures. Did Christ mock us when he said—"The words that I speak unto you, they are spirit and they are life"? Was it mere oriental poetry when he exclaimed, "I am the vine, ye are the branches: he that abideth in me and I in him

the same beareth much fruit"? Only "in a *sense*" that we can die unto sin? Only "in a *sense*" that we can be spiritually minded? Only "in a *sense*" that we can be heirs of God and joint-heirs with Jesus Christ? Only "in a *sense*" that the mind of Christ can dwell in us? Then only "in a *figure*" can Christ be our High Priest, only "in a *figure*" have we been cleansed, only "in a *figure*" can we be made righteous, for "in a *figure*" too must he love us and be touched with sympathy!

With such a creed, no wonder if our hearts grow cold and our faith wavers. Such a standard is infinitely below the high calling unto which we are called, infinitely below the example and teaching of the living word.



Gladys Villa, Station Road, Ashley Down, Bristol.

LOVE.

(Continued from p. 80, vol. vii.)

A GAPAO, the much more frequently recurring of the two terms (occurring as it does 142 times), differs from *phileō* (with its 25 occurrences) in this broad sense—while both belong to the genus *love*, they are of a different species; for while "*phileō* implies an instinctive, affectionate attachment, *agapaō* indicates a sentiment based on judgment and calculation, which selects its object for a reason" (*Word Studies in the New Testament*, p. 315). *Phileō*, in keeping with its distinctive character, is 3 times used in the sense of bestowing a token, or sign, of affection, e.g. to caress, and is then rendered in the Authorised Version by the verb *to kiss* (Matt. xxvi. 48; Mark xiv. 44; Luke xxii. 47). *Agapaō*, on the other hand, cannot be so used: and so it happens that while we are required to *agapan* the Deity (Matt. xxii. 37; Luke x. 27; 1 Cor. viii. 3), we are not asked to *philein* Him. It would thus appear that those who insist that the Deity requires us to love (*philein*) Him, go beyond what is written. To *philein* the Deity is never once asked of us, while to *agapain* often is. So neither are we enjoined to *philein* one another, but to *agapan*. We must needs in more or less degree *agapain* all, our enemies included; it is granted to us to *philein* only the few. The

former is our duty; the latter is our privilege. Another fact is that while the Deity is said by Jesus to have loved (*phileō*) his disciples because they loved (*phileō*) him, the term is not *phileō* but *agapao* when it is said, "God so loved (*agapao*) the world that he gave his only begotten son that whosoever believeth into him should not perish but have eternal life." Thus no one has any scriptural authority for saying that "God so *philein*-ed the world;" he but *agapan*-ed it. Now if Jesus and his apostles made such distinctions, we should be most unwise in disregarding them. A clear apprehension of the facts should lead to a more rational understanding of the theory involved. So when John wrote in his 1st epistle, ch. 4 v. 19 "we love (*agapao*) him because he first loved (*agapao*) us," we need not be misled into thinking that God had a personal love for us, and an indifference if not a personal hatred toward others; as do Calvinists and all of a similar cult; and that therefore we reciprocate the personal feeling. No such thing. Truly our regard—"love" in the sense of *agapan*—should transcend our regard for ought else, no matter how dearly we may love (*philein*) it, but we are not here—or elsewhere—asked to do what we may not do, viz., dearly love (*philein*) Him. It is indeed impossible that we should dearly love (*philein*) Him, and that because he is the Deity; the Infinite, the Absolute One. Let us not confound things that differ, and understand John as if he had said *philein* rather than *agapan*. Here *agapao* does not express the warmth of feeling which *phileo* would. The regard for God felt by John and those associated with him sprang out of the apprehension of the regard on the part of God for them. Everyone who has obeyed the truth in the love of it manifests this love for God referred to by John whether or not he possess that warmth of feeling which he may think should be his.

If anyone says he dearly loves God, he deceives himself, and perhaps some of his fellows. Reverence and holy fear or love in the sense of *agapao*, a sentiment based on judgment and calculation; but not ardent love, in the sense of *phileo*, is what God demands. We may put our whole heart and soul and mind into it, but it remains defined by the term *agapao*, not *phileo*.

It is otherwise as regards the Lord Jesus Christ; him we can dearly love. He is one of ourselves: he is man, and such a man. We do not merely admire and reverence him; we dearly love him. Is there a brother or sister of Christ who does not dearly love him?—let him or her hear what Paul said to his fellows of apostolic times (1 Cor. xvi. 22). If anyone do not dearly love (*phileo*) the Lord Jesus Christ, let him be Anathema! Maranatha!* While such words might have special force and application in apostolic times, who among us but will regard it as his privilege to so know Christ as to love him, and who that loves him but will seek to know him more that he may love him more?

Returning to the subject of love to God, some may have been distressed at times because they have not felt that warmth of affection toward God which they believed was implied in the term "love," and which they felt themselves to be not possessed of. It may be some comfort to such to know assuredly that God does not demand more of us than is implied in the term *agapao*.

Now, while I so speak, I do not seek to belittle *agapao*, for that would be wrong. *Agapao* is not an inferior word to *phileo*; the circumstances of either will determine its value in any given place. In some circumstances *agapao*

* This is a Syriac phrase denoting "a thing devoted to curse" (= *Anathema*), "our Sovereign Lord is coming" (= *Maranatha*).

may rise to *phileo*, in others *phileo* may develop into *agapao*. The terms cannot be put into the balance and their absolute value declared after such a fashion: circumstances, as I have suggested, determine the relative value of either. If our love (*agapao*) of God is of such a nature that no worldly feeling can transcend or control it, then it would not be assuming too much were one to conclude that in such a case we cannot but be well pleasing to Him. God does not estimate us by the intensity of our feelings—that is as much as anything a matter of temperament—but by the character we manifest, and everyone who manifests in some degree the character of Christ can do so only because he has that regard for God which leads him to follow the Lord Jesus Christ.

The foregoing remarks are far from exhausting the subject; they merely touch the fringe, but in such a way as may enable a truer notion to be got of it. For the benefit of those who cannot refer to a Greek concordance, or to the Greek New Testament itself, I here append all the occurrences of the term *phileo*; and it will be understood that wherever else the word "love" is found the term will be *agapao* in the original, excepting only Titus iii. 4, where the word *philanthropia* is rendered "love;" and in Mark xii. 38, where the verb *thelo*, *to will*, *to decide*, is rendered "to love"—"who *love* to go in long clothing."

List of occurrences of *phileo*:

- Matt. vi. 5—For they *love* to pray standing.
 " x. 37—He that *loveth* father or mother more than me.
 " " —He that *loveth* son or daughter more than me.
 " xxiii. 6—And *love* the uppermost rooms at feasts.
 " xxvi. 48—Whomsoever I shall *kiss* the same is he.
 Mark xiv. 44—Whomsoever I shall *kiss* the same is he.
 Luke xx. 46—And *love* greetings in the markets.
 " xxii. 47—And drew near unto Jesus to *kiss*.
 John v. 20—For the Father *loveth* the Son.
 " xi. 3—He whom thou *lovest* is sick.
 " xi. 36—Behold! how he *loved* him.
 " xii. 25—He that *loveth* his life shall lose it.
 " xv. 19—The world would *love* his own.
 " xvi. 27—The Father himself *loveth* you because ye have *loved* me.
 " xx. 2—To the other disciple whom Jesus *loved*.
 " xxi. 15—Thou knowest that I *love* thee.
 " xxi. 16—Thou knowest that I *love* thee.
 " xxi. 17—Simon, son of Jonas, *lovest* thou me?
 " " —*Lovest* thou me?
 " " —Thou knowest that I *love* thee.
 I Cor. xvi. 22—If any man *love* not the Lord Jesus Christ.
 Titus iii. 15—Greet them that *love* us in the faith.
 Rev. iii. 19—As many as I *love* I rebuke and chasten.
 " xxii. 15—And whosoever *loveth* and maketh a lie.

A consideration of the foregoing may in itself suggest thought.

In conclusion, I might remark that there is much we have yet to get to know—very little indeed we do know—and everyone must get to know it for himself or herself that it may be of full benefit to him or her. In all our getting we are exhorted to "get understanding;" and that is hardly to be got by simple appropriation of the thinking of others. But most people are asleep the greater part of their time. It is not that they can't be awake, but they won't. It is a singular fact that many who have a certain measure of intellectual capacity, and who use that capacity in an active manner in other spheres of action, seem to be incapable of exercising their faculties in the

most profitable of all departments of truth—in the Divine sphere of things to which Christ devoted himself in his day and generation. How many of us really follow Christ? Is there any reason why we may not all follow him more? We can't follow and not love him, and we can't love and not follow him. Perhaps we are more in love with ourselves and our own things than with him and his. There is a wide field of enquiry which we may explore in following Christ—in this particular aspect, we don't know all; we may learn much. And we should see that our views are rational if we would be true to ourselves and honest in the things of God. The more nearly we assimilate to the truth the more honest and true will we become. Let us be true to ourselves in the best sense, and we shall be examples of the love (*agape*) which Paul so eulogised—"Follow after Love."

10 Bothwell Street, Glasgow.

Jhos Nisbet

THE DEVIL—SECTION V. (Continued.)

(Continued from p. 48.)

THE *daimon* was the "departed human spirit:" the *daimonion* was the person, who was supposed to be occupied by the demon—whether that person was an image or a human being; in fact, was the *daimon located*: was a possession.

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, what will this babler say? Other some, he seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection" (Acts xvii. 16, 17, 18).

The Greeks thought that "Jesus and the resurrection" were two human spirits which Paul had adopted as deified, and offered to them for reception. They call them "strange gods," *xenon daimonion*. The translators, who have rendered this word "devils" in every other passage, were obliged in this case to translate the word properly, or nearly so. The Athenians would never have acknowledged that they worshipped *devils*:* and

the phrase "strange," prefixed to the *daimonion* shows that they did worship *daimonia*, but that these two Paul preached, namely, "Jesus and the resurrection," were new, of whom they had never heard before. They would not condemn themselves by calling their *daimonia*, "devils." Paul, moreover, does not condemn them: "And they took him, and brought him unto Areopagus, saying, may we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you" (Acts xvii. 19-23).

The phrase "too superstitious," is *deisidaimonesterous*, a word, made up of *deisis*, and *daimon*: the word *deisis* being derived from *deio*, to fear. The word has not a bad sense: it means "pious," in a good sense. The Athenians gloried in the character of being more religious, *deisidaimonesteroi*, than any other Grecian state. Paul's concession on this point in their favour would rather gratify than offend them, and would serve to alleviate the censure of carrying their religion to excess.* This passage therefore demonstrates that Paul makes no reference at all to "devils," but simply to the "deified

* "If our translators had adhered to their method of rendering this word as in every other instance, and said *He seemeth to be a setter forth of strange devils*, they would have grossly perverted the sense of the passage. Now this may suggest a suspicion of the impropriety of this version of the word (*daimonion*, "devil") any where, but especially where it relates to the objects of worship among the pagans, with whom the term, when unaccompanied by any bad epithet, or any thing in the context that fixed the application to evil spirits, was always employed in a good sense." (Professor Campbell's Preliminary Dissertation, article *daimonion*, p. 164, 4to edit.)

* Professor Campbell's Preliminary Dissertations, p. 202, 4to edit., vol. i.

departed human spirits," whom the Athenians worshipped.

In the same sense, namely, as referring to the "deified departed human spirits," Paul introduces the word in his epistle to the Corinthians, "Behold Israel after the flesh, Are not they which eat of the sacrifices partakers of the altar?" (1 Cor. x. 18.) Paul is referring to the impropriety of Christians joining in the festivals in honour of the false gods, those "departed human spirits" deified. He meets one of the various objections, which the expediency, Christian professing but Mammon serving, men of that day most likely, like the expediency men of the present day would urge, when a man of conscience then refused or may now refuse to prostrate himself in adoration of a false god: they, it is likely would say, "oh, it is of no consequence; a *daimonion*, which is an idol, is nothing, and therefore what matters it, if you do join in these festivals? It can do no harm. Come, be charitable to your neighbour." To such comes Paul's answer, "What say I then? that the idol is anything, or that which is offered a sacrifice unto idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice unto demons and not to God: and I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy? are we stronger than he?" (1 Cor. x. 19-20.) Here Paul hints nothing at all about "devils;" he is writing respecting the "deified human spirits," worshipped by the heathens: and maintains that the joining in the worship of the one, although they are not existent, is inconsistent with the joining with the worship of the true God, who is existent: the word *daimonion*, and not *diabolos*, occurs throughout.

Banish therefore from the mind this word "devils," as the mistranslation of *daimonia*, and fix the idea "departed human spirit" or the word "possession," and see how clear other passages will become, which contain this word, rendered "devils" in the Common Version: (oh it is an uncommon one for Christians in the nineteenth century to be satisfied with.) Thus recognising this sense, that *daimonion* means a "departed human spirit," resident in a man, whom he is supposed to possess, and remembering the fact, that these recognized Christ, and recognised with fear, from not understanding his character, we can understand well what James says in his masterly denunciation of the absurd talk of those, who talk about FAITH, and who act not WORKS. "What doth it profit my brethren, though a man say he hath faith, and have not works? Can faith

save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone" (Jas. ii. 14, 15, 16, 17). These "faith" personages are brass faced people: they pride themselves upon their "faith," and boast that they will not have the spotted garments of works: but James adds, "Yea, a man may say, thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (verse 18). But, in an argument that settles the whole matter, he concludes, "Thou believest that there is one God:" Well, this is a good thing; no one denies that there is virtue in such belief, "thou dost well;" the "*daimonia*, the possessions," not "devils," believe: but, because faith itself is not enough without there is conjoined with it the appropriate attendant, these possessions, these "departed human spirits," "tremble" (verse 19). Paul, with that far-seeing eye, with which he was endowed, foresaw "the man of sin:" he foresaw that the errors and the institutions of idolatrous paganism would hereafter spoil the truth and the simplicity of Christianity. He therefore warns Timothy against one of the sources, whence these errors would proceed. These "departed human spirits," these *daimonia*, he saw, would form a fruitful hot bed, out of which cunning reverends would manufacture delusions to keep the people under their power. "Now the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. iv. 1). Look at the nonsense, taught by the Romish priests, in reference to the power of "departed saints:" look at the rotten stuff put forth in the temple of their merchandise, and sold under the name of "masses" for "departed souls:" look at the wasting of knees, in kneeling upon the boards, chattering gibberish, instead of being usefully employed in cleaning the boards: look at the wearying of fingers in counting beads, instead of using them in healthy, domestic, home-sided, family-comforting Christian duties: look at the prayers for the dead, in the Anglican daughter of the Romish whore, the mother of harlots, the English church establishment: where one poor sinner, who surely has enough to do to attend to his own salvation, is made busy in praying for the salvation of some one, who has already gone to his resting place: where one man, who is head and ears in debt, is busy trying to pay another's debts as well as his own. Oh these men, who have put forth all this

nonsense, who have enjoined all this mummery, who have burned people because they would not submit to it, are well described as "seducing spirits," and equally well have their doctrines been defined as "doctrines of demons."

To conclude, the great secret of priestcraft is to attach to the worship of God so many piddling accounts, as Milton notes, that "common men cannot keep a stock going on in that trade." Thus the priests have got the trade of religion into their own hands: and the people will never be free, will never be men, till they take back the great business of life, RELIGION, in their own hands.

Such then are the words *daimon*, *daimonion*, *daimonizomai*: words, not meaning in any case "devil," but words, every where, but in the Acts, rendered so in the Common Version. Erase then such word "devil" or "devils" in all these passages, and put in the Greek word itself in English character, or put in the word "possession" or "possessed," making the Common Version nearer to the Divine original, and thus far justify the Scriptures against the attacks of infidelity; and strengthen the mind against the absurdities of devil doctrine, and the horrors of devil fear.

SECTION VI.

Possessions indicated by certain signs. Madness an indication. The Pythia. Unusual bodily contortions. The Gadarene and Gergesene demoniacs were madmen. Lunatics. Epileptics.

POSSESSIONS, *daimonia*, must have been indicated by certain signs, otherwise such possessions could never have been inferred. Some deviations from the usual habits of the individual must have been presented to have induced the belief that the individual was influenced by some supernatural power. What then were the *indications* that the Greeks, the Romans, and the Jews, beholding in an individual, referred to possessions?

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts xvi. 16-18). The phrase, here rendered, "possessed with a spirit of divination," is *echousa pneuma Pythonos*, that is, "having a spirit of Python" or

"Apollo:" one supposed to be influenced by the god Apollo. The history of this damsel shows that her conduct, in continually following Paul and his companion, was contrary to the usual decorum, manifested by her sex. And this deviation was a sign of her being influenced by something, not usual; we should say madness: the ancients, by a possession. She followed Paul many days, continually crying, "These are the servants of the most high God." She exhibited, in other words, a kind of insane fury or excitement. And that this exhibition was common to persons supposed to be possessed, is evident from the following description of PYTHIA, the priestess of Apollo at Delphi: "She delivered the answer of the god to such as came to consult the oracle, and was supposed to be suddenly inspired by the sulphurous vapours, which issued from the hole of a subterraneous cavity within the temple, over which she sat bare on a three legged stool, called a tripod. In this stool was a small aperture, through which the vapour was inhaled by the priestess, and, at this divine inspiration, her eyes suddenly sparkled, her hair stood on end, and a shivering ran over all her body. In this convulsive state she spoke the oracles of the god, often with loud howlings and cries, and her articulations were taken down by the priest, and set in order. Sometimes the spirit of inspiration was more gentle, and not always violent; yet Plutarch mentions one of the priestesses who was thrown into such an excessive fury, that not only those who consulted the oracle, but also the priests that conducted her to the sacred tripod, and attended her during the inspiration, were terrified and forsook the temple; and so violent was the fit, that she continued for some days in the most agonising situation, and at last died" (Lempriere's Classical Dictionary—Article *Pythia*).

Virgil gives a still more vivid description of the excitement of the priestess or sybil. The Trojan Aeneas wishes to consult the oracle respecting his future proceedings. With this view he approaches the cave (after having made the usual offerings: paid priests in all ages require these),

"Now to the mouth they come." Aloud she cries,
"This is the time! inquire your destinies!
He comes! behold the god!" thus while she said
(And shivering at the sacred entry staid),
Her colour changed; her face was not the same;
And hollow groans from her deep spirit came.
Her hair stood up; convulsive rage possessed
Her trembling limbs, and heav'd her lab'ring breast.
Greater than human kind she seem'd to look,
And, with an accent more than mortal, spoke.
Her staring eyes with sparkling fury roll;
When all the god came rishing on her soul.
Swiftly she turned, and, foaming as she spoke."

Æneid—Pope's Translation.

A sort of insane fury was manifested by those supposed to be possessed, and such

manifestation was regarded by the Greeks as indicative of possession. It was so among the Latins. The Cerrii and the Larvati, those referred to, were supposed by the Latins to be possessed by the goddess Ceres and by the Lares. In the sacred ceremonies of Ceres, Calepinus records, they were seized with fury. "And, in the same manner," adds he, "as we say a Bacchanal from Bacchus, we say a Cerealian from Ceres."*

Pliny, the celebrated Latin naturalist, describes some persons as being *agitated* by the nocturnal gods, and by the Fauni. These Fauni were the supposed gods of the fields

* *In Cereris sacris furore corripiebantur. Et sic à Baccho Bacchantem dicimus, sic à Cerere Ceritum.*—Calepini Dictionar.

INSANITY, of which this fury is a beginning, was another indication of possession. Cicero, in regard to the absurdity of this, that a person, being insane, should be regarded as possessed, inquires, "What authority truly can that fury, which you call divine, have, when it happens that the things which a wise man cannot see, an insane man can see: and he who may have lost his human senses, has attained to divine.* He demonstrating by this remark, that the insane were regarded as possessed.

* *Quid vero habet auctoritatis furor iste quem divinum vocatis, ut, que sapiens non videt, ea videt insanus; et is, qui humanos sensus amisit, est, divinus assecutus est.*—Cicero de Divinatione, lib. ii. cap. 54.

(To be continued.)

THE FACTS ABOUT ANASTASIS.

WE need to know the main facts about any one thing before we can be said to have a correct apprehension of that thing; and we need to be sure of the facts before we can be reasonably certain of the truth of what we already believe about the thing. The knowledge we have of Things Natural has been got solely by our own or others' investigation of Nature and the careful noting and skilful adjustment of her facts; and by the resulting knowledge, which is Natural Science, many mistaken notions and many false theories about things have been exploded, and these barriers to progress which had been erected by those who had preceded us removed out of our way.

We must proceed in this "Natural" way with Things Spiritual. And what more obvious in the circumstances than that we must begin with the *words*, the "words of eternal life" (John vi. 68), and those, too, the very expressions of the Lord Jesus and his apostles, and not a mere version of them which may be very far indeed from reflecting the thought—the inspiration—of the original.

The words are the parts which make up the whole; they are the elements of what is true in doctrine professedly drawn from the Scriptures. The Things we have to investigate are before us in the guise of Words. If we know the Words and their bearing, we know the Things. But there is a tendency, to which, alas! encouragement is given by those from whom better things might reasonably be expected, to discountenance independent study of words—and these, too, Bible words—as an unprofitable business; the study has been compared to the "picking of bare bones;" as if, forsooth, the words of Scripture could ever be found "bare bones" to any one sufficiently in love with the truth to lead him thus to occupy such a limited leisure as the most of us have. The results, too, are likely to be much more spiritual than those growing out of the care-producing sort of work not so long ago pursued by the one responsible for the above unenlightened and self-righteous comparison. If I may be allowed to institute a comparison, I should say there has certainly resulted more direct and real good from the study of Bible words than was ever likely to result from pushing the sale of Shares in that miserable "Electric Sugar" Phantasia. Perhaps if a little more time were consumed in the study of the Bible, and less of mere talking about it, there would be little time and less inclination to give one's self up to money-making schemes—or, indeed, to anything else aside from the true spirit of our calling.

Now, no one who cares only "to his own master to stand or fall" need be frightened from the study of words by being told he is a "picker of bare bones." Let him begin in earnest, if he has not already begun, *by aid of the words*, his quest after truth; for he may assure himself of this, that he can make no real advances in the "exact knowledge (*epignōsis*) of truth which is after godliness" (Tit. i. 1), if he despise a knowledge (*gnōsis*) of the elements which go to make that truth. He can't think to possess the whole without possessing himself of the parts of which that whole is made up. *En passant*, I may say that if he is not already furnished with the needed apparatus, I think I can promise him some real aid by means of the *Spirit's Thesaurus* (or *Treasury of the Spirit*), which will furnish him with the material facts about the Words of the New Testament; and putting his facts together, with whatever skill he may possess, or in time acquire, he will be in a position to draw his own conclusions regarding the doctrine.

The term *anastasis* is no exception among words—unless, indeed, it may be in the special importance attaching to it in view of the fact that Jesus styled himself “the *anastasis*” —“I am, said he, the *anastasis* and the *zoe*” (John xi. 25). As a word it is certainly worthy of, to say the least, as much consideration as the terms *diabolos* (“devil”); *daimonia* (“devils”); *psuche* (“soul”); *sheol*, *hades*, and *gehenna* (“hell”), and many others about which there hangs more of fiction than of fact in the ideas of which they are held to be the vehicles by the majority of Bible readers. The Translators of the Authorised Version following the Vulgate rendered *anastasis* by “resurrection,” and the rendering has been accepted without question, or if sometimes the simple etymological signification of the word —“up-standing”—has been adopted, the thought of “*re*-surrection” has been read into it, and the force and value of the primitive rendering disregarded, and as a consequence what obtains currency is only a half view, and barely that, of the doctrine embodied in the word. A half view of a word is, to that extent, not a true view, and a misunderstanding of many passages where the term *anastasis* is found has inevitably followed. The etymological force not having been given the place of honour, a secondary or implied meaning has come to occupy first place, and been applied universally in all occurrences of the term, thereby ousting the primary thought from the interpretation of the text, and hiding valuable truths from the simple English reader.

To return for a moment to the terms *diabolos*, *daimonia*, *psuchē*, *sheol*, *hades*, *gehenna*, &c.—as a result of our investigation, we have ceased to associate with the translations of these words, the ideas which formerly we did. The investigation of words has done this for us. For the result we are mainly indebted to Dr. Thomas, a man who, by his practice, showed that he did not consider the investigation of words a useless waste of time and energy, but that, on the other hand, he regarded it as one of those “good works” which the Master would approve, when undertaken in, and for, his service. His *Herald of the Kingdom* is full of such “good work,” so much so that one gets the impression that the Doctor must have realized very fully the important place which special words—key words they might be called—occupy in the Scriptures, and considered the scriptural definition of these terms a *sine qua non* toward any real advancement in the truth. The strong impression which a reading of one of his disquisitions made on me twenty years ago remains with me to-day. He was dealing with the term *metanoia* (“repentance”), which he treated at some length, and shewed, etymologically and contextually, that “repentance” was not the idea of the original *metanoia*, the signification of which was a *thinking with*, from *meta*, with, and *noco*, to think, consider: while the *meaning* of the apostles was generally “a thinking with (God).” He shewed how, while it may, in some circumstances, imply “a change of mind,” yet it did not in itself signify this, since while God is said to “repent,” still as he cannot “change his mind,” but simply “thinks with himself,” the term *metanoia* could not signify what is imported by the English word “repentance.” He shewed, in short, how necessary it was if we wish to think accurately, think with God, that is, to *metanoiein* (“repent”) in true scriptural fashion, how necessary it was to rid Bible words of the traditional glosses put upon them: to deal with them as they are in themselves, so that we may avoid taking more out of them than the facts of the case justify. No doubt the Doctor did not know all about everything in the book, and could make mistakes, and did make some; but that does not make us value the less what truth he was instrumental in laying bare to us. It is just a pity that he did not pursue the same course with *anastasis* which he followed in the case of *metanoia*. Had he done so we might have been spared this enquiry into the facts at the present time. He did write a book entitled “Anastasis,” but he seems to have been misled by the term “*re*-surrection” into the common error of regarding *anastasis* as essentially a “*re*-standing” rather than an “*up*-standing.” He does not seem to have made any etymological enquiry into the word. His treatise is an exposition rather of “resurrection” than of *anastasis*.

Looking now at our theme, it is not impossible, in view of the fact that the term has never been investigated by the Doctor, or any of those who have come after him, that we may have certain fancies about *anastasis* which the facts do not justify, and which a knowledge of these would dissipate. What then are the facts? I do not promise all the facts in this paper, but these are a few:

(1) **Anastasis* was not a term coined by old Simeon when he said to Mary, in the first recorded use of the word in the New Testament—“This one is set for a fall, and an upstanding (*anastasis*) of many in Israel” (Luke ii. 34).

(2) The word was one in common use among the Greeks long before old Simeon’s time, but it did not mean what is imported by the English word “resurrection,” for the Greeks were not believers in “the resurrection,” and, therefore, were not, like us, possessed of a

* *Anastasis* is pronounced with the emphasis on the second syllable *an-ist-á-sis*, not on the third, *an-á-stá-sis*

word meaning that specifically. Aeschylus, who wrote before Jesus 484, is said to have used *anastasis* in the sense of "resurrection." Very probably he used it in its simple etymological signification of "upstanding."

There can be no doubt but the English word "resurrection" etymologically signifies a rising again and conventionally means the standing again in life of one who had lived before. The word has come to us from the Latin *resurrectio* by which the Vulgate New Testament renders *anastasis*. *Resurrectio* is a noun formed from the verb *resurgo* (*resurrectum*) to rise again, which is compounded of *re*, back or again, and *surgo*, to rise. This fact has doubtless had its weight in leading some to the illogical conclusion that *anastasis* also signifies "a rising again." But this would be making a translation determine the meaning of an apostle! We should be well beyond that stage in our investigations.

I have said, and the fact will not be denied, that the Greeks did not mean by *anastasis*, "resurrection." I say more; (3) they did not understand it to signify "a standing again." *Anastasis* is derived from the verb *anistemi*, which the lexicons define, "to make to stand, raise up, set up," in which the word or idea of "again" is not present. Why? it may be asked. Because (4) the preposition *ana* (of which, together with *histemi* to stand, set, *anistemi* is compounded) does not signify "again" but "up to" or "along" (the top) and very frequently (5) in composition it only intensifies the thought already in the other word with which it enters into composition. (6) The use of the term *anistemi* itself shows this. In its 111 occurrences it is rendered as follows in the Authorised Version:—

Stand up (8) stand upright (1)	- - - - -	9
Arise (38) rise (19) raise (1) rising (1)	- - - - -	59
Arise up, (1) rise up (15) raise up (11) lift up (1),	- - - - -	28
Rise again (13) raise up again (2)	- - - - -	15

III

Of these 111 occurrences about one-seventh only have the word "again" introduced into the translation; and an analysis of these 15 passages reveals the fact that 10 of them refer to the "rising (again)" of Jesus, 2 to one of the old prophets "risen (again)" and 2 to Lazarus, of whom it is twice said, he "shall rise (again)." In no other instance is the word "again" supplied by the translators, and it is supplied in these cases not because it is in the word *anistemi* but because it appeared to them to be implied in the circumstances. (7) "Again" is quite evidently, therefore, an implied meaning (and this merely in, and because of, certain circumstances in which it may sometimes be found); it is no part of the primitive signification nor of the lexical meaning: it is not in the word itself. (8) And so we find that in many cases to introduce the word "again" into the translation would be to introduce absurdity into a passage. *E.g.*, in Acts v. 36-37, Gamaliel, referring to two men who had risen in rebellion against the established order, would be made to say "Before these days rose up again (*anistemi*) Theudas, boasting himself to be somebody . . . and after this man rose again (*anistemi*) Judas of Galilee in the days of the taxing." In Acts vii. 17-18 Stephen would be made to say, "The people grew and multiplied in Egypt till another king arose again (*anistemi*) who knew not Joseph;" while the writer to the Hebrews (ch. vii. 15) would be made to say, "There ariseth again (*anistemi*) a different priest." This is of the nature of a *reductio ad absurdum*.

The New Testament affords ample material in disproof of the idea that *ana* in composition must mean *again*. I could adduce a large number of words to show that (9) the term *ana* when it enters into composition with a verb very frequently merely intensifies the thought already present in the verb. The following are a very few out of very many demonstrating this fact. *Luo*, which means to loosen, when combined with *ana*—*analuo*—means to set free; *gignoski*, to know, *anaginasko*, to know to a certainty; *phaino*, to show, *anaphaino*, to exhibit; *blepo*, to look, *anablepo*, to perceive; *angello*, to tell, *anangello*, to shew (by telling). These are sufficient to show how very far astray etymologically, and therefore exegetically, is the following which appeared in the *Fraternal Visitor* for November, p. 339.

"Resurrection as a word means—a standing again. The Greek word is *anastasis*, coming from *anistemi*; and this being composed of *ana*—again, and *histemi*, to place, stand, *anastasis* means 'a standing on the feet again.' Now you cannot have a standing again of something that never stood before, consequently resurrection requires that a person has once lived, then died, and afterwards been raised to life again, or brought from the grave and made to live again."

As descriptive of the English term "resurrection" no exception need be taken to the foregoing, but it must be quite evident that as an etymological definition of *anastasis* it is contrary to fact. (10) *Anastasis*, it is true, may be applied to a standing again but it does not express that in itself, but is dependent for that thought upon text and circumstance. Sometimes these will be found to imply a previous standing condition, but this is very far

from justifying us in reading this thought into every occurrence of the word. (11) The word had other meanings among the Greeks. For instance, when an uprising took place, and a stand was taken against the established order of things, they termed it an *anastasis*. It is evidently in this sense that the verb *anistemi* is used in the two cases quoted from Acts v. 36-37, and it appears to me that it was in the same light that "Jesus-and-the-anastasis" was viewed by Gamaliel and his fellows, only Gamaliel thought it possible that the *anastasis* taught by the apostles might be "of God."

(12) *Anastasis*, like all other verbal nouns ending in *-sis*, asks us to look at "the action of the verb proceeding from the subject—the action and its result." If *ana* is to be specially represented in the rendering—and not understood as merely intensive in its force—there is not much to choose between "upstanding" and "uprising"; if anything, the former seems to be more in accord with the rule with respect to the force of terminations of Greek substantives in *-sis*. Strictly *anastasis* signifies a *making to stand* for *anistemi* is to *make to stand*. (13) This quite accords with the use of the term by the New Testament writers upon examination will be found to use it either in its simple etymological sense of an "upstanding" (physical or ethical as the case may be) or with the additional thought conveyed in the application of the term to that New Order of Things in Christ Jesus—implied in Moses' narrative of the Bush when he shews that dead ones "are being raised" (*egeirontai*) by recording how Jehovah called himself the God of Abraham and of Isaac and of Jacob—men dead, indeed, but not done with, because "living unto him" in view of His own Times which are coming when they shall be shewn "worthy of that age and of that Upstanding from among the dead surroundings" of the Past, having their place in the thoroughly established New Order of Things in Christ Jesus which will then obtain an Order which will prove more effective in changing "the fashion of this world" than any *anastasis* which it has yet been made the subject of.

Having laid these few, but in their own way important, facts before you, I now conclude by saying it has seemed to me—and the discussion of the doctrine which has followed the publication in the *Investigator* 10 years ago of the occurrences of "*Anastasis* with and without the definite article" only deepened my conviction—That a narrow, one-sided view of the subject is held; and in giving the foregoing facts prominence I am simply seeking to lay a foundation of actual fact so as to afford a genuine basis upon which the minds of all may act. I am not concerned to teach a view, but the material is here presented which, used as it should be in the study of the Scriptures, can only result in the acquisition of what is true regarding the apostles' knowledge of The Anastasis. It is better that one should patiently search out a matter for himself than that, like the Ethiopian-eunuch, another should have to point out the logical conclusion to him. Let each therefore study for himself and draw his own conclusion.

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Jhos. Nicol

APOCALYPTIC STUDIES.—No. 4. *John 6*

I WOULD remark further in regard to the opening of the first seal, that the colour of the horse was significant. The whiteness of the horse, like white robes, symbolised righteousness and peace (see Rev. xix. 11; Ps. xlv. 4). "The word which was sent to the children of Israel, preaching peace by Jesus Christ" (Acts x. 36) was the same gospel of peace which was preached by Peter on the day of pentecost when the first seal was opened, with the addition of remission of sins; and, consequently, righteousness and peace with God were only to be obtained through the name of Jesus Christ. The crown (*stephanos*) was a symbol of the reward to be obtained for faithful service. The Apostle Paul said, "there is laid up for me a crown (*stephanos*) of righteousness, which the Lord, the righteous judge, shall give at that day; and not to me only, but unto all them that love his appearing" (2 Tim. iv. 8). *Stephanos* is the word translated "crown" in all places where it occurs in relation to the reward of the faithful ones. In Heb. ii. 7-9 the same word is used in

Jews in their own land, but afterwards extended over those parts of the Roman Empire, and other localities where the gospel had been preached, described as "the fourth part of the earth." Death, followed by Hades, the rider of the pale horse, revealed a state of things which the disciples of Christ required to learn. They evidently expected the return of the Lord and the establishment of the Kingdom of God to happen at an early date during the currency of that generation, and therefore were naturally concerned about those of their brethren who had died, or had been killed for the name of Christ. Such a state of things brought the subject of the resurrection of the dead into prominence. It was necessary for the Apostles to shew that death did not cut off the believers of the gospel from the hope of partaking with Christ the honour and glory of the Kingdom of God. The Gentile believers had the current notions regarding the immortality of the soul, and would therefore have a difficulty regarding the re-organizing and raising up out of the grave of dead men and women. The Thessalonian believers were in distress regarding it, the Corinthians were in darkness and doubt concerning it. Some among them had said "that there is no resurrection of the dead ones." Some in Ephesus had said "that the resurrection is past already; and overthrew the faith of some" (2 Tim. ii. 18). That state of the churches shewed that the time had come for a thorough exposition of that doctrine of life through Christ by a resurrection, an upstanding in a nature which would be incapable of dying. To the Thessalonians the Apostle wrote: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together with them . . . and so shall we ever be with the Lord" (1 Thess. iv. 14-17). The idea of ever living is conveyed in these words, just as it had been previously taught by Jesus himself as recorded by Luke (ch. xx. 36), that such "can die no more;" but by what means life would be prolonged he did not state. If eating of the tree of life in the garden of Eden would have caused Adam to live for ever, it was quite likely that the first Christians, and even the Apostles themselves, would suppose that living for ever would be caused by similar means as taught in Ezekiel xlvi. This idea may have been general even up to four years after that letter was written to the Thessalonians, for we find that in his first letter to the Corinthians he makes known the change of nature as a secret, one of those things which had not been previously revealed either to apostles or prophets. "Now thus I say, brethren, because flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a secret we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 50-52.- A body animated by flesh and blood, liable to decay and corruption, was to be changed into a Spiritual body, immortal and incorruptible. That as they had borne the image of the earthly man—Adam, they would afterwards bear the image of the heavenly one—the Lord from heaven.

THE FIFTH SEAL.

The opening of this seal revealed that those who had suffered persecution and death for the name of Christ were represented as under the altar. Which

evidently means that their lives had been sacrificed for the name of Christ. Under the law of Moses the blood of the offerings was poured out at the bottom of the altar. "The life or *soul* of the flesh was in the blood thereof" (Lev. xvii. 11). Christ was the antitypical altar, sacrifice and priest. "He gave his soul as an offering for sin" (Is. liii. 10; John x. 11, 15). "He suffered for us, leaving us an example that we should follow in his steps" (1 Peter ii. 21). He said "whosoever will lose his life (*psuchēn*—*soul*) for my sake shall find it" (Matt. xvi. 25). "Hereby perceive we the love (of Christ) because he laid down his life (*psuchēn*) for us; and we ought to lay down our lives (*tas psuchas*) for the brethren" (1 John iii. 16). Loss of life for the name of Christ is not required, as a rule, but sacrifice in the sense of self-denial for the brethren's sake, and for Christ's sake, is a duty required of all who are Christ's. "If any man will come after me let him deny himself, take up his cross and follow me." "And he that taketh not his cross, and followeth not after me, is not worthy of me" (Matt. xvi. 24; x. 38). The captain of our salvation was made perfect through sufferings. So in like manner a measure of suffering is necessary for the perfecting of those who shall be accounted worthy to share with him in his glory.

The opening of this seal also revealed that the blood of his servants upon the destruction of Jerusalem and the sufferings of the Jews were the days of vengeance upon them for the blood they had shed in filling up the measure of their iniquity. The dead souls had to wait for these days of vengeance, that all things which are written in the book of the dead should be completed.

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To account for dead souls crying out to believe that they were both dead and alive in speech. The blood of Abel and the blood of Jesus, yet blood has not a literal voice. Abel was slain on the ground because he was murdered. In the same sense the blood of murdered saints cried to the Sovereign Lord of the earth against their murderers. The white robe of righteousness was given to cover them from the aspersions of blasphemy hurled against them for the name of Jesus by their Jewish persecutors.

THE SIXTH SEAL.

According to the prediction of Jesus given on the Mount of Olives previous to his death on the cross, the destruction of the temple, and the city of Jerusalem, and the captivity of the Jews would be fulfilled during that generation then existent. The continuation of the temple worship along with that of "Spirit and truth" was inconsistent with the divine harmony which pervades all God's arrangements. The Jews clung so tenaciously to the Mosaic arrangement and temple worship, as a divine institution, that it became necessary to remove it by force. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. vii. 12). So long as the temple stood and its worship was carried on in the city chosen by God for his name, there was the appearance of divine sanction. But when removed as predicted by Jesus, before the generation passed away that rejected him and his apostles, that fact gave additional testimony to the truth as in Jesus being of divine origin. "It was the sign of the Son of Man in the heaven,"

Jews in their own land, but afterwards extended over those parts of the Roman Empire, and other localities where the gospel had been preached, described as "the fourth part of the earth." Death, followed by Hades, the rider of the pale horse, revealed a state of things which the disciples of Christ required to learn. They evidently expected the return of the Lord and the establishment of the Kingdom of God to happen at an early date during the currency of that generation, and therefore were naturally concerned about those of their brethren who had died, or had been killed for the name of Christ. Such a state of things brought the subject of the resurrection of the dead into prominence. It was necessary for the Apostles to shew that death did not cut off the believers of the gospel from the hope of partaking with Christ the honour and glory of the Kingdom of God. The Gentile believers had the current notions regarding the immortality of the soul, and would therefore have a difficulty regarding the re-organizing and raising up out of the grave of dead men and women. The Thessalonian believers were in distress regarding it, the Corinthians were in darkness and doubt concerning it. Some among them had said "that there is no resurrection of the dead ones." Some in Ephesus had said "that the resurrection is past already; and overthrew the faith of some" (2 Tim. ii. 18). That state of the churches shewed that the time had come for a thorough exposition of that doctrine of life through Christ by a resurrection, an upstanding in a nature which would be incapable of dying. To the Thessalonians the Apostle wrote: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together with them . . . and so shall we ever be with the Lord" (1 Thess. iv. 14-17). The idea of ever living is conveyed in these words, just as it had been previously taught by Jesus himself as recorded by Luke (ch. xx. 36), that such "can die no more;" but by what means life would be prolonged he did not state. If eating of the tree of life in the garden of Eden would have caused Adam to live for ever, it was quite likely that the first Christians, and even the Apostles themselves, would suppose that living for ever would be caused by similar means as taught in Ezekiel xlvii. This idea may have been general even up to four years after that letter was written to the Thessalonians, for we find that in his first letter to the Corinthians he makes known the change of nature as a secret, one of those things which had not been previously revealed either to apostles or prophets. "Now this I say, brethren, because flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a secret we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 50-52. - A body animated by flesh and blood, liable to decay and corruption, was to be changed into a Spiritual body, immortal and incorruptible. That as they had borne the image of the earthly man—Adam, they would afterwards bear the image of the heavenly one—the Lord from heaven.

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The opening of this seal also revealed that there was a time when God would avenge the blood of his servants upon those who had shed it. The destruction of Jerusalem and the sufferings of the Jews connected therewith, were the days of vengeance upon them for the righteous blood which they had shed in filling up the measure of their fathers. "For these be the days of vengeance, that all things which are written may be fulfilled" (1 Luke xxi. 22). The dead souls had to wait for these days of vengeance until the list of the slain should be completed.

To account for dead souls crying with a loud voice, we do not require to believe that they were both dead and alive at the same time. It is a figure of speech. The blood of Abel and the blood of Christ are represented as speaking, yet blood has not a literal voice. Abel's blood cried to God from the ground because he was murdered. In the same sense the blood of murdered saints cried to the Sovereign Lord of the earth against their murderers. The white robe of righteousness was given to cover them from the aspersions of blasphemy hurled against them for the name of Jesus by their Jewish persecutors.

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which could not be mistaken by those who were apostolically taught. It was a great earthquake. The powers and authorities which were instituted by heaven were shaken and passed away with a great noise. The civil and religious institutions of the state ceased to exist and the nation was carried into captivity. As Isaiah li. 15, 16, shews, that the giving of the law was called planting the heavens and laying the foundation of the earth (for which they were brought through the sea from Egypt) there can be no difficulty in applying the symbolism of the heavenly bodies being removed, to the passing away of all authority and power connected with the administration of the law of Moses. The prediction of Jesus concerning it is couched in the same symbolic terms in Matt. xxiv. 29, and in verse 35, he says, "Heaven and earth shall pass away, but my words shall not pass away." We require to find something answering to that description as passing away during that generation, while the words of Christ were to remain. According to Paul's teaching in Col. ij. 14, the law was nailed to the Cross of Christ, and all the authorities and powers in connection therewith spoiled and a shew made of them openly, triumphing over them. But it was by the Roman army that "wrath came upon them to the uttermost" (1 Thess. ii. 16) John the Baptist, Jesus, and his apostles, warned the Jews of "the wrath to come." So when we read in connection with the opening of the Sixth Seal that "the great day of his wrath is come," it seems to point clearly to the destruction of the temple, the city, the national organization, the captivity of all classes, rulers and ruled, rich and poor, bond and free, as that which was symbolized by the heaven-departing as a scroll when it is rolled together.

In Daniel viii. 9-12 there is a prediction regarding a little horn of a goat that "waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them . . . and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And the host was given over to it for the transgression against the daily sacrifice (see margin), and it cast down the truth to the ground; and it practised and prospered." This little horn symbolized the Roman power, which actually caused the daily sacrifice to cease, and cast down the powers and authorities of the nation of Israel symbolized by the "stars" and "host of heaven." Jesus said to the rulers—"The kingdom of God shall be taken from you." As the administrators of the kingdom, they were "kings" in the Bible sense of the word. They sat in Moses' seat. In Athens the Greek term *basileus* translated king, was given to the second in authority, whose jurisdiction pertained chiefly to public worship. So it is quite in accordance with the use of the word to apply it to those who sat in Moses seat, as "the kings of the land." The modern use of the term "king" designates the chief ruler of a nation. But the hope of the saints to be made kings and priests, points to a more limited application of the term—a plurality of rulers of various ranks. For example, Jesus is to be King of Israel, and of all the nations, while his apostles under him will be seated on twelve thrones judging the twelve tribes of Israel. And it may be that under them there may be a plurality of kings ruling over "ten cities," "five cities," or more or less, each one receiving a position according to works. So of the nations: "to him that overcometh will I give power over the nations."

ANASTASIS AND AEON JUDGMENT.

AS I have already touched the most salient points in the advancement of my views on the doctrine of anastasis (resurrection), before I proceed with aon judgment—the next branch of the subject—I shall make a few more brief remarks on the xv. ch. 1st Corinthians, from 1st to 4th verse, also at end of the chapter.

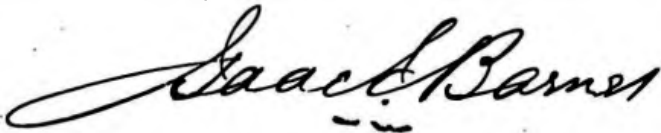
It is singularly astonishing how very unskillfully these verses are divided in the various quarters, and as a natural consequence, the most illogical and inconsistent views are entertained. Certain of the sects claim that the glad tidings made known by the Apostle Paul, as set forth in his 1st Epistle to the Corinthians, xv., 3, 4, are—“Christ died for our sins according to the scriptures, and that he was buried, and that he hath been raised on the third day according to the scriptures.” In this they are tolerably well satisfied: that the atrocious work accomplished by the lawless ones in the brutal murder of Jesus, the Son of God, upon the cursed tree, is what is referred to, and is there specifically and arbitrarily comprehended, in its most literal aspect. Of course then their faith is, Jesus saves them because he died for them upon the Cross; he saves them, because he was buried for them in the tomb of Joseph of Arimathea; he saves them, because he was raised for them on the third day according to scripture. This they complacently hold as the gospel preached by the Apostle whom God had sent unto the Gentiles as recorded in the xv. ch. 1 Corinthians, 1-4; therefore they are saved by this belief or faith. But the Christadelphians challenge the soundness of this belief, and assert very emphatically that these parties have all erred and strayed like lost sheep. The gospel promulgated during the time of the ministration of Jesus the Anointed, was glad tidings pertaining to the Kingdom of God, and various passages are forthcoming in support thereof from the narratives chronicled by the Evangelists. It is further contended that the said Gospel was given unto the apostles and they preached the same very faithfully; and that “Christ died for our sins according to the scriptures” . . . is not the gospel, but a supplement of the gospel, as the codicil of a will, and must be concluded as the things concerning the name of Jesus Christ. To prove this, various texts from the Acts of the Apostles are introduced, such as, “and Paul dwelt two whole years in his own hired house and received all that came in unto him: Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, and no man forbidding him.”—Acts xxviii, 30, 31. Bearing in mind that both parties are alike touching their arbitrary and surface interpretation of 1 Corinthians, xv., 3-4, they agree thus far, but beyond this rubicon they antagonise each other as to the sum and bonum of the gospel. The one (Campbellite) advocates that the Gospel of Christ which alone possesses the power of God unto salvation, is contained in verses 3 and 4 in Paul’s 1st Epistle to the Corinthians. Christadelphians, on the other hand, affirm that such items are the things which concern the name of Jesus Christ, and until the Kingdom of God (the restored Kingdom at Palestine) be preached they have never heard the gospel of Christ. According to this line of procedure, the Campbellites are consistent in this one particular, whereas Christadelphians are the other way. For Paul very forcibly informed the Corinthians that those were the exact words in which he communicated the gospel of Christ unto them, as he received same of the Lord, verses 1-2. While both parties bite and devour

one another in a certain direction: on the other hand, at their point of convergence by their reading construction, they have unwittingly implicated God's faithful apostle to the Gentiles with constructive treason, in preaching another gospel unto the Corinthians than that which was preached by Christ—"The Kingdom of God." Manifestly, "the Kingdom of heaven suffereth violence, and men of violence take it by force." This violence now exposed is but a trifle and must not be wondered at: yet a little while, and the doctrine of anastasis by the bright-shining of Christ's parousia is wrested by the "sanctuary" from the clutches of sectarian bigots (Babylon and her daughters) and made to shine forth in its pristine simplicity: the "Host" will then have apprehended that the "aionion gospel" of God is but another name for the term "anastasis from among dead ones." Then will come to pass the saying: "Our fathers have inherited nought but this, even vanity and unprofitable things" "Thou hast no pleasure in burnt-offering." "The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise."

It is very gratifying and charming to the "will-worship" and "voluntary humility" throughout the states of Christendom to declare unto the peoples that Christ died for their sins, abstractly; but come and let us reason together—notwithstanding, you have to die also and "work out your own salvation with fear and trembling," you will ask no further question, strangely enough! But you do not rightly divide the word, hence you have an imperfect comprehension of the importance of the texts. You look upon the death of the cursed tree; but this was caused on account of the splendour of his righteousness and testimony: which righteousness and testimony save you and me if we will conform to the death entailed—by the anastasis from dead ones—being dead unto sin by a life of righteousness and holiness unto God—of Christ our Captain, the living way.—Romans vi., 7-11. But some will say he was buried in the tomb of Joseph of Arimathea—most certainly; but there is another burial very greatly approved by the Father which took place in the Jordan when the Father's approbation was met in the righteousness of his Son—"This is my beloved Son in whom I am well pleased."—Matt. iii., 13-17. But he emerged from the tomb on the third day according to the scripture—quite so, but according to the scripture he said likewise, "Go and tell that fox (Herod) behold I cast out demons and perform cures to-day, and to-morrow and the third day I am perfected."—Luke xiii., 32-33, compare Heb. v., 6-9.

With a little eye-salve it will be perceived that Paul's letter to the Corinthians contains the Gospel of Christ, and his exposition discloses the doctrine of anastasis from among dead ones. The death, burial, and raising-up are explained throughout the chapter. In no one particular any mention is made of tomb or grave. May we see the absolute necessity of knowing Christ and the power of his anastasis by having fellowship with him in the sufferings and death connected with that perfection of character which the Father demands, whereby we may attain unto the precious and exceeding great promises, even becoming partakers of the divine nature.—2 Peter, 1-4.

O death (thanatos) where is thy sting? O death (thanatos) where is thy victory?



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The Investigator.

"Whatsoever things are true."—Paul.

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JANUARY, 1893.

I HAD delayed issue of this number until it should be seen how the list of subscribers to *The Spirit's Thesaurus* would turn out and in the hope that Part I. might appear with this number. At the moment of writing, the Publisher is fairly satisfied with the progress the List has made. But now that the *Investigator* is out without its *Supplement* there will be disappointment on the part of not a few. Let them "possess their souls in patience" as the Editor and his long-suffering Publisher strive to do with theirs. The disappointment is mutual, but it has been unavoidable owing to the above-mentioned fact; the situation being further complicated by considerations of Greek type and contemplated change of printer, etc., with particulars of which I need not trouble the reader.

I had also, at the Publisher's suggestion (who thinks we were both of us committed to publish the First Part of the *Thesaurus* with the January issue of the *Investigator*), aimed at getting out, preparatory to the issue of Part I., a prospectus with a couple of specimen pages of the *Spirit's Thesaurus*, but that I fear will also be impossible with the press of every-day work which has been weighing on me for the past few weeks, and still continues. If, however, the circular in question does not accompany the magazine, it will follow it with as little delay as possible, and Part I. it is hoped will appear shortly after.

The Dialogue on having "Eternal Life," which I commenced in the October *Investigator*, will be resumed in the April issue, when, among other objections made to my position, certain remarks in the October issue of the *Fraternal Visitor* will be touched upon. Nothing of any weight has yet been advanced against my contention.

ETERNAL TORMENTS.—Dr. Jamieson and the Editor discuss on Tuesday, January 21, and Thursday, February 2, in the X-Secular Hall, Ingram Street, Glasgow. Proposition—"That those who become the subjects of 'eternal punishment' suffer unending torments."

NUMBER 17 is nearly out of print and can only be had with the set to which it belongs, viz., Vol. V.

S.A.T.—There never was any need for the one you speak of being "put away" from his fellows.

A.A.—The matter is one of public interest, and if your brother does not positively forbid publication of reply he sent you—by way of rejoinder to my invitation to explain how he could in 1872 believe that inspiration did not necessitate the exclusion of "unimportant error" from the "Gospel" autographs without being more of a "partial inspirationist" than many of his brethren from whom he separated—if he does not positively forbid publication, I should like to print what he calls his "remarks in reply to Bro. Nisbet's letter." Of course, I gave him the invitation in my "Editorial capacity," as he had brought a specific charge against the *Investigator* of "partial inspiration."

W.M.—Answer to enquiry as to my view of "the Soul" crowded out. Will appear in next issue.

OTHER *Collectanea* ditto.

THE CHRISTADELPHIAN AND GREEK.

R. G. B., N. Z.—You need not go so far back as to refer to the *Investigator* for 1887 (page 63—on the term *elthe* in the phrase "till the son of man be come"—Matt. x. 23) for an example of the "Greek" of the editor of the *Christadelphian*; besides perhaps it would not be quite fair if you were to appraise his present qualifications in Greek criticism by reference to that example of his work—for it was always possible that in the course of five years he *might* have improved in his handling of Greek. A more recent sample should therefore be taken. And one will be found in the current issue of the *Christadelphian* (January, 1893, on page 19). The editor is answering a correspondent who has some difficulty with the first chapter of Hebrews, and he gives him a version of his own where he thinks the Translators might be improved upon. His version of verse 3 has doubtless the merit of being an entirely new translation—if there be any merit in that. But while thinking to correct the Translators in their rendering he actually "corrects" the writer of the epistle. He says—

"Verse 3 is obscured by the introduction of an 'and' which Paul did not write. . . . What Paul wrote was 'who being an effulgence of the glory and an exact impress of the substance (or person) of him bearing (sustaining or upholding) all things by the power of himself'; that is, an exhibition of the glory of him who upholds all things by the word of his power, that is, of the Father."

The Greek of one who, in seeking to cast discredit on the *Investigator*, brought quite recently a conveniently vague charge of "unskillful grinding of Greek" [see "As others see us" in *Investigator* for July last, page 64] insinuating at the same time a likeness to rats on the part of the contributors!—the Greek

of such an one should be above suspicion. But is this so? Very much otherwise. And I own that I am myself surprised at the extent of the manifest ignorance of the most elementary rules of Greek syntax which his "criticism" displays: and my remarks regarding "edge tools" in July *Investigator* are more than justified. The misfortune is that one need hardly expect to see any rectification made in the *Christadelphian* of the new *critical* translation and exegesis supplied us there, as Bro. Roberts never makes mistakes—at any rate he very rarely admits having made them. Verse 3 reads thus in the original:—

Has an apaugasma tes doxas kai
Who being an-efulgence from-the glory and
character tes hypostasos autou, feron
an-impression from-the substance of-him, bearing,
ta ta panta to rhemati tes dunamews
also, the all-things with-the utterance of the might
autou katharismou poiesamenos ton hamartion
of-him, purification (having) made-of-the errors
ekathisen en dexia tes megalotunes en
he-sat-down in right(hand) of-the greatness in
hupsoloi.
lofty (things).

To say that there is no "and" expressed in the original where we have it in the Authorised Version—"and upholding all things," etc.—is, as you will see, contrary to fact. True, the "and" (*te*, "too," or "also"), does not precede *feron*, "bearing"—as one ignorant of Greek might naturally look for, and not seeing it, might conclude there was none in the clause—but while it idiomatically follows it, it is read along with it, and should be rendered "too," "also," or "and." The particle *te*, with its some 200 occurrences (rendered "and" over 160 times), unlike the simple copulative *kai*, "and" denotes an internal, rather than an external, relation. It here indicates the annexation of a something additional, characteristic of the "Son;" and certainly there is nothing in the grammar of the clause justifying the introduction of the "Father" here. Whatever the interpretation may be, a very slight knowledge of Greek determines the translation. The "all things" are, I should suppose, those "all things" of which Christ is the centre, the "all things" then obtaining in Christ; the same "all things" which "he is before" and which "hold together in him."

Then to take the nominative *feron* ("upholding") and render it as if it were in the genitive case—*ferontos*—and in grammatical concord with the preceding *autou* (genitive of *autos*) is to manifest an ignorance of Greek which few would have expected from one who so recently presumed to criticise the Greek of his fellow-servants, and who would naturally be taken for granted to know what he was writing about.

I do not know that my remarks will do him any good, for I note that in this same number of the *Christadelphian*, he refers another enquirer to *Nazareth Revisited* for all the light he has to give on the passage "Ye shall not have gone over the cities of Israel until the son of man be come (*elthe*)," which exposition formed the basis of my criticism of his "Greek" to which you refer in your note. That exposition, although exploded, he calmly re-affirms. But if my criticism does him no good it will at least prevent him doing quite so much harm by his worse-than-school-boy criticism of Hebrews, chapter 1.

Editor.

"IS THERE A CHURCH?"

A question has been asked in the *Investigator*—"Is there a Church? If so, where is it?" I presume the "Church" meant is the one after the apostolic outlines as taught in the letters of the apostles, for we have churches many, which lay claim to be the true and living Church of Christ. In following out this enquiry to discover if such a community is on earth, I think it is necessary first to have a knowledge of the order and the kind of administration of what is called the "church" of the scriptures. In the letter to the church at Ephesus we learn that when the Messiah "ascended up on high," that he "gave gifts to men," he gave "apostles, prophets, evangelists, pastors and teachers," for the purpose of "perfecting the saints." Now, on this arrangement the apostles had a very distinguished position and function which is worthy of our close attention; it will be found in the second letter to the church at Corinth, ch. iii. v. 5. They were made able ministers of the new Covenant, which is a ministry of the Spirit. The effects of this ministry are seen in the 12th chapter of the first letter to the same church, where the diversity of the gifts of the spirit is given in order, namely, "Wisdom, Knowledge, Healing, Miracles, Prophecy, Discerning of Spirits and Tongues." This is a wonderful arrangement, and no doubt would meet the requirements of a company who were not of this world but separated as the Lord's people, but although these gifts were of great value they came short of a greater gift by the lack of which all those gifts become—to use the words of the apostle—"as sounding brass or a tinkling cymbal." This great gift was the moral influence of the

spirit in our personal connection with the Christ. Now this is set forth by the apostle in his letter to the church at Rome, ch. viii. v. 11. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies because of his spirit that dwelleth in you." We do not think the quickening here has any reference to dead bodies in their graves, but to our mortal dying bodies, for the apostle continues—"if ye live after the flesh, ye shall die; but if ye through the Spirit mortify the deeds of the body, ye shall live." All who are led by this spirit are "sons of God, and, being sons, heirs of God and joint heirs with Christ," such is the ultimate destiny of those who are connected to our Lord Jesus the Christ. Now when we contemplate this wonderful and divine order in the apostolic church we can see the force of the statement of the apostle that the church was "the pillar and ground of the truth." So in the church was concentrated the wisdom and power of God—every thing that was necessary for the guidance of his people.

Let us now suppose that a Brahmin in his native home in India had come upon our Bible, never having heard before anything about the Christian religion. He reads those letters of the apostles to the various churches, and being informed that nations of christians professing the same faith and practice were to be found in Europe, he is so interested in this remarkable people that he makes up his mind to visit them and see this high standard of morals and power which goes beyond all his

experience among his own religious associates; and what does he find? He may search from the Pope of Rome down through all the churches of Christendom, and I defy him to see the order of the apostolic church that he had read about in the scriptures. He will find many claimants for it, but every one of them 1800 years behind the early Church of Christ. He will find various reasons given by the claimants for being the true church—such as the claim to the apostolic succession—as if that could prove it. We might as well admit of the claims of a man, minus the poetic gift, to be a poet because of his family relation to some poet of the past, as to claim for ourselves that we are the "church," who have been able to see truths far ahead of the professed church. Even we cannot say with all certainty that we have attained the goal of all truth as revealed in the scriptures, and the certainty with which some of us claim to be the custodiers of the faith would require the assumption of the *role* of the gifts of the early church in wisdom and knowledge. A question may be asked here—"How do we stand in relation to the church of the past?" Well that is a pertinent question, but my purpose for the present is to answer the question—"Is there a church?" and as it is a bible church that is wanted I must confess I have not found it.

James Fraser

Cathart.

CRITICISMS.

THE DEATH OF JESUS CHRIST.

BRO. COPLAND in his letter relating to the term *aiónios* (see *Investigator* No. 26 p. 27) steps somewhat aside from the question in expressing himself thus—"I confess I see no reason, like many of the brethren, to think that if the Jews had repented at the preaching of Jesus, there would have been any necessity for his death." Our brother is attempting to form a theological theory out of a historical problem which did not occur. There would just be as much reason in saying that many of the brethren think that if Adam had not sinned there would have been no need of Christ appearing on earth as a Saviour. A premise that is founded on an *IF* is always unsafe in the presence of a clearly-defined fact. Christa-

delphians are credited with being too theoretical, and I fear it is partly true at times, when we seek to build upon the purely abstract while the concrete is before us. On such an important question we cannot be wrong in accepting Jesus' own belief regarding his death and sufferings. When he had been raised from the dead he met two of his disciples on the way to Emmaus, and after talking with them said, "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."

The pathway to the glory beyond (as taught in Moses and all the scriptures) was through suffering and death, and if our Lord could read such from the Old Testament, the

evidence must have been there. There is but one way of escape from this conclusion, viz., by accepting the idea of Jesus having become a martyr to Jewish tradition in believing that his death was foreseen in the Divine purpose. Such a conclusion may be quite rational, but its acceptance places us outside the pale of Old and New Testament teaching. God was in his son reconciling the world unto himself. The Father so loved the world as to send his only begotten son that men might be turned away from their transgressions and receive the blessing of Divine grace. We have the surety of this love made manifest to us in a visible form: a pledge of love which surpasses human conception—The Son of God suffering shame, torture, and death, for his enemies that they might be brought to share in the glory along with him whom they nailed to the tree. Jesus was in no sense a substitute to appease Divine wrath. "*The quality of mercy is not strained,*" and the God of mercy was working in his son to reconcile men. "He that hath seen me hath seen the Father." Jesus brought his death upon himself by witnessing a good confession. He openly declared that he was King of Israel and Son of God: knowing that by both Roman and Jewish authorities the consequence was death; but his death was not a judicial murder, for he himself says "I lay down my life for the sheep." . . . "I lay down my life that I may 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."

Mankind needed the purpose and love of the Father along with the plan of redemption brought home to them in a tangible and visible form, so that all nations and conditions of men could understand what was hidden in the Divine mind. This we have in the suffering and death of Jesus Christ; and in his resurrection we have the visible evidence of a future life—a living Christ who has experienced the trials and temptations of humanity, and who is now the mediator of the new and better covenant. These facts, along with the Kingdom of God, were preached to men and women, and those who accepted the testimony received the remission of their sins through him whom God had sent. The death of Jesus is best described in the words of Paul—"God commendeth his love towards us in that while we were yet sinners Christ died for us."

John Henderson

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THE DAYS OF ISRAEL'S COMING OUT OF EGYPT.

AT the latter end of Bro. Smith's article on this subject, in April issue of the *Investigator* for 1892, we find the reason why he does not rest satisfied with the commonly-received idea that the forty years was the time of Israel's coming out of Egypt. He says, the importance of a correct understanding of the time is manifested in two ways—first, in being able to meet the objections of the sceptic with what commends itself to our reason; and second, by the light cast upon the fulfilment of prophecy.

In the first of these reasons, we seem to see something of a sceptical nature in the mind of the writer himself, as he proposes to make the days of the coming out of Egypt seventy-five, instead of forty years, because, as he says, it commends itself to his reason, and he hopes also that this reasonable explanation may be the means of ingratiating his sceptical friends. Bro. Smith says if we take the ordinary reading as correct, "there is no time allowed for the judgments upon Egypt, or for the preparation of Israel for their exodus." In the quotation from Exodus ix., Bro. Smith draws attention to the words in verse 6, "And all the cattle of Egypt died." But we desire to call attention to verse 3 in this connection, as a qualification of the above, "Behold the hand of the Lord (Yahveh) is upon thy cattle *which is in the field.*" If Bro. Smith still understands the words in verse 6 to be exact language, he might also be required by his critical friends to give credence to the words in verse 15, "For now I will stretch forth my hand, that I may smite thee and thy people with pestilence; and thou shall be cut off from the earth. As in neither of the two subsequent and last plagues were these words fulfilled, we can see plainly that, as in the case of the "murrain," so in this plague of the hail; those who gave heed to the word of Yahveh drove their cattle in from the field until the punishment was past; those who did not give heed lost their cattle in the murrain, and their own lives likewise in the hail. So that although Pharaoh was not cut off in either of the plagues, he perished at the Red Sea with the flower of his army. Bro. Smith quotes Stephen's speech in Acts vii. as proof that the Children of Israel were afflicted four hundred years, and he assumes that because the thirty years are not mentioned there, neither in Genesis xv. from which Stephen

quotes, that these years must be the time occupied in the judgment upon Egypt. But, as I understand it, these four hundred years are roughly stated in Gen. xv. as, in verse 16, it is stated, "In the fourth generation they shall come hither again." And as we may say it was the second generation that went down into Egypt, Abraham's grandson being then well stricken in years, the time of Israel's sojourn there could not have been more than two hundred and fifteen years or thereby. So that, as it is related by Moses in Exodus xii. 40 (according to the Septuagint) the sojourning of the children, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years." Paul also adds his testimony to this in Gal. iii. 16-17, saying that the law was given four hundred and thirty years after the promise to Abraham. Both the coming out of Egypt and the giving of the law occurred in the same year (Exodus xix. 1).

In relation to the passage in Acts vii. 30, Bro Smith says that the word "expired" is *plērōtōn*, which is a participle from the verb *plēroō*, to fill up; and he says he would render it "In the filling up of the forty years" —*i.e.* the middle forty of Moses' life. But Bro. Smith adds "Not at the end of it; but this was one of the events being filled into it." The first clause of this latter sentence is quite gratuitous, and a bit of special pleading for his new found theory. In Exodus vii. 7 the ages of Moses and Aaron are recorded before the plagues begin: Moses fourscore, and Aaron fourscore and three years old. In Numbers xxxiv. 7, it is recorded that "Moses was an hundred and twenty years old when he died." The teaching I draw from these plain words and plain figures is, that the time taken to accomplish the plagues upon Pharaoh and his people was a third of the time in months which Bro. Smith supposes necessary. We do not see how his rendering of Exodus vii. 7, "in their speaking unto Pharaoh" (*i.e.* Moses and Aaron), can be relegated to their last interview instead of their first, although it is not a material point, in relation to the view which we take of these judgments. We will now conclude this criticism with the same two scriptures which he gives in proof of his position, *viz.*, Acts vii. 6, "And God spake in this wise, that his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years; and the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve me in this place." Also Exodus xii. 41, "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it

came to pass, that all the hosts of the Lord (*Yahveh*) went out from the land of Egypt."

If we were to ask Bro. Smith his age, we would not expect that he would be so condescending as to enter into the details of months and days, &c., after stating the years. So do we understand that a few months was ample time for the infliction of these plagues upon Egypt. Moreover, if the thirty years was the time allotted, let us consider this—Would Israel be having a pleasant time during the three years respite between each plague?

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PUBLISHER'S NOTES.

R. G. BURTON.—Thanks for your letter. Degeneration or reversion to type is a law common to all flesh, which we by nature are. From that plane we have risen to be sons of God. Our assemblies are gatherings of God's sons. The law of degeneration naturally operates in communities as in individuals, but with increased momentum: and unless the Spirit power that gave the community birth is in their midst they return to Flesh. When *one* is exalted to do the thinking of all, mental effort dies out in the community. The Spirit is not in operation, and growth ceases. In the plant, animal, or spiritual man alike, stoppage of growth means DEATH. The community which worships the commandment of a man, or men, is in the way of death, and, while continuing to assume the white raiment of saints, are really whited sepulchres; and oftenest so unconsciously. Our aim in the *Investigator* is to make the brethren not lean on another, but do their own thinking, and so generate the mind and spirit of Christ—not to degenerate.

APPRECIATIVE LETTERS.—So many, in forwarding their subscriptions for the volume for the current year, have expressed their sympathy with and appreciation of the *Investigator* that we cannot individually acknowledge their communications, but simply thank all for their kind letters. In one or two isolated cases the reverse side of the picture appears and brethren intimate that they will not again take the magazine. We would be glad in these cases if the brethren would give the reasons for their withdrawal of support, so that, if the fault lies with us, we may remedy it so far as it lies in our power.

C. W. TOMKINS.—Thanks for yours. Yes, what we need is the Spirit's thoughts. God is the only Teacher. Interpretations of what is written aid, but they must be put to proof and assimilated, not swallowed as theological pills. If the latter is the fact there is not growth toward the mind of that resplendent New Man who will reign in the age and accomplish the purpose of God in the blessing of the nations.

FOREIGN STAMPS.—We wish again to draw the attention of foreign subscribers to the fact that stamps other than British are of no use to us. They cannot be negotiated here. Some more have come to hand, hence this notice.

W. CHALLINOR, N.Z.—We regret you are disappointed with the *Investigator*; but surely you mistake when you say, "its general tone is offensive in the extreme, and, what is worse, the spirit of the Great Master is quite absent from its pages." The "evident capacity" you speak of will surely reap the wages of sin if your *opinion* is correct. Your indictment is a strong one against the many brethren who have made up the pages of the last volume, and we doubt if you fully understand, when writing, the sweeping nature of your condemnation.

H. S. McFADYEN, N.Z.—Thanks for your good wishes. The *Investigator* may assist, but only divine power can open the blind eyes. How true it is "the letter killeth," and how deep the significance. We strive to see by getting beyond words into the ideas which they as symbols convey. The brother and sister you speak of are as well as gathering years will allow, and reciprocate your wishes.

James D. Smith,

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BAPTISM AND AGE-QUALIFICATION.

A BROTHER asks—(1) "Did the apostles baptize any but men and women? Do the words translated 'men' and 'women' mean that exclusively?"

(2) "Although the fact of the immersion of children is not stated, yet I think it is implied when Paul, addressing the saints at Ephesus (Ephes. vi. 1 compared with i. 1), speaks to 'children'; and also in Col. ii. 20-21. If children did not form part of those ecclesias it could not be addressed to them, but as it is, then I contend it is safe to infer that they must have been immersed although the fact is not mentioned."

I have had the intention, did time permit, to examine the arguments advanced in the pamphlet by Bro. R. G. Burton, of Sydney, N.S.W., entitled *Adult Service*, which gives occasion to these queries.

This I may do in a future number. Meanwhile I reply to the above queries, merely remarking that the pamphlet, while it cannot be termed concise as to its main contention that none under 20 years of age are in a position to enter the service of the truth, yet it will not be without its use as helping to antidote the much more pernicious contention that infants may be made the subjects of baptism; and it is to be welcomed as a manifestation of the existence and exercise of independent thought at the Antipodes. The argument in support of the conclusion seems to me fallacious, and while it will be regarded by many as plausible, I rather think few will be convinced of its value so far as its positive argument is concerned. This at least is the impression I receive on taking a run through the pamphlet.

The answer to the questions of the first paragraph will depend on the definition given of the terms used, viz., "man" and "woman." If by these the enquirer mean only those who have attained their majority, then there is no evidence that baptism was confined to such; but that, of course, is of merely negative value. It is still necessary to ascertain the sense of the several terms so rendered.

The words rendered "man" in the New Testament are three in number, *aner*, *anthropos*, and *arsen* (*arren*). The first and second denote *man*, and the essential distinction between these two is that while the former is man *i.e.*, not woman (Latin, *vir*) the latter is man *i.e.*, not brute (Latin, *homo*). The particular meaning of each depends upon its text and circumstance. The third term (rendered "man," only in Rom. i. 27) properly signifies *male* and is as applicable to brute as to man. Very often *aner* means a husband in contradistinction to *gune*, a woman *i.e.*, wife; but two may be husband (*aner*) and wife (*gune*) and yet be each under 20 years of age. I do not see that any argument of a positive character in either direction can be derived from the distinction between these terms as determining the proper age at which one may enter the service of the truth. Then as telling against Bro. Burton's conclusion as set forth in his pamphlet entitled *Adult Service* it may be remarked that in our freedom from Ceremonial Law—where specific determination of age-fitness is peculiarly appropriate and fitting—all arbitrary limitation as to age in itself is foreign to the spirit of the truth. No doubt this liberty is liable to abuse; and by over-solicitous parents has been abused; but what liberty is not so liable? Then while we may seek for analogies between the Ceremonial Order of things and our present position and privileges in Christ Jesus we have no authority for arguing as if an identical age-limitation obtained as regards both; for "the law while a shadow was not the very image of the things" in Christ.

So far as the question in paragraph 2 is concerned, the term "children" is a relative term and quite indefinite as to age. The term is *teknon*, that which is born (*Scottice*: bairn), and is found in Matt. xli. 28—"A certain man had two sons;" Luke xv. 21—"Son thou art ever with me;" 2 Cor. xii. 14—"The children ought not to lay up for the parents." A "child" is not of necessity an infant, while it may be so; but a "child" may be grown man. It is all a matter of relativity. It would be unsafe to infer from the presence of children in a modern assembly that they were all immersed.

Ed.

"THE man of schemes is sure to over-scheme."

"HE who stands for God can dare to stand alone."

"To many men activity is inspiration."

"THERE is special danger to the self-centred."

The Investigator.

"All things, put to the test ; the good retain."—1 Thess. v. 21.

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EVOLUTION AND THE NEW MAN.*

A Paper by the Editor, read at the Thursday Evening Class, Edinburgh, followed by Criticisms which are here reproduced in substance.

IT is the fashion of some believers to look somewhat askance at the doctrine of Evolution: they think it a somewhat doubtful product of the Present Age—and not without a seeming justification, seeing the use to which the doctrine has been put by some of its more extreme exponents, viz., to cast discredit on the Bible. But there is Evolution and Evolution. There is Evolution with God in it, and there is Evolution with God left out. Rightly understood and properly appraised, Evolution—the unfolding or drawing of one thing from another by selection and environment—is beyond question a True Doctrine, embracing, indeed, a great fact, viz., That God does not make something out of nothing: He evolves the thing whatever it be. Every one thing which is, has proceeded from some other; which truth we have embodied in its ultimate form in the grand Apostolic formula—"All things are out of God"—*ex theou* (Rom. xi. 36; 1 Cor. viii. 6).

God might, had he pleased, have acted always immediately—that is, without any creature agency or instrumentality—without ways and means—but he has not pursued this course. He might in a moment of time have produced all we see, but he has not done so; he has worked by means: he has employed media. He has instituted causes which lead to effects; and these effects become in turn causes, themselves producing results. "Nothing in the world is single." Nothing subsists of itself. God has been pleased to so arrange things that every event comes out of something antecedent to it. The law is universal, admitting of no exception. Thus in things natural there is, and can be, no such thing as Chance. Chance is, indeed, a meaningless term as ordinarily used. Etymologically it is *that which falls*; so we say, "As it chanced," *i.e.*, "As it fell out," but as conventionally used, we in thought exclude causation, and conceive of the thing happening outside causation—an atheistic impossibility. Nothing, in short exists, nor can exist, in itself, or by itself, or for itself. All things mingle together, and nature thus becomes the complex thing we see it to be. Causes proceed from the simple to the complex. These again become factors in the production or evolution of complex effects. A certain result—say a change of parties in Parliament—is the evolution of a complexity of causes, some of them perhaps beyond our ken, others of them patent enough perhaps.

God works by manifold agency. He so works now, and we may justly infer that there never was a time in the Life of the Earth when he worked otherwise. There is then no need for a cry out against Evolution—Evolution *with God in it*, that is to say. Of course Evolution *with God left out*, is like

*For much of the substance, and occasionally the shape, of this paper I am largely indebted to "The Religious Aspect of Evolution," by Dr. Al' Cosh.

everything else where God is not reckoned with, "a body without a spirit." Evolution with God in it is something we can rely upon. It progresses towards a previously determined end. It is governed by intelligent action which never goes back upon itself—"God is not a man that he should repent." We ought to be thankful that he works by a method, and that things do not happen by chance, so to speak. We can fall in with, and profit by, his plan. It is beneficial and benevolent. When we have found out that he has made things so that certain causes bring about certain results, we can from the present, so far, find out the past, and so far, forecast the future. The farmer sows in spring, confident that the seed will produce its fruit in harvest. This also is Evolution. We have each had a father and mother. We can look back to the days of our boyhood and look at the boy from whom the man has been evolved. The bread we ate to-day sprang from the seed—is an evolution therefrom. Is it not a good thing for us that it is so, and that from a bushel of wheat we can be reasonably certain that many loaves may be evolved? We do not think of finding fault with such evolution; we do not denounce it as atheistic; we are properly grateful for it. Evolution is not new, although its application to plants and animals may be so. But God is one. "Nature is always natural." And the question, Why should he not work here—be "natural"—as elsewhere? is as yet unanswered. His wisdom here should be little less apparent than in the more obvious matter of the loaf from the bare grain.

Of course "we know in part only." We cannot understand all. But we can all see that there is system in the things seen (*ta phainomena*—the things which show themselves—Heb. xi. 3). Some of course ascribe this to physical forces. So it is, but how about the forces? Whence came these forces? Did they originate themselves? No, "the things seen," *i.e.*, "the things presented to the eye of sense were not made by the things which show themselves." The roots of things lie deeper down than this. "The things presented to the eye are temporal; the things not presented to the eye are eternal." The Evolutionist, whether he admit God into Evolution or not, must, while he remains an Evolutionist, admit that these forces have been themselves evolved. Evolved! Out of what? The only possible answer is out of something commensurate with the results, and the Commensurate here is—God! We cannot acquiesce in the proposed severance of GOD from his works; and so we must resolutely maintain that GOD is in these forces which have been arranged into an Order—that is Law, Law which we find the investigation of so interesting and instructive.

The great mistake which is made is to suppose, as Evolutionists of the more pronounced or Darwinian school do, that Evolution does everything; and so it does, truly, for Evolution is God in action. But this Darwinists have no place for in their conceptions. Evolution is, with them, an impersonal something which does everything, and there is nothing left for God to do: and after this shallow fashion they conclude there is no proof of His existence. Thus many seem to think that the question raised by Evolution is—Whether the origin of species and descent of living creatures are by what is called "supernatural power" or by "natural law;" by Creator or creative action; by design or by mechanism; by contrivance or by chance; by purpose or without purpose. But the question is not properly stated where such contrasts are suggested. Mr. Darwin, followed by Dr. Romanes and many others, is constantly drawing the distinction in this form, between "natural selection" and "supernatural design," between "natural law" and "special creation." This is

misleading, for *the Supernatural Power is to be recognised in the Natural Law.* The one does not necessarily oppose and exclude the other. Supernatural design may, and does, produce natural selection. The "natural" and "supernatural" is a scholastic antithesis unknown to Scripture. The Scriptural antithesis is "the natural" and "the spiritual"—God is in both.

As one has remarked, "a question is often settled by being properly stated." And the question is not as between God and not-God but between God-working-without-means and God-working-by-means—the means being created by God, and working for him. We cannot get past the conclusion that Evolution in the Natural Order of Things—with God in it—is borne witness to universally; and there is no reverence for God and his ways shown by those who refuse to open their eyes to the facts. But prejudice must never be allowed to make us shut our eyes to Truth. Truth demands our fearless acceptance, and every disciple of Jesus of Nazareth has, more or less, realized this. Because God is in everything, Evolution affects everything, and is in everything, for *Evolution is God's method of working*—whether in the Natural or in the Spiritual Order of Things. Indeed, I think I may venture the statement that whether we know it or not we are all evolutionists—we believe in the thing whether we know it by name or not. The New Man is an evolution!

Paul says "That was not first which is spiritual but that which is natural; afterwards that which is spiritual" (1 Cor. xv. 46). These are the two Orders—The Natural; The Spiritual. The first is said to be "out of earth," having earthy characteristics; the second is said to be "out of heaven." They are both out of God, the earth-type and the heaven-type. As is the earthy type, or character, such also are those that are earthy, and as is the heavenly type, such also are those that are heavenly; and as we each bore the mere image of the earthy, prior to baptism, so now let us bear the added image of the heavenly. These are the two Orders then. The Second or New Man is not a separate creation independent of the natural—it is an evolution with the natural as a working basis, and the better the natural basis the better the spiritual structure that may be raised thereon. This Jesus demonstrates in the parable of the Sower. The Second Man is not brought literally out of heaven, locally regarded; but the principles operating in his evolution originate in what the apostle styles "heaven."

At this point it is necessary once more to consider the Evolution of the Natural. I have spoken of two schools of Evolutionists—one which recognises God in it; the other which refers all action to the operation of forces acting without any interference on the part of Deity. The latter school is represented by the late Mr. Darwin, Dr. Romanes, and others, the former by Mr. Alfred B. Wallace, the co-discoverer with Mr. Darwin of universal evolution. The Darwin school would ignore Deity in his works; the Wallace school recognises Deity and recognises his interference operating so as to introduce, at the different stages of evolution, new factors in addition to mere natural selection and environment—these latter being seen to be less than enough to account for essentially new departures in Evolution. Thus, from Light to Life; from Life to Sensation; from Sensation to Instinct; from Instinct to Intelligence, are steps distinct and definite, which no natural selection or development by environment (without God-in-it) can account for. A cause can give only what it possesses. Causation cannot create anything new; it cannot give what it has not within itself. There is no evidence that any of these powers just mentioned, say sensation or intelligence, were

anteriorly in the atoms, or in the mechanical or chemical powers. But in the Evolution of Species there is a point of time when they appear; when the first pain or pleasure is felt; and the first perception of things takes place. Their appearance, from whatever cause they spring, forms an epoch. Whence came they? "Out of Deity!" By his immediate fiat! The new powers are super-induced upon the old, while the old continue to act with the new.

So it is with the New Man—the Spiritual. There is here an epoch-marking departure. God is in it. By no law of natural selection or development, by hereditary transmission or environment, can the Spiritual be evolved from the Natural. Impossible! The Soulical or Natural or, in relation to the Spiritual, the *nekroi* or dead ones—"those who live not to God"—are "a body without a spirit." So true is it "Except a man be born from above he cannot see the kingdom of God." "Ye must be born from above" said Jesus. The natural mind, or mind of the flesh, ends in itself, in dissolution. It is not in harmony with the mind of God. It is possessed by the "spirit of the world," not by "the spirit which is from God" (1 Cor. ii. 11). "If any one have not a Spirit from Christ he is none of his" (Rom. viii. 9). "A spirit from Deity" must be infused into each subject; and this his wonderful Truth does—the truth about the *anastasis*, which is the Evolution of the new order from the present order—which is all of God, for "out of him and through him and into him are the all things" in Christ (Rom. xi. 36.)

If there was a natural body or physical constitution of things this was because there was to be a spiritual order; and this spiritual order to be evolved by God from the natural. So "it is God that worketh among us both to will and to do of his good pleasure." This is Evolution—the Evolution of the New Man broadly looked at, which is perhaps the simplest, because the most scriptural, way of looking at the matter. We lose something by looking at the New Man too distributively: the New Man is more an order than an individual—the Last Adam in contradistinction to the First Adam—who is also not a mere individual but a cosmos in himself.

In ascertaining how this Evolution comes about—How and To What, being once begun, it proceeds to the grand issue—we must never lose sight of the great basic principle already noticed—"First the animal, afterwards the spiritual." The natural, animal, or soulical (*psuchikos*), must be in existence before there can be any spiritual development. This principle is ignored in the theology of the present day; it is indeed contradicted, it being maintained that the spiritual inhabits the natural, and the latter is the mere garment of the former—and by no means essential to its being—and one not first—certainly not the natural first—but that they are co-etaneous. With such a notion there is a total misapprehension of God's scheme, and consequent failure to intelligently appraise his ways and means. Salvation is, with such, the escape of the "spiritual part" of man from its domination by the material part, coupled with deliverance from the penalty said to be due to all belonging to the "non-spiritual," viz., "the pains of hell for ever." On the other hand, with the writers of the Bible, Salvation is the evolution of a "new man created in Christ Jesus unto good works which God had before ordained that we should walk in them"; and ultimately by a fresh fiat of his almighty will the new creature passes into the immortal state because fitted for that high Order of Things by a patient continuance in faith and well-doing throughout the probation of the the Natural Order.

Growing out of this misconception regarding *what* is the thing to be evolved,

there is the failure to realize that escape from the Natural Order of Things does not take place by means of physical dying, but that a New Order of Things, styled in Scripture phrase "the *Anastasis*," is to be evolved from the existing order for which the "New Man" is fitted as above indicated.

And now, in conclusion: in a review of God and his ways as regards our new creaturehood we see how evolution is a true doctrine, and God being one, his ways are one. He works after one principle—in the Evolution of his Eternal Purpose; as in his Natural Plan, he uses ways and means, and acts intelligibly and justly by all.

One note more, and of a more sober character, is struck by Evolution as applied in the spiritual sphere. It is this: As in the Evolution of his Natural Plan—which is however really a part of his Spiritual or Eternal Purpose basically regarded—many species of creatures disappear—do not survive, because not of the fittest, so in Spiritual Evolution there is the principle of survival of the fittest by selection—spiritual selection and environment. All do not survive—only the fittest remain—such only as have become fit for the Master's use. The calling is a high one, and the conditions indispensable. May we in striving overcome, so that mortality—the present natural-man-condition-of-things—may be swallowed up of the Life when "God becomes the all in the all."

Thos. Nisbet

CRITICISMS.

BRO. J. S. SMITH—Quite agreed with what was said, and, among other remarks on the subject itself, said that the chief value of the paper lay in the presentation of the subject of the New Man under the light of the Evolutionary Idea. The "natural" and "spiritual" were all one—different aspects of one grand purpose which God was working out by Evolution.

BRO. HUGH BLACK—thought the essayist did well in showing that Evolution is in the "natural" as well as in the "spiritual"—"All things are out of God." And he liked the idea presented, viz., that a New Order was being evolved from the present. He thought that the history of the nation of Israel was an illustration of God's method of evolution.

BRO. CHAS. SMITH—thoroughly agreed with the essay, and remarked that he could not find any flaw therein. He was very much pleased with the beginning, where it was maintained that all was "out of God," and all working to one great end, and God the worker. It was impossible to separate God from his works.

BRO. LAVEROCK—remarked that there was a good deal propounded by scientists which has holes in it; as in theology, you have only to prick them and they go to pieces. It might be all very true what Bro. Nisbet says. He could easily understand that God was in all, but what about the anomalies which presented themselves? He had expected something better with regard to a comparison between the scientific and spiritual; and he thought the paper was lop-sided. The proportion devoted to Evolution in comparison with that given to the New Man was $\frac{1}{6}$ to $\frac{5}{6}$. The essay should have dealt more with the Evolution of the New Man. He was not prepared to endorse the notions of *nekroi* and *anastasis*. If there is no more than the *anastasis*, what then? Bro. Nisbet had not told us anything of the life. He would have liked more about the New Man in relation to the life to be entered upon. He expected something better. He would like if Bro. Nisbet would say, when he replies, whether he thinks God causes all these catastrophes—such, for instance, as these earthquakes involving such great loss of life—or do they happen by chance? He would like to know if God did not make the law and then leave it to operate itself.

BRO. TODD thought it an able essay, and that, with a large part of what Bro. Nisbet had said they would all be at one. But as to details, there might be a variety of judgment. What he would like to hear Bro. Nisbet set forth would be a critical detailment of the working of God's laws as opposed to Darwinism. How much is intended to be expressed in Bro. Nisbet's

phrase, "God is in it all"? Is God working in all the details? Are those effects the results of God working, or the result of our relationship to God? He would like Bro. Nisbet to face these questions and to give them the result in another paper setting forth the conclusions arrived at, showing *where* and *how* God is in all things absolutely; and not merely in "all things in Christ Jesus."

BRO. WM. GRANT—said Bro. Nisbet had expressed the fear lest some of the brethren would look askance at Evolution. This was not unlikely before it was known what lines he would go upon, but it could be seen from his introductory remarks that the lines he was pursuing would be appreciated by them. One very good point, in his estimation, was that God could have acted immediately if he had so willed, but he had chosen to work otherwise. This was a good point, but there were several good points in the paper. He was especially pleased with this one—that God cannot be severed from his works. What would be the result if God could be severed from his works? He therefore agreed with Bro. Nisbet's denial of the common distinction made between the "natural" and "supernatural." There was no such distinction, while there was the scriptural contrast between the "natural" and the "spiritual." He thought Bro. Nisbet right in thinking that we always have the basis of the "natural" for the evolution of the "spiritual." Bro. Nisbet had referred to the *anastasis*, and while he might not agree with Bro. Nisbet's view of the "upstanding," he would not enter upon that subject at that time. He would like Bro. Nisbet to explain what he meant by "dying." There was a great deal that might be said on many points introduced, but the essay was like Mr. Gladstone's Home Rule Bill—they would be better able to discuss it after they saw it in print, in which form he supposed they would see it. He could not sit down however without remarking upon one quality of the essay—something he would like to have oftener in the case of papers read there—and that was that while the paper was being read he felt that God was brought nearer us. It brought out very forcibly the great truth that God was in all, and we in God, and this was an excellent outcome in a paper.

THE ESSAYIST in replying said—There was nothing to remark upon until they reached Bro. Laverock's criticisms. He thought the paper somewhat disproportionate, too much space being, he thought, occupied by the subject of Evolution, and too little devoted to the Evolution of the New Man. The subject however, it was replied, was "Evolution and the New Man," although the original intention was that it should be "The Evolution of the New Man," but it was found that to deal adequately with both aspects, namely, "Evolution," and "The New Man," would require two papers; he therefore gave more attention to the former dealing with the subject of "Evolution and the New Man." The Evolution of the New Man would supply matter for a paper in itself. Bro. Laverock had asked a question about Law—what was it? In reply to this question he might reply that Law is not an entity. He thought a mistake was made in thinking that Law originates anything. God is the worker, and Law is simply our observation of the facts reduced to a formula. The formula has nothing to do with the production of the facts; it merely reflects in its terms our interpretation of them. (Law is used in other senses, as, for example, in the sense of *enactment*, as in the provisions of a Police Act or a Municipal Statute.) In God's working we note a certain order or method, and we make our deductions therefrom and formulate the Law. The Law is thus our interpretation of God's method of working. It is therefore absurd to think of law operating without God. Reference has been made by brethren Laverock and Grant to the term *Anastasis*—and he would deal here with the remarks of both. He was doubtful if his view of the *Anastasis* was quite understood by those who had referred to the matter. The *Anastasis* was not, in his view, a present fact, but we became individually related to it in the present. The *Anastasis* was the "living and reigning with Christ" in the New Order of Things in Christ, and that was a thing of the future; but all who in the present become related to the *Anastasis* are the subjects of an *Anastasis* or "upstanding." But we all believe that, although we don't call it by the same name. Bro. Nisbet was sorry he would not be with them next week to hear what Bro. Grant had to say on "*The Anastasis*." Dealing with what Bro. Todd had said, what he had already said about Law in replying to Bro. Laverock he need not repeat. He gathered there had been some discussion and diversity of view on the subject of law among them, but as he did not know what direction the discussion had taken perhaps he was not in a position to fully appreciate the remarks made by several about Law. It had not been an exposition of Darwinism he had attempted, but he had made the endeavour to show how "Evolution" and the "New Man" stood related to each other. What Bro. Todd desiderated was a great deal more.

Bro. Grant's reference to the *Anastasis* had already been noticed in reply to Bro. Laverock, and he did not remember anything else in his remarks of an adverse character calling for notice.

A CRITICISM ON "APOCALYPTIC STUDIES.—No. 3."

Appearing in the INVESTIGATOR for Oct., 1892, at page 82.

THE first thing to which we would ask the attention of the reader is the date at which the Apocalypse was written. According to Roman history it is impossible for John to have been banished to Patmos before A.D. 64, when the persecution of the Christians took place in the reign of Nero. But this persecution was a wild outburst of fury in which the Christians were tortured and massacred: it was not until the reign of Domitian, and in the latter years of his reign, that Christians were banished; and he reigned from A.D. 81 to 96. The Apocalypse then could not have been written until some time between A.D. 90 and 96. The latter year is commonly given as the date of the Apocalypse.

John, in the first chapter and 19th verse, is told to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Here are three classes of things; and to John they were in the past, the present, and the future. What John had seen was the Man of One, a multitudinous unity. It was towards the formation of this man that all revelation was given. Daniel had a vision of the Man of Unity who, when created, is the medium of divine manifestation for the government of the whole earth.

"The things which are" were what were then in existence—the churches, and the state in which they appeared to the Lord the Spirit. John delivered the Spirit's warning to them, and then says in chap. iv.—"After this I looked, and behold a door open in the heavens, and the first voice which I heard was, *as it were*, of a trumpet talking with me, which said, 'come up hither,' and I will show thee *things which must be hereafter.*" This of itself is quite sufficient to show that Bro. Gill is interpreting on wrong lines. For he goes back even to the day of Pentecost for the fulfilment of what follows, while the things shown to John "*must be hereafter.*"

Bro. Gill makes "the time of the end," spoken of by Daniel, to be the end of the Jewish times. In doing so he is mixing up things that differ. The characteristic of the end of the Jewish times was the destruction and dispersion of the nation, while that of Daniel's "time of the end" is their deliverance. The increase of knowledge, and many running to and fro, could have no application to the apostolic times, for at that time travelling was both difficult and dangerous, and "running to and fro" was no characteristic of that age; and the knowledge which shone forth from him who was the light of the world, was at that time limited in its extent, and was a vanishing quantity. Indeed, the Apostle Paul foretold that it would vanish away, and so true was his prophecy that the succeeding ages have by universal consent been termed the "Dark Ages."

The present age differs from all preceding ages, by the multitudes who are running to and fro in every part of the earth. The increase of knowledge is great, and there is no record of anything like it ever existing on the earth before. But it is not the knowledge of God; and Daniel neither says nor implies that it was to be divine knowledge.

Bro. Gill says, "Regarding the term 'heaven' a variety of uses are found in the scriptures. In Isa. lxvi. 1 he said, 'The heaven is my throne and the earth is my footstool.' Solomon calls 'heaven' God's dwelling-place (1 Kings viii.

30). In the same chapter, ver. 27, he mentions a plurality of 'heavens,' and so Ps. cxv. 16. We should observe in each case that 'the heavens are the Lord's,' that 'the Lord made the heavens' (Ps. xcvi. 5). Keeping this in view, we will avoid using such unscriptural terms as 'Gentile heavens.'" The above extract from Bro. Gill's paper, shows that he has got no clear idea of the term "heavens." "The heavens are the Lord's." Is the earth not also the Lord's, and the fulness thereof? We are also to observe that "the Lord made the heavens." But we also read "that he formed the earth and made it." Ps. xcvi. 5—"For all the gods of the nations are idols; but the Lord made the heavens." We here see the reason for the statement that "the Lord made the heavens." "The heavens" are the contrast to the gods of the nations. Their Elohim, or governing powers, are idols: they have no power in themselves; they are dumb dogs that cannot bark. What "heavens" are contrasted with these? The "heavens" of Israel—the "new heavens" in which the living God dwells.

From Bro. Gill's remarks it appears that he has the popular idea of a place called "heaven," somewhere beyond the stars, as the dwelling-place of God. His quotations are incorrect as to the term, for in the original Hebrew there is not a single occurrence of the term in the singular. In every occurrence it is "heavens," or "the heavens."

Bro. Gill gives 1 Kings viii. 30 as proof that "heaven" is the dwelling-place of God. In this passage Solomon is praying to God, asking that He would *hear* the heavens (*ha'shahmahyim*), his dwelling-place. The "heavens" are, then, composed of intelligent beings who could speak to God on behalf of the people. Such were the "heavens" which the Lord made, and very different from the dumb idols of the nations. God's heavens, in which he dwelt in the past, consisted of the men whom he had raised up above the people to approach unto himself; and so, to be the medium of approach for the people. This was in the earthly manifestation. They were men in the flesh, in whom God dwelt, and through whom he spake; and so we read in the epistle to the Hebrews, "For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." It is the same one who speaks in the first—it is from the earthly manifestation; in the second it is from the higher, or heavenly manifestation. The Lord Jesus has entered that higher state, as the forerunner of his saints, who shall also enter into the same state, termed in the epistle "heaven itself." Those "heavens" in the past were a figure of the "heavens" consisting of Christ and his brethren. There is a plurality of "heavens" in the divine order, but they go no further than three. They may be styled the positive, the comparative, and the superlative, or the Court—the Holy, and the Most Holy. Of men—the tribe of Levi, the house of Aaron, and the High Priest. The three-fold nature of the heavens is alluded to in the verse quoted by Bro. Gill (1 Kings viii. 27). It reads in the Hebrew—"The heavens, and heavens, the heavens." But neither does the pattern "heavens," nor the "heavens" of Christ and his brethren, contain God. He is in them, but they cannot contain all of Him, they are but the medium of his manifestation on this earth.

With Bro. Gill, "Gentile heavens" is an unscriptural term. It is, however, a scriptural idea. What heavens did Belshazzar fall from? mentioned in Isa. xiv. 12. It could not be the Jewish "heavens," for their sun and moon had been darkened, and their stars had withdrawn their shining, and consequently it must have been a "Gentile heavens." And what are the "heavenlies" men-

tioned by Paul in Eph. vi. 12, "For we wrestle . . . against the rulers of the darkness of this world against wicked spirits, or spiritual things in the heavens." Were those not Gentile heavens? Bro. Gill seems to think that spiritual wickedness can only be found in the church of Christ. But we read of the spirit of error, the spirit of the natural man, and the spirit of the world, which are opposed to the spirit of Christ. The spiritual condition Paul had to contend with was in *the rulers of the darkness of this world*, whether Roman or Jewish, and was surely not the church of Christ. Isa. xxxiv. 5 reads, "For my sword shall be bathed in the heavens; behold it shall come down upon Idumea." In this parallelism, the one is equal to the other, so that Idumea and the "heavens" are the same—Gentile "heavens" again. More examples are unnecessary; Gentile "heavens" is clearly a scriptural idea, which is much more than a mere verbal form.

Speaking of the throne, and the four living ones, in John's visions, chapters iv. and v., Bro. Gill says, "Our idea of the throne as a mere seat may not be correct." Certainly it is not correct. The throne, as the seat of an earthly king, is only a symbol of reigning power. Thus, Her Majesty the Queen is on the throne wherever she may be, she only vacates the throne when she gives up her ruling power.

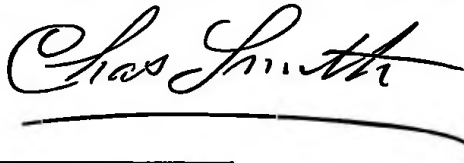
The four living ones are not difficult to understand; indeed the most of the symbols are explained. Here it is stated that they are *the redeemed*. There were twenty-four orders of the priesthood in the kingdom of God, in its earthly phase: the same is shown here of the heavenly. They surround the throne but are not seen, as the four living ones are, in the midst of the throne, because, as priests, they stand between the people and the throne. But as the kings, or four living ones, they both surround the throne and are in the midst of the throne, showing that from them comes forth the power.

It seems a great stretch of the imagination to make "a sea of glass like unto crystal" to be "symbolic of the purification necessary to fit one to approach the throne." It is an arbitrary system of interpretation, the following of which has caused men to give many foolish interpretations of symbolic prophecy, and so bringing the study of prophecy into discredit, so that many look upon it as an instrument upon which any kind of tune may be played, and not as it is, giving one unvarying sound. The waters upon which the great whore sitteth are explained to represent "peoples, multitudes, nations, and tongues," and in the beginning we read that "the gathering together of the waters he called seas." The sea as a symbol cannot mean one thing in one place and another thing in another place. If we do so we destroy symbolic language altogether. Waters representing peoples, multitudes, nations, and tongues; the sea must correspond, and therefore represent the aggregate. And so in chap. xiii. 1 John says, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns." All who know anything of the Apocalypse are agreed as to what the sea means here. The great aggregation of peoples out of which the Roman Empire in its professed christian aspect arose. This was not a sea like unto crystal, but a "troubled sea which had no rest, whose waters were casting up mire and dirt." In chap. xv. 2 John sees, not a sea of glass mingled with fire, but a sea of glass which *had* been mingled with fire. This is the same sea from which John saw the beast rise, but now clear as crystal; while those who have gotten the victory over the beast, his image, his mark, and the number of his name, are seen standing on the sea of glass, having the harps of God. The great whore sat upon the "waters," which

signifies, in plain language, that she ruled over them. Those victorious ones are standing on the sea of glass, and singing the song of victory, which shows that they are ruling over it. In the xxi. chap. there is a vision in which it is said, "and there was no more sea." To understand this we must keep in mind that there is a transition period, during which the saints are ruling, and before the whole earth is filled with the glory of God. When it is filled with the knowledge of the glory of God, the fourth beast seen by Daniel has been slain, and his body destroyed and given to the burning flame, and the seven-headed and ten-horned beast, with ten crowns on the horns; and the dragon which gave him his power, with the legs and feet of the image seen by Nebuchadnezzar, have all passed away. The Lord declared through the prophet to Israel, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." The stone, the kingdom of God, becomes a great mountain and fills the whole earth. When this is fulfilled there is no more sea.

We have given the evidence for our statement, that Bro. Gill's paper is on wrong lines of interpretation; it is for the readers to examine and see for themselves.

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EDUCATION.

THE Truth offers the best facilities for true education, for it genders reflection, and reflection is a prime factor in a man's education. By education I do not mean book-learning, for book-learning, or instruction in books, is far from being education: a man might be full of book-learning—full of book knowledge—and yet have his education to begin. It is a sorrowful fact that many never begin their education. The belief is a popular one, that when boys and girls are sent to school they are going there to "receive their education." This is a delusion, and is itself an evidence of want of education on the part of those holding the belief. The notion is based upon a misapprehension *as to what education is, and how one may get it.* Education is independent, more or less, of book-learning. Learning is not education, for "the educated man is often not learned, and the deeply learned man may, at the same time, be uneducated." In proof of this I need but cite the Apostles of Jesus who, while confessedly "unlearned" men, were, at the same time, the best, the most highly educated men the world has ever seen. It could not be otherwise, seeing they had been trained in the Life school of Jesus. Their letters are evidence alike of their education and of their estimate of the learning of the existing Order. Estimated according to the standard of the schools of their day they were adjudged "unlearned and ignorant men"—a proof alike of the folly of the world and its want of education in the true sense, which is education in divine things. Then, as now, the wisdom of the social and ecclesiastical systems is foolishness with God; as it, by consequence, is with all those whose eyes have been opened to follow after Jesus. Of course learning is not to be despised, only let it be accompanied by education. Acquaintance with the classics—ancient and modern—scholarly attainments

of whatever sort, the getting of knowledge regarding men and things—all may be made useful; and the acquirement is commendable, if it does not stand in the way of one apprehending that *it is not all*. For Solomon affirms that "Wisdom is the principal thing," and exhorts that "In all our getting we should get understanding," *i.e.*, education. Knowledge and wisdom are not one and the same. "Knowledge," as Cowper says, "is the rough material with which wisdom builds." "Knowledge," he says, "dwells in heads replete with thoughts of other men." Wisdom is not content with other men's thoughts but must do her own thinking—have her own thoughts about the relation of things to each other and to her. All elementary knowledge may be acquired by the non-reflective, for reflection has no necessary share in the getting to know facts: here the perceptive faculties, in contradistinction to the reflective, operate. The unreflective never gets beyond the mere facts—mere *instruction*. He cannot digest them, and the man without a digestion—who does not reflect—cannot be educated. Education is outside of books and is an advance upon the "thoughts of other men," and this is why the non-reflective man ~~will~~ always remain an uneducated man. Book-learning he may acquire, but education never. It is as impossible for the non-reflective man to become educated as it is for the fool to part with his folly, and you know how impossible that is, for, according to Solomon, though you pound a fool in a mortar—grind him to powder, so to speak—"yet his folly will not depart from him." The philosophy of this fact which Solomon asserts, I have already indicated—it is because a fool does not reflect, is, indeed, incapable of this, that he must remain a fool—in other words, remain uneducated. Now, while you can't educate a fool, it is nevertheless possible to fill him full with the jargon of the schools, and when so filled to overflowing—he is sure to run over—he may even deceive some into thinking him educated—but the deceived are just deceived to the extent that they are themselves uneducated. Carlyle's dictum that we are "mostly fools" is perhaps not much of an exaggeration after all.

Now if we consider Education as it concerns the sphere of "Truth as in Jesus," what I have been saying will acquire more significance for us. There is a perfect analogy between things natural and things spiritual—if, indeed, here they be not one and the same; for there is no better sphere for education than the Truth affords. The education which one may get here is the highest kind of education extant. And more, when it embraces all that is germane to it, it includes within it all that is of real and abiding value as acquired in the natural sphere. Here again it may be advisable to emphasize the real and important distinction between "instruction" and "education." One may be instructed in the truth and yet not educated thereby. For here, as elsewhere, instruction and education are different things. The former is a *putting in—**instructare*, to set within; the latter is a *drawing out*—from *duco*, to lead, and *e*, out. The former has to do with the *furnishing* of knowledge—it informs; the latter is the drawing forth from within and a training of the mind, and the development of a disposition Godwards—enabling us to rise above the mere human level. It follows from all this that the instructed in doctrine—dogmatic theology I may be allowed to call it—is not necessarily the educated in Christ. Such a fact cannot be too much insisted on. It is of eternal moment to each of us. We must realize it, and if we have not commenced our education, we must at once begin it. "As we bore the image of the earthy let us also bear the image of the heavenly." It is true it is never too late to begin an education—we are so far on the way when we are begun—but it is foolish

to put it off. And to think that some never begin it is as sad as it is certain. But is it certain? There can be no doubt on this head, if we take Jesus as our authority. He says, "many are called but few are chosen." Why not "chosen"? Because they haven't gone in for education. They have been fools—the many are fools in contradistinction to the few who are "wise redeeming the time." The fools may be full enough of knowledge, of "the knowledge which puffeth up;" they may be valiant defenders of the faith, keen-scented heresy hunters, great sticklers for what they call purity of doctrine; they—ah! *wæ*, brethren—may be all this and more and yet be far from the kingdom of God.

If we would be "vessels unto honour, and fit for the master's use," we must begin, and carry on, our education. It has to be "in season and out of season," so to speak, for education belongs to all "seasons" alike, as it belongs to all in the Truth. None are too young to begin; none are old enough to stop it. Let those, young in the truth, remember that the sooner education is begun the better for the one seeking it, and let the one who is further advanced not think he can afford to rest, much less go back upon his education—although, indeed, that is a virtual impossibility where education has been carried so far. Let none of us forget that a man's education in the truth is not measured by the number of years he has been in contact with divine things. The progress of education may be rapid, or it may be slow. One man may mature in a fourth—a fortieth—of the time which another may take. Still all need time. Little can be accomplished where little time is given. But there need be no disheartening thoughts arise in the minds of those who enter at the eleventh hour, so to speak, because, if our education has begun—however little progress we may have made—we are His, and when he comes our education does not cease: it continues. Then, as now, we may—shall—grow in grace (education) as we grow in knowledge. "And although it has not yet been made apparent all that we shall be, yet we know that when he is made apparent we shall be like him for we shall see him as he is." And all this because of having learned of him whose meat and drink it was to do the will of Him who sent him.

Editor.

A FRIENDLY CRITICISM

Of the Article Bro. Horsman has penned in the last issue but one of the INVESTIGATOR, in which he tries to assail my first on the subject of "Anastasis and Aeon Judgment."

HAVING already utilised so much space in the *Investigator*, I do not know if I am not encroaching on the goodness of my Bro. Nisbet in this brief answer.

We are at liberty to think and retain our own opinions, but while conceding to Bro. Horsman the honour due to his opinion, I have to say that the "sound words" invoked are not to be found in his article. He might have commenced positively to deal with the term *anastasis*. The argument he has advanced in dealing with Mark ix. 10 is—"death was not expected!" "How could rising again carry a clear idea?" "We are surely not in such perplexity now."

These phrases are mere surmises and opinions. If we take cognizance

of the preceding chapter, verses 31, 32, 33, the incidents recorded as having transpired six days previously, negatived his position and rendered his suggestions incongruous.

Again, he says—"In other words, if resurrection is denied, that denial is universal and necessarily includes the case of Jesus." It all depends on the understanding of the etymology of the word and the doctrine of the subject. Bro. Horsman dogmatizes that resurrection means emergence from physical grave, but it can be shown philologically that the root of the term is *upstanding*. Logically he helplessly ignores the fact that Lazarus and many others were raised; also, our Lord was restored to life again: whereas, the Corinthians having had a knowledge of the term, some of them disputed the *upstanding*, while they admitted the rising from physical grave. As their Teacher said, "How say some among you there is no resurrection (*anastasis* or *upstanding*) of the dead?" (1 Cor. xv. 12).

"Christ hath now been raised from the dead, the first fruits of them that were put to sleep." This text ought to convince every man whose susceptibility can be touched. If *anastasis* or "resurrection" means emergence from physical grave, how can it be truly said that our Lord is the first that had emerged from the tomb? The fact is, he raised many previously to his decease! Also, why has the substantive "first-fruits" (*aparche*) been given in the plural? It is for Bro. Horsman to say.

I am quite pleased to get Bro. Horsman to see with me, after a little while, that Jno. v. 25 has reference to Christ's personal ministration, and is to be further recognised in the operation from "Pentecost." I trust later on he will see also that verse 29 is the same thing spoken of, only a little more potential. The reward for both decides the question: to the one, "life" (*soe*); to the other, judgment (reprobation). In this case Bro. Horsman teaches that *soe* is immortality; hence he expects to receive *soe* at the crack of doom, or in his own words, "everlasting life." But himself and Bro. Hadley are in conflict, for Bro. Hadley has just said in his October issue "Fraternal Visitor," pages 312, 313—"There is a difference between *soe* and 'eternal zoe.'" They will kindly reconcile this difference quickly, for no "eternal," as he terms it, is to be found in the text in question. Bro. Horsman evinces very great misapprehension of the substantive *upstanding*, or, in other words, "moral" standing, or he would not have asked, "When was Christ dead morally?" I will briefly say, if Christ had ever been morally dead he could not have been termed "the *anastasis* and the *soe*." From the time his anointment was attested in the demonstration at Jordan in his birth from the water, he became the victim of a perverse world, and with all the divers vicissitudes of trials not a tittle of sin in any way could be imputed unto him (Heb. i. 1). Hence, for the death that he died, he died unto sin once, but the life that he liveth, he liveth unto God (Rom. vi. 10, 11). Until we will reckon ourselves likewise to be dead indeed unto sin, we are not of the *anastasis*. It was for this purpose that twelve apostles were chosen as witnesses to testify to things pertaining to Christ from the baptism of John till he was taken away (Acts i. 21-23). This constitutes the doctrine of *anastasis*: the same being in sum and substance "the gospel of Christ."

With due benevolence and brotherly love.



The Investigator.

"Whatsoever things are true."—Paul.

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APRIL, 1893.

ALL will regret to learn that Bro. Nisbet is laid aside by a dangerous illness, but the latest news is so favourable that we confidently hope soon to have him in our midst again. The sympathy and prayers of the brethren will be with our brother and his family. He is in the hands of the Father in whom he trusts.

The greater part of the present number was ready for the press when the Editor was laid aside, but brethren will readily excuse any imperfection arising from the want of the guiding hand.

Under present circumstances *The Spirit's Thesaurus* must meantime remain in abeyance, and we crave the indulgence of our subscribers. About 50 orders are wanted to bring this work to the paying point. The receipt of these and Bro. Nisbet's recovery will be the signal for the printer to set to work. Practical experience of an expensive work on somewhat similar but less comprehensive lines has taught us to know how valuable such a work will be.

HAVING ETERNAL LIFE.

A DIALOGUE.

(Continued from page 93.)

SCRUTINY.—Since you published our conversation in the October issue of the *Investigator* it has been said of me that I seemed to swallow very readily what was given me, and my attention has been drawn afresh to some objections which had been urged against your position as reflected in our conversation and

in the article published in the January issue of the *Investigator* for 1892, in which you demonstrate that the Greek term *aiōnios*—which you there inform us is translated sometimes "eternal" (42 times), sometimes "everlasting" (25 times)—does not even denote *duration*, not to speak of *endless duration*. I have not myself seen any real attempt made to controvert your contention that "*duration* is not denoted by the term *aiōnios*," while there has been some exception taken in various quarters to some minor portions of your argument. Perhaps I might be allowed to reproduce some of these objections for your consideration.

REJOINER.—Certainly; I should like nothing better than that readers should "hear the other side"; only by this means can a subject be thoroughly threshed out. Whatever chaff there may be clinging to the subject will, by this means, be blown away; and what remains you and I and any others like-minded can appropriate.

S.—Here goes then. One takes exception* by saying that you are "hardly fair to the view you are combating"; and that you "overstate the case" when you suggest that those who believe that "*aiōnian* life" is life that lasts for ever (on the score that it is styled "*aiōnian*") are logically compelled to the conclusion that "*aiōnian* fire" is fire that lasts for ever. He says, "What is usually said is that the 'everlasting life' of the saints never ends, because we know that they can die no more."

K.—It must be obvious that this would imply that no positive argument as to the unendingness of the "life" can ever, in reason, be attempted on the basis of the meaning of the term *aiōnios*. And this means, of course, that "*unending* life" is not, with him—nor, according to him, with those for whose view he seems to be pleading—the proper thought-equivalent of *aiōnios* *zōē*. I should, then, like to know what he understands by *aiōnios*, if not in itself meaning *unending*. It seems to me, if he cares to be logical, he cannot fall short of the conclusion I have arrived at, viz., that the term *aiōnios* in connection with *zōē*, in the phrase *zōē aiōnios* ("life eternal") does not denote the duration of the "life," but its nature, and that the *duration* of the life must be deduced from some other data.

S.—Just so. But I think him wrong in his statement of the case. I know that the term "everlasting" (*aiōnios*) is very frequently introduced both in our literature and in our platform and private efforts as defining, in a positive way, the *duration* of the life, and I must say when I read these remarks I thought the writer made a large concession in the direction of your contention, for he virtually says that if we did not know on

* *Fraternal Visitor*, Feb. 1892.—Editorial Notes, p. 45.

other grounds that the glorified saints die no more, the term *aionios* ("everlasting") as qualifying "the life" would not tell us this.

R.—Quite so. That is a fair inference from his remarks quoted; and I think if he admits that "eternal life" does not, as a phrase, in and of itself, mean "unending life," I do not see how he can claim that the idea of *duration* is necessarily present in other connections, in which the word *aionios* is found.

S.—From a later remark (*F. V.* for July, p. 217—*Editorial Notes*) it would seem that all that prevents his "entire acceptance of your position" is, he says, "the association of the word *aionios* with God in Rom. xvi. 26—the Eternal God."

R.—But to conclude that *aionios* here means *unending* would be to beg the question, for it would be assuming the very point in dispute. Now if an excellent meaning, and one in harmony with the etymology of the word can be had here without having recourse to the term "unending" this passage would seem a very insecure basis upon which to raise such a doctrine regarding the word *aionios*. It must be quite evident that the "Everlasting (Sept. *Aionian*) Father" of Isa. is this same "aionian God," viz., the Lord Jesus Christ. His own definition of *aionios*, viz., that "in the vast majority of cases its signification is more akin to the expression 'pertaining to the age,'" does not contain the idea of *duration* in it. If something short of "eternal," in the sense of unlimited duration, gives good sense in the "vast majority of cases" why not here? why not in all?

(To be continued.)

VEILS.

WHEN the cool evening condenses the moisture lifted by the mid-day sun, and the mist wreaths along the mountain, and curls above the loch, until a white mantle clings over all and hides the evening's loveliness from view, then Nature has thrown a veil between us and her, as Rebecca did when she met Isaac in the field at eventide. These natural illustrations convey to us the meaning of the word we have taken for our subject, enabling us to see that a veil is anything which interferes between us and that which we could clearly see were the veil withdrawn. Following our illustrations we learn that veils differ in intensity, from the transparent haze which only slightly blurs the landscape to the dense vapour that entirely blots it out, making that beyond the veil an unknown land. Again, our conception of the term is inadequate unless we grasp the further idea that a veil always implies that there is

something beyond it; and so it often happens that the veil assists in the comprehension of what is beyond, as the veiled statue gives some faint indication of what will be seen when the veil is taken away. To exhaust our illustrations, we would point out that we may be drawn away from the desire of penetrating to the clear beauty which lies behind the veil by concentrating our attention on the seductive forms of beauty which the veil itself presents. The drifting vapours, when they roll between us and the sun, assume the prismatic hues of the rainbow, on which the eye delights to dwell; but this is an evanescent glory which soon fades away.

Turning now to scripture, we get a direct explanation of the term (Exodus xvi. 33)—"Thou shalt hang up the veil . . . that thou mayest bring in thither within the veil the ark of the testimony, and the veil shall divide unto you between the holy and the most holy." This gives simple expression to the meaning of the term. A veil separates, and by so doing more or less clearly suggests the things separated. This passage tells of the hanging up of the veil in God's house. Leap over the generations to the crucifixion and we find the record of its removal. "The veil of the temple was rent in twain from the top to the bottom." The division between the holy and the most holy was thus taken away, and the ark containing the testimony laid bare to those standing in the holy place. Through all the long generations, in their daily ceremonial the priesthood had been instantly serving God day and night according to the Mosaic shadow, but with the divine rending of the veil the separate place was no longer in existence, and the possibility of acceptable service, Mosaicly, had passed away. The reason of its being done away lay in the fact that it was only a shadow—a veil—of that which was to come, and therefore on the unveiling of the substance the shadow fled away. The Mosaic shadow had a glory, but it chiefly lay, not in its perfect beauty as a natural law, but in that which it veiled. Paul says, "If the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away: how shall not the ministration of the spirit be rather glorious." It was the ministration of the spirit, the glory that excelleth, that was the end of the Mosaic ministration, and the children of Israel, unable to appreciate the things of the spirit—unable to look to the end of that which was to be abolished—required the glory of the Christ to reach them through a veil; through the shadow system of carnal ordinances. To use another illustration, the Mosaic shadow was like the smoked glass

quire to protect the naked gaze on the sun. The led; unable to take in its the Mosaic shadow was the glory of the Christ, darkly the coming glory he spiritual sense of sight ith open face, the glory e looked upon.

Illustration of the eye the rainbow's borrowed apt picture of this Jewish ved their senses to be onial of the Mosaic veil, through it, that which it y of Christ, which their earer of spiritual vision, as glad. The reason of ind in 2nd Cor. iii.— have such hope *we* use peech, and not as Moses his face that the children t steadfastly look to the is abolished: but their d, for until this day re-veil untaken away in the testament, which is done ut even unto this day, d, the veil is upon their when it (their heart) Lord, the veil shall be : veil which Moses put evidently a symbol of the their eyes were blinded. they could not see—their discernment were too beyond the veil. Thus, eed for their enlighten- instrument of their de- blindness was indeed of the densest kind, blotting glory; for, forgetting the ing in the present, and f-righteously, attempting mpty ceremonial. They of the covenant written ere no higher than the ere carved the ten com- r were like them, dead monial automatons, and ever pierce the veil of ; and see their unservice- ition, their hearts must they must cease to be nd receive the celestial ah's divine ideas on the hearts.

his veil—is not limited of a veil that is spread hat veil is man's natural sh—the limitations of his he is, unaided, helpless can only see the things of

the world to which he belongs. Suffused with the spirit of man, and without the spirit of God, he cannot rend the darkness and see God; and yet, veil-like, the basest bear upon them some faint trace of God's glory. Upon them, and within them, lies the defaced writing of God. Upon them the seal of his workmanship is stamped. Fearfully and wonderfully made, they manifest the creative power of the Most High. As Carlyle says, were thy eyesight unsealed, "Then sawest thou that this fair universe is in very deed the star-domed city of God, that through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams; but nature which is the time vesture of God and reveals him to the wise, hides him from the foolish." Thus man, veiled by his ignorance, fails to see in man, as in the meanest grass-blade, a revelation of God, and as it required the spirit of God in Christ to unseal the eyes of the blind man at Bethsaida, so before spiritual eyesight can be attained we must be operated upon by the spirit: we must become spiritual beings and then we will begin to discern spiritual things. The veil will become gradually attenuated: we will first, like the blind man, see men as trees walking, but in immortality the veil, that is to say the flesh, will be perfectly lifted, and we shall all with open face behold, as in a glass, the glory of the lord, and, as a consequence, become changed into the same image from glory to glory, as by the spirit of the Lord. The veil will then be done away.

The flesh then is the great veil which shuts out God to the foolish, but reveals him to the wise. Without the flesh we could never see God, but if we stay in the flesh we will never rend the veil.

This veil takes countless forms. We see it in the undue powerful personal influence wielded by one powerful mind dominating a community. Such a one may teach great truths, or great errors, it matters little, a benumbing influence is exerted over his followers. He shapes their thoughts and actions for them, stopping their healthy exercise of freewill until they are so many automatic inferior duplicates of himself, leaning on him, without individuality, without personal mental life, without experience or resource, and when he is removed they are useless tools, unable to think, speak, or act for themselves—they have had their senses veiled by fleshly influence.

Take again a popular church, where one ministers to the spiritual wants of many. Sunday after Sunday, as mere listeners, they make their church system a veil to hide from themselves their own want of spiritual life. Will mere listening give intellectual, spiritual

life? Can mental muscles grow unless they are exercised? Verily not. And so the barren fig tree is a symbol of most religious communities; they bear nothing but leaves. We may very well take this to heart ourselves; the *spirit* of the one-man system is among us also. Are all working? are all the members of the body growing by the exercise of their spiritual faculties? It is for each member to examine himself and say. Work is not a curse; it is the highest gift granted by the living God. By it we grow, by it we develop new life and enjoyment, and whether in our physical toil, or in the things of the spirit, the man who is not working in one form or other is dying, or dead. The densest veil of all is gathering round him; the mist of death is in his eyes. It is not for us to apportion each man's work, but "whatsoever thy hand findeth to do, do it with thy *might*, for there is no work nor device in the grave whither thou goest." They that sow to the flesh, whether actively or in mere indolence, shall of the flesh reap corruption.

We might make our subject endless by taking up all the traits of man—his prejudices and affections, his loves and hatreds, the blind custom in which he walks, the traditions of his fathers, the time in which he lives, the space in which he moves, all so many veils which he must pierce before he can see and be in communion with the unveiled glory of God. One great danger lies ahead of us who have gained a little spiritual sight. It is the snare of the scribes—spiritual pride. After a different fashion we may make broad our phylacteries, and love to be seen of men praying in the streets. There is a letter of the new covenant as well as of the old, and we may become dead epistles, writings on stones, having the letter of the word, instead of *being* the word. The word must live in and move us, it must bubble from our lips, and show itself in the honest might with which we perform the works of our hands or heads. If we attain to being the word, even in an infantile sense, we will pass through life untroubled by the beauty of the veil of the flesh which hangs around us all, richly decorated as it is with all the alluring enjoyments of the world, for its attractive power is over the mind of the flesh, it has no power over the mind of the spirit. Let us then lay hold of that which entereth in within the veil.

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PARAPHRASE OF 1 TIMOTHY VI. 13-16.

I, Paul, give thee, O man of God, charge in the sight of God—the power who maketh alive all things, and especially has made alive the anointed Saviour, which Saviour, before Pontius Pilate, witnessed a good confession. I, Paul, charge thee then, before this life-giving God, that thou keep this commandment of which I have told you, without spot, unrebukable, until the time of the manifestation of this made-alive-one, our master, the Saviour anointed; which Saviour God in his own time—the time of manifestation—shall exhibit as the blessed, the happy, and *only* potentate; the king of them who rule as kings, and the Lord of them who rule as lords. This Saviour is the only one who at present hath unending existence—immortality—who is dwelling in the light, or in the presence of God: the light which no mortal man hath seen, nor can see, nor can approach unto—the great presence which divinity, immortality alone, can stand in. To this immortal one then, who alone among Adam's sons is dwelling in that light, be the honour and power of the age of manifestation.

The phrase "who only hath immortality" is generally applied as descriptive of the Most High. The above paraphrase of this passage transfers the phrase to the anointed Jesus. Mortality and immortality are terms which seem to us inappropriate and inapplicable to God. They are terms of relationship defining the position of man to law, or the operation of God. God is not under law. The view of the passage shown in the paraphrase puts also a powerful weapon in our hands for assaulting theories of man's immortality. There has always seemed a screw loose in the "God only hath immortality *underived*" reading.

XLIX. 10.

shall not depart from Judah."

which we translate "as a rod or staff" of any particularly the rod or staff to each tribe as an authority; and thence it is signify a *tribe*, as being one rod or staff of a ruler of a tribe; and is used twice in this ver. 16)—"Dan shall be as one of the *tribes*

with any sort of pro- that the sceptre shall in Judah, when Judah, nor was to have any nations afterwards. But rod or staff of a tribe, constituted a tribe as brethren. Would it not better to substitute "ruler" or *ruler* instead of as we restrain the means to a rod or staff of a ruler that is here intended. ruler, shall not depart The tribeship shall not Judah. Such authority was to remain with his is not said or meant not cease from being ing a kingdom, for he ing, and had no king- that he should not eing a tribe or body rulers and governors of certain period here fore- *Dissertations on the Pro-* mas Newton, D.D.

around them on account of their having a more refined organism—a more sensitive mentality. They were asleep in innocence, and their purity was that of the unconscious infant in its mother's arms. With transgression they actually entered on a higher grade of existence. They awoke. Moral responsibility entered practically into their lives. They became acquainted with law: they knew good and evil. A speaker at a recent meeting said, "That if certain had been in the Garden of Eden they would have put an unclimbable fence round the Tree of Knowledge of Good and Evil, and would thus have attempted to make the first pair good, not by making them love good, but by prohibiting them from doing the contrary."

This is a very good description of man's way of raising up stones to praise God—a thing often attempted. But God works by other more perfect means. Good and evil—two words which describe the present, and the state which surrounds us—is the condition which is necessary for our higher development. Good and evil follow us from the world into the ecclesia. Everywhere the chaff is with the wheat, and is a necessary element. So wonderful and so perfect are God's ways. We may then strive after corporate perfection, and keep it before us as an ideal, but we must not be disappointed if we do not find it. Indeed, where there is the appearance of such a state, it is too often the innocent infancy that has come again, and the sleep.

AND EVIL.

of Adam and Eve in of innocence; a state beautiful of its kind, but in that of the animals

"Brains are of three generations—those that understand for themselves, those that understand when another shows them, and those that understand neither of themselves nor by the showing of another."—*Machiavelli*.

"A man gets to do what he is fitted to do."

BRIEF ANSWERS
TO
QUESTIONS WHICH ARISE.

IT may be in the course of a conversation that a question of more or less interest comes to the surface; or it may have its genesis at a week-night class; or it may find expression at the close of a lecture, or after "the forenoon meeting"; or it may present itself to one while "chewing the cud" after a dip into the Book. Questions have their own way and time of turning up, and once a question has arisen an answer is wanted to it, whether or not it can be had. I shall therefore make room here for "Brief Answers to Questions." These "Brief Answers"—they must be brief to gain insertion under this heading—I invite from all who think. And since there are always questions arising in the experience of all, the solution of which does not present itself to one who has begun to try and think for himself, he can do the next best thing to sending me the Question Answered for publication, he can send the Unanswered Question for possible solution here in the *Investigator*. In some cases it is possible such unanswered questions may have to be relegated to others to be dealt with in the less brief department of "Questions Answered by Various Brethren." That will depend.

I may remark here, it is good habit to drop into, of jotting down the passing thought regarding any matter. The thought is apt to get lost otherwise, to "melt into thin air," but by the jotting down it gets "fixed"—as the photographer says of the impression made by light on the sensitive plate in the camera when the plate can be brought from his "dark" room and the image examined by

the light of day—and may thus be made useful to others beside ourselves.

"VADE MECUM" is literally "Go with me"; and the *Thesaurus* is so termed because it is intended that it should be one's constant companion in the study of the New Testament Scriptures.

ALITERATION is the repetition of the same initial letter in closely successive words. The phrase occurring in "As others see us"—"put the pictured danger to the proof," is an illustration, but if it had been more studied it should have been, *put the pictured peril to the proof*. When aliteration is indulged in there is always the danger of sacrificing the sense to the sound.

THESAURUS (pronounced thē-saw-rus, with the accent on the second syllable) is just the Englished form of the Greek *thesauros*, which means a treasury or receptacle for precious things.

COBBETT'S ENGLISH GRAMMAR is an excellent book in its way. It makes excellent reading, apart from its value as a grammar, from the strong common sense which pervades it. It is, however, when judged by present day standards, a trifle archaic, and some of its forms are obsolete. One is better to have a more modern grammar alongside it, say the *Higher English Grammar* of Prof. Bain. It has at the end a list of Scotticisms which we Scotsmen are apt to let drop occasionally. Of course one may be over nice about these things: the use of words is to give shape to thought and to express it intelligibly, and grammatical niceties are not the essential thing. I never let a man's grammar—or rather want of it—disturb me, if I know what he means.

THE DEVIL.—SECTION VI. (*Continued*).

(*Continued from page 5.*)

SUCH are a few among many illustrations which might be brought to prove that the indications of possessions were unusual conduct, unusual MENTAL *exhibitions*, such as insanity presents; unusual BODILY *contortions*, such as *epileptics* and the *convulsed* present.

INSANITY, therefore, may be regarded as that which the ancients regarded as most distinctive of *possession*. This view prevailed among the Jews; and having this view, the Jews referred much of the conduct of Christ to insanity. Our Saviour asks the Jews, "Why do ye not understand my speech?

even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews and said unto him, say we not well

that thou art a Samaritan, and hast a devil?"—Jno. viii., 43-47. This argument, so clear to an unbiassed hearer, but so obscure to their biassed minds, made them reply, "Say we not well that thou art a Samaritan, and hast a possession (*daimonion echei*). Jesus answered, I have not a possession (*daimonion out echei*), "but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death."—Jno. viii. 48, 49. This last statement astonished the Jews still more, and they exclaimed, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, if a man keep my saying, he shall never taste of death."—Jno. viii. 52.

The Saviour, on another occasion, had been describing himself as "the good shepherd," as "the door" of the sheep, as having sheep of "another fold" (this touched, it is likely, their Jewish pride), "laying down his life for the sheep," and further, what, no doubt, startled them, that though he did lay down his life, it was of *his own free will*: and that, further, the laying it down was a matter quite within his own power. The effect was as might be expected, "There was a division therefore again among the Jews for these sayings. And many of them said, he hath a devil, and is mad: why hear ye him? Others said, these are not the words of him that hath a devil. Can a devil open the eyes of the blind?"—Jno. x. 20.

On another occasion Jesus had astonished them by his knowledge, and yet they were unwilling to give credit to him, although they professed such a reverence for Moses, who spoke of him. He thus reproves them, "Did not Moses give you the law, and yet no one of you keepeth the law? Why go ye about to kill me? The people answered and said, thou hast a devil: who goeth about to kill thee?"—Jno. viii. 19-21. They inferred him insane, because they did not know their intention to kill him.

Jesus was so much the subject of attention on account of the wonderful cures he performed, that numbers assembled about him; "And the multitude cometh together again," and that in such a constant succession, "so that they could not so much as eat bread."—Mark iii. 20, 21. His kinsmen (for so the word is) wishing, it may be, to take advantage of Jesus' popularity, and thereby to gain notice through him with the people, or it may be, influenced by a kindly motive of preventing their kinsman injuring himself, when they heard, "went out to lay hold on him; for they said, He is beside himself," that is, poor creatures, they thought a man would never go without his dinner unless he were mad.

Whenever one gives another a bad name

there are plenty who will join in the cry: and the scribes, the divine code explainers of the day, who came down from Jerusalem (the regularly authorised place for scribes to come from), politely added, "He hath Beelzebub, and by the prince of the devils casteth he out devils."—Mark iii. 22. His reply to these fashionable devotionists was a perfect demolition:—"Every kingdom divided against itself is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusteth, and divideth his spoils."—Luke xi. 17-22. The Jews seemed to have been a most prejudiced people: Our Saviour tells them that nothing could please them, "For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. The Son of man is come eating and drinking; and ye say, behold a gluttonous man and a wine-bibber, a friend of publicans and sinners? But wisdom is justified of all her children."—Luke vii. 33-35. Blessed Jesus, thy reasoning did not show thee insane: no, wisdom was, indeed, justified of thee, her child.

But mental obliquity, or insanity, as regards reasoning, was not the only manifestation of possessions. Any striking deviation from the usual order of life was referred to the same cause. Such an exhibition was presented to Christ, on entering the country of the Gadarenes, "And when he went forth to land, there met him out of the city a certain man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, what have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not."—Luke viii. 27. The wearing no clothes, the abiding in no house, the residence in tombs, were sufficiently striking deviations from the usual routine of every day to cause the people to refer such exhibitions at once to the party being possessed. Jesus freed the man from his insanity. The circumstance became known, "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid."—Luke viii. 35. "Clothed, and in his right

mind" they found him: a point of observation, which demonstrates, that, before they did not regard him as in his right mind.

The belief in the influence of possessions had become so extended in the time of the Saviour, that the Jews referred their bodily DISEASES to such possessions. It has already been noticed that Ahaziah sent to consult Beelzebub, the chief of the supposed possessing agents, respecting a bodily disease.

DUMBNESS was referred to possession. "As they went, behold, they brought to him a DUMB man possessed" (*daimonizomenon*). Here it is worthy of remark, that the translators have rendered this word *daimonizomenon* correctly, namely, POSSESSED. "And when the devil (*ton daimonion*, the possession) was come out, the dumb spake."—Matt. ix. 32. Hence then is a BODILY infirmity distinctly referred, not to the devil, but to the *daimonion*, the possession.

BLINDNESS, as well as dumbness, was referred to the influence of a possession, "Then was brought unto him one possessed with a devil (*daimonizomenos*), blind and dumb, and he healed him, insomuch that the blind and dumb both SPAKE and SAW."—Matt. xii. 22. The phrase, "he healed him," is worthy of notice, *etherapeusen*: a phrase, evidently conveying a cure and not a dis-possession. The further application of the phrase to bodily infirmity, is seen in the following history: "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, Son of David: my daughter is grievously vexed with a devil," *kakos daimonizetai*. "But he answered her not a word. And his disciples came and besought him, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me! But he answered and said, It is not meet to take the children's bread and cast it to dogs. And she said, truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—Matt. xv. 21-28. Here again, it will be observed, that the phrase "made whole," *iathe*, is used in reference to the possession and the freedom thereon.

Mark gives some additional facts in connexion with the woman's daughter: "And Jesus said unto her, for this saying go thy way: the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter

laid upon the bed."—Mark vii. 29, 30.

The disease, called EPILEPSY, was referred to possession, as has been already noticed. The following description affords an almost medically drawn portrait of an epileptic patient, "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him, he teareth him: and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not. He answereth him and saith, O faithless generation! how long shall I be with you? How long shall I suffer you? Bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground and wallowed foaming. And he asked his father, how long is it ago since this came unto him? And he said, of a child: and oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. Jesus said unto him, if thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him thou DUMB and DEAF spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead: insomuch that many said, he is dead. But Jesus took him by the hand and lifted him up: and he arose."—Mark ix. 17-26. The spirit, possessing, is described first as a dumb spirit, afterwards as a "foul spirit," and finally as a dumb and DEAF spirit.

A passage occurs, in which the epileptic is designated as a lunatic: "And when they were come to the multitude, there came to him a (certain) man, kneeling down to him, and saying, "Lord have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, "O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him."—Matt. xvii. 14-18. It is worthy of remark that it is not said, as it is in the common version, that Jesus rebuked the devil; but that he rebuked the youth, and then *to daimonion*, the possession, departed out of him.

The ancients, finding that epileptic seizures were influenced by the MOON, *selene* in Greek,

luna in Latin, called epileptics, lunatics.

A similar epileptic is described by Luke, "And as he was yet a coming, the devil threw him down and tare (him). And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father."—Luke ix. 42. The spirit is here called "unclean spirit," and Jesus is said to have "healed the child."

It is further said "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."—Matt. iv. 23, 24. "The possessed with devils" are *daimoniomenous*; "the lunatic," *seleniaomenous*. In reference to both these and to the palsied, Jesus is said to have healed, *etherapeusen*, them. The same again is stated by Matthew, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick."—Matt. viii. 16. The possessed with devils are *daimoniomenous*; and "healed" is represented by *etherapeusen*. And these were done "That it might be fulfilled which was spoken by Esaias the prophet, saying "Himself took our infirmities, and bare our sicknesses."—Matt.

viii. 17. Here is nothing said of casting out devils by Isaiah, "Himself took on our infirmities and bare our sicknesses."

It may be inferred from the frequent use of the word "heal," that these possessions were bodily diseases, which Jesus cured. This view is strengthened by the following passage, "And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, go your way and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, who-soever shall not be offended in me."—Luke vii. 19-23.

It is a curious fact that Christ does not say, behold I cast out spirits; if the doing of which was a positive reality Christ would have pointed it out; for the historian adds, "he in the same hour cured many of their evil spirits;" but Jesus does not add one remark respecting such effect. The conclusion therefore is, that THOSE POSSESSED WERE afflicted with BODILY and MENTAL DISEASES, which Christ cured.

(To be continued.)

JOTTINGS.—No. 1.

Matthew xii. 43-45—"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out, and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be unto this wicked generation."

beliefs to illustrate a fact, or to teach a lesson. But such reference no more proves that he sanctioned that belief than his reference to their belief about Hades, in the parable of the rich man and Lazarus, indicates his support of that doctrine. The Jews believed that unclean or evil spirits dwelt in deserts, and at times took hold of human beings. When driven from their human habitations they supposed them to return to the deserts. If they found that the human dwelling was better and returned, several would return together. So the latter state of the man would be worse than the first.

In these three verses the Lord Jesus refers to one of the Jewish

So Christ uses that to teach that if an unclean or unholy spirit of wickedness is driven from a man by any

means (reference being particularly made to the preaching of righteousness then being made) and its place be not supplied by the spirit of holiness and uprightness, opportunity is given for the wickedness to return and more firmly take hold of its victim.

If evil habits once indulged in be broken off and afterwards recommenced, it is almost certain to be in a worse form. The number seven has no more especial significance than to denote completeness.

Such is the general application. But there was a particular one as well. "Even so shall it be unto this wicked generation." Israel's sin waxed worse and worse. They repented not at the preaching of Jesus. The spirit of wickedness was not expelled. At last they crucified the Son of God, and God's wrath was poured upon them more severely than ever in the end of their national existence, when they were given over to the Romans, and many of them to slavery or to death.

1 Tim. iv. 10.—"We trust in the living God, who is the Saviour of all men, specially of them that believe."

Taken in connection with the context it will perhaps be easier to understand this statement, that God is the Saviour of all men, specially of them that believe. Paul has just spoken of godliness having promise both of the life that now is and of that which is to come. He has spoken of bodily exercise being profitable for a little. God is not the Saviour of all men in the sense of redeeming them from the eternal grave, or else the theory of Universalism must be true, and the distinction between just and unjust, in relation to reward, be very small. But Paul has spoken of natural good and of spiritual good, and here he refers to the salvation which God extends to all in that he maintains them in being.

See Ps. xxxvi. 6, "O Lord thou preservest man and beast"; or Ps. ciii. 2-5, "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things." This refers to present blessing, to natural good. But God is especially the Saviour of them that believe, in that godliness hath promise both of this life and also of that which is to come. God will redeem those who trust in him from the power of the grave. He will crown them with unending life and give them honour and glory in his kingdom, and this through the Lord Jesus Christ.

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THE DAYS OF ISRAEL'S COMING OUT OF EGYPT.

A REJOINDER BY BRO. SMITH.

PERHAPS you will grant me space for a few remarks on Bro. Black's criticism of my article on the above.

In his criticism he has advanced nothing that weakens the position taken up, of thirty years being the time of the judgments upon Egypt. His only argument for the commonly received idea that the judgments were all executed in a short space of time, a few weeks, or a few months at most, is that the time is only given approximately, and is not exact as to months or days. But so exact is the time given, as shown in Bro. Black's criticism, that the whole time from the covenant being made with Abraham to the Exodus, was four hundred and thirty years, to a day.

Bro. Black calls our attention to verse 3, as a qualification of verse 6. But verse 6 requires no qualification to make it agree with verse 3. The beasts of the field represent all

the cattle. In verse 3 we have the statement, "The hand of the Lord is upon thy cattle which is in the field," and then all the kinds of cattle are mentioned. But Bro. Black supposes that they might have brought home a number of the cattle, as was done in the plague of the hail. We fail to see where that would have made any difference. To bring the cattle out of the field, would not save them from the murrain. But notice that they received no instructions to bring their cattle home at this time. By the time of the plague of the hail, some of the Egyptians had learned to fear the Lord, and the Lord showed respect unto them, for before the hail he said, v. 19, "Send therefore now, and gather thy cattle, and all that thou hast in the field, for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." And we find it stated, that those who feared the word of the Lord, brought home their cattle; and those who did not regard the word of the Lord, lost their cattle. This was a very different state of matters from what obtained in the plague of murrain.

Regarding verse 15, just notice the wording of it: "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and THOU shalt be cut off from the earth." There is here an addition; what is it that is added? The pestilence was the hail, and the plagues following. That which was added was Pharaoh's own death, which came last of all, and of necessity must be at the end. This appears from what is said in the next verse: "And in very deed for this cause have I raised thee up, for to show in thee my power." And so the destruction of Pharaoh and his army was the finishing, at that period, of the manifestation of Jehovah's power in Egypt.

As to the age of Moses. If (according to Bro. Black) he was eighty years old when he first spake unto Pharaoh, then he must have been, at the very least, over one hundred and twenty-one years at his death. The proof of this will be found in the record of the seventh plague, chap. ix. 31, "And the flax and the barley was smitten; for the barley was in the ear, and the flax was balled." This indicates the season, or time of the year, which was just about the time of the passover; and there were still three plagues to follow. Israel left Egypt on the night of the passover, so, at the very least it must have been a full year after the seventh plague, and Moses was eighty years old (according to Bro. Black) before the first plague. From this it is plain that the commonly received idea is incorrect. But God is correct, and gives the time exactly, but in such a manner that it must be sought out.

The revelation given is, *That Israel would be afflicted four hundred years*, from the time the covenant was confirmed to Abraham; the next information given is, *that the nation whom they shall serve will I judge*; and the third thing mentioned is, *afterward shall they come out*. The time between the ending of the four hundred and the coming out was thirty years.

If Acts vii. 30 is to be taken as it stands in the common version, then forty years had expired when the angel of the Lord appeared to Moses at the bush, and as has been already shown in that case, Moses' age cannot be exact, as it is given in the Scriptures. But there can be no doubt but that his age is correctly stated: any interpretation which violates the scripture statement must be wrong.

If Bro. Black would read carefully the first seven verses of Ex. vii., he will see that they form the preface of what follows. The preface of a book describes what is in the book, the end as well as the beginning, and in those seven verses we are informed that God would multiply his signs and his wonders in the land of Egypt, and also that he would bring forth his armies, his people, the children of Israel, out of the land of Egypt. Here the end is stated; and in this preface it is said that Moses was fourscore years old, and Aaron fourscore and three years old in their speaking unto Pharaoh. We have already shown that it was impossible they could be that age when they first began to speak unto Pharaoh, and their being that age at their last interview with Pharaoh harmonises with all the other statements. We do not presume to say that this is a vital matter, but truth on any scriptural question is valuable. The rays of light proceeding from it harmonise with the great light proceeding from the source of all light; while misunderstanding of such a matter is like a note of music out of the harmony—it mars, to the ear, the true harmony.

Bro. Black says, "Israel would not have a pleasant time between the plagues." They had a very unpleasant time when the plagues began, but, at the ending of them they had found favour with the Egyptians, and a large number of the Egyptians elected to leave Egypt with the children of Israel. Israel must have had a pleasanter time than the Egyptians, for the former were saved from all the plagues which came upon the latter.

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"All things, put to the test; the good retain."—1 Thess. v. 21.

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UNITY.

IT is unnecessary to explain at any length what every one knows, and has known ever since they were at school, viz., that a unit is the least whole number, and means onc. But while "unit" may be applied to any single thing or person, such may be, and are, composed of many units. Suppose we take a cubic square of common yellow or white sandstone, such as is commonly used for building purposes. We see it lying on the bench, fresh from the hands of the hewer; it is beautifully smooth and perfectly square. If we expressed an opinion about it at all, it would probably be to the effect that the stone was very perfect, and that its squareness was very admirable; and so on. Now all the time the stone was in our eyes a unit, and of course as a stone it was a unit. But let us run our fingers along the surface of the stone and we will feel a certain roughness which, from its smooth appearance, we would scarcely have expected. If we examine our fingers we will observe a number of small round atoms adhering, and would be quite correct in calling these atoms units. It is of these small granules that the stone is composed; therefore, being distinctly separate bodies, they may be termed *units*, as well as the individual stones which they compose; and it is only when these small units agree with each other sufficiently to hold close together, that a stone can be formed.

Some parts of a sandstone slab may be quite firm, and the granules so united as to form a hard and solid substance. On the other hand, parts of the same slab may hold together so loosely as to be of no use for building purposes at all. There is here a want of unity. Now there is no life in the granules, hence the stone also is without life, and nothing that man can devise will make the units hold together. So it crumbles away; is rejected and useless. Let us note this which results from lack of unity.

Let us now take a flower. *It has life.* Let it be a white lily, one of the larger sort—not that there is anything particular about this flower which is emblematic of unity more than any other, but only it is large and we can see it easier.

This flower grows well in any warm, sheltered place; may often be met with in the wild state; is sweet-smelling and beautifully white. It grows on a tall, rather bare-looking stem, and has six large white petals which curl outwards. These are quite separate from each other, and though a casual observer may think they are attached, he is mistaken; for one or more of the petals may be broken off (provided it is gently done) without injury to the others which might continue as smooth and sweet-smelling as before. And we would still call this marred flower, a *lily*; but, in the strictest sense of the word, it is not a lily, but only what remains of that which was a lily. But there is this difference between the petals which remain on the stem and those which have been plucked off—the one portion is living, the other is dead; and we would never think of calling the broken fragments in our hands,

a lily: they are only some of the units which went to make up the perfect body of the flower, which without them presents a sorry spectacle to the beholder. The perfectness and harmony is destroyed. We may regret it, but can no longer admire. But the white petals, though by far the most prominent feature, are by no means the most important agent in giving life to the plant. The leaves, certainly are the breathing apparatus, the lungs of the plant, but that which supplies the life blood, or sap, to the plant, is the roots, hidden out of sight in the ground, and the bare unsightly stem—which we notice only to complain of its ugliness. (A common failing this to look to externals only.) Let us remove the white petals altogether and the plant would still live, and other flowers come in their place as beautiful as those we destroyed. The plant would continue to live because it was not dependent on the flowers for life. Now let us remove the root, and though we do it never so gently, the result is *death*; not local death, this time, but death of the plant as a whole. However, the root and stem and petals are not the only units which go to make up a flower. There are veins and fibres all over the plant, injury to one of which will have the effect of causing local death at least. When we see a leaf or part of a leaf, or flower, droop and die on its stem, while the rest of the plant remains healthy, we may be sure of this; that the part which is decayed has ceased to correspond with its environment, either from injury or from some latent weakness in itself, and if not removed will in a short time blight all the surrounding leaves. In this local and absolute death amongst flowers, there is a deal of teaching. We can see the same thing in the animal kingdom. At the head of the animal kingdom is man, and this local and absolute death is common to man and the lower animals. A very slight acquaintance with physiology would convince any one that death comes alike to all, and this in no limited sense, but in the very broadest sense possible. Organic and inorganic life are not so much different after all, when you come to look into it. All are made up of units. All are alike liable to local and absolute death.

In plant life if one or more of the units gets out of correspondence with the other units the result soon is apparent to the most casual observer. In animals it is not so soon apparent, except in cases where local death is on a large scale, as in a case of skin disease, where a large portion of the skin dies; or, as sometimes happens, an entire limb has to be removed. Here we can see local death on a somewhat large scale, for the limb severed from the other members ceases to live. But the body to which it belonged need not necessarily die as a whole; in fact it was in order to preserve the other members that the limb was removed. Let us here note that life has ceased for all time in the limb so severed. It cannot live apart from the body. Life, we see, continues even after a very important member has been removed. Suppose it is an eye, or an ear, a hand or a foot. These are units of the human body.

It is no uncommon thing to meet with persons deprived of one or more of these members. But can we say they are as well without as with them; Certainly not; they are not only very much marred in appearance but are also very much inconvenienced. Artificial limbs may be utilised, and often, though not always, are a great help; but they never can become part of the whole unity of the living organism. And why? For one reason there is no life in the artificial limb, there is no sympathy whatever between the animate and the inanimate: they never can assimilate, no matter how closely they are bound up together. The living organism can not be added to externally. "Can a

man by much thought add one cubit to his stature?"

Every one is acquainted with the fact that the tissues of the body are constantly dying and as constantly being renewed. Nature is a great economiser; then why this waste of tissue on so large a scale? But let us be quite sure that it is waste. Does a carpenter think he is wasting the wood when he is planing it away to the desired thickness? Does a builder waste when he chisels a prominence from a stone in order to make it fit into the wall he is building? In fact do we consider any material wasted because we did not use up every scrap? Certainly we do not, if the purpose for which it was intended has been accomplished; what is left is not wasted, it is only when that purpose has not been attained that the material has been wasted. So in nature the decayed tissues give way to the new; if they did not, unity would be destroyed, and unrelenting nature would punish swift and sure, utterly cutting off these rebellious units, and not only so, but other units would suffer with them.

What we want to show is this; there must be harmony if we are to have unity. One member cannot say to another, you are not required; for, "if the whole body were an eye, where were the hearing," says Paul. Harmony is unity, unitedness, the blending together of units in such perfection as to appear one complete whole, and not only to appear so, but, to be one in reality. What were a unit apart from its kindred unit in stone, flower, animal, or man? Why it would simply be lost to sight in the sense of its having any claim to any of these titles.

We, in Edinburgh, have been hearing, quite recently, a good deal about "the divine plan of the ages." Now the plan or purpose is just unity. When this has been accomplished the plan is finished, the building stands glorious and flawless in which the Most High shall dwell. In John, 17th chap., we have it recorded that Jesus prayed earnestly for unity. He says, "I pray not for the world, but I pray for those whom thou hast given me . . . that they be *one*, even as we are *one*." How, and in what sense, were Jesus and the Father one? Wasn't it that they were in perfect harmony, perfect unity? "Behold, I come to do *thy* will, O God. . . . I have finished the work which thou gavest me to do. . . . My meat is to do the will of him that sent me, and to finish his work. . . . I came not to do mine own will, but the will of him that sent me." In all this submissive obedience we have the strongest testimony that there was perfect unity existing between the Father and the Son. There was no desire for self-glorification on the part of Jesus, no self-assertiveness, for he was meek and lowly of heart, a man of sorrows and acquainted with grief. He took the position of a servant, though himself the highest of all. This then is the pattern of unity which is set before his followers in all ages. He is the unseen power which cements the units together. He is the root which makes alive and keeps alive. "He that believeth on the Son hath life." Only those who conform to the type can be part of the great unity of the future. And this unity which we have said is the "purpose of the ages," is the point for which we all strive. But it will not be by following blindly after the teaching of all or any, or by observance of this or that set of rules, or by affixing our name to any article of faith whatsoever, that will ever make us part of that unity. None but those who conform to the type can become a unit of the perfect body of the Christ. And how are we to conform? Paul says, "Be not conformed to the world, but be ye transformed to the renewing of your minds to the perfect will of

God." "Be not high-minded, but fear." Do not think over much of yourself. Be sober. Be kindly affectioned one to another, in honour preferring one another. Be fervent. Be prayerful. Be hopeful. Be patient and cheerful and generous. Avenge not yourselves, but rather give place to wrath. Be not overcome of evil, but overcome evil with good. And love your neighbour as yourself. Here is a set of precepts which any reflective mind would accept as truth. If we made these precepts the principle of our lives we would then be conforming to the type of Christ Jesus. Morning by morning we resolve to closely follow these precepts; evening by evening we have to confess how miserably we have failed. But let us not be discouraged, for the spiritual growth is as slow as, nay, even slower than, the natural, and verily we shall reap if we faint not. Let us each help the other to persevere. A word of kindly encouragement to the weary toiler after a higher life goes a long way further than a rebuke for his tardy progress; and a stern reminder that the time is short does not help a sickly unit to push on toward the mark. It is within the reach of some more than others to help their fellows; and we will always find that in striving for the good of others lies the best means of obtaining good for ourselves, for in so doing we are obeying Christ, who said, "Love thy neighbour as thyself"; and this is the fulfilling of the law, the building up of the unity. As we have many members in one body, but all members have not the same office, so also are we many members but one body in Christ. If any have gifts let them use them with all meekness, so that they may help those less favoured. Fathers and mothers, brothers and sisters, and those having authority among us, have abundance of opportunity and material with which to help in building up that unity which is the purpose of the Creator, and which will be completed when He is all in all.

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Agnus. Fernie.

"ELSE WERE THEY UNCLEAN."

IN the vii. chap. of 1 Cor. we find Paul, while writing about certain matters which are of no particular application to us in the altered circumstances of the present day, alluding to matters which do not perhaps form appropriate topics for public exposition, but are more suited for private investigation at the fireside, or at the week-night class by the few who are sufficiently in love with divine things not to regard turning up at the hall in the middle of the week an irksome duty. The things he writes about would, however, be of real practical interest to those concerned, who, in that age of the church's history, were so circumstanced as to require Paul's opinion on what he calls in ver. 26 "the present distress," or more literally, "the existing necessity." But to us these allusions remain, affording evidence of the genuineness of the letter as a whole—a sufficient reason for not bewailing the discussion of delicate matters in such plain, unvarnished language. Some may at times be disposed to think the Bible would be none the worse of a little judicious pruning here and there, but a little serious reflection will deliver from such a notion. In these very allusions we have evidence of a man writing to men whose circumstances were such as to call for instruction and advice upon certain burning questions relating to the new surroundings which their conversion to the religion of Christ introduced them to. The excision, then, of such passages would be a dis-

tinct loss as regards the internal evidences of the genuineness of the letter containing them. I don't think we could make a better Bible by a process of pruning; and by meddling with it we would only mar it. The 14th verse occasions a remark or two in glancing over the chapter. We have in this verse an illustration of the disadvantage arising from a non-literal translation—the thought is obscured to the reader. I give here a more literal rendering: "For the unbelieving man has been set apart in the woman, and the unbelieving woman has been set apart in the man; otherwise the children of you are unclean, but now are they set apart."

The matter has nothing to do with sanctification in the truth, but merely in the married relation. *They are separated from all others in each other.* The word rendered in the A.V., "is sanctified," simply signifies "has been separated" or "set apart," and the setting apart is *in*, not "by," each other as man and wife, which is a sufficient reason for what he had just said against the propriety of separation: "If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away; and the wife which hath a man that believeth not and if he be pleased to dwell with her, let her not leave him" (verses 12, 13). Some have thought that Paul's reason for non-separation on the part of believer from unbeliever is that it has sometimes happened that the unbelieving man has in course of time been brought to the knowledge and obedience of the truth. That idea is also based upon the literal rendering of the tense of the verb "has been" instead of "is," but it at the same time arises from a misapprehension of the force of the perfect in the Greek, caused by confounding it with the use of the past-perfect tense in English—with which it has little in common. Thus I have seen on the margin of a bible, "*hēgiastai*, perfect passive, 'has been,' that is, the case has happened where one partner who believed had brought the other who believed not to a knowledge and obedience of the truth"—a more satisfying explanation, certainly, than that view which might be taken of the text as it stands in the Com. Ver., viz., that the unbelieving husband is, because of his relationship to a believing wife, favourably regarded by the Deity, even to the extent of sanctification; from whence is the corollary that the children of such parents dying in infancy are also thereby saved. But although a more satisfying explanation it cannot be the explanation, for the original does not contain the thought suggested by the "has been" in English. The *perfect* in the Greek does not signify that which has sometimes happened, but that which has been accomplished, *the result of which continues into the time of speaking*, by which it is distinguished from the *aorist*, or undefined, tense, which speaks of something as accomplished, without saying whether it takes place in the past, the present, or the future: it is simple accomplishment. But as I have said, it is otherwise with the Greek perfect, which is never used unless when one wishes to express accomplishment with an abiding result. Had Pilate said, "What I wrote (*aorist* tense) I wrote" (*aorist* tense) instead of saying as he did, "What I have written (*perfect*) I have written" (*perfect*), he would have left open a door of hope to the Jews that he would alter the superscription on the cross, whereas what he actually signified by the use of the perfect tense was, "that which I have written remains."

Thus we understand Paul to have offered as a reason for a believing man or wife, as the case might be, remaining with an unbelieving companion, the statement paraphrased as follows:—"For the unbelieving man has been set apart—in the married relation—in the wife, and the unbelieving wife has been

set apart in the man ; otherwise—that is if not set apart to and in each other—the children of the two being in such a case born out of wedlock would be unclean, but as things are—the one being set apart in the other—they are holy—holy, that is to say, because of the existing family relationship before spoken of.” It may be worthy of remark, in addition, that if there is evidence here that the children are “clean”—in the religious relationship—because of having a father or mother who believes, then we have the same evidence that the unbelieving partner is clean ; for the cleanness, or sanctification, of the children grows logically, as put by Paul, out of the sanctification of father and mother ; so that the children can only be “sanctified” to the extent that both parents are. Thus the argument for the salvation of infants, as sometimes sought to be deduced from this passage, proves too much when it “proves” that an unbeliever is “sanctified,” that is, “made a saint of,” because of relationship by marriage to a believer. This would of course be contradictory of much that Paul elsewhere teaches. No ! “flesh and blood does not heir God’s kingdom” : we cannot be saved by proxy : we must, each of us, “work out our own salvation.” We must “save ourselves” from our surroundings : we must be “in Christ” before we can be “clean, every whit.”

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Editor.

ANASTASIS AND AEON JUDGMENT.

AEON JUDGMENT.

IN the use of this term Aeon Judgment, I wish to be expressly clear, so that I may be distinctly understood. I am taking cognizance of discrimination (*krisis*), reward, and retribution (*krima*) as the inevitable and momentous results, in relation to a course of things in the age-during (*aionian*) time. Hence, with due propriety and firmness of speech I affirm Aeon Judgment !

To facilitate a just apprehension of this subject, it is indispensable that due discrimination should be evoked at the very outset. The mind’s-eye should be made to perceive the power of *aionian* investiture with which the “Son of Man” has been invested by God, and that Jesus has become the central figure of the kosmos ; as it is written, God hath exalted him and made him both Lord (ruler) and Christ (anointed one).

Let us now call in the testimonies of witnesses ordained of God to testify the good news unto the people of the anastasis of an Anointed One ; how that God having reared him up out of dead ones, sent him first to bless Israel, and to turn them away from their iniquities (Acts iii. 24, 25). John tells us—“These words spake Jesus, and, lifting up his eyes to heaven, he said, Father the hour is come, glorify thy Son that thy Son may

glorify thee ; even as thou gavest him jurisdiction (*xousian*) over all flesh, that whatsoever thou hast given to him, to them he should give aionian life (*zoen aionion*). And this is aionian life, that they should understand thee (*ginoskosi se*) the only true Deity—and him whom thou didst send—even Jesus the anointed one” (John xvii. 1-3). With this oracle coincides a former speech of Jesus, when he is recorded to have said—“Indeed, indeed, I say unto you, he that heareth my word and believeth him that sent me hath aionian life (*zoen aionion*) and cometh not unto judgment (*krisin*), but hath passed out of the death unto the life (*zoē*) . . . For as the Father hath life (*zoē*) in himself even so gave he to the Son also to have life (*zoē*) in himself : and he gave him jurisdiction to execute judgment (discrimination) because he is Son of Man” (John v. 24-27). Matthew’s narrative speaks potently of the occasion when they met the Lord subsequent to his being made alive out of the tomb of Joseph of Arimathea—“And Jesus came to them and spake unto them, saying, All jurisdiction hath been given unto me, both in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe

all things whatsoever I command you: and, lo, I am with you all the days (*tas hēmeras*) even unto the consummation of the aion" (Matt. xxviii. 18-20). Scores of other testimonies can be adduced, but let it suffice us on this score just to have a few more items from Peter and Paul, who were the Deity's mouthpiece, so to speak, through whom the aionian door of faith was made to stand ajar effectively since the pentecostal outpouring.

Commenting on the words of the Spirit through the prophet David, Peter said—"The Lord said unto my Lord, sit thou on my right hand; till I make thy foes the footstool of thy feet. Therefore, let every house of Israel understand assuredly that God hath made him both Lord (ruler) and Christ (anointed one), even that same Jesus whom ye have crucified" (Acts ii. 35, 36). Read also, if you please, the preceding part of the chapter from verse 14.

Paul, on Mars' Hill, in the midst of the learned and polished (though pantheistic) Athenians, declared for their understanding, that the Deity had overlooked the folly of men in former times, when they lived and moved and had their beings in the Satan (ignorance and superstition), but that the time had arrived when all peoples everywhere were commanded to bring forth the fruits of repentance (*metanoia*)—inasmuch as God hath appointed a day (the Aeon) in the which he will judge (govern) the habitable in righteousness in a man whom he hath ordained; whereof he hath given assurance unto all peoples in that he raised him from among dead ones (Acts xvii. 29-31; compare Daniel ix. 24, Malachi iv. 5, 6, Matt. xvii. 11, 12, 13). Now as concerning this stupendous purpose of the Almighty Deity—aeon judgment—which has virtually become the prerogative of the Lord Jesus (anointed one), according to the prophetic delineation apocalyptically, the same might be considered as a laconism in the aggregation of "seven seals," "seven trumpets," "seven vials," and "thunders." These symbolic terms in their respective and specific imports mete out chronologically the mystery of Deity (aeon judgment) unto every nation, people, and individuals for whatsoever things they have done under the sun, whether of the sowing of the seed of the flesh (without discrimination—death) or of the sowing of the seed of the Spirit (discernment—*zoē*).—Gal. v. 16-26: chap. vi. 7-8.

The approach of Messiah's aeon brought into operation a partial outpouring of the first of the seven seals at the epoch of John the Baptist's mission (the Elijah prophet) to the time of the anointment of the Most Holy One (Daniel ix. 25; Matt. iii. 17) when glad tidings were heralded unto the people that the kingdom of the heavens was at hand

(Luke iv. 18; Matt. iv. 12-17). But as fleshly Israel, to whom the word of the Deity came, were faithless, and dead in ignorance (blindness in part), they had not discerned the acceptable year of the Lord (Luke xix. 41-43), hence, a few days prior to his being crucified by them, in anguish and disquietude of spirit, the anointed Jesus animadverted with strong epithets of anathemas, and gave aionian judgment (*krima*) against the Jews—"O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! . . . Behold your house is left unto you desolate" (Matt. xxiii. 1-39)—which has been an accomplished fact for the past eighteen centuries.

The orthodox view, that Jesus died for our sins, was buried, and rose again for our justification; that he ascended into the heaven as our High Priest and Advocate, whence he will return to raise the dead, both just and unjust, and take an account of them together with his servants then living, and all who have become responsible: reward the righteous and punish the wicked according to their works—this oracular piece of sophistry is simply awful in its misapplication and nullification of the word of the Deity. By the light of aionian discernment it will be shown that this mysterious-Babylonian-deliverance has made very serious reflections upon the name and dignity of the Most High; and is therefore calumnious and blasphemous.

In the "Fraternal Visitor" last July, pp. 203 and 204, the Editor threw down the gauntlet with lightning vehemence at me: my first paper on the anastasis, said, "We notice that Bro. Barnes, in common with some other brethren, who seem to be at sea on this subject, make great capital out of the manner in which the judgment is often pictured to the mind as resembling human courts of assize. . . . He then went on to say, 'but what is important is that each evil doer, whether he have died, or whether he be living, when Christ appears will be consciously brought face to face with the Master's denial of him in the presence of the holy angels, while, on the other hand, those who have done what they could will receive his welcome, 'well done thou good and faithful servant.' 'This,' said he, 'does not at all involve a long and tedious procedure such as that of human courts trying a multitude of persons.'"

Without the slightest unkindness to the writer, or uncharitableness towards any one, for my part I marvel at a brother giving such travesty as his dictum of aeon judgment. Surely every teacher and guide of men in this day-time of the bright shining of the Lord's *parousia* (coming) ought to have progressed beyond that outer region of per-

plexing mist, wherein dwelleth darkness and gnashing of teeth. A parable is an enigmatical form of speech and cannot admit of a literal interpretation: therefore, for any one to wrest two clauses from a parable, as has been the case, is to testify against oneself that he hath committed a palpable theological *felo de se* (vide 2 Peter iii. 16). To call in these quotations in support of the carnal assize theory, it would be necessary first of all to tell what is meant in the parable by angels; secondly, define the coming: and, thirdly, what will constitute the saying "well done thou good and faithful servant." This procedure would be infinitely more effective, for it savours sweet reasonableness, and aionian form of solid argument.

The parables in Matt. xxv., to which reference is made, will receive careful attention in

the course of my treatment. My purpose is not to quote and wrest isolated passages and parables to rebut others, but merely to search out a consistent interpretation as the doctrine such passages were intended to establish.

Understanding this one thing: "Every writing inspired of God is also profitable for doctrine, for conviction, for correction, for discipline which is in righteousness: that the man of God may be complete, thoroughly furnished unto every good work."

God speed to all sojourners and consecrated ones.

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AMENABILITY.

I READ the following on the subject of amenability to the judgment seat of Christ in the June *Christadelphian*. It is from the pen of the editor of that magazine:—

"It may become necessary to go through the entire argument. . . . It is sufficient at present to note that the denial of the resurrection of enlightened rejectors is a divergence from the view formulated by Dr. Thomas in the *Revealed Mystery*, page 14, Section VI. Such a denial is in the direction of change from the original foundation. . . . By and by we may go more fully and formally into the matter."

It appears from the foregoing that this is a question regarding which it is thought the "household" needs purging, and Bro. Roberts warns us all of his intention to do this. There are those in association with Bro. Roberts—I can speak positively as regards Glasgow, and from the foregoing note of warning, I infer it as regards those of the same "communion" elsewhere—who hold that none will be judged except those who have been baptized. Bro. Roberts holds the opposite extreme, and if those with him, who deny that light creates a responsibility which carries with it amenability to the judgment seat of Christ in the epoch of his coming, do not become mere marionettes in his hands we may look for another division amongst them. Referring to the subject itself: it is perfectly preposterous to say that any beyond the household of Christ—composed of servants, who alone can be termed "faithful and unfaithful"—will be summoned to his presence; but it does not follow that all escape judgment and punishment. The passages referring to judgment call for careful chronological adjustment, and that, I fear, is more than they will receive at the hands of Bro. Roberts in the coming discussion. If, for example, as the Doctor contends, the "last days" are past, the judgment of the last days—"the time for judgment to begin at the house of God"—cannot be still in the future. The words of Christ assuredly judged the rejectors in "the last day" of Judah's commonwealth. But I shall return to the subject anon, as space precludes more at present.

Editor

APOCALYPTIC STUDIES—No. 5. *ch 7*

IN the seventh chapter we have the sealing of the servants of God in their foreheads. The words, "and after these things," do not necessarily imply the order of the occurrence of what follows, but rather the order in which they were presented to John in vision. The references to sealing in the Apostolic writings show that it was something which followed the belief of the gospel: "In Christ after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. i. 13-14). The being sealed was thus something that happened to those who were in Christ. In Job xxxiii. 16, we read that "God openeth the ears of man, and sealeth their instruction." Instruction is therefore a necessary preliminary to being sealed. The truth as in Jesus had to be made known, understood and believed. The visible "angels" who were engaged in this work of sealing were the apostles, under the inspiration and direction of the Holy Spirit. Concerning the Spirit, Jesus told them: "He shall guide you into all truth, and shall show you things to come." Inspiration was a special gift to apostles and prophets, whereby the truth was made known. Miraculous gifts were also given to others for the confirmation of the truth. But these gifts of spirit were not common to all the believers, although the manifestation of the Spirit was for the benefit of all (1 Cor. xii. 7); a benefit even reaching to the present day believers of the gospel—inasmuch as it is the same truth then confirmed which has now to be believed in order to obtain the inheritance promised. The sealing was not the bestowal of these gifts; it was the effects produced on the minds of the believers of the truth, made known and confirmed through the manifestation of these gifts. As Paul, in 1 Cor. ii. 4, 5, says: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of man, but in the power of God." If sealing with the holy spirit of promise only belonged to those having the gifts of spirit, all others would be excluded. And if excluded they would be deprived of the "earnest" of the inheritance; for it is stated that being sealed with the holy spirit of promise is "the earnest (or pledge) of our inheritance until the redemption of the purchased possession," and that such "are sealed unto the day of redemption" (Eph. iv. 30); it is evident, therefore, that sealing is applicable to all true obedient believers in Christ Jesus. The Philadelphian class who overcome shall all have their Father's name on their foreheads. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his" (2 Tim. ii. 19). We can only become his by obeying the truth revealed through the spirit in the teaching of apostles and prophets, which is the sealed foundation upon which we must be built. By receiving the confirmed and sealed foundation of apostles and prophets we become sealed servants of God.

The sealed ones referred to in this chapter are 144 thousand of all the tribes of Israel, twelve thousand out of each tribe. In chap. xiv. 4 these are described as "the first-fruits unto God and the Lamb." God chose the nation of Israel for a peculiar people to himself above all other people. "Israel was holiness to the Lord, the first-fruits of his increase" (Jer. ii. 3). In the gospel arrangement they were also to have the preference; "the first-fruits unto God and the Lamb" were to be gathered out from among them. James, in writing to the twelve tribes scattered abroad, said: "Of his own will begat

he us with the word of truth, that we should be a kind of first-fruits of his creatures" (James i. 18). "To them pertained the sonship and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers, and out of whom as concerning the flesh Christ came, who is over all God blessed for the age, Amen" (Rom. ix. 4, 5). So the apostles were told to "begin at Jerusalem." And when, through persecution, the disciples were scattered abroad, they preached to the Jews only. Paul was specially called as an apostle to the Gentiles, yet we find that wherever he went "his manner was" to go on the Sabbath-days into the synagogue of the Jews, and reason with them concerning the Christ (Acts xvii. 1-3). To the Jews of Antioch in Pisidia he said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us" (Acts xiii. 46, 47). In order to reach the scattered tribes of Israel, a time of peace among the nations was necessary. The Roman power was the dominant power over the nations among whom Israel was scattered. The four angels holding the four winds symbolise a divine controlling power which God exercises over the nations of the earth. In this case it would indicate a restraining power exercised over the various peoples comprising the Roman empire, until this purpose of God concerning Israel should be accomplished. The apostles and their co-labourers used the facilities thus afforded them, and went "everywhere" preaching the word. That this work of sealing the first-fruits from the twelve tribes of Israel was accomplished in the apostles' days is evident, I think, from Paul's statement regarding Israel in Rom. x. 16-21: "But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the inhabited earth," &c. And to the Colossians he said the gospel was "preached to every creature under the heaven" (i. 23). That is, the every creature to whom the Lord sent them at first, beginning at Jerusalem (Mark xvi. 15; Luke xxiv. 47). "And this gospel of the kingdom shall be preached in all the inhabited earth for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). Although the people of Israel were scattered among the nations they were still under "the heaven" or divine arrangement established in Jerusalem. This was acknowledged by the devout among them; for on the day of Pentecost (Acts ii. 5) "there were dwelling at Jerusalem, devout men, out of every nation, of those under the heaven." The end was to come after that preaching for a witness; that is, the end of the temple service, which was carried on until the temple was burned by the Romans.

The twelve tribes here are understood by many as symbolic of the believers of the gospel composed of all nations. I do not find any countenance for such an idea in any part of the scriptures. This chapter deals with the twelve tribes of Israel first, and then after, "John beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," &c. If the 144 thousand Israelites are symbolic of all the redeemed ones, what does that innumerable multitude represent? The following verses show clearly who they were in the answer given to John's questions: "What are these? and whence came they?"

There are symbols and figures in the Apocalypse without doubt, but the

exceptions are numerous. There is the kingdom, the resurrection, the rewards, the Lord's coming, and other things besides, which are matters of faith and hope. To give any of these a symbolic meaning would cause confusion, and would likewise contradict the teaching of the apostles, who spake of them as literal things. We never find the twelve tribes of Israel referred to in any part of the scriptures except as the literal descendants of Jacob's twelve sons. To give them a symbolic meaning, as some do in this chapter, is out of harmony with other portions of the word of God. Jesus was promised the throne of his father David, and to reign over the house of Jacob. He promised his apostles that they should "sit on twelve thrones, judging the twelve tribes of Israel." If these tribes are symbolic in one place, why not in this? Why not accept the kingdom of clerical teaching all through? The kingdom preached by Christ and his apostles requires us to believe in the restoration of the literal twelve tribes of Israel from all countries whither they have been driven, as set forth in the prophets. This is one of the first principles of the doctrine of Christ. If there should be no restoration of Israel, there will be no kingdom according to the promise.

The twelve tribes being literal, there is no reason why the 144 thousand should not be literal also, just as we accept the three thousand of Acts ii., and the five thousand of Acts iv., as literal numbers. Why should they be symbolic, when we find in the same chapter reference to "a great multitude which no man could number?" These were distinct from the 144 thousand Israelites. Although one in faith, they were racially distinct. There is a spiritual Israel, however, as "they are not all Israel who are of Israel." The 144 thousand although of Israel according to the flesh, became Israelites according to the spirit when they believed the gospel and were baptized into the name of Christ. They thereby became separated from their tribal relations according to the flesh, and entered into the open door of the house of David, and became the adopted sons of that house, and heirs according to the Abrahamic and Davidic promises.

Gentiles are naturally aliens from the commonwealth of Israel; but through the gospel they are brought nigh by the blood of Christ, and become fellow-heirs according to God's promise in Christ by the gospel (Eph. ii.). As Jesus the Christ was of the tribe of Judah, and of the seed of David, according to the flesh, those adopted through him may be called "Jews inwardly," and of the house of David, of which Jesus the Christ has the key; but they cannot, on that account, be said to belong to any other tribe, either literally or symbolically. Hence the 144 thousand cannot include any Gentile believers, far less be entirely composed of such.

A peculiarity of the 144 thousand was virginity (chap. xiv. 4). They lived before the apostacy was developed, and therefore they were not defiled by it. They were chaste virgins, espoused to the Christ, and had no connection with the mother of harlots and abominations of the earth.

144 thousand is a square number, and may have a relation to the square form of the New Jerusalem polity, with its twelve gates bearing the names of the twelve tribes of Israel. The camp of Israel in the wilderness, as described in Numbers ii., was a square, with three tribes on each side. Inside the square thus formed, the tabernacle was pitched and surrounded with the tents of the priests and Levites. The tabernacle had thus a double guard surrounding it. A stranger could only find access through one or other of the tribes. For this a provision was made in the law of Moses. Access to the temple to be erected

on Mount Zion in the future will be obtained through Israel's tribes. But till then none can come nigh to the commonwealth of Israel, but by Jesus.

This square form was also represented by what is called the high priest's breastplate. But it appears to me that it was not a *plate*. It was a four-square piece of linen (Ex. xxviii. 16) having the names of the tribes of Israel engraven on stones on its four sides, corresponding to the arrangement of the camp, three on each side set in ouches of gold. This arrangement gave stiffness and fulness to its sides, causing it to assume the square form. These stones were called Urim and Thumim. This appears by comparing Levit. viii. 8 (where it is said Moses "put in the breastplate the Urim and the Thumim") with Ex. xxviii. 17 and xxxix. 10, which show that it was these four rows of stones that were referred to. Urim is a word that means *lights* or *fires*. When these stones were exposed to view they would sparkle and shine as lights. The word is translated *fires* in Isa. xxiv. 15; xxxi. 9; xlv. 16; xlvii. 14; l. 11; Ex. v. 2, *Thumim* means *fulness, perfections* (margin R.V.). See Gen. xx. 5, 6; 2 Sam. xv. 11; 1 Kings ix. 4; xxii. 34; 2 Chron. xviii. 33; Job iv. 6; xxi. 23; Ps. vii. 8; xxv. 21; xxvi. 1; where the word is rendered simplicity, integrity, uprightness, full strength, and perfection. Fulness or perfection would be a fitting name to this square of linen, as representing in miniature the *fulness* of the purpose of God, the *perfect* manifestation of his glory in the earth, the *fulness* of him that filleth all in all. These things were patterns of things in the new heavens. Jesus Christ is the light, the glory and the fulness of the new arrangement. "For it pleased the Father that in him should all fulness dwell." "For in him dwelleth all the fulness of the Godhead bodily" (Col. i. 19; ii. 9). That is, the fulness pertaining to his purpose regarding mankind in the earth. The "breastplate" when fastened on the high priest's breast would show a hollow square. The sides were filled completely with the stones, leaving no room for anything else. What the empty space was left for remained a secret until the days of the apostles. The way that it was fastened shows that it appeared to the beholder as an empty square. It was fastened at the end next the breast by a "lace of blue" attached to rings placed both on the "breastplate" and the ephod. And at the other end to the front it was suspended by a golden chain attached to rings on the "breastplate," the other end of the chain being attached to rings fastened in the shoulderpiece of the ephod. It thus rested on the ephod as a basis. Under the Mosaic arrangement none could approach God without an ephod. Even still, as Jesus told the woman of Samaria, "salvation is of the Jews." To them pertains all the promises. The basis, however, which was represented by the ephod, is "the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. ii. 20). Gentile believers are built upon this basis. They enter into the square through Christ and fill up its empty spaces. Paul evidently had this idea in his mind when he said the Jews had "the *form* of knowledge and of truth in the law" (Rom. ii. 20); and when he prayed that the Ephesian believers "might be able to comprehend with all saints what is the *length* and *breadth* and *depth*, and *height*; and to know the love of Christ, which passeth knowledge, that ye might be filled into (*eis*) all the fulness of God" (Eph. iii. 17-19). The love of Christ is therefore not a mere sentimental feeling, but something implying an arrangement, and by knowing, and comprehending that arrangement we may be filled into the fulness of God. "It pleased the Father that in Christ should all fulness dwell"; "In him dwelleth all the fulness of the Godhead bodily." "Of his fulness," said John, "have

all we received, and grace upon grace." "All the fulness of God," I understand to be the arrangement of the full purpose of God in the future, when his glory shall cover the earth as the waters cover the sea. But in order to being filled into that state of fulness in the future, we require to be introduced into an arrangement pertaining to the present time. In Rom. vi., where the apostle deals with the significance of baptism, he states in connection with it in verse 17, "that they had obeyed from the heart that form of doctrine into which they were delivered." And in chap. v. 2, "through Christ we have access into this grace wherein we stand. In Eph. iii. 11, 12, he speaks of having "access into a plan of the ages in Christ." These references show that "form" in relation to the truth pervades the teaching of the apostles of which the things of the tabernacle and the camp of Israel were patterns. The twelve tribes were its sides.

When John saw the great "multitude which no man could number," it was evidently a vision of the future which was presented to him, when the great multitude shall have been all gathered out from among the nations, and have received their reward in the kingdom of God. The language is so clear that comment is unnecessary.

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THE DEVIL.—SECTION VII.

The Gadarene and Gergesene demoniacs. Their dispossession, and the madness of the swine examined and explained. The language of our Saviour and of his Apostles correspond to the opinions of men. How the demoniacs confessed Christ.

IT has been demonstrated that the *daimones*, and the *daimonia*, are not *diaboli*, devils, false accusers. It has been demonstrated, that the first term is expressive of *departed human spirits*, and the second term of such spirit supposed to be in possession of *living human beings*. It has been shown, that the belief in possessions prevailed among almost all the nations, the Jews included, at the time of the Saviour and of his apostles, the taught existence of such beings being a lie, palmed upon mankind by an enslaving priesthood: and that Paul, when referring to such departed human spirits deified and worshipped by the Gentiles, as plainly as words can express, declares them to be **NOTHING**: declares them to be delusions of the imagination: to be a lie.

On this declaration of the apostle we might rest: we might say we know they are nothing: but still though Paul thus asserts, and thus gives the divine sanction to the believer's freedom from all the absurd bugbears, and dangerous errors, connected with such possessions, some "Christians" still hug the Pagan delusion, and guard its preservation with as much care, as if it were one of the gifts of Divine wisdom and of Divine love—as if it were an ark of the Lord, too holy to be looked into by any one, except by George Fox's black bodies. It is true they think they have some grounds for their belief in such monsters, sad wanderers from the Hades of departed spirits: No, say they, we do not say they are departed human spirits that wander; but they are devils. But this is not the case: if they will have these *daimonia*, they must have *daimonia* and not *diaboli*. They say, we read of these demons being *cast out*: and how could they be cast out unless they were there to be cast out? We read, say they, of these demons *talking*: and how could they talk unless they were there? We read, say they, of these demons *acknowledging Christ* to be the son of God: and how could they acknowledge Christ unless they were there? And, to conclude the queries, they ask, Can any one read the history of the Gadarene demoniacs, without acknowledging that there were demons; and, that, as a consequence (it must be added for them, for they will not so add), **PAUL MADE A MISTAKE in saying that they were NOTHING?**

It will be necessary, therefore, in replying to all these queries, and in so doing, to prove Paul's assertion to be true, to consider the case of these demoniacs. The history is given by Matthew, Mark, and Luke: there is some difference between the history given by Matthew,

Mark and Luke: Matthew thus describes the event:—
 as come to the other side into the country of the Gergesenes, there met
 him devils, *daimoniomeneoi*, coming out of the tombs, exceeding fierce, so
 as by that way. And, behold, they cried out, saying, What have we to
 do with thee, thou Son of God? art thou come hither to torment us before the time?
 And he said unto them, Get you hence, ye unclean spirits, and go ye into
 the swine. And they desired him that he would let them go. And he said,
 Go ye into the swine, and they went. And when they were come out, they
 went into the herd of swine, and they were so many, that they ran
 violently down a steep place into the lake, and were choked. When they
 that saw this, they fled, and went into the city, and told the country.
 Then they went out to see what was done; and came to Jesus, and
 found the man, out of whom the devils were departed, sitting at the
 feet of Jesus, clothed and in his right mind: and they were afraid.
 They also which saw (it) told them by what means he that was
 possessed of the devils was healed. Then the whole multitude of the
 country of the Gadarenes round about besought him to depart from
 them: for they were taken with great fear. And he went up into the
 ship, and returned back again. Now the man, out of whom the devils
 were departed, besought him that he might be with him. But Jesus
 sent him away, saying, Return to thy friends, and tell them how
 great things God hath done for thee.

And when they were come out, they went into the herd of swine, and they were so many, that they ran violently down a steep place into the lake, and were choked. When they that saw this, they fled, and went into the city, and told the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind: and they were afraid. They also which saw (it) told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again. Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying, Return to thy friends, and tell them how great things God hath done for thee.

“And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils, *daimonia*, long time, and wore no clothes, neither abode in (any) house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, (thou) Son of God, most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands and was driven of the devil, *daimonion*,† into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils, *daimonia* were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils, *daimonia*, out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed (them) saw what was done, they fled, and went and told (it) in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind: and they were afraid. They also which saw (it) told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again. Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying,

† *daimon*. See footnote
 April, 1892.

† The best Greek texts read *daimonion*, not *daimon*,
 as in the common Greek text.

the ship, he that had been possessed with the devil, *ho daimonistheis*, prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all (men) did marvel" (Mark v. 1-20).

Matthew, it will be perceived, places the event as occurring in the country of the Gergesenes: Mark and Luke, as taking place in the country of the Gadarenes; a distinction, worthy of record, because Gergesa and Gadara were distinct cities. Matthew makes *two* to meet the Saviour: "there met him two possessed": Mark and Luke make *one* man to meet the Saviour. The other parts of the history are very similar, still the above differences seem to convey that the two events may be distinct. This will not, however, much affect the argument.

The whole agree in the possessed being in the tombs, and coming out therefrom to meet Jesus. Matthew describes the two as being so fierce that "no man might pass that way." Mark states, that he was so strong that no man could bind him, no, not with chains: "Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any (man) tame him" (Mark v. 4). Luke describes him as being in the tombs or in the mountains, "crying and cutting himself with stones." Luke describes the man as "wearing no clothes," and Mark further describes him as a man with "an unclean spirit."

What are these evidences of? What, if a person was beheld doing such things in the present day, should we infer? Should we refer the same to demonism? No, every one would call him insane, and he would be confined in an asylum, and now, thanks to science, which is *God, in nature discovered*, would be tamed without any chains at all. These persons possessed were mad, and being so, madness being deemed by the ancients the result of possession, were said to be possessed; but this did not make them to be possessed: so calling them, declared no more than this, that such was the opinion of those that so called them.

But, say the advocates of demoniacal possession, *the demon spoke*: How do they know? The Scriptures state so. Matthew is the only place, in which the *daimōn* is recorded to have spoken. But this does not prove that there were any demons in the possessed to speak: but proves the opinion that prevailed at the time, that, when the paroxysm of madness was on the individual, whatsoever he said or did then was said or done by the demon. That this opinion was the opinion prevalent full authority can be presented. Lucian expressly states, the *patient is silent*: the demon returns the answers to the questions that are asked. Apollonius, addressing a youth who had insulted him, but who was supposed to be possessed, remarks, "Not you but the demon has loaded me with insult" (Philostratus. Vit. Apollon., p. 157, ed. Olear). Plato expressly asserts, "it was not the inspired or possessed person himself, but the demon in him, who spake by his voice."

This explains the fact, already referred to, that the *daimōn*, which occurs only once in Scripture, occurs in connection with these dispossessions, now under consideration: and the phrase expresses most minutely the opinion, that when a conversation took place, then the *daimōn* spoke: for the use of the word is in connexion with the beseeching permission to go into the herd of swine.

The *daimonia* spoke before, namely, "What with us and thee Jesus, Son of God? art thou come to torment us before the time?" records Matthew: and the *MAN* himself, in Mark and Luke, is said to have addressed Jesus in a similar way: but when the conversation comes, then the word *daimones*, by Matthew, is brought in: so correctly exact was he in recording the opinion prevalent at the time on the subject.

But it has been argued in behalf of the existence of the demons in these parties, and against the doctrine that it was merely madness that possessed these persons, that the parties acknowledged Christ to be the Son of God? This, it is maintained, and rightly too, is no sign of insanity to acknowledge Christ. True, but it would be a sign of egregious folly, yea, of insanity, in a demon to acknowledge and spread abroad the knowledge that Jesus was the Son of God. To this it is replied, but he was *constrained* to acknowledge the Son of God. To this there is an immediate answer. It is to be found in the following: "And in the synagogue there was a man, with a spirit of an unclean devil, and cried out with a loud voice, saying, let us alone; what have we to do with thee thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the holy one of God. And Jesus rebuked

him, saying, hold thy peace and come out of him" (Mar. i. 23-28). Jesus commanded him, "Hold thy peace." And, in passing, it is worthy of remark, that here the demon, *daimonion*, is designated as "unclean," so that the *daimonion* was not essentially unclean. But what, in regard to this constraining to testify, is still more striking, is, "And unclean spirits" (not demons), "when they saw him, fell down before him, and cried, saying, "Thou art the Son of God" (Mar. iii. 11). So that Jesus did not want their testimony. In fact it would have done harm: because if the demons testified in his favour it would in the eyes of the Jews be as bad, as to us would be a rogue attesting the character of an honest man.

Though the argument of the demons being constrained to attest Christ's mission is an un-sound one, it may be useful to enquire how it came to pass, these insane people did attest the mission of Christ.

There is hardly any one insane but has intervals of sanity. The fame of Jesus, as casting out demons, was spread abroad, and reached the ears of those affected ones, who, being insane, were deemed, and, most likely, deemed themselves so infested. These poor unfortunates were often tormented by the various means used to expel the demons—chains, fetters, and various other cruel means, which the history of the treatment of witches in our own country will give some idea of. Dreading a repetition of such treatment, when the man saw Jesus, "he ran and worshipped him (query: How could a demon worship Christ?), and cried with a loud voice, and said, what with me and thee, the Son of the most high God? I adjure thee by the God that thou torment me not" (Mark v. 7). The man was beseeching to be freed from further bodily torment: all means having been hitherto ineffectual; and not knowing the blessed means Christ used.

Another opinion prevailed regarding demons among the ancients, namely, that, if dispossessed, they wandered about, and were subjected to torments. This enables any unprejudiced mind to understand the passage, "Art thou come hither to torment us before the time?" This will also explain the intense desire on the part of the Gergesene and Gadarene demoniacs to be sent into the herd of swine. The poor insane men fancied that they were possessed by demons, and, as such, fancied that the evils, to which they supposed themselves liable in their separate state, would be inflicted if dismissed. The fact, that the demon was supposed to speak, is evidenced by the answer he gave to Christ, when he asked the man his name: instead of giving his name, he answered, my name is Legion, for we are many: an answer very similar to what insane people give even now when asked their name: a proof of decided insanity.

It is stated Jesus suffered them: and it is stated that "they entered into the swine." The meaning of the phrase "entering in" was explained in the examination of *diabolos* entering Judas Iscariot. In this case the demon, entering the swine, conveys merely that the swine became affected with the same disease, as that with which the Gadarene and the Gergesene demoniacs had been afflicted, namely, *madness*, and being mad they ran down the steep into the sea, which no sensible pig would have done. Such then is a brief, but it is hoped, clear explanation of this interesting history of the entering of the demons into the swine.

One objection, however, to this view (it applies almost as forcibly to the common view), is, what good was done by destroying such a large number of animals by allowing this madness to affect them? As was said, the objection applies equally to the common view only substituting this phrase—"by allowing these demons to enter the swine and destroy them." One reason may be noticed. Gadara and Gergesa were cities in the province of Damascus. Both these, in the reign of Herod, belonged to Judea, and were inhabited by Jews to a great extent. The Jews were forbidden by the law of Moses, as is well known, to eat pork; and their law-giver, Hyrcanus, had passed laws, which forbade the *keeping* of swine. The Saviour, therefore, in destroying the swine, punished the violators of the law, and that such view is the likely one is evidenced by the fact, that they besought Jesus to depart out of their coasts, for fear he should destroy more. They regarded not the miracle; they regarded the loss of the pigs; and thus their selfishness was punished.

Against this view, that the history of the dispossession of the Gadarene and of the Gergesene demoniacs is a description of the history of the affection and the cure of madmen, the language of the description being that which the people in that day would understand, it has been asked, *how could GOD IN CHRIST allow such AN ERROR TO BE PERPETUATED* by allowing the WRITERS of the gospels *THUS* to describe such an event?

The answer to this is simple, and, it is to be hoped, satisfactory. It is this: Jesus Christ did not come into the world, nor did Moses, the prophet, to teach man *NATURAL SCIENCE*: that is, God in creation: they came to teach *moral* and *religious* truth. This being the case, a most casual examination of the Scriptures will demonstrate, that the Scriptures, in referring to natural events, teach what is the opposite to the fact: they teach, if such phrase is logical, *scientific untruths*. Thus, the sun is said to go his journey round the earth: to go forth in the morning like a strong man to run a race: which all know, although still the same expres-

sions are used for convenience's sake, is not true. It is true, that the Romish priests persecuted and imprisoned Galileo, because he taught the real truth, which, they maintained, was contrary to the Scriptures: whereas, had they understood what Moses, the prophets, and Jesus in the highest degree came to teach, they would not have thus attacked the philosopher. The Saviour told his disciples that there were many things he had to tell them, but they were not able to bear them. This applies extensively; and as he, in his wisdom, thought fit to use the common phraseology in regard to demons, might it not be, that to have taught the natural truth that it was mere madness, would have been useless to them. The power of Christ was as much manifested in the one way as the other: a man presents the phenomena of madness, which the Jews referred to possession; Christ removes the phenomena; he restores the man to his right mind: in the Jewish opinion he dispossesses the demon. The power is the same: and this is the point in which the matter must be looked at.

Do not people even now talk of lunacy, that is, *struck by the moon*, though none but the ignorant believe in any power of the moon so to act: and do not people talk of *St. Anthony's fire*, without at all believing that St. Anthony has anything to do with *erysipelas*, for which this is the common name? Do not persons dilate respecting *St. Vitus's dance*, although no one now associates St. Vitus with the dance? Names continue even after the belief in the existence of the things named has ceased: and because persons used the phrases "lunacy," "St. Anthony's fire," "St. Vitus's dance," it should be inferred, that they believe in the moon power, the St. Anthony's power, or the St. Vitus's power, would be indeed absurd: but not more absurd than to imagine, because the gospel historians use the phraseology of the time in regard to possessions, that we therefore are bound to believe in possessions, which Paul says are nothing.

The whole history of these Gadarene and Gergesene demoniacs may be summed up in this: three madmen presented themselves to Christ: Christ cured them: and to punish the Jews, he caused madness to affect the swine.

(To be continued.)

The Investigator.

"Whatsoever things are true."—Paul.

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THE subject of *Anastasis* seems to command more and more attention. The doctrine embedded in the term is being increasingly talked about amongst the brethren, which is likely to result in a better understanding of the Bible view of the subject than hitherto has obtained. It is getting to be seen that the subject of *anastasis* is a much wider one than that of "resurrection." That there is a better understanding of the subject in various places in Scotland where I have come personally into contact with brethren, I have got abundant evidence of; and I may fairly assume it is so elsewhere. Mis-

understanding and misrepresentation of what the doctrine is which I have sought to maintain is, I suppose, inevitable in the case of those who have not read for themselves, or who may have read carelessly, what little I have written on the subject. Such misapprehension, and consequent misrepresentation, of the doctrine taught, one is not surprised to meet with in private, but I must express something more than surprise at meeting with such an article as was printed in the *Fraternal Visitor* for April and May with the title *Anastasis*, and professing to represent the views held by "the Editor of the *Investigator*." It is certainly far from being qualified to minister to an understanding of what I think on the subject. Not that what I think is abstractly a matter of any moment: only if it be the Bible view it is a pity not to have it fairly represented. This, however, has not been done. Astonishment does not describe the feeling which a perusal of the paper creates, and I take this opportunity of saying how utterly misinforming it is in its nature. However, the paper, although written in a

partizan spirit, will serve a purpose not contemplated perhaps by the writer. For it would seem that he has not quite realized his own whereabouts—how much, that is to say, he has moved away from what he terms “the too rigid” view generally taken of “resurrection”; otherwise he would hardly have come forward to attack my view of *anastasis*. But he is as illogical as possible, for he endorses what I have said about the two-fold use of the term *anastasis*, viz., its appropriate application to both natural and spiritual planes of being; and yet from the general trend of the article one would expect that he would repudiate this view, instead of which he expressly admits it when he says:—

“We do not say that all occurrences of the substantive *anastasis*, or the verb *anistemi*, apply to the standing beyond the grave . . . at times *anastasis* is used in a ‘moral’ sense.

For the different uses of the word recourse must be had to its various occurrences. . . . The too rigid view held at one time among certain of the brethren leads to difficulties, and, we fear, opens the door to the immortal emergence theory.”—*Fraternal Visitor* for May, 1893, pp. 154-5.

This, it will be seen, is an unmistakable endorsement of the principle I have contended for, and whatever difference there may be between us here, it is not one of principle, but merely of the degree to which the principle is to be applied in interpretation. To be consistent with his attack on me he should repudiate agreement with me; for one finds it very difficult to understand what all the pother is about, seeing the principle—which is all I care to contend about—is so fully and frankly admitted. If the writer cannot as yet be sufficiently logical to apply the principle intelligently, that is his misfortune: it is no fault of the doctrine. But I rather think he has not fully realized where he has got to in his investigation of the subject: in the course of time he will find that he must either apply the principle consistently or repudiate it altogether. I have perhaps said enough to enable readers of the *Investigator* to gauge more accurately the value of this contribution. I have not dealt with details here as I have done this in an article I am sending to the *Fraternal Visitor*, where it is proper a reply should appear, and to that magazine I refer any who may wish to see what is to be said.

QUESTIONS ANSWERED.

What did the Lord Jesus Christ really die for?

In John x. 11 Jesus says, “I am the good shepherd, the good shepherd giveth his life for the sheep.” Again, in verse 15—“I lay down my life for the sheep”; verse 17—“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 authority to lay it down, and I have authority to take it again. *This commandment have I received of my Father.*”

In Rom. vii. 10, Paul says, speaking of Jesus Christ “For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.” The meaning of this is very clear when we consider the contrast between sin and God, and also from what follows in the 11th verse—“Likewise reckon ye also yourselves to have died unto sin.” How? Verse 5th—“If we have been planted together in the likeness of his death”; verse 4th—“We are buried with him by baptism into death”; verse 3rd—“So many of us as were baptized into Jesus Christ, were baptized into HIS death.”

In 1st Tim. ii. 5, Paul says, “There is one mediator between God, and men, the man Christ Jesus, who gave himself a ransom for all. Hebrews ii. 9—“That he by the grace of God should taste death for every man.” Titus ii. 14—“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.” Jesus Christ died for, or, on account of, sin: but sin in the Scriptures is spoken of in the concrete form as humanity. The human race is sin. Christ died for, or, on account of, the human race.

Was it the body or the spirit that was to be buried with Christ in baptism?

Life is not buried; it is death that is buried. Paul says, in Romans viii. 10, “The body is dead because of sin, but the spirit is life, because of righteousness.” It is plain then that it is not the spirit that was to be buried with Christ in baptism, but the body. But baptism is a symbol of more than a burial: there is also a rising again, a standing again, a resurrection; and the risen one is free from “the law of sin and death,” and under “the law of the spirit of life.” His standing is to life, while before this, his standing was to death. Being free from the sin state he now lives to God. After the likeness of Christ, the old man has been crucified with Christ, that the body of sin might be destroyed, that from this time forth he should not be the servant of sin, but of righteousness.

Gen. ii. 7, we read "God breathed into man's nostrils the breath of life and man became a living soul." Withdraw this breath and man becomes a dead soul. Compare Levit. chap. v.; see also 1 Cor. iii. 16, Rom. vi. 5 and viii. 11.

Literally, there can be no such thing as a "dead soul." For a soul is a breathing creature, and when it can no longer breathe, it has lost the soul. A "dead soul" is an accommodation of terms applied only in a few cases; as we should say, a dead person. We call a locomotive engine by the same name after it has lost all power of locomotion. Literally, it is not a locomotive engine. We call it by that name because it was once an engine that had the power of moving from place to place. In like manner the dead ox, or sheep, or ass, or man, may be called "a dead soul," because that they once breathed. We fail to see any connection in the other passages noted. They are all dealing with living souls, who are living souls even although they might be the servants of sin and death. The term "living soul" has no relation to a higher life than the physical; and so we read, that it was his soul that Jesus Christ gave for us.

Did Christ rise from Joseph's tomb with the body that hung upon the cross?

Most certainly he did. It would have been altogether out of place for God to have formed a new body with the mark of the nails and the wound in the side. Peter's words are, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It was not another Jesus, but the same that was crucified; and the body is the man. No body, no man. Without the body there can be nothing. But the body may be changed, from being subject to death, to deathlessness, Still it is the same body, the same man.

Was the promise made to Abraham something he could not see?

There was promised to Abraham what he could see with the natural eye, and also that which could only be seen by the eye of faith. "By faith he sojourned in the land of promise." Unless he were blind, he would see the land of promise when he was sojourning in it. But he also "looked for a city (polity or community) which hath foundations, whose builder and maker is God." That community he could only see by the eye of faith, as he saw the "Christ's day afar off, and was glad."

Matt. xxvii. 17—Was the bread leavened?

No; for it was in "the days of unleavened bread." But we are now living in the time

when the observance of the literal has passed away, and stand related to that to which it pointed as "a schoolmaster." How are we to keep the feast? By disputing about the literal bread being fermented? Paul says, "let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." If we do this we shall do well, and if not, it were better never to have known the truth. Men are still prone to go back to the things of the law, and to trust in them. While at the same time they say, "No, we have nothing to do with the law of Moses." They are making the literal that in which they trust. As if it would make any difference to God, or man, whether the wine be fermented or unfermented, and the bread leavened or unleavened. God is light, and all his sons are children of light, the begotten of the Father of lights. The light is the knowledge of the truth, as it is in Jesus. The literal bread and wine, &c., under the law had a teaching, and the bread and the wine of the supper have also a teaching. It is this teaching that is the light. The quality of the literal is nothing.

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THE OBSERVANCE OF THE SABBATH.

THE rejoinder in April *Investigator* (1892), makes void the word of God, by tradition. God's law is pre-eminent in this controversy! No pompous verbiage, or conceited virtue, can set aside a Divinely-given commandment! The writer's peculiar remarks are beside the question at issue. He has not proved from the Bible that the seventh-day-Sabbath has been altered, changed, or abrogated, in accordance with the terms set forth in the challenge. Therefore, it is really only necessary to dismiss him with:—The next please. But as the *Investigator* is educational, for the sake of others it is needful to correct his erroneous conclusions. I am utterly unconcerned with any man's views, opinions, guesses, and personal insinuations and censures!

God's word, God's law, I love, I feel,
To that always I must appeal!

The time of presumptuous Scribes, Pharisees, and tradition-mongers, Messiah declared, is

always ready. Such men murdered the Messiah for such declarations. Such men have murdered millions since, who have kept "The Commandments of God, and The Faith of Jesus!" The reproaches of ignorance, and the clamours of all men, can neither confound nor affect Yahweh's prophets! They are all taugth of God! The Aionian Message to be announced, will include the Law; and the smiling clause against apostate Christendom will be:—The Seventh Day is the Sabbath! "Fear the Deity, and give glory to him; for the hour of his judgment cometh, and worship him, that made heaven and earth, and the sea, and the fountains of waters" (Apoc. xiv. 6).

QUOTATIONS AND COMMENTS.

(a.) "*Love to God and love to man.*"

To love is to obey. "If ye love me keep my Commandments." "I keep the Commandments of my Father" (Messiah).

(b.) "*What doth the Lord require of thee, Oh man, but to do justly, love mercy, and humble thyself to walk with God.*"

The simple answer is, the Lord requires obedience! It is "a blessing if ye obey the Commandments of Yahweh"; "a curse if ye will not obey the Commandments of Yahweh" (Deut. xi. 27-28).

(c.) "*He seems to forget some of the subsidiary arrangements.*"

The law of God is for all time, and for every clime. How dare any man call a specific God-given law "subsidiary?" Are the other nine Commandments "subsidiary?" No! They are definite and binding. "Thou shalt not bear false witness!"

(d.) "*Suitable for Palestine and unsuitable for Greenland.*"

In Palestine it is so cold in winter that it would kill sheep to be out at night in the open air. This, by the way, proves Messiah was not born December the 25th. It's a Papal lie. "In Greenland during the summer, the heat is very great. In the month of July Fahrenheit's thermometer sometimes rises to 84° in the shade" (Beeton's Dic.). So that, according to the writer, God gave "a subsidiary law," that no man could keep anywhere, not even in Palestine, if the "lighting of fires" were prohibited on Sabbath Days. This is blasphemy!

(e.) "*The prohibition to light a fire on Sunday.*"

There is no such scripture! The word "Sunday" is a heathen word. It does not

occur in the Bible! To call "Sunday" "The Sabbath," is a pagan, papal, presbyterian puritan fraud! The kindling of fires prohibited on the seventh-day-Sabbath in Ex. xxxv. 2, 3, refers to labour, in smelting of ore, etc., for the Tabernacle, and not for necessary warmth, or for the cooking of food! Proof:—Ex. xvi. 23. The manna was gathered the day before the Sabbath, for two days; and the Sabbath portion could be baked or boiled; for which fires were necessary. What was left over uncooked until the Sabbath was preserved from corruption (ver. 24).

(f.) "*The absurdity of modern Jews.*"

It is a gratuitous insult to Jews for a Gentile who does not understand Sabbath law to presume to put them right. Physician, heal thyself first. Jehovah's law is dishonoured by compromises. "Ye cannot serve God and Mammon." Men try to do it. Do not the outwardly good—rebels and disobedient mentally—say: "Oh yes, we all know that originally the seventh day was the Sabbath. But Christ has died for all mankind, and Christ has died for me. He was Lord of the Sabbath, so it does not matter now which day we keep, so long as we keep a day." Malachi (iv. 4) prophesied of these days; like Noah's day; like Lot's day: "Remember ye the law of Moses my servant." Not the ritual law, but the law written by angelic power on the tables of stone, prefiguring Messiah the stone of Israel. So, then, it is not a Sabbath day; or, my Sabbath day; or, a seventh day is your Sabbath day; but, "the seventh day is the Sabbath of Yahweh, given by his angels" (Ex. xx. 10). "The" is emphatic in Hebrew. On that day thou shalt not do thy own business, but Yahweh's. This puts to silence the ignorance of sinful men.

(g.) "*The Sabbath was made for man.*"

Of course it was. The Maker of heaven and earth expects to be honoured by man keeping it, as he has commanded. It is his Creation Memorial Day throughout all generations. Sacrifice is better than emotion. "Obedience is better than sacrifice" (1 Sam. xv. 22). God's laws are not advantaged by man's edicts. Courts, councils, governments, parliaments, popes, priests, and parsons, cannot mend, alter, strengthen, or abrogate them. Like Sinai they are rocks immovable! The anathemas and excommunications of pagan, papal Rome, mean eternal damnation! With the Lawless One, all are heretics, who keep God's holy Sabbath day! Heretics may be murdered! (vide History of Albigenses, Waldenses, Huguenots, and other faithful witnesses who kept God's Sabbath,

and refused to obey Rome by keeping its lawless man-made Baal descended Sun-god-day). Gregory XVI.—a papal foe to liberty—in his circular of August 15th, 1832, says: "As to man who speaks or writes so as to take away a National dogma from the people, *he ought to be hung as a common thief!*"—*Soirées de St. Petersburg, viii. me.* Vide "The Hidden Hand," Ed. iii., p. 19; published to Paternoster Row, London, E. C.

Sunday is a National dogma first commanded by an unbaptized heathen Emperor, March 7th, 321, and commanded by papal councils, and confirmed by papal edicts since. Thus says Jehovah, *My Sabbaths ye shall keep!* Thus says Anti-Christ, *My Sundays ye shall keep!* Choose in these last days whom you will serve—the glorious Creator, or the blaspheming creature!

(h.) "One man regards one day above another."

Paul refers to "holy days," other than "the Sabbath day." Paul had no choice. We have no choice. Messiah kept Sabbath. We must keep Sabbath. It is indeed a test! The Sabbath was not revoked, but confirmed. After Messiah's death, women-disciples "rested on the Sabbath day, according to the Commandment" (Luke xxiii. 54-56).

(i.) "No mention of the Sabbath."

This is scripturally contradicted! Messiah said: "Pray that your flight be not on the Sabbath day" (Matt. xxiv. 20). Jerusalem was taken by Titus forty years after this utterance. A proof positive that Messiah confirmed Sabbath keeping. He came to fulfil, and obey the law, as our example, not to dissolve, break it, alter it, or abrogate it (Matt. v. 17-20). He magnified the law in his discourse (Matt. v.-vii.). He made the law honourable by keeping, and obeying, and teaching it.

(j.) "Mr Angelus or anyone else can hold Saturday as a Sabbath."

Angelus does not ask permission of any man whether he may be allowed to hold "Saturday as a Sabbath." God says: *The seventh day is the Sabbath.* "It begins on *Friday*" at sunset. "Saturday" is a heathen word, and does not occur in scripture commands.

(k.) "I trust soon all will be able to have two days of rest in the week."

"Thus saith Yahweh, by his angel princes, the gate of the inner court that is looking eastward shall be shut the *six working days*, but on the *Sabbath it shall be opened*" (Ezek. xlvi. 1). So even in the Sabbatic year public worship will be given on the Sabbath day.

There's nothing about two days' rest a week, but then it is a hope, not a command.

(l.) "The first day of the week for worship."

The first day of the week was a working day. Paul took ship on that day. After Sabbath was over, then preparation for work. Apostles preached any day; their mission was to declare "the Gospel" without restriction as to days. "From even to even shall be your Sabbath of rest" (Lev. xxiii. 32). "Six days shall business be done: but the seventh day is a Sabbath of deep rest, an holy convocation; ye shall do no business. It is the Sabbath of Yahweh, in all your dwellings" (v. 3).

(m.) "I allow no man to judge my liberty."

Liberty is not license to disobey! There is no liberty of choice against an express command, unless the Authority giving the command repeals it. *Which has never been done* with the holy command under consideration. The Nicolaitanes (Apoc. ii. 6-15) taught that the knowledge of the Deity and his Messiah was sufficient for salvation; and being thus justified by faith, they considered they were free from restraints of the law, and might indulge in sin with impunity. God abominates wilful Nicolaitan-breakers of his laws! *Repent!* (v. 16). "SIN IS THE TRANSGRESSION OF THE LAW! (1 John iii. 4). Shall we continue in sin? Let it not be so! Sin, therefore, is lawlessness! "If ye fulfil the Royal (Supreme) Law . . . ye do well" (Jas. ii. 8). Full well ye reject the Commandment of God, that ye may keep your own tradition" (Mark viii. 9). The violator of all law! (2 Thess. ii. 8). The mystery of iniquity destroys all laws contrary to its own will! This power by its lawlessness "raises political storms by winds let loose from Papal caverns!"

Popery is the great mother of Puritanism, on the change of Yahweh's holy Sabbath to the Babel-Papal-Sunday. This lawless paganism was clearly prophesied of: "And he shall speak words against the Most High . . . and think to change seasons and laws" (Dan. vii. 25). Papists boast that Protestants obey the Pope in keeping Sunday. The Papacy is fully aware that the Bible does not sanction the change. The canon laws of papal Rome command it. "Popery is a manifest open usurpation of all divine and human authority" (Bishop Butler, Sermon before the House of Lords, 1747). "We confess and affirm that the Pope is to be obeyed by all men, in all things, without exception, and that *whatsoever contravenes his decrees is NOT ONLY to be BURN'T WITHOUT MERCY, but to be delivered body and soul to hell*" (Article VI. *Confessio Romano*;

Catholica). Vide Dr. Chris. Wordsworth's "The Destructive Character of the Church of Rome," p. 73. God's Sabbath-keeping saints have been nearly exterminated by this vile persecuting power. But God's witnesses shall yet stand up, an exceeding great army!

(n.) "Stand firm in the liberty which the Anointed bestowed on us, and come not again under a slavish yoke." "Such a yoke Angelus and some others would seek to impose on us under the guise of freedom and duty."

What! God's beneficent law of rest a "slavish yoke?" "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. xi. 29, 30). Messiah's yoke was to love and obey his Father! The yoke Paul spoke of in his epistle, Gal. v. 1, was the ceremonial law, including circumcision and the works of the flesh. Messiah has abolished the law of ordinances (Eph. ii. 14). Whosoever committeth sin transgresseth also the law, not ritual ordinances, but the two positive laws, and eight negative laws. "Thou shalt" and "Thou shalt not" is their prelude: to break them is sin. "Adam was first formed, then Eve" (1 Tim. ii. 13). Messiah, the second Adam, obeyed the Sabbath law. Eve, his spouse, the multitudinous saints, do the same. *In Messiah there is freedom from consequences of sin, i.e., a broken law.* "I knew not sin but by the law" (Rom. vii. 7): "I consent unto the law that it is good" (v. 16).

"Free from the law, Oh happy condition."

Never! Free from the consequences of having broken the law. Repent towards God for breaking his holy laws! Have faith in Jesus Messiah for deliverance from its penalty—death! "This is the whole duty of man to obey God, and keep his Commandments" (Eccles. xii. 13). Faith in Messiah is included. Faith and works prove a truly converted attitude—Law and Gospel are married, none can put them asunder, and have eternal life! The ritual law, the ceremonial law, and all the typical laws of the Jewish dispensation, Messiah has freed his brethren from. The Ten Words—heaven's marching orders, written with the fingers of angels on stone; placed in the ark; which ark represented Messiah—must be written on our hearts by the Spirit of God, before we can be his sons and daughters for life aionian.

(o.) "The Son of Man is master even of the Sabbath day."

This has a parabolic meaning, as well as a literal interpretation; the writer's self-evolved

comment is *nil!* The jesuitical insinuation contained in the closing "I am not ashamed" clause, proves the necessity of laws—perhaps the ninth. The Sabbath never ceases! "And it shall come to pass . . . from one Sabbath to another, shall all flesh come to worship before me, saith Yahweh" (Isa. lxvi. 23).

E-BEN-I-ADIEL ABDIEL ANGELUS.

May 13th, 1892.

POINTS FOR OUT-DOOR SPEAKERS.

- 1.—Have something that you desire very much to say.
- 2.—Always speak in a natural key, and in a conversational way.
- 3.—Never carry a scrap of paper before an audience.
- 4.—Plan out a series of a few points as simple and orderly as possible.
- 5.—Plan beforehand for one good fact and one illustration under each head of your speech.
- 6.—Do not torment yourself up to the last moment about your speech, but give your mind a rest before it.

R. TRUTH cannot be invented: it may be discovered, that is, uncovered. All so-called discoveries are but the result of the mind of man coming into greater harmony with the Divine mind; as in the natural order all so-called inventions are but adaptations of existing material to eternally existing principles in nature, which is God under another aspect than we find him revealed in the Christ.

In the sphere of principles what a man invents cannot be truth: it is a lie, and the man is the father of it.
—ED.

REPLY TO BRO. SMITH'S CRITICISM ON "APOCALYPTIC STUDIES.—No. 3."

CRITICISM is good and useful if fairly conducted. But that of Bro. Smith's appears to me more in the style of hasty remarks arising out of a foregone conclusion, than of painstaking criticism on the article in question. He accuses me of "interpreting on wrong lines," but neglects to show a more excellent way. He objects to my remarks on "the term 'heaven' having a variety of uses." I instance five uses of the term; but Bro. Smith reduces these to one, thus:—"From Bro. Gill's remarks it appears that he has the popular idea of a place called 'heaven,' somewhere beyond the stars, as the dwelling-place of God. His quotations are incorrect as to the term, for in the original Hebrew there is not a single occurrence of the term in the singular." I am not a Hebrew scholar, so I quoted from the English Bible. Dr. Young states that the word always occurs in the "old plural," yet he frequently translates it in the singular; and so also in the Revised Version. In the Greek we have it in both singular and plural; with the article and without it. Bro. Smith's remarks on the "heavens" are mere assertions, and hardly consistent with themselves. I prefer to state more in detail, what I consider the scriptural use of the term, which is important as a key to the understanding of other scriptures, as well as the Apocalypse.

The first use of the term is in Gen. i. 8—"God called the firmament heaven." That calls for no remark in this connection. Second, the land of Israel, which was emphatically God's land (Levit. xxv. 23), as distinguished from other lands; for he said, "all the earth is mine" (Ex. xix. 5). It is said concerning Abraham, Isaac, and Jacob, that "they desired a better country, that is, an heavenly," instead of that "from whence they came out." Moses said when Israel should be in captivity, they would be in the "outmost parts of heaven" (Deut. xxx. 4). In Isa. xiii. 5, the Babylonian army is said to "come from a far country, from the end of heaven." The same idea of the promised land as "heaven" is found in Matt. xxiv. 31; Mark xiii. 27. A third use of the term is as a name for God's throne (Isa. lxvi. 1; Matt. v. 34). In connection with the throne there is, fourthly, the dwelling-place of God. The throne of mercy was the golden lid of the ark of the covenant; first, in the tabernacle, and afterwards in the temple built by Solomon. He said—"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever" (1 Kings viii. 13).

Hence in the lxxxth Psalm and 2 Kings xix. 15, we find prayers addressed thus—"O thou who dwellest between the cherubim." That was "the place which the Lord chose to put his name there"; a clear indication that in relation to Israel, "heavens" was both a place and a state. The place, the land in a wide sense; the temple in a particular sense; while "heavens," as a state, would embrace the throne, the government, and the worship of God as by law established. Such a state of things did not exist in any other place or nation on the face of the earth. "For all the gods of the nations are idols; but the Lord made the heavens" (Ps. xcvi. 5)—contrast which excludes all nations from any title to their systems of government being called "heavens." If that is so, then it must have been "the Jewish heavens" from which Belshazzar fell; because the system of government in Babylon was idolatrous, and not made by the Lord.

Let us consider the facts of the case. In Jer. xxv. 9-12 we read that Israel and the surrounding nations were to be subject to Nebuchadnezzar, the king of Babylon, seventy years; and that when the seventy years were accomplished, God would punish the king of Babylon and that nation. Nebuchadnezzar did not reign during all these years. He was succeeded by his son, Evil Merodach, and his grandson, Belshazzar. So we read, "I will cut off from Babylon name and remnant, and son, and son's son, saith the Lord" (Isa. xiv. 22, R.V.). It was therefore Nebuchadnezzar who said, "I will ascend into the heavens, I will exalt my throne above the stars of God, and I will sit upon the mount of the congregation in the sides of the north, I will ascend above the heights of the clouds, I will be like the Most High." That description applies to the land of Israel, and to Jerusalem and its temple and government. A similar description we find in the xlviith Psalm. Well, the fact was, that Nebuchadnezzar did ascend into that "beautiful situation," and by his deputy governor, ruled over the land, he and his successors during seventy years; after which Belshazzar fell from it, through the intervention of Cyrus the Persian. However, during these seventy years, it is said, "the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine," &c. (Isa. xiii. 9-14). These two chapters, xiii. and xiv., set forth the punishment of Israel by Babylon, as well as the punishment of Babylon by the Medes. Babylon's punishment was on account of their treatment of Israel. It was "the vengeance of the Lord our God, the vengeance of his temple" (Jer. l. 28; li.

11). Under Cyrus and his successors, the "heavens" of Israel were, in a measure, restored, and continued more or less imperfectly, until they were brought to an end, as a medium of light, on the cross of Christ, and completely passed away at the destruction of Jerusalem and the temple by the Romans.

Let us now examine the use of the terms, "heaven," "heavens," and "heavenlies," in the New Testament writings. In the "gospels" we sometimes have "the heavens" and "God" apparently used as equivalent terms. For example, "the kingdom of the heavens" in Matthew is equivalent to "the kingdom of God" in Luke. Again, "there was a man sent from God whose name was John," is varied by "the baptism of John was it from heaven or of men?" "A man can receive nothing except it be given him from heaven." Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me." Is not that equivalent to that other saying, "I proceeded forth and came from God; neither came I of myself, but he sent me" (John vi. 38; viii. 42). After being raised from the dead, it is testified that he ascended into heaven to the right hand of God. That "heaven," said Peter, "must receive him until the times of the restitution of all things," and then God is to send him again to the earth. In 1 Thess. iv. 16 it is said, "The Lord himself shall descend from heaven." "He that descended (first) is the same also that ascended up far above all of the heavens, that he might fill all things." A similar statement reads thus—"We have a great high priest who has passed through the heavens, Jesus the Son of God" (Heb. iv. 14). Having passed "through" and "far above all of the heavens," he arrives at what Paul styles "heaven itself," now to appear in the presence of God for us" (Heb. ix. 24). This "heaven itself," in "the presence of God," must of necessity be a place. Jesus is a person, and as a person, must have a dwelling-place, be it where it may; it is called "heaven" not "heavens." When he comes again he descends from that place called heaven (2 Thess. i. 7).

We read that there are "heavenly things themselves" which are to be purified with better sacrifices than "the patterns of things in the heavens," which were sprinkled by Moses with the blood of animals. The word "heavenly" implies relationship to the place called "heaven." We are not taught that Jesus ascended to heaven to purify "things" therein: his blood is "the blood of the new covenant shed for many for the remission of sins." Therefore, "the heavenly things" to be purified by his blood, are the "many" whose sins are remitted; those for whom he

appears in the presence of God. They are "the heavenlies" which are to "bow in the name of Jesus" (Phil. ii. 10). They are "the things in the heavens," which the Christ is to gather into one with the things upon the earth (Eph. i. 10), "the whole family in the heavens, and upon the earth," which are named in Christ (Eph. iii. 15). In the same letter (i. 20) Christ is said to sit at God's right hand in the "heavenlies." In chapter ii. 6 those that are Christ's are also said to be "raised up together, and made to sit together in heavenlies in Christ Jesus." Now, as being *in Christ*, who is personally in heaven, is being in a state of spiritual relation to him; so in like manner to be "in the heavenlies," and "in the heavens," is the same idea otherwise expressed. Now that arrangement had a beginning. That beginning was at the outpouring of the Holy Spirit at Pentecost. It was then that the "door was opened in the heaven," which John saw. It was then that John, and others, were called upon to "come and see" things which were to be hereafter. Out of that state they were to "look for the Saviour, the Lord Jesus" (Phil. iii. 20). Heaven itself is the grand centre of the arrangement, because Christ is there. Just as the temple was the centre of the Mosaic arrangement, because the throne of God, and the priesthood were there. It was then that the sealed book, containing the mystery of the fellowship in Christ, began to be opened. Bro. Smith objects to this. Well, let Bro. Smith give scripture for any other book, the opening of which bears a relation to the Lamb that was slain. It is a mere waste of time to deny what I have endeavoured to prove from the Scriptures, unless something better is produced which will prove my contention false. The same remark applies to his assertions regarding "the time of the end." Let him show the relation to Christ of the increase of scientific or secular knowledge in the nineteenth century. While agreeing in the main with Bro. Smith's remarks regarding the "sea," I fail to see that such a "sea" as he describes is "before the throne" of God.

I invite the reader to carefully study all the four articles which have already appeared over my signature, and see whether the ideas advanced are in harmony with scripture teaching.

16 Annfield St., Dundee.

W. H. Bell

"When one can give as good as he gets, it is easy to forgive an injury; it is when such ability is lacking that a greater effort is required."

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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LIFE!

*A short Address by presiding brother before breaking of bread in Glasgow,
August 20, 1893.*

ASSEMBLED together again to remember Jesus, we are carried back to his sayings and doings, and led to exclaim with those who heard him speak, "Never man spake like this man"; and we are forced to the conclusion that his wisdom was the finest, his judgment the truest, his analysis of life the deepest, his assertion of duty the most authoritative that human ears have ever heard. Yea, as a moral teacher, he stands at the head, unimpeachable in the minutest particular; and we, if we be wise virgins, will give heed to his sayings and doings, and so mould our lives according to the pattern he has left, and counselled us to imitate. To some it may sound stale this reiteration of our duty Sunday after Sunday; the wise will think otherwise, for they know that they are like the flowers that we see in a garden well kept—they need trimming, dressing, and watering continually. This we can do for ourselves and each other by meeting around this table, speaking of Jesus, what he has done and promised to give to those who love his appearing. If we love his appearing we will keep his sayings, and strive to mould our wills to the mind of God, and so have the characteristics of the Christ, and not be as those who have merely a bare existence, but Life! Did not Jesus give us a perfect illustration of this when he said, "I am the way, the truth, and the Life?" It seems to us that the truth that Christ had in his mind was this—that faith in himself, by its own law, works away from death, towards life. For Christ is life; and to believe in a person is to become like that person, or one with him. Hence, to believe in Christ, the Life, is to become a sharer with him in whatever he is—therefore, in his Life! The assimilating power of faith, that is, the power of faith to make those who believe like that in which they believe, is a recognised principle. The whole nature follows the faith, and gravitates towards its object. A moulding process goes on. Faith is the workman, so to speak, and the object of faith is the pattern. Starting within, down amongst the desires and affections, it works outward till the external man becomes, in form, feature and expression, like the absorbing object. Do we not see this illustrated in every-day life? We meet men in whose faces we see avarice, lust, or conceit, as plainly as if it were imprinted on their foreheads. They have so long thought and felt under the power of these qualities that they are made over into their image. A man who worships money comes to wear the likeness of a money-worshipper. Down to the tips of his fingers. His very eyes bear witness to the transforming power of his faith. Very early faith shows itself. We have but to look around us, and what do we behold? Here a sluggard, there a miser; here a scholar, there a bigot; here a sceptic, there a thinker; here a cruel, unjust man, there one kind, generous, true; here one base throughout, there one radiant with purity. It is wonderful this power of

faith ; first moulding, then revealing. It is the power of love, directed by will, which together makes up faith, and as it works out so it works within, shaping all things there in like manner. It is by this principle that the Christ unites men to himself. And so the truth asserts itself as a saving power. It brings men to believe in him in order that they may become like him ; and if like him, one with him ; and if one with him then his life is their life. The fellowship and oneness engendered by faith is an abiding fact, and endures through life. Christ is our life ; and if we have that life abiding in us we will be taught and inspired by him, and so be able to predicate life to ourselves in the coming age by being united to the one who lives and abideth ever. Brethren and Sisters ! as those who profess to have part in Christ, we should be pure and true, just and kind ; for purity, truth, justice, and love are eternal things. It is a fact of unspeakable moment, that the whole matter of Christian believing and living is summed up in Life ! and by "Life" we mean existence in the perfect fulfilment and enjoyment of all relations. If we expand this short definition into its full meaning we have the life as Christ used the word. This is the final, comprehensive, definite term that stands for the believer's idea. It is misnamed "salvation," but salvation is subservient to Life ! We are too apt to transport the life of Christ into the future age. Paul says it is *Now* we are to live the Life. "Be ye followers of me even as I also am of Christ," is his exhortation, and it is for us to strive and put it to heart. It has been the mistake of ages, shewing an imperfect faith, that the emphasis and crisis of Life is carried forward to the future ; robbing our present position as the children of God of its dignity ; disrobing it of its loftiest motives ; cheapening, by withholding from it its proper fruitions. There is no juster word used among men than Probation ; and none more perverted. Life is indeed probation, but the judgment that decides is in perpetual session. There is no future day more urgent than that which now is ; for there is nothing in the way of consequence to be awarded that is not now enacted. As we sow, we shall reap. If we sow to the flesh, we shall of the flesh reap corruption ; if to the Spirit, we reap Life Eternal. If we look at our profession thus, life begins to get meaning and dignity, and the life of the Christ and its fulness becomes our theme. Our sympathy is with him. We are obedient to him. And so we crucify the flesh with its affections and lusts, being so filled with the Life of God. It is towards this high state that the faith of Jesus conducts us, sowing in our hearts day by day the seed of eternal life—even Truth, Love, and Purity. Well may we prize the privilege of assembling thus together, to call to memory Jesus our Lord, to comfort and upbuild each other in our Most Holy Faith.

4 Stuart Place, Govan.

George Walker

The Deity's works are never characterized by haste, and what generally accompanies haste—mistakes and failures. We "have need of patience."

"What is intended for our amendment should not excite animosity, though it pains."

"What we like to do we are always ready to do ; inclination calls all our energies into play."

THE VALUE OF HERESY.

"HERESY" is a term which we have from the Greek *hairesis*, and is used in English in the sense of "an opinion on some point of doctrine at variance with the orthodox one" in any department of science or art. The Greek term *hairesis* is, however, used in two senses by the writers of the Greek New Testament—if we are to accept as correct the renderings given by the translators of the Auth. Vcrs., who render *hairesis* by "heresy" 4 times, and "sect" 5 times. But it is, at least, questionable if all the 7 occurrences are not capable of a uniform rendering, such as "opinion" or "choice." The term *hairesis* signifies a *choosing*, from *haireo*, to choose, and is used in this simple sense in classical Greek, and in the Greek Version of the Hebrew Scriptures. It is found in Leviticus xxii. 18-21, and is there rendered "free-will offering"—the form which a free-will offering took being determined by one's own *choice* in the matter, the Law leaving the determination of that to the worshipper himself. From signifying *choice* it quite naturally came to be applied to the *opinion* which anyone chooses or holds on any point; and might also as naturally come to be applied to *the party holding such opinion*—in the former case it would mean what we call a "heresy," in the latter, a "sect." Hence we find the translators of the A.V. using either of these terms according as they interpret *hairesis*. It is quite evident from the use and application of the term *hairesis* in the New Testament that a "heresy" did not amount to a schism or split (from *schizo*, to split)—it was merely a difference of opinion on some point, such as, for example, the opinions held by some of us regarding the use of the terms rendered "life" (*zoe*), "resurrection" (*anastasis*), and "kingdom" (*basileia*). The fact of a heresy, or difference of opinion, in the apostolic church does not seem to have implied, or called for, any formal separation, even although there was very little, if any, justification for heresy, considering the fact of the presence of authorised teachers, to which "Powers" believers were called upon to "be subject." Heresies, when they did obtain in the apostolic age, would be of little value to those concerned compared with what heresies are at the present day to us. Heresies then were necessarily erroneous opinions, because opposed to the body of truth advocated by the authoritative exponents of the same. At the present day however, heresies, or opinions, different from those more commonly or more generally held, may be true deductions from the apostolic writings, while the more wide-spread but opposite beliefs may be the real heresies judged by the apostolic standards. The fact that we claim to be of "the sect everywhere spoken against" is evidence that we have so concluded regarding many "opinions" or "heresies" which we now hold as true, and that in opposition to those maintained in the churches around us; and the same faculty of reason which determined this for us must as freely operate in the determination of heresies amongst ourselves. Now, while theoretically this will be admitted by all of us, it is, in practice, denied by many of us. There is a vast difference, although some hardly seem to admit the difference, between being "grounded in the faith" and being cast in a certain mould of thought. To depart from the latter is by some thought equivalent to departing from the faith. But we must strive against the fixation of thought reflected in such a state of mind, and cultivate always that beautiful "mind of the spirit" which "puts all things to the test" and "holds fast" only "by that which is good." In such a work we must not be too much surprised to find what we regarded as a heresy turn into an apostolic truth.

Heresy, so called, is of value in several ways. One way in which it is so I have already hinted at—it may be truth and no heresy which presents itself to our view. Another way in which the new opinion or “heresy” may be of value to us grows out of its very exaggeration and disproportion of truth, in its bringing into prominence some aspect of truth which has been overlooked by the general body, or to which we ourselves may not have given that niche in the temple of truth which its importance demanded. The heresy in question is thus made to do service in the cause of truth and holiness, and that by its very exaggeration of truth. Then, again, we receive benefit in the resulting clearness of vision which should naturally follow the investigation of some subject to which our attention has been drawn by the advocacy, on the part of others, of some heresy directly or indirectly destructive of a particular truth. The intellectual exercise which the investigation of this erroneous opinion necessitates on our part in getting to see through the error helps us to grasp more clearly the truth to which the heresy in the case is opposed.

“Heresy,” then (so-called or in reality) is not an unmixed evil—far from it indeed. By the first description of it we have all benefited. We owe our present position in contradistinction to the sects, to the advocacy of “heresy” by others; and we have concluded that certain “heresies,” instead of being erroneous doctrines, in reality go to constitute “the Present Truth.”

The benefit arising from the other descriptions of heresy may be brought home to us by a few examples. The fact of the present possession of a new life by the obedient believer in contradistinction to the condition of those of whom it can be said “they have no life in them” (Jesus), has been emphasised by the advocacy of the “heresy” that to have “eternal life” does not mean the coming into possession of unending being in the future, but imports the actual present possession of a life which Jesus termed “*aionian*,” as descriptive of “that life which is the light of the men” (John). A related “heresy” is the doctrine that “*aionian*”—rendered “everlasting” and “eternal” in the *A. V.*—as a term does not embody the idea of *duration* at all, but that it is expressive of the *sort* of life, rather than the *duration* of it. The advocacy of this radically different view—I do not stay here to ask whether it is an erroneous one—has not been without its value as a “heresy.” And so with the “heresy” regarding *anastasis* (*upstanding*—as applicable in the present as well as in the future)—if some of us have gone beyond Scripture limits in its advocacy, and taken, or helped to give, an exaggerated view of the doctrine and its value, time will bring about a reaction, and the happy mean will be arrived at by the wise.

Then those of us who have lived through the more or less able advocacy of various “heresies” or erroneous opinions on certain points of doctrine, such as The Free-Life Theory, The No-Will Theory, and the more recent Verbal-Inspiration Theory, are surely quite alive to the benefits accruing to those who have been led to examine anew for themselves the foundations on which their opinions rested. Of course it is always possible, and indeed certain, that any heresy, however outrageous it may be, will get a following, which cannot be regarded as a good thing absolutely, but it is not an unmixed evil, inasmuch as it generally leads to a bit of experience which may be very useful indeed to the one who passes through the fire in this way, coming out ultimately with his “senses exercised by reason of use,” and the better fitted “to discern good and evil.” Of course all will not pass through such an experience unscathed—the heresy may find them and continue with them, but even in such cases the ex-

ercise of thought called for in the case of one who feels he must think for himself, is always beneficial ; and there is, I hope, no good reason for concluding that our erroneous opinions—heresies—honestly held, alongside the Present Truth, will be a bar to our association—if “fit” otherwise—with Jesus in the aion to come.

Another aspect under which we may see the value of Heresy, is found in the fact of such a variety of sects as exist, each and all claiming to be christian. We have the Universalist, the Unitarian, the Trinitarian, the Mormon, and many more beside. And I daresay we may learn something from each of them. They have some truth which justifies their existence. They give prominence perhaps to some doctrine—some exaggeration—of truth it may be—which helps us to view certain passages under a different light than we may be in the habit of doing. One illustration may suffice to make plain what I mean. Take the case of the Universalist. The essential doctrine of the Universalist is the consumption of sin, in contradistinction to the consumption of the sinner. They have misread certain passages, and under the influence of this heresy of sin-consumption and sinner-salvation, they seem to have got more of truth out of certain passages than we are ready getting. Take for example, “our God is a consuming fire.” The Universalist seems to me to get nearer the truth taught here when he says that this conveys to him the idea that God, by his truth believed and obeyed, becomes “a consuming fire,” effecting the consumption of sin in the believer. The thought is beautiful, and as useful as it is comely, even although it might not be the primary thought which Paul wished to present. Whether or not I am justified in the particular selection I have made from among the sects, this much will be fully admitted, viz., that but for the existence and vitality of the various sects, with their errors and exaggerated truths, the progressive discovery of the Truth would be for us a much more difficult if not an impossible task. They help us in our work. And the fact yet remains that the Bible has more of truth than any one sect ever discovered ; and while some aspect of its truth is obscured to one sect, it reveals itself to another. Because of their differences, the various sects lend themselves to the exhumation of truth, and each can be made to contribute something towards the sum total of Revealed Truth. To particularize : I may remark that without the Unitarian and his views I question if our conceptions regarding the Lord Jesus and his relation to the Father would be so clear and consistent. And his antagonist, the Trinitarian, is not without his value in helping us to strike the happy mean of “Truth as in Jesus.” Even heresies, then, are of value. They exist for our learning and betterment, and although their occasional out-crop may trouble some of those who cannot appreciate their value, it would be a thousand pities if there were no heresy to trouble us, rising to the surface from time to time to stir us up : for this would mean stagnation of thought ; and certainly even active warfare in battle with “heresy” is to be preferred to the weak and sickly condition which would result in the eradication of all heresy and heresy-mongers from the earth.

12 Renfield Street, Glasgow.

Thos Nisbet

“Second rate men often have important missions.”

“’Tis infamous to allow previously entertained opinions to sway more than facts.”

APOCALYPTIC STUDIES.—No. 6.

THE opening of the seventh seal completed the unfolding of the truth in its various phases, relations and consequences. It opens up to our view the history of those obeying it, their sufferings on account of it among the nations by whom some would be persecuted to death for Christ's sake. It also set forth the punishments which shall come on the nations on account of them having shed the blood of God's holy ones. "God shall avenge his own elect, who cry unto him day and night." Those elect ones are not permitted to avenge their own wrongs, because it is written: "Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, 'Vengeance is mine, I will repay, saith the Lord'" (Rom. xii. 19). This seal also opens up to us the glorious future when "the tabernacle of God shall be with men," and when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

The events following the opening of the seventh seal embracing those connected with the seven trumpets and the outpouring of the seven vials, show the various modes by which vengeance was inflicted on the persecutors of the saints; and likewise the rise and progress of the apostacy from the truth as in Jesus. He said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh" (Matt. xviii. 7). Times of ignorance God winked at; but when men and nations have had opportunities of obtaining the knowledge of God, and not only reject it but persecute those making it known to them, they incur thereby a responsibility which makes them liable to punishment. Not punishment after the Lord comes, but punishment in this life by means of the various plagues mentioned in this book. In the vials are filled up the "last plagues" of the wrath of God upon nations, "because they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." The saints who lived before these events were developed could not foresee the details which would happen; but by understanding the purpose of God relating to vengeance, and the meaning of the symbols used, they could tell that God was inflicting punishment on the nations for the avenging of his own elect. The idea entertained by many that a knowledge of Roman history is necessary in order to the understanding of the Apocalypse, and that such historical matters are the interpretation of the book, is opposed to the design and use of the book. Those to whom it was first given were expected to be able to understand it. It was given "to show his servants things which must shortly come to pass." A blessing was promised to those who should *read, hear, and keep* those things which were written therein; *because the season is near.*" The student of history may trace the fulfilment of the things predicted; but he must first understand the predictions, or how could he identify them with their fulfilment? Mistakes may be made in the application, as no one can say infallibly that any particular event is the fulfilment of such and such a symbol. For, as history is said to "repeat itself," we may see many verifications of those prophetic symbols. When we read in the old prophets of the punishment of Edom, Moab, Ammon, and other peoples and countries that are named, we can look in these countries for their fulfilment. But in the Apocalypse no particular countries are named; places and things are couched in symbolical terms. If we can understand the signification of these terms, we may be able to trace their fulfilment at various times, and in various countries, as surely as that of Edom, Assyria,

and others named. Some of the Apocalyptic judgments appear to be widespread, others are more localized. But, as concerning them all, "The righteous shall also see and fear" (Ps. lii. 6).

"When he opened the seventh seal there was silence in the heaven about the space of half an hour." I think it is most likely that the duration of the silence was what it appeared to John as an onlooker in the vision, and not a symbolic period. It would be very difficult, I might say impossible, to point to any period of time which might be symbolized by that short space. On the theory of a day for a year, it would amount to the 24th part of a year, although some have stretched the time to 15 years. Considering what followed the silence, it would indicate that God would not long delay the avenging of his own elect. "Shall not God avenge his own elect, who cry to him day and night, though he bear long with them? I tell you he will avenge them speedily" (Luke xviii. 7, 8).

"The seven angels which stood before God," who received the seven trumpets, would appear to be the messengers of God's vengeance on the persecutors of his elect. They would seem to be identical with the seven lamps of fire, or at least related to them which are also styled the seven spirits of God, burning before the throne. The tabernacle in the wilderness was a pattern of heavenly things. The "holy" contained the seven-branched lampstand, and the altar of gold. In this vision we have the seven lamps of fire, and the golden altar, both stated to be before the throne. On that altar an angel is said "to offer much incense with the prayers of all saints. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand." Jesus said, "I came to send fire on the earth, and what will I if it be already kindled?" (Luke xii. 49). The fire was then kindled that by-and-by burnt up Jerusalem and the temple. The fire is here represented as taken off the golden altar, where it is first used in burning incense with the prayers of the saints. A connection is thus shown to exist between their prayers and the altar fire. After the fire had burnt the incense it was "cast into the earth; and there were voices, and thunderings, and lightnings, and an earthquake." The saints are not at liberty to pray for vengeance upon their enemies. But when they cry to God for deliverance, the fire of his wrath comes on account of their prayers, and from the same altar upon which their prayers have been offered up. In ch. xi. 5, it is said of the two witnesses that "fire proceedeth *out of their mouth*, and devoureth their enemies." That is, the fire followed as a consequence of their utterances both in teaching and in prayer. Like the prophets of old, the witnesses of Jesus have to lift up their voices "like a trumpet." God uses their "voices" to make known his will. They "reason of righteousness, temperance, and judgment to come." The "trumpet" must not "give an uncertain sound," or else the proper effect will not be produced. The prophets of old were represented as doing those things which they predicted: "I have hewed them by the prophets; I have slain them by the words of my mouth" (Hosea vi. 5). "See, I have this day set thee over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant" (Jer. i. 10). In the same sense Ezekiel said he went to destroy the city of Jerusalem, while, as a matter of fact, the destruction was effected by the army of Nebuchadnezzar. See Ezekiel, ch. ix. and x., compared with ch. xliii. 4, "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them" (Jer. v. 14).

Thunderings, lightnings, and earthquakes are things beyond human power or control. So, whether regarded as literal or symbolic, the power of God must be recognised as the mover. The movements of men and nations are free to a certain extent, yet the Scriptures teach us that for purposes of his own God sometimes controls them. He can, when he chooses, put in operation the forces of nations, just as he does the forces of nature. He used the Roman power to punish the Jews, just as he used the Assyrian and Babylonian powers for the same purpose. Retribution followed their abuse of power, as shown in Isa. x. 12, "Wherefore it shall come to pass, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, by the strength of my hand I have done it, and by my wisdom: for I am prudent." What God did to Assyria and Babylon he has also done to the mighty Roman power, although it had in it the strength of iron; because of the persecution of his saints. The various forces which were employed for that end may well be represented as thunders, lightnings, hail, and earthquakes (although apparently human in their intentions and objects), because of their destructive character. Destructiveness and plunder, rather than mere conquest, characterised the inroads of the Goths, Huns, and Vandals (especially the last), which overran the Roman territory and reduced its power. These were instruments in the hand of God for the punishment of the persecutors of the saints. Answer to prayer for deliverance from enemies is also stated in Psalm xviii. to have been by fire, thunders, lightnings, and hail, showing that in the Apocalypse we have the same symbols which were formerly in use; and that these symbols are based on these elements and powers which God only can put in operation, and control; and that they have relation to the deliverance or avenging of the people whom he has chosen. By keeping that in view we shall be able to identify with these powers, those movements among the nations which may have a special relation to the deliverance or avenging of the persecuted people of God.

The sounding of trumpets was an institution under the law of Moses. The trumpets were blown to call the people together for worship and for war, for blowing over the sacrifices, and to proclaim the year of jubilee. The trumpets of the Apocalypse as an institution of God in relation to his "servants," are associated with the same objects—worship, sacrifices, war, and last with the great jubilee for all nations, when all the families of the earth shall be blessed in Abraham and in his seed, the Christ. That these trumpets have to do with wars among the nations is shown in Joel's prophecy, where the prophet is told to "Proclaim ye this among the nations; prepare war, stir up the mighty men; let all the men of war draw near; let them come up; beat your ploughshares into swords and your pruning hooks into spears: let the weak say, I am strong" (Joel iii. ix. 10). The effect of that proclamation, would inaugurate movements which would ultimate in a gathering of nations in "the valley of decision" when the Lord's controversy concerning Zion and his kingdom shall be finally decided. For this final gathering and decision the seventh trumpet shall sound, after which the "whole creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii. 21).

Following the sounding of the first trumpet was "hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up." Hail and fire would have no effect upon rivers and seas, but would

devastate *forests*, and destroy *green grass*. Being mingled with blood showed that human life was to be taken away, which literal trees and grass do not possess. History testifies that such storms have occurred, as literally, as happened in Egypt, as one of the ten plagues. But hail is also referred to as a symbol in Isa. xxviii. 17, as used to sweep away "the refuge of lies" which the Israelites had constructed. It is also styled "an overflowing scourge." Considering that the persecution of the saints spoken of in the Apocalypse, had its origin in religious differences; first, from the Jews; second, from idolatrous Rome; thirdly, from Catholic Rome it appears to me that the symbolic application as in Isaiah, is the correct one. In applying it thus to the Roman empire, "the refuge of lies" would be the system of idolatry which was swept away through the wars of Constantine, by which the persecutions of the Christians, which had originated from the idolatrous priests and their imperial supporters, were brought to a close, and a protecting power established in their place—a further fulfilment in accordance with Ezekiel xiii. 10-16, where the seducers of God's people are said to build up a wall and daub it with untempered mortar. The wall was to be rent with "an overflowing shower, great hailstones and a stormy wind." The Roman Catholic system was a wall built with untempered mortar, formed by the "evil men and seducers" which the apostles predicted would appear as builders. The Goths led by Alaric and his successors was a hailstorm which both rent the empire and the catholic church, ending in the conquest of Rome itself. The Huns, under Attila, who was styled at the time "the scourge of God," and a Latin inscription said to be at Aquileia, described the Huns as "the threatening scourges of sinners." We may be assured that such "an overflowing scourge" was like Babylon and Assyria of old, used by God for the avenging of his elect. Like a storm of literal hail the Huns disappeared from view after their devastating work was done.

Trees symbolise life, "The trees of the field are man's life" (Deut. xx. 19). They also symbolize ruling powers (see Judges ix. 8-15; Ezek. xvii. and xxxi). Green trees represent rulers in a flourishing state; "If they do these things in the green tree, what shall be done in the dry?" (Luke xxiii. 31). Israel in their future blessed state shall be called "trees of righteousness, the planting of the Lord" (Isa. lxi. 3). "All flesh is grass"; hence, the "green grass" would symbolize the general community. The destruction of "green trees" and "green grass" would include both rulers and those under rule.

"And the second angel sounded, and, as it were, a great mountain burning with fire was cast into the sea." It is in the knowledge of the present generation that a burning mountain, and the island on which it was situate, in the Straits of Sunda, disappeared in the sea, causing great loss of life; which is an illustration of the fact that all the figures and symbols of the Bible have a literal basis. Burning mountains and earthquakes may have an important part to perform in order to prepare the earth for the future abode of the blessed; when "the earth shall yield its increase," when "the wilderness and the solitary place shall rejoice and blossom as the rose"; when God "shall open rivers in high places and streams in the desert." There is a literal aspect of things as well as a figurative. It is well to keep that always in view, that we may avoid the extreme of symbolizing every part of the Bible, and the other extreme of taking everything as literal.

The sea is used in a figurative sense in Isa. lvii. 20, 21, "The wicked are like the troubled sea, which casteth up mire and dirt. There is no peace, saith my God, to the wicked." In Dan. vii. 2, 3, we have it used in a figura-

tive sense as the state of nations out of which the four beasts appeared. They "came up from the sea." The Roman empire as one of the four, is thus shown to have its origin from the sea; so that figuratively the "sea" may be regarded as the territory ruled over by the Roman power. A burning mountain cast into such a "sea" would be a conquering army led by a relentless leader, like fiery lava destroying everything in its course. Babylon was styled "a burnt mountain" after its fall (Jer. li. 25). When in full power it was a "destroying mountain, which destroyed all the earth." Her overthrow was thus described: "The sea is come upon Babylon; she is covered with the multitude of the waves thereof" (ver. 42). Not the literal sea, for it did not come up. It was the conquering army of the Medes and Persians, led by Cyrus, as predicted in Isaiah. The "sea" extinguished its fire, and it became "a burnt mountain." The career of the Vandals, led by Genseric, and subsequently by his son Huneric, appears to fill up the requirements of the symbol as illustrated above. "He (Genseric) seems to have regarded himself as a 'scurge of God.' Once when leaving the harbour of Carthage on an expedition, the pilot asked him whither he was going: 'Against all who have incurred the wrath of God.' In creed Genseric was a fierce Arian, and inflicted the severest persecutions upon the orthodox or Catholic party" (*Chambers's Encyclopædia*, article "Genseric"). So destructive were the Vandals of life and property, that the term "Vandalism" has become proverbial of wanton destruction. So much blood was shed that "the third part of the sea became blood." After burning 105 years the mountain fire was extinguished—it disappeared in the "sea." The following extract from *Chambers's Encyclopædia* under "Vandals," describes their disappearance:—"Most of the Vandals were drafted into the Imperial army, and 'used up' in the wars with Persia. The few that remained in Africa rapidly disappeared among the natives."

We have no instance of a ship being used in a figurative sense. It may refer to the destruction of commerce. However, it is a fact that the Vandals destroyed the Roman fleet by fire-ships. Although for a time they were the destroyers, they themselves were ultimately destroyed.

"And the third angel sounded, and there fell a great star from the heaven, burning as a lamp, and it fell upon a third of the rivers, and upon the fountains of waters; and the name of the star is called wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Stars are defined in chapter first as the "angels of the churches." "A star falling from the heaven," would therefore symbolize the apostacy assuming form under a leader. Jude writes of "wandering stars to whom is reserved the blackness of darkness for ever," as descriptive of those turning aside after error. The prophet Amos, quoted by Stephen in treating of the apostacy of Israel, says: "Ye have borne . . . the star of your god, which ye made to yourselves" (Amos v. 26; Acts vii. 42, 43). In Deut. xxix. 18, 19, apostacy is described as "a root that beareth gall and wormwood." Amos addressed such as "Ye who turn judgment to wormwood and leave off righteousness in the earth" (Amos v. 7). And in Jer. ix. 14: "Behold I will feed this people with wormwood, and give them water of gall to drink." And Paul: "Lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. xii. 15). In Jeremiah there is a reason given for feeding them with wormwood; "for from the prophets of Jerusalem is profaneness gone forth into all the land" (ch. xxiii. 15). These passages clearly show the connection of wormwood with apostacy, and warrant us in re-

garding the Apocalyptic star, Wormwood, as an apostate leader like the prophets of Jerusalem, from whom profaneness went forth. Drinking of bitter waters is contrasted with drinking of the fountain of living waters. "For my people hath committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water" (Jer. ii. 13). In the Apocalyptic symbol "the fountains of water" are impregnated with the wormwood of apostacy, whereby the life and health-giving properties thereof are destroyed; so that "many men died of the waters."

Besides being symbolic of life, waters are defined in ch. xvii. 15, "as peoples, and multitudes, and nations, and tongues." Applying that definition to the "waters made bitter," would indicate the spread of the apostacy among many peoples and nations. The wormwood star would apply to the bishops of Rome who gave form to the apostacy in conjunction with the State, and constituted themselves the head of the church. The assumption of Universal Bishop appears to have been first made by Gregory, styled "the Great." Concerning him Mosheim writes:—"He aimed at no less than an unlimited supremacy over the Christian church. This ambitious design succeeded in the west. His admirers maintained that he was judge in the place of God, which he filled as the vicegerent of the Most High." "He loaded the western churches with rites, had a marvellous fecundity of genius in inventing, and an irresistible force of eloquence in recommending superstitious observances and that the words of the sacred writings were images of mysterious and invisible things." "He prescribed a new method of administering the Lord's Supper, with a magnificent assemblage of pompous ceremonies; this institution of his was called *the canon of the Mass*." Though bright at first, when the "star" fell into the waters its light was turned into darkness.

The events of the fourth trumpet appear to fill up more of the history of the apostacy. Sun, moon, and stars supply us with light in a literal sense. Symbolically, light would be likewise their characteristic feature. This appears from Isa. lx. 19, 20, where Israel is told that at a future time their sun shall no more go down, nor their moon withdraw itself; for the Lord shall be their everlasting light. Apostacy caused their sun to go down. The Lord Jesus is called "the sun of righteousness." The church of God is told to let its light shine before men—to "shine as lights in the world, holding forth the word of life" (Phil. ii. 15, 16). To smite these would bring spiritual darkness. "Darkness shall cover the earth and gross darkness the people" (Isa. lx. 2). The smiting diminished the light for a third part of time, symbolizing the persecution of the true servants of God by the apostacy, during what has appropriately been termed the "dark ages"; when the believers of the truth had to hide for safety in obscure places of the earth. In the smiting of his servants, the Lord is also smitten. As he said to Saul, "Why persecutest thou me? I am Jesus whom thou persecutest." Sun, moon, and stars being heavenly bodies, they can only apply in a symbolic sense to a heavenly arrangement, by which light is diffused among men. At the present time, and from the days of the apostles, the church is the only divine arrangement existing for that purpose.

The first four trumpets have dealt with "third parts," which appear to have unitedly formed a whole portion or phase of things, which was to be followed by three *woes* in connection with the other three trumpets.

THE DEVIL.—SECTION VIII.

Temptation, its nature. Trial. The source of temptation. Erroneousness of many notions on this subject.

THE temptation of Jesus constitutes the most striking of all the series of circumstances, in which the word *diabolos* is introduced. This temptation, to be examined with success, must be preceded by an investigation of the subject of temptation itself: which, being understood, must throw light upon the temptation of Christ, "because he was in all points tempted like as we are" (Heb. iv. 15).

The matter, therefore, for the present enquiry, will be, "What is Temptation?"

Fortunately, the apostle James has given us the source of temptation, "Let no man say when he is tempted I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed: then, when lust has conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. i. 15). To obtain what James intends to convey, the word translated "tempt," must be examined. It is *peirazo*. This word is itself a derived word, being derived from *peiro*, to pass through or along. From this word is derived the noun *peira*, which means a *passage through*. As an illustration of this meaning of *peira*, the following is appropriate: "By faith they passed through the Red Sea, as by dry land: which the Egyptians *assaying* to do were drowned" (Heb. xi. 29). The term rendered "assaying" is *peira*, and the passage, correctly translated, would be this, "through which the Egyptians, making the passage, were drowned." The same word occurs in this passage, "And others had *trial* of mockings

and scourgings": or, as it ought to be, "others bore *peiran*, the *passing through* of mockings and scourgings" (Heb. xi. 39). As, in passing through a passage, there is often danger, *peira* means a trial. From this word *peira*, comes *peirao*, and from *peirao* comes *peirazo*, the word most frequently rendered "to tempt."

To show that *trial* or *attempting to do* is the primary idea, associated with this word, some passages may be quoted, in which this word *peirazo* or *peirao* occurs. "Now when they (Paul, Silas, and Timotheus) had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they *assayed* to go into Bithynia: but the spirit suffered them not" (Acts xvi. 7). The word for "assayed," *i.e.*, attempted, tried, is *peirazo*. Again, "And when Saul was come to Jerusalem, he *assayed* to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out of Jerusalem" (Acts ix. 26-28). The word for "assayed" is *peirao*, that is, *tried*.

The primary meaning is still further developed in the following passage, where it is applied to a *mental* examination: "*Examine* yourselves, whether ye be in the faith; prove your own-selves. Know ye not your own-selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii.

5). *Peirazo* is the word for "examine."

The same word occurs in this passage—"And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, whence shall we buy bread, that these may eat? And this he said to *prove* him: for he himself knew what he would do." The word for prove is *peirazo*.

The same word occurs in the history of the orator Tertullus' speech against Paul. "And after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also *hath gone about* to profane the temple: whom we took and would have judged according to our law" (Acts xxiv. 1-6). The phrase "hath gone about" is *peirazo*, and means *attempted*, "who also hath attempted to profane the temple."

The same word occurs in the Hebrews, "By faith Abraham, when he was *tried*, *peirazomenos*, offered up Isaac" (Heb. xi. 17).

The same word is rendered "tried" in Christ's address to the church at Ephesus: "I know thy works, and thy labour, and thy patience, and how

thou canst not bear them which are evil: and thou hast *tried* them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted" (Rev. ii. 2, 3).

The same word is rendered "try" in the passage to the church in Philadelphia: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to *try* them that dwell upon the earth" (Rev. iii. 10).

The simple meaning of the word *peirazo*, translated *tempt*, is to *try*: and there will not be any hesitation in acknowledging, after examining a few passages in which this word is rendered *tempt*, that, if always rendered by its simple meaning, the force of the word would more remarkably shine forth.

Mark, in this view, the following passage referring to the Christ: "For verily he took not on (him the nature) of angels; but he took on (him) the seed of Abraham. Wherefore in all things it behoved him to be made like unto (his) brethren, 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*" (Heb. ii. 16-18). The phrase, "being tempted," is *peirastheis*, that is *being tried*; and the phrase, "them that are tempted," *peirazomenois*, that is, *that are tried*. So (Heb. xi. 37), "They were stoned, they were sawn asunder, *were tempted*, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Here "were tempted," is the same word, *peirazo*.

From the word *peirazo*, comes the word *peirasmos*. This is translated "temptation." It means *trial*. "And from Miletus he sent to Ephesus, and

called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons; serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews" (Acts xx. 19). The word for "temptations" is *peirasmon*, "trials": and "trials" is far more expressive of the circumstances to which Paul refers, than is the word "temptations."

Paul, referring to the infirmity which he had, used this word, "and my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel" (Gal. iv. 14). This was his "trial"; a far better phrase.

In the following passage the word *peirasmos* occurs twice, and *peiraso* once. "There hath no temptation taken you but such as is common to man: but God (is) faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear (it)" (1 Cor. x. 13). The phrases "trial" and "tried" would be far more clear.

In the following passage "trial" expresses better than "temptation" the meaning. Explaining the parable of the seed sown, Jesus says, "They on the rock (are they), which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (Luke viii. 13). Here the word is *peirasmos*. They admire the love principle of Christianity: they praise it: but when an act occurs, in which, to follow out the principle, they will have to sacrifice self, they find the sacrifice a trial. And the apostle James calls upon the brethren, "Count it all joy when ye fall into divers temptations" (Jas. i. 2). The word is *peirasmos*: he adds,

"Knowing (this), that the trying of your faith worketh patience" (ver. 3). The phrase for trying is not *peirazo* but *peripesete*, which means "testing," not merely "trying." How, if temptations were evil things, could James invite Christians to "count it all joy when they fell into divers" of them?

All these passages establish this, that the proper meaning of the word *peirasmos* is *trial*, of *peirazo*, *try*. The objection to the words "temptation" and "tempt" would not be so great if custom had not associated with them improper meanings; but what is necessary, is, that the words should be translated uniformly throughout.

One would infer from the frequent occurrence, in common conversation, of the phrases "tempted," "temptation," that the words occurred in almost every page of the Bible, whereas the fact is, that the word "temptation" does not occur more than twenty-one times in the New Testament. And, in all the cases the passages would be much more clear if the word "trial," as the word is rendered in passages already quoted, were introduced in its place.

Having thus demonstrated that the word *peirasmos* means "trial," and that "temptation" is not the meaning, the next step in the inquiry, necessary to make clear to the understanding the trials of the Lord in the wilderness, will be to examine the SOURCE of trial.

(To be continued.)

I have had handed to me a tract on "The Parousia of Christ," in which the subject is dealt with in a certain way. It is a matter which may have to be reconsidered by the brethren. I do not think we have quite got all the truth about it. Bro. Barnes, I see, has some views of his own on the subject, which he presents in his contribution on Aeon-Judgment in the present issue. But the subject is one which still awaits scriptural exposition. There are serious objections to received views concerning the use and application of the term *parousia* (misrendered "coming") in the Apostolic writings. The *parousia*, literally, *presence*, was assuredly with the Apostles during the apostolic age, since *parousia* signifies a *being beside*, and Jesus said to them, "Behold! I with you (*meth' humon*) am, all the days until the completion of the aeon." Let us seek to have more of the Presence (*parousia*) of Christ with us!—EDITOR.

 "ANY OTHER GOSPEL."

"Though we, or an angel from heaven, preach any other Gospel unto you."—Galatians i. 8. (Authorised Version).

"ANY other gospel" is not correct. Rotherham translates: "If perchance we, or a messenger out of heaven, should be delivering a joyful message to you, *aside* from what we delivered to you, accursed let him be!" This is better. Dr. Chas. Wordsworth in his letters on the Papacy challenges the correctness of the Authorised Version, and translates the passage: "Though an angel from heaven preach unto them anything *beside*." The Sinaitic M.S. omits "unto you." The Douay Version gives "Though we, or an angel from heaven, preach a gospel to you *besides* that we have preached." Dr. Robert Young translates: "Even if we or a messenger out of heaven may proclaim good news to you *different* to what we did proclaim to you." The Revised Version differs but slightly from the Authorised Version. The correct form is: "Even though we, or a messenger out of heaven, may evangelize anything contrary to that we evangelized, let him be anathema" *i.e.*, "set apart" for God to deal with. †

London,
Oct., 1892.

E. Ben-J. Adiel Abriel Angeles —

† The term so variously rendered by "other than," "aside from," "anything beside," "besides," "different to," "anything contrary to," is *para*, and when construed with an accusative, as here, it signifies a *placing of something alongside*. The mind of Paul, as expressed here, as indeed the whole context shows, is a pronounced opposition to any foreign addition to what he had "announced as glad tidings," or "evangelized," to them. The Galatians were placing circumcision, not in the place of, but, alongside, Paul's evangel, and as a necessary accompaniment of it.—EDITOR.

The Investigator.

"Whatsoever things are true."—Paul.

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OCTOBER, 1893.

AS the time has come round for
Renewal of Subscriptions,
the Publisher, who has to provide "the sinews of war," will be glad if you will send your renewal immediately you get your first run through this number. It is best done at once, and the thing is off the mind; and when every one's Subscription is received the Pub-

lisher may breathe freely for another year. Perhaps you could secure one other reader—who would also be a subscriber. We print about double the impression required by our subscription list, so that we have always copies to spare: and

Back Numbers

can always be had; and that from the commencement. The Editor has loads of these beside him which he would be glad to see in the hands of readers. The Publisher supplies these at the prices noted on cover. Between us, the Publisher and I have decided to bring out the first number of

"The Spirit's Thesaurus"

with the beginning of the year. The full complement of subscribers has not yet been got, but we are within sight of what is needed; and the rest will come, the Publisher thinks, once the *Thesaurus* begins to exhibit its worth. The work will not pursue an alpha-

betic course, but will be arranged according to Things. The number of pages issued within the year will depend upon the number of subscribers. If these are largely increased within the month the bulk will be correspondingly increased.

Referring to what appears below, entitled,

"The Gag Applied,"

it may be thought I am rather hard on "J. J. H.," but it is the joint-editor I am dealing with and not Bro. Hadley—if you will grant me the distinction. I have nothing but good to say of Bro. Hadley out of the editorial chair—and what I have said has not been written in any captious spirit, but in the hope of some amendment being effected. Then, regarding the second portion of his note, it has to be said that "J. J. H." has an unfortunate faculty, while occupying the editorial chair, of condemning in others some things which he allows in himself. For instance, not so long ago, he fell foul of the Scotch brethren for the dreadful offence of writing "will" when they ought to have said "shall," and "would" instead of "should"; and yet, as I took occasion at the time to point out to him, he sinned in this very particular in, I think, the very paragraph in which he took exception to our Scotch way. It seemed not to be a wholly Scotch failing. And more recently he was finding fault with a weakness for big words, which some brethren had been exhibiting. The use of the word "obtain" was, among others, taken exception to when used in the sense of *that which is established or continues in use*—that which *is*. As a body, we should be blessed indeed if we had no worse weaknesses than these.

THE GAG APPLIED.

AFTER what was said in last issue as to the growing interest in the subject of the *Anastasis*, readers of the *Investigator*, who are also readers of the *Fraternal Visitor*, would find something in the latter to think over, in a note by "J. J. H.," at close of an article of mine appearing in the August issue of the latter paper under the caption *Anastasis: a Review and a Criticism*. The closure is there summarily applied by "J. J. H." to the discussion of the *Anastasis*—at least so far as the setting forth of my views on the question in the *Fraternal Visitor* is concerned. For in answer to a suggestion made by me at the conclusion of my paper, that, if space could be spared me, I might place before the

readers of that paper an exposition of the subject of *Anastasis* as I see it, a footnote signed "J. J. H." is inserted stating that, "in his opinion the 'exposition' has already occupied time and space enough," and that "it seems to him that all that is of importance in the present article might have been better stated in half or even a third of the space occupied." It is not to be denied that here "J. J. H." says a good deal in little space, although it may be a question if he has not gone a little out of his way to say some of it. And I daresay I ought to feel quite prostrated under such an adverse expression of editorial wisdom as the latter part of it conveys, but I doubt if "J. J. H." is a good judge as to what is of importance in my reply; and my previous observation of editorial tactics in the application of the gag left me not unprepared for some such deliverance as we have in the earlier portion of the note, since "J. J. H." usually contrives to closure discussion just when it reaches an interesting stage. The time, it would appear, is not yet when, in the pages of a paper supposed to belong to the brethren, they may freely discuss the truth, or otherwise, of an important doctrine. It is somewhat of a farce that one of two joint-editors should assume the right to veto discussion of a subject of unquestionable interest and importance to the brethren. If, however, a doctrine be of God such policy, while it may delay its progress, cannot kill it. It may even help it on by determining some to hear what there may be to be said on its behalf.

With reference to the mere literary question on which "J. J. H." expresses an opinion, there may be some clever fellow who could have "better stated in a half or even a third of the space occupied all that is of importance" in my *Review and Criticism*, but I must confess that I am not he; I could not have done it "better" or it should have been better done. "J. J. H." may think himself fully equal to such a task—he says it could be "better done in a third of the space"—but he lacks at least one essential pre-requisite to the work, and that is an understanding of the subject. Then I cannot say that I have ever been impressed by any striking exhibition of condensed thought, such as he desiderates in my *Review and Criticism*, in articles from his pen which I have happened to read; and I may therefore be allowed to at least doubt his capacity to do that which he so glibly says could be done. For, turning to page 258, *et seq.*, of the September issue of the *F. V.*, where, "In Apostolic Company," one would expect, after such a deliverance, to meet with some evidence of this economical use of space which "J. J. H." so much desiderates in others, what do we find?—some five pages occupied in telling us what Luke dis-

poses of in a fraction of the space. Of course we are treated to much else besides in the way of speculative suggestion; for instance, on p. 261 we are told about what was "likely," what "well might be," what "doubtless" happened, what "may well have been," what "perhaps" was the case, what "would be," what "was by no means improbable." Then instead of contenting himself with referring to the fact that there was an earthquake, "J. J. II." tells us "there came one of those mysterious and awe-inspiring vibrations of the earth and the structures upon it, which," etc. Here "J. J. II." fairly out-herods Herod, and I confess myself to be utterly beat in this "art of ink slinging;" but I have not had the training of "J. J. II.," and write, not to occupy space, but to express thought. But this isn't pleasant writing for either of us, so I return to more practical if not less personal issues.

I daresay what I wrote was, with all its supposed diffusiveness, and actual shortcomings which I seek not to defend, all too conclusive in its character; and taking fright at what another editor, of whom he seems to stand in somewhat unwholesome fear, might have to say were the *I. V.* to admit into its pages an exposition of *Anastasis* such as I might be expected to give, "J. J. II." straightway applies the gag to the too probable disturber of the accepted view—a view to be conserved at whatever cost. Well, I am sure I have no special itch for writing for writing's sake, but in my simplicity I imagined that the recent repeated appeals for matter to fill the pages of the *Visitor* justified, if they did not compel, my offer to write something for its pages; and as "J. J. H." in a recent issue had referred to the "foggy" nature of recent writing on the subject of *Anastasis* in the *Investigator*, and seemed to desiderate something more definite, I naturally thought, and still think, that this proposal of mine merited a little more gracious dealing than it received—more especially as I was one of the two who had been "foggy" writing on the subject in the *Investigator*.

It would appear, however, that the continuance of the "fog" is preferable in the eyes of "J. J. II." to burdening his pages with an article from my pen. Well, if "J. J. II." pursues the same course with many others to whom he makes general appeal for matter specially written for the *Visitor*, the ultimate results will be less satisfactory than he could wish, and for the sake of the brethren who read the *Visitor* it is to be hoped he will not indulge too much in this line of things or he may find it easy to put into a modicum of the space at present occupied, all that is worthy of publication in "the brethren's paper." He might do worse than consult with his co-editor, "J. J. B." before committing some of his judgments to print. Speaking on the general behoof, and apart from this special and more particular one: were a brother associated with me as joint-editor of the *Investigator*, as in the case of "J. J. B." and "J. J. H.," I should feel under an obligation to make such notes as this of "J. J. II." the subject of a joint deliverance. But as things are the title page of the *Fraternal Visitor* requires revision, for the statement thereon that there are two joint-editors should be removed as misinforming and not true to fact. The ballast which Bro. Bishop could give to the paper is needed inside the cover: his name only serves as a figurehead outside.

But when all is said and done, why should I or any one else expect, will I say, better treatment, when "J. J. B." himself is precluded by "J. J. II." from speaking in the *Visitor* except when the latter permits him? and this is no fiction: it is not even a second hand fact. "J. J. II." might do worse than "tak' a thocht and mend." He has my best wishes.

Thos. Nickef

12 Renfield Street, Glasgow.

ACCORDING TO THE DAYS OF ISRAEL'S COMING OUT OF EGYPT.

As a subscriber to your valuable paper, the *Investigator*, I was interested, and amused also, at the method which Bro. Smith resorted to in order to account for the apparent discrepancy between Stephen's 400 years of Israel's sojourn (Acts vii. and Gen. xv. 13) and Paul's 430 years (Gal. iii. 17, and Ex. xii. 40, 41). It seems to me that these two accounts can be reconciled

without doing any violence to any portion of God's word; and to seek a solution of this apparently difficult problem by taking 30 years out of the middle 40 of Moses' life, to my mind is doing violence to the plain teaching of God's word. Then the principal force of this argument is found in that little word "all," as though that was exact language. We are told that "Jerusalem and all Judea

and all the land round about Jordan, went to be baptized of John in Jordan." But who would understand that everyone in all these regions went out to John? It means a great number no doubt; and so a great number of the cattle of Egypt died of the murrain, for it was a grievous plague. I am inclined to let the Jewish division of Moses' life stand—40 in Egypt, 40 in Midian, and 40 in the Wilderness, and look for harmony between these different Scriptures where harmony is to be found.

I have heard this question debated at our bible-class, but it has always been left as a riddle incapable of solution. The nearest to a settlement of the question to which any have arrived is, that the time is given roundly; or as critic "H. B." has it, "roughly stated." Surely to roughly state a thing would not leave a margin of 30 years. I will now give what I believe to be a scriptural solution to this difficulty, and take the weapon out of the hand of the sceptic, and vindicate prophecy, and cause it to shine all the brighter for having been so long obscured by the veil of ignorance. When Abram was come into the land of Caanan he was 75 years old. He was a sojourner from the beginning. The land was not his. It was promised him (Heb. xi. 9). By faith he sojourned in the Land of Promise as in a strange country. But it is clear that the 400 years did not begin at that time, for the first thing said is that "thy seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them 400 years." This saying had nothing to do with Abram personally, but with his seed. God promised to give him a son by Sarah (ch. xvii. 19)—"Sarah, thy wife, shall bear thee a son indeed, and shall call his name Isaac." This son was born when Abraham was an hundred years old. He was a stranger in that land twenty and five years without any issue; but when this promised son came did the four hundred years' sojourn begin? I answer, No! Why do I answer "No?" Because the thing that was to last 400 years was not yet in existence. The words used by God and Stephen are plural. "They," "theirs," and "them" are plural terms, so that we have to wait till Jacob is born. Then, and not till then, is the thing in existence that was to last 400 years. From the birth of Jacob we date the commencement of the 400 years, and it was just 400 years from the time that Abraham's seed became plural till their exode from Egypt or till the Law was given from Sinai. Can this be proved? Let us try. We read, in Gen. xlvii. 9, that "Jacob told Pharaoh that he was an hundred and thirty years old." You will observe that critic "H. B." said that the sojourn of Israel in Egypt was only 215 years, but, according to the age of Jacob when he stood before Pharaoh,

their sojourn in Egypt must have been 270 years. Take 130 from 400, we have 270 left. We read that Joseph was 30 years old when he was made overseer by Pharaoh (Gen. xli. 46). Then came 7 years of plenty; and 2 years of the famine had already passed away (Gen. xlv. 6). Adding the 9 years to 30 makes Joseph 39 years old when his father and brethren came into Egypt, and as Levi was five years, as computed, older than Joseph, he would be 44 years old when he went into Egypt. We are told (Ex. vi. 16) that Levi was 137 years old when he died. If 44 when he went into Egypt, he lived in Egypt 93 years. We are told (Num. xxvi. 59) that Levi's daughter, Jochebed, was born in Egypt. Say that she was born in Levi's 136th year, then we have 92 years of this 270 in the past when Jochebed was born. We are told that Moses was 80 years old when he came to deliver Israel. This would leave 98 years for the age of Jochebed when Moses was born. Would this be strange? Isaac was a type of Christ, and his mother was 90 and his father 100. Moses was a type of Christ, and he died at the age of 120, and his eyes were not dim, neither was his natural force abated. If this be a correct division of the time from Jacob's birth, then

Jacob, when he came into Egypt is	130
Levi, at Jochebed's birth, . . .	92
Jochebed, at Moses' birth, . . .	98
Moses, at the Exode . . .	80

Total, . . . 400

from the time Abraham's seed became plural—namely, at the birth of Jacob—till the Exodus.

And why should it be thought strange that such a personage as Moses was born under extraordinary circumstances? Other extraordinary characters have been—JOHN THE BAPTIST, SAMSON, ISAAC, CHRIST: why not Moses? And may not this account for the interest taken in the child at birth, and for the saying that he was a proper child; and may not this explain the reason why such means were resorted to to preserve his life; and may not this be regarded as a wise method taken by the all-wise God to induce his parents to use special means to save his life. He is never at a loss for proper means.

But the children of Israel were not evil entreated all this time, neither were they in bondage. They were strangers in a land not theirs all the time, both in Caanan and Egypt. But they were not evil treated for nearly, or quite, 200 years, not till they were brought into bondage after "another king arose that knew not Joseph." I divide the time into three parts—their sojourn is one thing; their bondage a second thing; their evil treatment a third thing. The three put together make the total 400 years. Now

the 430 of Paul and Moses end at the same time, namely, at the exode, or at the beginning of the law, but it begins thirty years sooner than Stephen's period; it commenced at the offering up of Isaac, the typical Christ. God made several promises to Abraham, increasing in their magnitude and importance, but at this time he confirms all his previous promises by an oath (Gen. xxii. 16, 17, 18). There is no guess about this being the starting point of the 430 years of Paul (Gal. iii. 16) and Moses (Ex. xii. 41). It came to pass at the end of the 430 years, even the self-same day, time, or year. Why are we so confident that the true starting point is here? because Paul was instructed to say so in Gal. iii., "Now to Abraham and his seed were the promises made. He saith not, and to seeds as to many, but as of one, and to thy seed which is Christ. And this I say that the covenant that was before confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." God confirmed the promises to Abraham by an oath. "By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing I will bless thee," etc. In Heb. vi. 13 "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thy seed." So after he had patiently endured he obtained the promises (or the confirmation of the promises). Wherein God, willing more abundantly to show unto the heirs of promise—he was one heir and Isaac the other—"the immutability of his purpose," or counsel, confirmed it by an oath, and that by two immutable things in which it is impossible for God to lie—one of these things was his own oath, the other the death and resurrection of Isaac. Now, as nothing but the death and resurrection of Jesus Christ, God's dear Son, could confirm the promises God made—for all centre in Christ—he had to do it by type. And Paul is very accurate; he says it was "confirmed before of God in Christ," or, in and by the death and resurrection of Isaac, the typical Christ, "from whence he received him in a figure" (Heb. xi. 18-19). This was the time and no other when God confirmed the promises to Abraham. After he had put him through the severest test possible and he remained faithful, then he swore by his own great name, because there was no greater, that in blessing he would bless, and that he and his seed, the Christ, of whom Isaac was a type, should be a means of blessing to all nations. Now from this time to the law from Mount Sinai was just 430 years. To my mind this is absolutely conclusive and leaves no room for doubt. From this we learn the

age of Isaac when offered. Josephus tells us that he was 25 years old when offered, but we get the truth about it from the unerring word of God. If the 400 of Stephen commenced at the birth of Jacob and reached to the law, the 430 of Paul (Gal. iii. 17) commenced 30 years before (when Isaac was offered and God before confirmed the promises by two indisputable things) and ended at the same time. If we can ascertain how old Isaac was when Jacob was born, then we shall know how old Isaac was when offered. We get this information in Gen. xxv. 26—"And Isaac was threescore years old when Jacob was born:" therefore Isaac being 60 years old when Jacob was born—and he was born just 30 years after Isaac was offered—by taking 30 from Isaac's life, or going back 30 years from the birth of Jacob, we get the exact age of Isaac when he was offered, namely, 30 years. So by taking God's word as our guide, and comparing Scripture with Scripture, we get perfect harmony between two apparently discordant statements, and we see clearer than ever what a beautiful type of Christ Isaac was, he being the same age when offered as Christ when he commenced his public work.

And we see brightly shining Isaac's complete surrender to his father's will. How easily he could have resisted his father's design; but like the great antitype, "he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" in opposition. Perfect obedience to his father's will. I hope all who take the *Investigator* will carefully read the passages referred to, also Ex. ii. 1, 2, 3; chap. vi. and xx.

It seems, as I said at the commencement of this article, that Brother Smith resorted to his method of reasoning in order to find a reasonable solution to a difficult passage of Scripture, and in order to demonstrate that after all there is no contradiction between two apparently opposing passages of the Bible. But the method seems to me to be entirely without justification. The premises he takes are, to say the best we can say for them, assumed; and to assume a thing is not very satisfactory, especially upon a matter of such importance as the one under consideration. Unless we can give something very definite and clear upon the subject it will not have much weight with the sceptic. Nor will it meet the requirements of prophecy. The only way it seems to me to come to a clear understanding upon this matter is to be guided by the plain teaching of the word of God; and that plain teaching is to be found in the various passages which I have advanced which clearly show that the 400 of Acts vii. 6, and the 400 of Gen. xv. 13, refer to, or have their commencement when Abraham's seed

became plural at the birth of Jacob, which can be proved to be a period of just 400 years, ending at the Law being given at Mount Sinai; and this proof is plainly given in that unerring guide—THE BIBLE. The 430 of Ex. xii. 40-41 and Gal. iii. 17 had their beginning 30 years earlier, namely, at the offering up of Isaac by his father, when his seed was in the singular, "He saith not unto seeds as of many, but as of ONE, and to thy seed, which is Christ; and this I say that the covenant which was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul the promise to make it of none effect." Now it is clear that the promises made to Abraham could not be confirmed in Christ, or by the literal death and resurrection of Christ fifteen hundred years before he was born, and therefore it was confirmed by the death and resurrection of Isaac, the typical Christ—for it was done by type. In Gen. xv. 13 God made a covenant with Abraham to give him the land, or to his seed. But the covenant in Gen. xx. 17 is far more extensive. He not only covenants with him, but confirms it with an oath (read chap. xxii. 15 to 19 verses: there you see it is co-extensive with the world. It embraces all nations.) This is made more certain by Paul, in Heb. vi. He repeats the very words uttered by the angel to Abraham (v. 13), "When God made promise to Abraham because he could

swear by no greater he sware by himself, . . . wherein God willing more abundantly to show unto the heirs of promise"—Abraham one heir and Isaac the other, for the word is plural—"the unchangeableness of his purpose, he confirmed it by an oath." It was therefore at this time and no other that the 430 years sojourn began which ended at the exode or the giving of the law.

Nothing can be plainer than the foregoing, that the 400 began when Jacob was born, when Abraham's seed became plural, for "they," "theirs," and "them" are all plural terms, and until the thing that was to last 400 years was in existence these could not commence. But there seems to be a little discrepancy between Paul and Moses. Paul says it lasted till the giving of the law (Gal. iii. 17); Moses says the 430 ended the selfsame day the host of the Lord came out of Egypt—about three months difference. But I am told that there are three definitions either of which may be taken, "day," "time," or "year," and the word "about" allows for this margin.

My desire is to see the truth triumphant, and should this article appear before the public, and especially before those whose desire is to vindicate the word of God, and clear it from all aspersion, it will give them the opportunity to examine this subject for themselves and form their own judgment thereon.

12 Park Street, Boro' Market, London.

R. Quarendon

ANASTASIS AND AEON JUDGMENT.

AEON JUDGMENT.

LET it not be thought a thing incredible with us, that the Deity hath fixed the seasons and determined the bounds and habitation of all things in view of the Aion. Sufficient is the fact, that it can be demonstrated with substantial proofs from a variety of ways—by history, chronology, and holy writ—that the memorable epoch of A. D. 1572 terminated the "sackcloth testimony" of the "two" Apocalyptic "witnesses" of the Deity—the composition of the Old and New Testaments—bound in the dead languages at the Vatican, before the Lord of the earth—the great papal antichrist (Apoc. ii. 1-5). And this self-same epoch gave birth to the awakening (Reformation) from that great deep sleep of spiritual stupor and death into which the "host" (peoples) and "sanctuary" (truth) of Jehovah had been overwhelmed and cast down (Dan. viii. 11-13) by the eleventh horn of the "deadly-strong fourth beast," even that little horn that had eyes, and a mouth that spake great things and blasphemy (Dan. vii. 8)—"the Man of Sin"; since the "male child" of the woman (Constantine the Great), A. D. 312 began to be snatched up to the Deity and to his throne, whereon that "son of perdition" was nourished up and cherished in lawlessness until he attained the zenith of the power and stature of the full grown "man of sin" (Papacy)—the dragon (Justinian and Phocas) having in the meantime, A. D. 533 and 608, invested him with his power (Apoc. xii. 5, 6; ch. xiii. 3-10). Now be it observed, that through the lying subtilty of this disreputable and outlandish despot the "continual sacrifice" (not the daily burnt offering), or, in other words, the "living sacrifice," consequent on the "high calling" of a consecrated life in the keeping of the commandments of Jehovah and faith of Anointed Jesus, was made null and void (Dan. viii. 11, 12; Rom. xii. 1; 1 Pet. ii. 5); and, by his deceivableness of unrighteousness, sub-

stituted in the place thereof what he terms, according to his Nicolaitan vocabulary, Transubstantiation and Mass—high and low, *ad valorem!* (*vide* "Dens. Tract. de Euchar.," No. 20, p. 314, Council; "Prid., Session 22, De Sacrificio Missae"). Along with these devilish defilements is the Satanic dogma of perpetual tormentation in a brimstone pit or hell, with its terrorizing concomitants—the great white throne and the awful judgment assize to be held in some unknown locality at the day of the coming of the Lord. Worthy of note, to the praise of many of the valiant ones among the reformers who fought for the cleansing of the "sanctuary" of the Deity (the truth as it is in Jesus) from the sixteenth to the present century, they have exposed and caused to be repudiated the blasphemy of the abyssmal depths of "hell torment": but the terrorizing "awful judgment assize," with the great white throne at the "day" of the "coming of the Lord" still remains a test.

Here I wish to be somewhat emphatic in calling particular attention that consecrated ones—those who desire to know the Anointed Jesus and the power of his upstanding, in the being conformed unto his death (Phil. iii. 10); the Zaddikim (justified ones) (Dan. xii. 10)—should be vigilant lest they be taken at unawares: there are no other questions at issue for aionion discrimination (judgment) at this hour of the day of the Lord's presence—coming (?). Should they be more prepared to receive their share of judgment (*krima*) from the hands of their fellow-servants and brethren, in misrepresentation, prejudice, approbrious epithets, accrimonious denunciations, disfellowshippings, slanderings, cursings, and hatred: for it had been foretold thus by Jehovah's prophets (2 Pet. iii. 1, 4). It is furthermore apparent that these kindred subjects—"Anastasis" and "Aeon Judgment"—are among the last of the Deity's most precious vessels that had been so long desecrated; and must now be rescued from the captivity of Babylon the Great (Christendom—denominations and sects, of whatsoever name) for their restoration in the most holy place (sanctuary or truth). "Then shall the sanctuary be cleansed." "For such doth the Father seek to be his worshippers." "God is Spirit, and they that worship him must worship in spirit and truth."

"The coming of the Lord."—This one thing I most respectfully beg, let us view this subject with the eyes of rational men; quite apart from that love and frenzied zeal of sectism, with all its creeds and articles and spiritual thralldom. When it is scattered with ardour and so much fervency from pulpits and platforms that the subject of the "coming of the Lord" is a matter of exclusively future consideration, for weal and woe, to every living soul who became responsible unto the Deity from the creation of man to the time of the ministration of the Anointed Jesus (about 4090 years), and those who heard the glad tidings subsequently by the instrumentality of the apostles, for the past nineteen centuries; or, to put this matter in a more precise and explicit form, when theologians and preachers teach that the Lord Jesus is coming (on the way, but has not yet arrived) to hold an assize at the "judgment day," that he may judge the "quick and the dead" (living souls that have never died physically, and dead ones that had been dead physically, but are made alive again by a re-creation—"resurrection") and condemn the wicked by punishment of a "second death" in the Gehenna of fire—also sur-named by some, "everlasting shame and contempt"; the good to be rewarded with everlasting life—living for evermore with a "flesh and bone" body. Pause! May I take occasion to ask, Is this doctrine after the form of sound words? Has it a tittle of the semblance of the "faith which was once delivered unto the saints?" Is it not the scattering of papist blasphemous precepts to captivate the unwary?

First of all, I desire to remark that I have carefully examined the Old Testament writings, and it is proved satisfactory to my mind that not a shadow of inference, to say nothing of a positive declaration, can be extracted from such writings, whereby it can be truly said or taken for granted that any of the prophets (the taught of Jehovah) taught, or caused to be taught, any doctrine or precept akin to a post-re-creation and its punishment in the awful scene of torture in a "second death."

May I not with due propriety ask, Where is the equity and justice of Jehovah, if this were the case? Can rational beings conceive how a just and good God, whose attributes are founded on love, could have judged his creature man without righteousness, justice, and equity? Could he have purposely allowed them to have lived and died in perpetual ignorance for over four thousand years on a matter of the gravest sublunary importance, as touching their destiny? If there were no explicit and positive denials from the Scriptures, for my part I should have been inclined to hear the reproach of being a sceptic at this juncture, rather than contribute to blaspheme my Maker's name. Harken, dear friends, let no more heed be given to the preachings and teachings of the barren perverseness and gross presumption of man's son, who is a worm; because, by this tradition of their fathers the Deity is maligned with inconstancy, fickleness, and mutable falsehood.

The purpose of the Deity in this wise, as disclosed in his oracles (the Old Testament) may be considered thus: unrepentant, disobedient, and gainsaying individuals, peoples, and nations, when they filled up the measures of their abominations, were overthrown with summary

punishments of dire consequences—the sword, flood, fire, pestilences, etc.; and when sinners have finished their career in death, let it be believed that they have reached their final destination; for most assuredly it has been written, “the wages of sin is death.” To the righteous the Deity hath been pleased to declare that he is their God, because of their apprehension of his will. To give quotations in support of this view would be simply superfluous.

Living as we do at the close of the Gentile's era, and harvest of the Messiah's aion, at the time men's hearts are failing them for fear because of the scenes at the horizon of the globe, turn we, turn we! retrospectively with the eyes of wisdom, knowledge, and prudence, and behold the Deity's past dealings with men; inasmuch as he had graciously caused the same to be written down for our admonition. “For if the words spoken through message-bearers proved steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape if we neglect so great salvation?” (Heb. ii. 2, 3; 2 Pet. ii.; I Cor. x.)

Quite a different shade will overshadow the subject of “the Lord's coming” if the same be examined critically and scripturally; and it is to be sincerely hoped that by this reflection the erroneously cherished and dogmatically superficial and fleshly exposition, which is now extant, will be completely eclipsed and rendered obsolete.

“Joy is the fruit that will not grow
In nature's barren soil:
All we can boast till Christ we know,
Is vanity and toil.”

The communication of the Apostle Paul and others to the assembly at Thessalonica—“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor be troubled either by spirit, or by word, or by epistle as from us that the day of the Lord is now present: let no man beguile you in any wise: for it will not be except there come a falling away first” (2 Thess. ii. 1-3). The dogmatic creed which asserts that these passages teach the belief or faith in the expectation of an ocularly literal fleshly manifestation of the person of the Anointed Jesus, makes the apostles to preach and teach what they did not; and causes the Thessalonians (after they were dead so long ago) to believe what they did not.

The English word “coming,” which occupies so important a place in the subject at issue, if it were the identical equivalent as had been expressed by the apostles, then there might have been some warrant (although not without some doubt in view of the context) for such an expectation at the epoch contemplated; but it will be shown that the word penned by the apostles according to the original has been erroneously translated by the writers of the English Authorised Version, likewise the Revised Version, so that the meaning their translation has imported into the subject is foreign to the doctrine sought to be inculcated by the apostles.

The Greek word *parousia* of the passage translated “coming” has occurred over twenty times in the New Testament, and only in two instances it has received a just consideration from the hands of the learned spirituals who are responsible for the English versions of the Bible. The true meaning of the term is “presence,” and the idea of “coming—on the way, but has not yet arrived,”—is erroneous and positively misleading. And in order that all ecclesiastical mouths should be closed upon this particular word, and that none will dare to expose their nakedness, and flout as heretofore—that the English word “coming” (which strictly means approaching, ready to come) “is a sufficiently close translation for all practical purposes” of the term *parousia* (which means a being present; presence, the being present to assist: arrival, present circumstances)—I deem it expedient to append the two occurrences where a correct treatment of the word *parousia* is given by the translators. First, 2 Cor. x. 10—“For his letters, they say, are weighty and strong, but his bodily presence (*parousia*) is weak, and his speech of no account.” Can any one arrive at the truth this text is calculated to teach if the word “coming” were substituted for “presence?” I do not vouch for others, but on behalf of myself I say emphatically, I could not. The second is like unto the first: 1 Phil. ii. 12—“So then, my beloved, even as ye have always obeyed, not in my “presence” (*parousia*) only but now much more in my absence, work out your own salvation with fear and trembling.” How very incongruous and tautological the sentence would become if the word “coming” were put in the place of “presence,” every independent man who claims no lien or squad with churchianity will be ready to admit. Now there are at least twenty-two occurrences in the New Testament (A. V.) where the term *parousia* has been malignantly murdered in order to enhance the chimerical doctrine or precept incorporated in the creed of christendom, when, among other things, it is confessed thus, “I believe in the resurrection of the body,” implying that no matter how, or how long, or under whatsoever circumstances dissolution was accomplished, the self-same physical body must be re-created (resurrected?) for the carnal assize: as otherwise it is most inconvenient to reconcile the theory how the sinner will receive punishment “in the body” in Ghenna *fire* (the valley of Hinnom). I take occasion to write them down,

not with a pelting desire in consequence of the multitudinous number, but on account of their pertinence in giving light to the subject under discussion:—Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; ch. xvi. 17; 2 Cor. vii. 6, 7; Phil. i. 26; 1 Thess. ii. 19; ch. iii. 13; ch. iv. 15; ch. v. 23; 2 Thess. ii. 1, 8, 9; James v. 7, 8; 2 Pet. i. 16; ch. iii. 4, 12; 1 Jno. ii. 28. When the word *parousia* in these passages has received a correct treatment, and is viewed with the eyes of soberness, without the great orthodox mantle, *i.e.*, carnal conception based on the tradition of the fathers, the new man—our spiritual intellect—will then be able to appreciate, tolerate, and admire the uniform equity, justice, and wisdom of Almighty God touching his purpose—acon judgment—as he had been pleased to declare the same by his servants the prophets: we will then be led by the light of the Deity's countenance according to the signs and indications foretold, to behold the presence of the Lamb, who hath redeemed us, and he, the Anointed Jesus, will lead us into living fountains of water; and then, too, we shall comprehend how the Deity has executed through him, the glorified Jesus, the judgments written to date (*vide* Dan. vii. 9-27; Matt. xxiv. 3-27, 37-39; 2 Thess. ii. 1-11).

Let I become too tedious, I will now close this paper, and exclaim with brother Paul, "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!"

With the usual greeting to kindred spirits.

5 Duke Street,
Norwich.



[To some who have been enquiring: Bro. Barnes is at present in Germany, whither he has gone for his health, which has been somewhat feeble of late. I have not heard from him since his arrival there—the foregoing having been posted to me on the eve of his departure—but see in the *Publisher's Notes* for a reference to him.—ED.]

SUNDRY CRITICISMS.

DEAR BRO. NISBET,

I duly received the *Investigator* the other day, and have run over its contents. The essay on "Unity" is very good. The article from your pen on "Demons" I consider one of the best as yet on that subject. I confess I don't like the tone of Bro. Henderson's confession of belief and unbelief. It shows to me that it is time for those who claim to have the truth as it is in Jesus to call a halt and compare themselves with his disciples who were approved of by him. He seems to view himself, and those he appeals to for approval or disapproval, as authorised expounders of God's revelation. A disciple is simply a learner and not a master. Our confession of faith is in the authority of the Master, and in his perfection. No disciple will ever reach the intelligence of his Master. No such absurd confession was ever conceived by Christ, as our master, to be asked of us, as the professed disciples to-day seek to exact of each other. The Lord Jesus came in the name of his Father, affirming that he was the Son of God. Where this claim is received all the secondary matters growing out of it follow as matters never questioned. But where the first is mutilated as it is done

by the Christadelphian body, everything said by him is out of joint. This is my opinion of what is the matter with friend Henderson and his brethren. Christadelphian brethren they may be, but to be brethren of the Lord's Christ is dependent upon the doing of his Father's will, which is first to believe the Father's declaration of him. If the Father had declared of Jesus what friend Henderson declares of him there would be a final settlement of the matter, but it is not so, and I feel sure it never will be so at any future time.

Where has Bro. Smith found that human nature is sin? He has not condescended to say. That men practice disobedience is true, but that men are disobedience is absurd. If men are disobedience, then when called upon to repent they must repent of being men—a matter absurd and impossible. Jesus said, "whosoever *commiteth sin* is the servant of sin." Under this new light, whosoever maketh human nature is the slave of human nature, and is the maker of sin. I am not prepared to say I agree with Bro. Gill in all he says, but I like his spirit under criticism. Friend Barnes has become a teacher and so we must hear him as unmistakably right. When he condescends to reason out the meaning of what is written it will be time enough to reason with him.

The term Deity has become a favourite name for God the Father with many. Why it has been chosen, to the rejection of the terms "God," "Jehovah," "Creator," "Father," &c., I don't know. It is neither Greek, Hebrew, nor English, and does not express the relationship established by God towards the race by begetting a son in one of them. Those who use it seem to me to overlook the expressiveness of the names which God himself has chosen to give us to use towards him.

Jesus, by the use of the term Father, would lead us to infer that we were in our personal addresses to God to call him our father. And in speaking of him he says, I ascend unto my Father and your Father, unto my God and your God. My Deity and your Deity would express a similar relation to the term God, but nothing in relation to the other. Words are the covering of ideas. If the idea is that Jehovah is really a Father to us, we will clothe that idea in suitable dress. If, however, the idea is simply that he is our Creator in some sort of way, we will use the word Deity or some other similar word, such as Providence. If we are not sons of God but simply his creatures by creation, the word Deity will do well enough, but if we are sons, and he has sent forth the spirit of sons in our heart, we will not care for the term Deity; so at least it looks to me.

If you have any copies of *Thesaurus'* prospectus you might send a few copies to my address. I will try to get some here and elsewhere to take it. Sister E. joins in Christian love to you.

I am yours truly,

154 Great Hampton Row,
Birmingham.

W. Ellis

[The article on Demons is not mine. It is a reprint of an old work by, I understand, a brother of Epps, of homoeopathic renown—touched up where that seemed called for by the facts of the case. But I have not taken undue liberties with the pamphlet. What I think the best of it is yet to come, but I do not expect you will agree with its teaching as it seeks to demonstrate, and does so successfully, that the temptation of Jesus was "subjective" in contradistinction to the "objective" contention, which has for its *raison-d'être* the belief that Jesus could not have been tempted from within, otherwise, it is thought, he must have been a sinner. Per-

haps after that part appears you may, if you differ from it, have something to say on the subject. If so, I shall find room for it in the *Investigator*.

Re Bro. Henderson: perhaps it would have been better if I had printed in addition his introductory remarks, which had to do with the circumstances of the case, but it was with a squeeze that I got in what I did. These remarks would have suggested, perhaps, that he did not look upon himself and those to whom he appeals as "authorised expounders of God's revelation," as he merely asks for their "*opinion*." Yes, we are but disciples, and poor ones at that, taking the general run of "Christadelphians" as the type. I have little sympathy with the creeds and confessions aspect. Too much Creed and too little Christ.

You and I crossed swords before on the term "Deity," and I can see we are both still of the same mind as before. I do not quite see the point in your objections to "Deity" as a term. To me it is the English equivalent of *theos*, just as "The Deity" is of *ho theos*. You say it isn't English. Well, as it appears to me, it belongs to no other language under the sun. It is derived from the Latin *deus*, but it is not therefore Latin. And *deus* is just *theos* with the Greek aspirate *th* flattened into the Latin *d*. "God" certainly is no translation of *theos* but a mere verbal substitute of no etymological value whatever. On the other hand, *theos* (derived probably from *theo*, to place) was used by Greeks to signify the Placer or Disposer. Thus *theos*, although it cannot be said to signify "power," certainly implies its possession by the one termed *ho theos*—the *theos*, *deus*, or deity. I therefore hold to the term "deity" or "Deity" as the most appropriate rendering of *theos*, but not for the reasons you suggest above. It is a help to more exact thinking and writing than the term "god" or "God" furnishes. But I do not discard the other terms you mention. The Bible sets us an example in its variety of terms in which the Deity is presented to us. According as our knowledge so will be our use of the variety of terms found in Scripture—EDITOR.]

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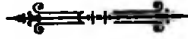
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The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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THE ANASTASIS AT THE ANTIPODES.

"It is sown a natural body ;
It is raised a spiritual body."

Conclusions arrived at after mature consideration.

BY JOHN PATERSON, NEW ZEALAND.

MOST of us are aware that about seventeen years elapsed between the first publication of *Elpis Israel* and the fourth edition of that work by our beloved brother, Dr. Thomas, viz., between the years 1849 and 1866; and that certain advanced views regarding the resurrection were propounded in the latter edition; and which are referred to in the preface thereto (p. xxi.) as follows:—"The most important correction has been that emendatory of allusions to the resurrection. The understanding of this 'element of the beginning of the oracles of the Deity' (Heb. v. 12; vi. 2) has been enlarged in the author's mind since 1849. The question was not then the resurrection *in its detail*; but the necessity of resurrection and a judgment at all, in view of the immortality of the soul and its instantaneous translation to heaven or hell at the death of the body."

Continuing, the author says, "Some who have no objection to resurrection *in general*, are very much dissatisfied with it *in its particulars*. The resurrection ordained of the Deity does not suit them; and therefore, they loudly disapprove it! They contend:—

"1. That the judgment of the righteous, in which they are giving account of themselves to God, is in the present life, after which they will have no account to give.

"2. That resurrection of an imperfect body is not taught directly or indirectly in the Word.

"3. That the righteous are not brought to judgment.

"4. That the Scriptures teach positively, and without reservation, that the righteous are raised incorruptible.

"With such theorists it is judgment first, and resurrection afterwards! This is an inversion of the divine order, by which the whole subject is con-

Bro. Paterson, in sending this paper to Bro. Smith, prefaces it with the following remarks:—"This paper originally written three years ago, is now re-written and sent to you, my old associates in the truth, to bring before you what has been to me a more restful understanding of 1 Cor. xv. generally, but particularly of verses 41-44. Having during that time, as occasion permitted, brought the matter before the brethren in various parts of Australia and New Zealand, who generally, at first, opposed it with more or less vigour; yet after mature consideration the doctrine has been generally considered scriptural and entirely restful; I now deem it advisable to extend its borders, and place it before you all so that it may be tried by the spirit of truth, or discussed in any or all of the printed mediums now common amongst us." On the occasion of my last visit to Edinburgh Bro. Smith handed me the paper which I here reproduce for consideration and discussion by the brethren. I do not know whether Bro. Paterson has happened upon my article, "How are the Dead raised and with what Body do they come?" published in the *Investigator* for October and December, 1888. I rather think not, or he would surely have given some consideration to the aspect of the matter there presented.—EDITOR.

fused. The author believes that the divine order is the best; and he believes, too, that the righteous are raised incorruptible; but also that *the raising* is not one instantaneous event, like the lightning's flash; but *an order of development*, initiated in the dust, and ultimating *after judgment* in incorruptibility and deathlessness of body."

You will particularly notice the statement that the raising process is said to be "*initiated in the dust*;" and this idea is further emphasised in the body of the work, p. 37, in these words—"When we die we are buried or sown like so many seeds in the earth."

This view of the Doctor's was brought before us several years previous to 1866. Many and earnest were the discussions we had in Edinburgh and the various centres of the truth in Britain, on the sowing and raising *process*, resulting even in divisions. The majority, however, of Christadelphians, I think, adopted the doctrine that *the raising* was a process "*ultimating after judgment* in incorruptibility and deathlessness of body," although some of us might differ about the *initiation* thereof being in the *dust* of death; and indeed had difficulty in accepting the same. Much discussion has gone on since then, and numerous articles have appeared from time to time from the pens of various brethren; and still they come; showing that the subject is not yet settled.

Many still believe that when we die, and are buried, we are "sown like so many seeds in the earth." Another idea, however, and one which is the most general, I believe, among the brethren, was propounded about that same time (1866), viz., that the sowing takes place when the earth casts out her dead, at the coming of the Lord; that when so cast out, they come forth, or are sown natural bodies, and they together with the living remaining ones of that day, are carried away to meet the Lord at the judgment seat. This theory is no doubt more in keeping with the body being sown a *natural* body, for a dead body can not truthfully be called a natural one.

You will please observe that this interpretation, however, kills that part of Paul's statement which includes *the living* remaining ones as participators in the being sown natural bodies at all. There has for many years been a difficulty in such explanations of the *sowing* part of the process; and I have passed through many phases of thought and study on the question, even to that of sowing the seed of the kingdom, in or into a natural body, which in due time is raised in a spiritual body, and although correct as far as the sowing of spiritual seed is concerned, is quite absurd in strict relation to the subject, which is the sowing of a natural body, a "*flesh of men*" body (ver. 39).

Some again say that the "*it*" (verses 42-44) which is sown, means *the resurrection*, therefore the resurrection is sown a natural body, etc.; the argument presumably being, that as Jesus is the resurrection and the life, so they who are his in that day, may also be called the resurrection, and they—the resurrection—are sown natural bodies. This is the result of constantly looking to the end and forgetting the very commencement.

Paul begins to answer the question by saying (ver. 36), "Thou fool, that which thou sowest," etc.; and he was only following his Master's example by illustrating spiritual things with natural things. He first brought the matter down to their comprehension by the lower *seed-grain*-body—vegetable-life-body—and gradually educates them up through the various flesh bodies of verse 39, to the spiritual, and points to celestial bodies as the figure of the latter. His illustrations are most apt and natural. A farmer in sowing grain of any sort—wheat, or some other—is not so foolish or ignorant as to the kind of crop,

or body, that shall be the result at the harvest ; and he reaps exactly the *kind* of grain he has sown. "God gives it a body as he designed, and to each of the seeds its own body" (ver. 38). God giveth it a body according to its kind or character.

The bare-grain-body dies, or really is swallowed up, or consumed, of the life-germ which it contained in itself, when placed in a proper environment ; and the result is as God designed. But what about *flesh-bodies* being sown ? And let us take them *seriatim* : men, beasts, fishes, and birds. We need not disagree about the word "sow," or even "plant." This action is performed with the avowed purpose of reaping a crop afterwards. Let us also concede that this was the end in view of the great Creator when he sowed all the varieties of bodies enumerated by Paul.

With a crop of fishes in view, each of its own kind, seed, or character, God sowed them in the seas and rivers, because of their *swimming* nature or character, having fins, etc. So also we find the birds are said to be in, or of, the air, because of their *flying* character, having wings ; and beasts, and man, upon the earth, having neither fins nor wings. Such, we contend, are the proper environments into which the Deity has sown the various flesh-bodies, and for the avowed purpose of a great harvest, or increase.

To simplify matters, let us in the first place treat entirely of the Natural body. Paul makes the emphatic statement—"there is a natural body ;" and to support it quotes—"and so it is written, the first man, Adam, was made 'a living soul ;'" and, as if to emphasise the word "natural," so that there should be no mistake, he adds, ver. 47, "the *first* man is of the earth earthy." Now we all bear this image : and we conclude that Paul clearly goes away *BACK* to Adam to show both the *when*, and the *how*, the natural body *is sown* ; and not *FORWARD* to the time of the coming *out of*, or going *into* a grave at all. That event depends entirely upon another matter which we shall see later on. Now Man, or Adam, was not made like the angels, nor was he made something between the angelic nature and human nature, *i.e.*, neither mortal nor immortal, as some will have it, but simply and purely as Paul states it, a natural body. Paul's doctrine does not permit of any intermediate kind of body at all in God's economy, between the natural and the spiritual, so that there is no room for the question, "What was the nature of Adam before he fell ?" Adam being then a natural body when he was made, does it not follow that, being gifted by the Creator with the power to become the father of all flesh (flesh of men), we therefore are also natural bodies *when we come into the world* ; and that that is the time when we are sown natural bodies : Adam of course was *made* so, but we are *born* so.

I may here be permitted to refer to a theory propounded by some, that Adam was without character before he fell. This arises from mixing the natural with the spiritual. Adam's character was pronounced to be very good, and quite equal to all the requirements of ruler over all the fish of the sea, and over all the fowl of the air, and over the cattle ; and over all the earth, and over every living thing that moveth upon the earth ; being also endowed with qualifications to take charge of and supervise the cultivation of herbs, plants, trees, etc. To him also was given power to become the father of all flesh of men. It does not follow that because Adam *was* MADE a natural body when he was sown, that we are not also sown natural bodies, when we come into the world at birth. Paul makes no difference, and says that we all bear the image of the natural or earthy, *i.e.*, first the natural. Adam had a *natural* character

as well as a natural body, and these were adapted to each other, and as a whole he was *very good*. The Elohim pronounced him to be so; therefore we may conclude that he was quite equal to all required of one placed at the head of creation, and given dominion (Gen. i. 28) over all kinds of flesh, etc.; having also qualifications for subduing the earth, as well as multiplying and replenishing it. The original good condition was not long maintained—the time is not recorded—but we are all agreed as to its present condition or character.

I affirm, then, that Paul does not teach that the natural body is at death sown in the grave, nor that at the resurrection it is sown out of the grave; but rather that the natural—flesh of man—body is now, and always has been throughout the whole Adamic period, sown a natural living body. Adam—male and female—“these twain being one flesh” (Gen. ii. 24) were the natural seed-body, sown in the beginning; and now in the near end of the world we have an abundant harvest, as the result of such sowing. The first Adam, then, has a process of sowing, raising, and harvesting, which occupies a week’s work of six thousand year-days, the set time appointed for the natural man.

In the growth of this crop Sin was introduced at a very early stage; and has ever since been busily at work producing a plentiful crop of tares, and but for the Sower having determined to harvest a crop of good natural bodies, by means of spiritual cultivators and fertilizers, the inevitable result would have been death and destruction to the entire natural body before the full harvest; very extreme measures on several occasions having to be adopted, as witness the flood, Sodom and Gomorrah, etc., and Israel in the Wilderness.

Our old esteemed brother, John Nesbit, of Paxton South Mains, used to say, that it took him his first lease of nineteen years to kill out the weeds on that farm; after that he had power over them by fair work. I sometimes think these nineteen years’ severe cultivation may be likened to the chastening of the Lord.

The sower of the tares could not prevent the determinate purpose of the sower of the natural seed-body. The end He had in view was the production of a spiritual body, to be raised from the natural body—as the good earth—into which he should sow spiritual seed. This, we observe, is altogether a higher process; and contrary to nature (Rom. xi. 24). We have seen that the natural man has a sowing time, a growing time, and a reaping time—and the reaper is death, or that having the power of death, which has reigned from Adam (Rom. v. 14) in the children of disobedience. This is the end of the natural man—body, soul, and spirit, no matter how very good he may be naturally, unless the spiritual seed has found a lodgment in his heart. There being *two* bodies of different characters and natures, each having his own sowing, growing and harvest times, we think that the cause of differences of opinion among the brethren has mainly arisen through not starting with a clearly defined gulf of separation between the two, and rendering to each his part.

THERE IS A SPIRITUAL BODY: Paul’s second Adam—the Lord from Heaven. He is the first *complete* specimen—“a bodily fulness of the Godhead”—but “every man in his own order, Christ the first-fruits, afterwards they that are Christ’s at his coming.” Up till the time of his coming they that are his are credited with being complete in him, who is the head (Col. ii. 9-10). Having put off the *old man* with his practices, and having put on the *new man*, being renewed by knowledge according to a likeness of him who created the new man (Col. iii. 9-10). “Behold I show you a mystery” is clearly this: that a

whole body corporate in Christ, a full crop of the same kind of body as the Lord-from-heaven body, would result from the sowing of spiritual seed.

There is only one process which can *elevate* or *raise* the natural to the spiritual; or we might say that it is governed by a *law*, for there is no chance about it: death itself cannot interrupt this law coming into force, even although it should temporarily stop the work of that law. Paul had already told the Corinthians (1 Epist. ch. vi. 17) "He that is joined to the Lord, is one Spirit." This law is fully explained by him when writing to the Romans (ch. viii.) "There is therefore now no condemnation"—or law of sin and death—"to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit; for *the law of the Spirit of life in Christ Jesus* hath made me free from the law of sin and death. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. But ye are not in the flesh," that is, ye are not under the law of the flesh, which retains fast hold of the natural body in death, "but in" (the law of) "the spirit" (which maketh alive) "if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his. But if the spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your *mortal bodies* (not dust and ashes) by his spirit that dwelleth in you. For as many as are led by the spirit of God they are the sons of God." This mystery, then, was something far transcending a mere coming out of the grave: for it has to do with both the living and the dead. This new law of life affects all alike. Paul is emphatic on this point. "We shall not all sleep; but we shall all be changed" (ch. xv. ver. 51): and he tells the Thessalonians (1 Eph. iv. 15), "For this we say by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent them which are asleep" from being elevated or raised in that constitution of things; and so shall we ever be with the Lord (ver. 17).

The plan of salvation, then, evidently required these six thousand years in order to have a full harvest of the natural—the first—from which the husbandman might select the best stocks upon which to work or graft the new man, for it was not to be a natural process of development, but a complete change. And neither could there be a natural process of increase. Such a large family must have one common father. "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 16-18). "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren" (Rom. viii. 29). "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings" (in the natural body—the first) "for both he that sanctifieth, and they who are sanctified are all of one (father) for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the congregation I will praise thee; and again, Behold I and the children whom God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same (Heb. ii. 10-14).

In the spiritual world to come there is neither marrying nor giving in marriage (Matt. xxiv. 28), hence the necessity of grafting the New Man upon or into the Old Man in every individual member of that family. Previous to this change

they are simply *good-ground bodies*; according to another figure "the good and honest heart," which receives the spiritual seed. The ground being good, the seed springs forth and buds and blossoms, producing spiritual fruit, testifying to the *change* of character, or seed, or soul and spirit which is in it. An entire change having thus been effected by Christ in us as the seed or power of God (1 Cor. xvii., 18-24; Col. i. 17-29), a change as yet, however, only in soul and spirit—but not in body; this latter must await the husbandman's own good time, when he will send his Sun in person to shine a second time upon them. Then he will give that seed its own body, as it hath already pleased him to give unto Christ, the head.

Both seeds then—the Natural and the Spiritual—have sowing, growing, maturing, and harvesting times. The harvest of the former is concurrent with its sowing and growing times; but the harvest of the latter, not being of the natural order of things, but altogether of God, he in his great merciful kindness set the time thereof so far ahead; as Paul puts it—"God having provided some better thing for us" that even Abraham, Isaac, Jacob and a whole cloud of witnesses "should not be made perfect without us" (Heb. xi.). Christ is the sower of the spiritual seed—he tells us so—and the reapers are the angels, and the harvest—his harvest—is the end of the world; and I believe we are all agreed that the reapers gather in both the living and the dead at that time, so that we should also be prepared freely to admit that the living and remaining ones participate in the first resurrection—the resurrection, the best.

Christ being Lord both of the dead and of the living, has power to reap even from the grave those whom the king of death may have temporarily bruised, but whom he had not power to harvest—they being spiritual. Such, therefore, are the Lord's, whether asleep or awake, purely on account of the *spiritual soul* and *spirit*, or *character* and *disposition* found in the natural body at that day. Paul says "to every seed his own body."

I believe *seed* here means or represents *character*. Just study the great variety of flesh bodies (living bodies) and note how admirably God has adapted and given to each *seed* or character its own body; and try to fancy, say a sheep, with the character of a dog or wolf; or say a cow with the character of a horse. It hath pleased him to do this. Taking, then, Christ to be the spiritual seed, we read that, "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness" (Rom. viii. 10)—Christ our righteousness—"Therefore our conversation is in heaven from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. iii. 20-21).

The raising or elevating process must of necessity begin with the living natural body, and if in the vigour of natural health so much the better.

We all know that there is a death, a burial, and a rising again connected with the spiritual man; but these are symbolic (Col. ii. 11-13). "In whom also ye are circumcised without hands in *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 faith of the operation of God, who hath raised him from the dead."

This is no new doctrine; but on reading some late articles on the subject of resurrection, it would almost seem that with some the act of coming out of the grave has little or nothing to do with it, and with others they almost insist

that *the living must die also* or they cannot be raised. Extremes are never right or rarely so.

"The *last Adam* was made a quickening spirit." He was not *born* a quickening spirit; hence there is a similarity between the first and second Adams in so far that a *miracle* was performed at the introduction of each into the world. Paul says (Rom. i. 1-5), Jesus Christ, God's Son, "was born of the seed of David according to the flesh, who was declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead." The last Adam says of himself, "I am the *root* and offspring of David the bright and morning star" (Rev. xxii. 16). The rest of the offspring had no root in themselves, and herein lies all the difference; and we cannot boast if the root bears us. Isaiah speaks of him as "a root of Jesse (xi. 10), which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."

He is made familiar to us as "the *Sun* of righteousness who is to arise with healing in his wings" (Mal. iv. 2); and when he does arise "then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43).

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial another. One glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory. So also the resurrection" (verses 40-43).

Now even Christ was first a body terrestrial; but now he is a body celestial, and of greater glory than many other celestial bodies. For "unto which of the angels said he at any time, thou art my Son," &c.; and "when he bringeth the first begotten again into the world, he saith, let all the angels of God worship him" (Heb. i. 5-6)

The body corporate of Christ partakes of his glory in the present: because the Father has caused his Sun to shine into our hearts and the veil of darkness has been thus taken away in order that without the veil we may reflect, as from a mirror, the glory of the Lord, and be transformed into the same image from glory to glory by the Lord the spirit. The glory therefore in the present is all the Sun's; so we may liken our present glory unto that of the moon, which shines only by borrowed light; and if in this condition we allow the Old Adam, the earth, to rise up and obscure the light, then we suffer either partial or total eclipse. We have already said that Paul was gradually educating the Corinthians, from the low form of life in grain bodies, up through a variety of flesh bodies: and ultimately carries us into the heavenly or celestial wherein our conversation even now is; but when the time comes for which we are earnestly praying then shall the righteous shine without borrowed light, by reason of the *total* transformation into spiritual or celestial bodies. This is what the whole argument reaches to, first the natural—now—afterward that which is spiritual or angelic.

As God is unchangeable in all his ways, so we may with our brother, Dr. Thomas, favour the belief that this was his mode of procedure in all ages; hence angels and archangels have all been "first natural." The case of him who has been made higher than the angels was, *we know*, no exception to this rule. Jesus was made lower than the angels for the suffering of death (Heb. ii. 9). "First the natural," even with him. What a terrible blow to the orthodox theory of the pre-existence of Christ as God.

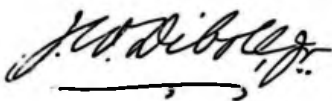
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SUNDRY CRITICISMS.

BRO. BARNES ON CHRIST'S COMING.

IN the October number Bro. Barnes has some remarks on the coming of Christ which call for a brief notice. He contends that the Greek word *parousia* means "presence," and not "coming." Strictly speaking he is correct, as indeed the margin of the R.V. in 2 Thes. ii. 1, etc., indicates. At the same time, Christ's "presence" pre-supposes his "coming"—he must first come in order to be present. This simple statement will be found to answer all the facts of the case, without any need for raising a cloud of dust and mystifying what is a very plain matter. Let us take the words of Paul in 1 Thes. iv. 15-16 to illustrate what we mean, and it will at once be seen that the apostle taught that the "presence" of Christ would be at his descent from heaven; in other words, he has to "come" in order to be "present" with his people.

Another fact might be noted, which ought in fairness to have found a place in Bro. Barnes' article; and that is that *parousia* is not the only word rendered "coming" in the New Testament. See Matt. xxv. 27, Luke xii. 45, where the original word (*erchomai*) strictly means "coming." It is the same word that is used again and again in reference to Christ's coming. For instance, in Matt. xxiv. 30, 42, 43, 44, 46, the word is *erchomai*, whilst in verses 27, 37, 39, it is *parousia*. A careful reading of the whole passage will show that the two words are practically identical in their reference to Christ's "presence" at his "coming."



Yarmouth.

CONSTRUING GREEK; THE AGE-QUESTION, ETC.

DEAR BRO. NISBET,—Greeting in our Lord. . . . There is an unsigned article in the April *Investigator* on 1 Tim. vi. 13-16 to which, no doubt, your attention will have been drawn before this reaches you; but it seems to me that it lays the *Investigator* open to some hard blows on one of its chief features, viz., accuracy in translating Greek. The article says "the light which no mortal man hath seen," etc. Now is not *phos* or *phaos* neuter in gender? and are not the words of the text *hon eidcin oudeis*, etc.? and is not *hon* masculine in gender? If so, it cannot refer to the neuter *phos*, for if it did, or had the writer wished to convey this meaning, would it not have been *ho* instead of *hon*? Again, as to the next paragraph concerning the use of the terms "mortality" and "immortality" in relation to God, and specially the last sentence, "there has always seemed," etc., though not fond of introducing words in order to explain passages, still would not the same objection apply to the use of the word *aphthartos* which is applied to God; and saints are to put on *aphtharsia*. The difficulty about the words, "who only hath," is not dissipated by making them refer to Jesus; and to insert "who alone of Adam's sons" is the same plan as to insert "underrated," is it not?

Now for another matter, one affecting not only the writer, but some 80 at least brethren and sisters out here—that "Age Question." . . . I had hopes from your January number that you would fairly, and, as under responsibility to Deity, investigate the matter; and I hope so still. I can promise if the position can be shown to be wrong, to abandon it, and

I think all else will too. Permit me to state for your guidance, should you be able to take the matter up, the points we would like treated.

1. Is it or is it not a fact as stated in *Adult Service*, that the original form of baptism was the immersion of adults?

2. Does not immersion introduce a person into a position of standing on his own individual responsibility to God?

3. Did the Jewish apostles consider those under 20 as adults, capable of standing in such a position as described above?

4. As the scriptures speak of men, women, and children; but when immersions are recorded, or when the church is alluded to (Acts v. 14; viii. 3; ix. 2; xvii. 34; xix. 7), speak of men and women, is it an unfair inference to draw that the apostles immersed adults only?

5. Are the meanings of *aner*, quoted by me from Liddell and Scott, wrong; if so, why? You state that it means a *husband*. True; but if you or any one else spoke about the husbands of Scotland as a *class*, would the word convey the idea of boys of 18 (who, against all teaching of science, will and do marry at times), or would it call to our minds the staid and sober-minded men who should form the husbands and fathers of any nation?

6. If, then, we conclude from history, and the meaning of a word too, that adult immersion was the rule in the first century and a little later, is it not a help to be able to trace the same rule of adult service and responsibility all through God's past dealings with his people, dealings handed down for our guidance? Do we not as a body use for this very purpose the Old Testament?

7. Can it be proved that the ability to answer certain questions converts a boy or girl (of all ages from 9 years upwards) into a man or woman—*in*

God's sight—or can it be inferred from the Bible?

The brethren all seem to believe the Master at the door, and surely this is a vital question. It just amounts to this: having adults to be judged, and if approved, rulers of the future world, or adults and *children* of all ages. I hope you will give the matter, as I have done, prayerful and attentive thought, and if *Adult Service* can be demonstrated wrong, do so right off, and as the knight said of old, "God defend the right." I may state that I took particular pains to get information as to position of those under 20 under the Mosaic Law from one of the heads of the Hebrews here under whom I was studying Hebrew, not letting him know my views; and though they admit them into the congregation at 16 now, this is done under the Talmud authority, and is not based upon Torah, the written law, and I was distinctly told, and took it down in writing—no sacrifice was asked for, or expected, or offered by any under 20. Those under that age were not amenable to the death penalty, nor even to the 39 stripes. They did not count as integral parts of the nation which was numbered from 20 up, nor were they expected to contribute to maintain the Tabernacle or Temple service.

Hoping you are quite restored,
Faithfully your bro.,

R. G. Barter

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NOTE TO ABOVE.

The term in 1 Tim. vi. 10 is *athanasia* = deathlessness, which "this mortal" is to "put on" (1 Cor. xv. 53); *aphthartos* occurs in 1 Tim. i. 17, and is there applied to "the King of the Aions" (Jesus?), and does not mean "immortal," but *incorruptible*. The saints are to seek for *aphtharsia* = incorruptibility.—EDITOR.

QUESTIONS ANSWERED.

BY VARIOUS BRETHREN.

A SPIRIT OF CHRIST AND OF GOD.

Rom. viii. 9-14—"If any one have not (the) spirit of Christ this one is not of him for as many as are being led by (the) spirit of Deity these are sons of Deity."

QUESTION 1—*Is there any good reason for believing that the above and similar statements are to be explained as having nothing directly to do with the spirit objectively regarded but have reference merely to a state of mind which should characterise all true followers of Christ? If the latter be maintained, is not this to belittle the fact of Sonship?*

QUESTION 2—*What is the Sonship (A. V. "adoption"?)*

The passage has both to do with the spirit objectively, and subjectively. If there be no objective, there can be no subjective. The mind of God, which is the spirit, is not in the natural man, and in its operation of changing the natural man into a spiritual man, comes to him from without: he looks at it and considers it as outside of himself. In his looking at it, and thinking of it as it suggests thought to him, it is entering into his mind, and becomes, to the extent it has entered, subjective, gradually changing the mind from the course of natural thought to that of spiritual thought. When this operation has reached to the point of supremacy, taking the rule of the whole thinking of the man, the man has then yielded obedience to the will of the spirit, and has become a spiritual man and a son of God. This is something more than a mere state of mind. A mere state of mind may exist to-day and be absent to-morrow; while this is the creation of a new being in his whole mental and moral frame-work. It is a permanent condition unless the work has been arrested in the process.

This cannot by any means "belittle the fact of sonship." Who is the

Father? If we know the Father, we shall know the Son. The whole family has one likeness. To proceed from the lowest to the highest: What title characterises the children? or describes their likeness? We read in Psalm lxxxv. 11 that "Truth shall spring out of the earth." In John xvii. Jesus praying to the Father, says, "Sanctify them through thy truth, thy word is truth. . . . Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou Father in me, and I in thee, that they also may be one in us, . . . that they may be one, even as we are one. . . . I in them, and thou in me, that they may be made perfect in me." How is this unity arrived at? The apostle James says, "Of his own will begat he us with the word of truth." And so, as John puts it, "Every one that loveth him that begat loveth him also that is begotten of him." Like begets like. The word begets the word. The word, as the truth, is the title then of the children. The elder brother's title is "The Word," and the title of the Highest, the Father, is the word—"the word was God." This is not then a mere word, as a man's word may be, but a living almighty power, entitled "the incorruptible seed, the word of God, which liveth and abideth for ever."

The answer to the second question is embodied in the above. Sons of God are real sons, not adopted ones, as shown above. First, the Father Word; second, the elder brother Word; third, the whole family Word; all real, none fictitious.

Chas Smith.

It seems clear from the context that the apostle refers to the state of mind which should characterise all who profess to be followers of Christ. Verses 5 to 9 read, "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you." How were they not "in the flesh?" By not living according to it, but according to the spirit. In the world, but not of it. But in what sense did "the spirit of God dwell in them?" The Lord said to his disciples, who found some of his sayings hard to understand, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, are spirit, and are life" (John vi. 63). When his "words" find a lodgment in good soil, and are carefully tended, the result will be seen in a course of life (the outward manifestation of the state of mind) in some measure after the example of him who did always those things that pleased the Father. "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5). It is in proportion as men have that "mind," or are conformed to the image of the chief Son, the first-born of the many brethren, that they become well pleasing to God. "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature" (Gal. vi. 15). Instead of this "belittling" the Sonship it shows it to be exceedingly high. It shows that the word is God's power, and that as many as are "led" are his sons. To grow in this new-creature condition should be the aim of all who profess to be the sons of God; so that

they may in truth be able from the heart to call him "Abba, Father."

The Sonship is not adoption, but something much higher. It is the result of being "born of God." This establishes a closer union than is conveyed by our English word "adoption." Men "born of God" are really his sons. "Beloved now are we the sons of God" (1 John iii. 2). But how are men brought into this relationship? "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures" (James i. 18). Those thus "begotten," "born," or "brought forth" are children of the light. The light is their life; in it they live and move and have their being. It is a present blessed fact, but meantime they have the light in earthen vessels that the excellence of the power may be of God and not of them. By that power they develop the new-creature condition in Christ, and wait in patience for the perfect day when the body of their humiliation will be changed into the incorruptible. Then physically as well as mentally will they be in harmony with Him who has called them out of darkness into his marvellous light.

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QUESTION—*Whether is DOING or DOCTRINE the more important? Can doctrine take the place of doing or doing the place of doctrine—i.e., can either be dispensed with and Christ still be pleased with us?*

The teaching of Jesus and his apostles is very plain on these points. But before dealing with plain scripture statements let us look for a moment at man's constitution. He has three faculties which in especial constitute his higher nature. These are Mind or Intellect, specially associated with the

brain and nervous system; Affections, popularly connected with, if not originating in, the heart, etc.; and Will, especially connected with the muscular system. These may not be, and indeed are not, independent of each other. On the contrary they should be interdependent and mutually helpful to each other; and those in whom they are harmoniously developed are strong men. Those in whom one or other of these bodily organs are weak or deficient are considered weak, because the strength of any organism or mechanism is the strength of its *weakest* part, whatever be the effectiveness of other parts.

The same holds good in reference to "doing" and "doctrine," or Will and Intellect in the Christian life. Those who have high intelligence or good understanding, earnest love, and yield obedience to what is right, are the "spiritual" or "perfect" so often alluded to in Paul's letters. Our Saviour himself lays equal stress on all the three characteristics, as if each were essential to the Christian life and consequently to receiving his approval. Thus in the famous "Sermon on the Mount" we are told to be "Perfect (in love, see context) as our Father in the heavens is perfect," and at the same time to do our duty thoroughly. "Why call you me Master, Master, disobeying my instructions?"

So in the parable of the sower we are told that the good ground represents those that "hear the word and understand it and verily bear fruit."

It is needless to dwell on the numerous passages of scripture that illustrate the great truth that to fit us for a complete entrance into the kingdom of our Master we need a harmonious development of all our faculties, especially of believing, loving and doing the truth.

It is put most concisely by Paul in his letter to the Galatians in which he so completely sets aside all merely

ceremonial observances, whether of Jewish or Gentile origin, with the emphatic statement, "Neither circumcision (*i.e.*, Jewish ordinances) nor uncircumcision (*i.e.*, Gentile laws and customs) is of any value but Belief (*i.e.*, of the truth) energised (*i.e.*, translated into action) by love"—love to God, to the Master, and to Humanity.

At the same time one may commence with right faith, or conscientious conduct, or loving service, but he or she who does not combine them all is unproved and outside, though he may be not far from the kingdom of the Deity.

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In answering the above interesting question we must seek to be guided solely by the teaching of Scripture, not by sectarian prejudices on the one hand, or human sympathy on the other. To a certain extent we believe that an equal importance is attached to faith and to works, or to "doctrine" and "doing." We are saved by faith; we are saved by works. These are both reconcilable apostolic declarations. The gospel is declared to be "the power of God unto salvation *to every one that believeth* (Rom. i. 16), and such a declaration exalts the knowledge of the truth or "doctrine" of the gospel into a position essential to salvation. But this knowledge of the truth by itself is clearly not sufficient to gain the approbation of Christ, for we have the most explicit testimony of the apostle James, that "faith if it hath not works, is dead, being alone"; and the whole of his teaching upon that point in chap. ii. of his Epistle is a clear answer to the above question as to whether works or "doing" can be dispensed with. Undoubtedly they cannot. They are

in the utmost degree important. The apostle does not in any way imply that faith or doctrine is unnecessary. We "do well" to believe, but the one without the other is vain. Of course any student of the New Testament is well aware of the fact that this is the universal teaching of its writers and of Jesus himself. "He that *doeth* the will of God abideth for ever." The doing, however, is based surely upon a recognition of what that will is. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven" (Matt. vii. 21). The whole of your issue might be filled with similar teaching. To have the mind of Christ, to imitate his perfect life, to copy his noble example, to be gentle and kind and unselfish and benevolent like him, to go about doing good, to visit the sick, to help the helpless, to feed the hungry, to be mindful of the fatherless and the widows in their affliction, to seek after the perfection of our Father in heaven, and to keep ourselves unspotted from the world, this is "pure religion and undefiled before God," and cannot possibly be dispensed with if he whose approval we seek would be gained.

This doing the will of God, we think, should be based upon the recognition of the first principles of the truth, but in saying this we do not for one moment include all the "propositions" of a doctrinal nature which have been supposed by many in the past to be necessary to be understood before the first step in the new life could be taken. If the word "doctrine" in the above question be used in this comprehensive sense, we say emphatically that the doing of the will of God is by far the most important, and our own individual opinion is that "doctrine," *as thus explained*, can be dispensed with, or rather, is not essentially necessary to salvation. We have

known in the past a candidate refused immersion who had a good knowledge of the truth, "but could not answer some question concerning Ezekiel's temple! The evidence from the New Testament is clear that many of the early converts had a far from perfect knowledge on many points, which could not, therefore, have been considered essential to salvation. They were, of course, to grow in knowledge and understanding, but far more prominence is attached to the life they lived. I am distinctly of the opinion that a preponderant amount of attention has been given to doctrinal questions to the neglect of those practical duties we ought to attend to, and the divine life we ought to live. Martin Luther once said that "an old woman who reads her Bible in the chimney corner knows more about God than the great doctors of theology." It is tolerably certain that in the age in which he lived such an one would be more likely to do God's will than those with whom she was contrasted. In the seventeenth century John Smith, in his *Natural Truth of Christianity* said:—"They are not always the best skilled in divinity that are most studied in those pandects into which it is sometimes digested." "Were I to define divinity," he wrote again, "I should rather call it *a divine life*, than *a divine science*." †

Perhaps I have written sufficient, perhaps more than sufficient, in answer to the question propounded. Faith and works are twin-sisters. Neither can be dispensed with, but I do not consider it necessary to salvation to have extensive doctrinal knowledge, and I believe that a noble life based upon the first principles of the truth *is* essential and far more acceptable to Christ than complete doctrinal knowledge without that "charity or love which the Apostle Paul so highly com-

† Quoted in *Lux Mundi*, article—"The Christian Doctrine of God," page 88.

mends because it is the fountain from which flows every good deed.

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As a general principle, as to which is the more important, Doing or Doctrine, there is no scripture possibility of separating the one from the other. The meaning of the word "doctrine" has been narrowed down in the procession of the ages until it is an altogether different meaning from the doctrine of the Lord Jesus and the apostles. If the revelation from the Father is a perfect revelation, as we contend it is, then revelation as to conduct is inseparable from any just conception of the word "doctrine," seeing it is as much his revelation as, what is called, "dogma." Such questions as these needed not to have required an answer to-day, if those who have taken up the role of "Dictators of Doctrine" had been competent to their self-appointed duty; and it appears more strange every day, when men have severed themselves from us because we have refused to accept from them new theories, newly discovered, as doctrine which have no place in any God-given record, that we should have to disinter the great truth, that a theory, which is only half a theory at best, should be the sole insistence they make upon us—a theory, which, to call it a skeleton upon which we are to build our Christ-man, is imperfect in structure, bulging with true excrescencies in one place, crooked where the limbs should be even in another, and altogether unfitted for being clothed with flesh and nerves—unfitted, too, for receiving life from healthy aerated blood: altogether feeble and flaccid in its vital organs, "a body without a spirit" (James ii. 26).

Revelation from the Father necessarily implied perfection; such perfection as would meet all human needs to whom the gift has come. The Father's gifts are good and perfect gifts: and that crowning gift of eternal life is the sum of them all. There is no touch of human frailty about it, as there is no challenge permissible to its demands upon us. Upon the whole, reading the word of God day by day with clear understanding and unclouded vision, we may, if we disrobe our minds of the mummy clothes men have wrapped us in, know what is true doctrine.

There was an instructive discussion some time since in the *Fraternal Visitor* upon this subject of doctrine. The stickler for a limited

idea of it was J. J. Andrew: the brother who demanded an enlarged belief of the meaning of the word was our Bro. Thirtle, whom I have the great pleasure and profit to know so well. Finally, the editor was compelled to shelve the matter, with the significant fact that he had received from J. J. A. 36 pages, or so, of additional MS. Like Tennyson's brook there was no reason why such a writer should not "flow on for ever."

The Lord Jesus, following and supplementing the ancients, taught no doctrine apart from conduct; indeed, he made conduct, as did John Baptist, the alpha and omega of his teaching, alike when he commenced as well as when he completed his ministry. His doctrine begins in Matt. v., and runs through, unchecked, the combined narratives of his life, John's gospel inclusive. There was no hard and fast theory beyond that of an implicit obedience to God, and a perfect code of discipline, to fit us for the kingdom of God illustrated in his own daily life. He did not combat even the belief of that day that the atmosphere was filled with Daimons—beings possessed of mysterious powers (not spiritual powers). When he was charged by the Pharisees with possessing the aid, in his curative processes, of the potent Beelzebub, he made no denial, but contented himself with confuting his accusers by showing the supreme folly of the charge. He addressed himself solely to the house of Israel, calling them from out of their intense faith in the structure they had built for themselves upon the foundation of the Mosaic Law; denying that such a faith, held irrespective of revelation, had any value to commend them to God, seeing it had no healing power upon their minds and characters—beyond this—being worse than valueless for any good to them, seeing it operated as a barrier to prevent the admission of his teaching. They had forgotten the spirit of the Law of the Prophets, that "to obey was better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

It was only upon the death of the Lord Jesus, and his ascent to heaven, that there arose the necessity for a supplementary force for the Divine purpose, to assist the twelve apostles in their labours. Then was taken the man who possessed the needful intensity of mind and powers to be the medium for formulating doctrine for the Gentiles, for whom the time had come to receive the Gospel. Paul showed the law of this Gospel, the Divine philosophy putting it into concrete form, a form which any may know and follow. The result of his call has made clear to us the foreknowledge of the Father, acquired from him by the Lord Jesus, who told Paul "I have chosen thee." This was an epoch in Gentile history of immeasurable conse-

quence—one of those Divine interventions, which, by human agency, revolutionise human society, and open out a new chapter in the history of our race, never to be again closed as to effects, such as no man can estimate the value of. Language is but a feeble instrument to use in the exposition of consequences. Paul himself, that master of the inspired tongue, said "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."

The argument of Paul (always addressed to brethren) supplies "Dogma." But that dogma is only used as preface in working out for his pupils the new relation and revelation of the Divine law to men. It is not dry bones—it is the exquisitely articulated frame-work upon which is built the body of Christ. Take the Epistle to the Romans. How does Paul open this? By showing that Jew and Gentile were alike unrighteous, and consequently, that both were alienated from God. Then he brings in a new factor, the objective of a new life (Rom. ii. 71), "they, who by patient continuance in well-doing seek glory, honour, immortality—eternal life."

Here are no dry, tissueless articles of faith, beyond belief in the Father, and the Son, and the kingdom of God—no foolish resolution—no elaborate code of man-made beliefs from a self-asserting priesthood, or a self-seeking phrase-monger—no such are demanded from the men who seek entrance into the fold of Christ—these are men who, when they have obtained entrance, are to surrender themselves to follow the good shepherd, to work out unflinchingly "well-doing." Then the apostle supplements this with such arguments as supply the analogy with all former faith to make the gift perfect to Jew and Gentile alike. With loving words, with a clear brain brimming over with the spirit of his master, he shows how we may build up a new life; and then, at the end of his epistle, he distributes warning, exhortation, comfort and blessing; vindicating his apostleship in a strain of inspired words, as summed up in Rom. xvi. 25, 26.

I may be permitted to repeat that in this letter of Paul's there is nothing but blessing for his brethren. Leaders, to-day, have altered all this, and speaking from the gall (not from the heart), call seekers after a larger, wider, warmer, fuller life than is needed by that chilled organ they possess, "excrescences."

But we may leave Paul and possess ourselves of James, who, writing to the twelve tribes, enters upon no elaborate formula of "declarations" for their use (moderns use these to block out men they call their "brothers," which they demand their unhappy neophytes

to adopt—all ready made to their hands like a suit out of an old clothes shop, where suits are all one size, made to be worn by big and little alike). James is equally precise as to the patient working out of our salvation by action as is Paul; it is to be action by means of true knowledge, and by believing prayer. He shows that this faith is the only faith the Father will acknowledge. With the keenest insight into the spiritual needs of his nation, brethren in flesh, brethren in Christ also—brethren all of them, whether in Christ or out of Christ—with the very ring of the pithy language of the Lord Jesus, as may well be expected from a blood relation, his whole epistle is alive with the doctrine of faith and works, the twin necessities for a true Christian man. Thus, speaking no words of bare dogma, unless that be classed with dogma which is the whole burden of his message, he teaches a pure, holy, intelligent, religious life to be the Father's demand.

If we take the epistle to the Hebrews—who-soever he may have been who wrote it, is no matter: it is inspired, every verse of it—What is the object of it, the end to be obtained by it? In his masterly and graphic unfolding of the spirit of the priesthood as when first God-given, conduct, holiness, purity, godliness, lofty motive, are ever present as its objective, as its only test of perfectness. If profound metaphysical mysteries were required to be understood by men of the true faith as part of the gospel of their salvation, then these would have been put in the foreground for the use of the cultivated, quick-brained, competent few, and would have had insistence before the apostolic educator had supplied one lesson. But the end, the ever-present end, was the development in the Hebrews of right-doing, and the exquisite prayer at the close of ch. xiii., fitly sums up the requisition made upon the Hebrew for the divine purity. "Now may the God of peace that brought from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

What, then, is the answer to the questions? Doing is doctrine: all the teaching is subordinate to this. We are argued with—shown the analogy of goodness—the reasons for it—the harmonies of it—the complete scheme of it—shown how it is largely more important to be good in the Father's sight and in his Son's, than to be wise as some men count wisdom. All is good if we abandon human crochets and conundrums, and do not first muddle oneself and other people with points of comparative inconsequence, the products of idle brains, things which, when found, are

only old truths seen through new glasses—glasses which are unused and by many unuseable. It may be good for a man to know Greek; but we may know the way of life, we may build up the new life, we may secure a front place in the ranks of the saved into the kingdom of God without very much scientific knowledge—with a sufficient sum of knowledge gained by the earnest truthseeker who steepes his mind in the waters of life.

“For what are men better than sheep” or goats, that nourish a blind life within the brain, if knowing God, they lift not hands of prayer, both for themselves and those they call their friends? Doing is doctrine—doctrine is enlightened doing. Doing and knowledge of doing are inseparable if we are to please God, for “Faith without works is dead.”

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Ino. Hawthorne

They are inseparable. If the spirit, or understanding of the doctrine be in the mind of an individual, the natural result is the doing. But if the individual has learned the doctrine by rote, as a child learns a lesson, not having the understanding or spirit of it,

the doing is likely to be awaiting. And suppose a case could be found of a person doing, without having the understanding, his doing would be just that of a machine, and would avail nothing towards the birth and growth of the new creature. Just as the apostle James says that “faith without works is dead being alone”; in like manner, works without faith is dead also. And so, reasoning in an abstract manner, we may separate them. In that case we would say that the teaching, or doctrine, is the most important as it comes first, the doing being the outcome of the knowledge.

“Where there is no vision, the people perish,” “having the understanding darkened, being alienated from the life of God.” God is the Father of lights, and his sons and daughters are the children of light. The answer to the question may be seen by putting another. What benefit would there be to a person being baptised ignorant of the gospel?

Chas Smith.

The Investigator.

“Whatsoever things are true.”—Paul.

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JANUARY, 1894.

THE present number is late for various reasons. The printer—although furnished with the first instalment of “copy” a month earlier than usual, so as to get *Investigator* out of my hands, and his, early in December, and so leave a clear month in which to get the first number of *The Spirit's Thesaurus* through the press—was not able, on account of the rush of other business at the end of the year, to give the *Investigator* his usual attention, and the Editor having his own hands pretty well filled for the last three months of the year was not too pressing with the printer, the result being that the new year was well in before the inside matter was ready for the press; and as if this were not enough, an accident occurred in the printer's office by which a good deal of the type matter of the *Investigator* was knocked into “pye”—a burst water-pipe bringing down the ceiling on the top of the type on two separate occasions

—the result being further delay and extra labour to the Editor in the revision of proofs which he thought he had seen the last of. This was a big order for the Editor, who usually deals with the proofs piecemeal instead of in the lump as was necessary in this case. He therefore is not prepared to certify that this issue of the *Investigator* is as free from printers' errors as he should like it to be.

And since at the date of writing this (Jan. 18) the setting of *The Spirit's Thesaurus* has yet to be commenced, it has been thought best by the Publisher and Editor to postpone the despatch of the *Investigator* until the first number of the *Thesaurus* is also ready for publication.

I am sorry to have been unable to find room for a further instalment (the last but one on *Anastasis* and *Zion Judgment*) from Bro. Barnes, the matter for this issue having been made up earlier than usual. I am the more sorry as his contribution deals largely with the recent Parliament of Religions held at Chicago—a subject which, I see, Mr. Stead deals with in the January *Review of Reviews*, but from a very different point of view from that of Bro. Barnes.

I find room on the Cover for Bro. H. H. Horsman's Answer to the Questions concerning the possession of the Spirit and Sonship—which answer came to hand too late for insertion in its proper place. I shall reprint same in next issue along with any answers to the same questions, or criticisms of the answers given in this issue, which any who differ therefrom may choose to write.

I have just to hand from Sister Hawken an article entitled “Grieve not the Spirit,” which I shall print in next number of the *Investigator*, if not issued by her in separate form before that time.

The prayer of the *Investigator* every day in the year and all the years of its days is "Light, more light!" This was the "One thing needful" which the Birmingham proposal for a week of prayer ignored. The fact is a suggestive one and worth the consideration of those who drew up the Programme of Prayer.

MISCELLANEA.

AN OPEN MIND. WHEN one is prepared to follow truth wherever and however it may lead him he cannot well avoid stumbling on some hitherto hidden or neglected truth. An open mind is essential to progress in Divine things. And when one looks about him in our own little sphere he sees two different classes which are natural—although not personal—enemies to each other. Of course there are degrees between these two extremes—two classes of minds, one which is never satisfied to rest content with "the present truth," but must needs, in order to its very existence, be ever on the outlook for the acquisition of more of what they are already possessed of, viz., "Truth as in Jesus"; the other class one which is not only satisfied with "the present truth," but becomes quite unhappy in observing that the other class is not at rest but pursuing a ceaseless search after knowledge.

Many think we have already got to know all that we need to know—as much as is good for us—perhaps that some of us would be none the worse of knowing a little less about some things. Such is the Natural Man.

"THINGS NEW AND OLD." IN the Book there is wealth of "things new and old." But let me be understood—as I am not likely to be unless I explain myself—when I speak of "things new and old." I use the phrase with the meaning of Jesus when he said, "Every scribe instructed for the kingdom of heaven is like a householder who brings forth from his

treasury things new and old" (Matt. xiii. 52). His meaning I take to be *not* "some things new and some things old" but *things new and old at one and the same time*. This will seem paradoxical and itself calls for explanation.

In the case of the householder: he has in his cabinet or treasury articles of vertu which are antique and at the same time quite unique. He may bring out a vase as ancient as Nineveh—it is old; but you look at it; it is startling in the uniqueness or novelty of its design: it is therefore both old and new, as unique as it is antique.

In this Book, then, as I take it, there are "things new and old." The things are here—they have been here ever since the date of their complete publication over 1800 years ago; they are therefore unquestionably "old," but this by no means excludes the other thought that they are novelties to those to whom the "scribe instructed for the kingdom" displays them. To such they are oftentimes startling in their strangeness, and like the Athenians they will say, "Thou bringest certain strange things to our ears," and like them they may even wish to understand the new doctrine. By others, and these the larger number, the scribe may be told "Thou art beside thyself; thy much study hath made thee mad." These will hold by the old familiar doctrine—by what their fathers taught them, even as these held by what their fathers had taught them. To such the new or novel is not true—not true because new. But the newness or novelty of the doctrine may be wholly due to ignorance on their part. For anything that they *know* the new thought may be the more ancient of the two; and it not seldom is so.

Ed.

THE WORD MADE FLESH.

IN order to understand what is meant by "the word made flesh," we must first understand what the "word" is. To understand what the "word" is, we shall look at a few passages where we find the term used along with other terms which have the same meaning. In John xvii. 6, Jesus, in prayer to his Father, says, "I have manifested *thy name* unto the men which thou gavest me out of the world, . . . and they have kept *thy word*." It is plain from this that manifesting God's "name" to his disciples was equal to making known his "word" to them. To manifest is to bring to light, to make clear, that which has been obscure. The apostle Paul speaks after this manner when he says, "All things that are discovered are made manifest by the light, for whatsoever doth make manifest is light." Intelligence is light to the mind. A person without intelligence on any matter, is

in darkness in relation to the matter; his understanding requires to be enlightened before the matter can be disclosed, or made manifest to him. Turning again to the same apostle, we find him saying, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And the writer to the Hebrews says, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Their minds being illuminated they were filled with light, and the light was that of Knowledge—"the knowledge of the glory of God, in the face of Jesus Christ."

The manifesting of the name of God was then the making known the truth. This appears plain from what follows in verse 17th, where Jesus adds, "Sanctify them through thy truth, thy Word is truth." From these quotations it appears plain that God's "Word," his "Name," and his "Truth," are but different appellations for the same idea. Following this a little further we find in the interpretation of the parable of the sower that, according to Luke, the seed is "the word of God," while by Matthew it is styled "the word of the kingdom." Again in Luke, chap. 9th, in the account given of Jesus sending out his twelve disciples, it is stated that "he sent them to preach the kingdom of God"; and in the 6th verse we read that "they departed, and went through the towns preaching the gospel." We have here two other terms, namely, "the gospel" and "the word of the kingdom"—conveying to us the same idea as the "Truth," the "Word," and the "Name." Not that each term embraces the whole of what has been revealed of the plan or purpose of God, but that each is inseparable from the whole, and so becomes a synonym for the whole, the whole being styled the Truth, or Purpose of God. It may not be out of place to follow this out a little farther. From those other terms we have learned that the "word" contains the idea of a kingdom and the good news concerning it. And so Paul, in Gal. iii. 8, says that "the gospel was preached unto Abraham, saying, 'In thee shall all nations be blessed.'" Again, in verse 16th—"To Abraham and his seed were the promises made"; also, verse 18th—"For if the inheritance be of the law it is no more of promise, but God gave it to Abraham by promise."

We have now before us the idea of a kingdom, of an inheritance on the other side of the grave, and the blessing, or making happy, of all nations in Abraham and his seed, the Christ. From the passages adduced, together with the remarks made upon them, the idea contained in the term the "Word" will now in some measure be apparent. To show the idea more perfectly we may add that the term *logos*, the original term rendered *word* in what we have under consideration, has a much larger signification than is generally attached to it. It means, the *reason*, the *thought*, the *mind*, the *purpose*, or the *idea—in expression*; all these conveying very much the same notion. *Logos* is then not a mere empty sound, or an unmeaning figure traced on paper or any other material, but a term conveying always *reasonable design* or *purpose*, that is, it is *a saying which has a meaning in it*.

The "word" of God is then the mind of God, the purpose which he has purposed in himself, and declared, or made known, to man. Such is the larger idea of the "word." But it has also a lesser use, being used for any one of the commandments of God. For an example of this lesser use of the term we may quote from one of the Psalms—"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." In another we have it thus—"He sendeth forth his commandment upon earth, his word runneth very swiftly. He giveth snow like wool, he scattereth the hoar frost like ashes. He casteth forth his ice like morsels; who can stand before his cold? He sendeth out his word and melteth them; he causeth his wind to blow, and the waters flow." There are many interesting things connected with the minor aspects of the "word," some of them clearly pointing to it in its larger aspect. For an example of this we might quote from Psalm cv.—"He sent a man before them, even Joseph, who was sold for a servant, whose feet they hurt with fetters, his soul came into iron, until the time that his word came, the word of the Lord tried him." Here Joseph is a figure of Christ. Both were tried by the "word," and the soul of both was brought into iron, and all to save life. When Joseph revealed himself to his brethren it was his second coming to them, and he twice said to them, "God sent me before you to preserve life." It was also by the "word" of the Lord that the manna was given to Israel, which points to the higher or greater aspect of the "word." The "word" of God is, then, his will, in its going forth to accomplish his Purpose, and in its larger aspect the Purpose as a whole.

Before looking at "the word made flesh," let us consider the term "flesh." This term is frequently used in the scriptures for men in general. Thus in Gen. vi. 3 we read—"My Spirit shall not always strive with man, for that he also is flesh." Again—"God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth." "Flesh is then the synonym in the scriptures for man in his natural state; and, as he is corrupt and alien from God, "the mind of the flesh" or the "carnal mind," that is, the thinking of the natural man, is contrary to the mind of God. The apostle Paul says, "The carnal

mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be."

If such be the state of flesh, how then can the "word," which is the mind of God, and contrary to the flesh, "become flesh?" In the lesser aspect of the "word" we find it made flesh when the "word," long before given, was fulfilled in the birth of Mary's son and Son of God. But the higher aspect of "the word made flesh" was not until the flesh born of Mary, of his own volition became the manifestation of the mind of God. Before this could be, there was required the learning, or the engraving, of the Father's name on the fleshy tablets of the heart.

The Jews marvelled at Jesus, saying, "How knoweth this man learning, having never learned?" Jesus did not inform them how he received his learning (they ought to have known); all the reply he made was, "my teaching is not mine but his that sent me." Had they known the writings of Moses, in whom they professed to believe, they would have remembered what God said of the prophet he would raise up unto them like unto Moses—"I will put my words in his mouth, and he shall speak unto them all that I shall command him." But the Lord Jesus was to be something more than a mere medium for the Father to speak through—he was to be the speech or "word" made flesh. The Spirit of the Christ in the prophet makes known to us how he received his learning. "The Lord Jehovah hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning: he wakeneth mine ear to hear as the learned. The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting." Jesus, the anointed, in his mind and person, in his sufferings and glory, was, and is, "the word made flesh." In the days of his ministry on the earth he said, "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." The Son reveals the Father through the words the Father gave him to speak, which "words are spirit and life" when the spirit of them is received. John the Baptist said of him, "He whom God hath sent speaketh the words of God, for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand." Again, Jesus said, "I have not spoken of myself, but the Father who sent me, he gave me a commandment what I should say and what I should speak"; and again, "I have authority to lay down my life, and I have authority to receive it again; this commandment have I received of my Father." From these statements we learn that the word of God was truly his meat and drink, the all-in-all of his thinking. Even in his hour of agony he said to the Father, "Not my will, but thine be done."

The "word" of God was then the controlling power, controlling the thinking of the flesh, and so bringing the whole being perfectly under subjection to the law of God. Through the controlling power of the "word" he overcame; and being victorious over sin, the Father gave him the victory over death; so that in him we see sin and death conquered. He in himself had fulfilled the words of the spirit through the apostle John. "Whosoever is born (or begotten) of God doth not commit sin, for his seed, (that is, God's "word") remaineth in him, and he cannot sin, because he is begotten of God." The "word" or mind of God, cannot be contrary to itself, and as Jesus was altogether controlled by the "word" he could not commit sin.

We have already seen that man is flesh; all that emanates from flesh must of necessity be flesh. If divine thoughts be imprinted on the fleshy tablets of the heart the engraving of them there makes them flesh, while it does not unmake their spirituality. So that the "word" of God being made flesh is not a mere figure of speech but a real fact. Let us for a moment consider this. What is the thinking of flesh? Some one may say "the carnal mind." But that is just the same thing. "Carnal" is the term "flesh" put in a Latin dress, so that "the carnal mind," is just "the mind of the flesh," and as already seen contrary to the mind of God. Mind in manifestation is an emanation; it is something coming forth from substance. For an example, we may take "smell." What is smell? It is the lighter or more volatile parts of the substance from which it emanates; and so we can distinguish the kind of substance by the smell exhaled from it. How then is it possible for the mind of the spirit to emanate from flesh?

This may be best shown by an illustration. All know the mountain ash or rowan tree. If a young mountain ash be cut down and a twig from a pear tree be grafted on the stem it will grow and bear pears, instead of the red, bitter berries of the rowan tree. The same may be seen in the budding of roses. Take a young healthy stem of the wild briar which is well rooted in the ground; make a slight incision in the bark so that you can open it up a little; cut off a bud of one of the finest roses taking just a little of the wood behind it, insert this under the bark of the wild briar, leaving the point of the bud out; bind it carefully up, and,

if properly done, the bud will begin and grow, producing beautiful roses like the bush from which it was taken.

Here, then, we have a mountain ash producing luscious pears instead of bitter berries, and the wild briar beautiful roses; both of them contrary to their original state. In a somewhat similar manner the seed of any plant put on the ground grows and produces after its kind, all differing from the ground upon which it has been sown.

In like manner the flesh is the soil upon which the "word" of God is sown, is like the mountain ash, or the wild briar, on which the good tree is grafted. The human being receives the divine mind, or the "word," thoughts, or ideas, which are foreign to the flesh, which never could have originated in flesh, but when imprinted in flesh, take hold of the flesh, and grow, and being allowed free scope will ultimately take complete possession of the whole being, controlling it in every direction.

The creature is flesh, and of necessity his mind is flesh, of itself incapable of rising higher than flesh, but when the "word" is impressed upon it, it is then flesh turned in a new and higher direction. Its powers are then sanctified, or set apart to the use of the "word," just as the sap and nourishment coming from the root and stem of the mountain ash has, by passing through the twig of the pear tree, been sanctified or set apart to produce luscious fruit; likewise the sap of the wild briar is set apart for the beautiful rose. In this manner the strength and nourishment of the natural, or the flesh, goes to the sustaining and growth of the mind of the Spirit. But if the stem of the mountain ash be allowed to shoot forth its own branches they will soon grow and become the ruling power of the tree, destroying the fruit-bearing quality of the pear. It is the same with the wild briar, the natural branches must be cut off, if that which has been implanted is to thrive. It is the same with the man; if the natural desires of the mind be allowed free scope, they will soon absorb all the thinking power, and the implanted mind will die out.

The Lord Jesus was made like unto his brethren—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same"; again, "Wherefore in all things it behoved him to be made like unto his brethren"; and again, "For we have not an high priest which cannot be touched with the feeling of our infirmities but (one who) was in all points tempted like as we are, yet without sin." He was the "word" made flesh in perfection. He always did that which pleased the Father. Whence this perfect obedience? We have already noticed how he learned to be his Father's messenger to Israel. We have now to see how he learned to control and purify his whole life, how that the *word* that was with God, even the "word" that *was* God, was made flesh and dwelt among the Israel.

The Spirit of the Christ in the Psalm, says, "Wherewithal shall a young man cleanse his way? By taking heed according to thy word." "Thy word have I hid in mine heart, that I might not sin against thee." "I will delight myself in thy statutes, I will not forget thy word." "Thy testimonies also are my delight, and my counsellors." "O how I love thy law, it is my meditation all the day." Thou through thy commandments hast made me wiser than mine enemies, for it is ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation: I understand more than the ancients, because I keep thy precepts." These are enough to show where the power came from, and also how it came to constitute Jesus a living embodiment of the "word," in thought, in utterance, and in works.

As already stated of the "word" in its minor aspect, Jesus was it in being the child born and the son given, although as yet the government was not upon his shoulders, it was yet sure. He had first to descend into the lower parts of the earth. This he did and has now ascended up far above all heavens, for the purpose of filling in the fulness of the "word" into all the sons, the Father hath given him, that he may bring them to the glory he had obtained. Then the full perfection of "the word made flesh" will be manifested to an enlightened and listening world.

The "word" of God, being an emanation of the Divine mind, "is God." And God is power, and so the "word" is the "power of God unto salvation to every one believing into it." God is the everliving one. So his "word" endureth for ever. It is not merely beautiful language when the Psalmist speaks of Truth springing out of the earth, it is a real fact of the future. For every one who has been begotten of God, and in whom God's seed remaineth, is the truth—the part receiving the title of the whole. Although it has only been a grafting of it upon the flesh, the being has been grafted upon the good olive, or the spirit. The natural has been kept in subjection to the Word so that the Word has grown overshadowing the whole being. When the being dies the Word is not dead; it is everliving in the Father and the Son. When the time arrives for the administration the New Covenant is the "word" all related to it stand up, are made to live again, and like adheres to like—the "word" to the "word" and the flesh to the flesh. The due season having now come the reaping takes place according

to the sowing. Such as have, in the time of their sowing, sown to the flesh, shall of the flesh reap corruption. Such as have sown to the spirit, shall of the spirit reap the life of the age. When the believer died his brain was as the photographer's negative—the likeness of the Father and the Son was imprinted on it, and when almighty power brings him forth from the grave the same likeness is there that existed before. Such as possess it are acknowledged as having the Father's name written on their foreheads. They are the Omega of which he is the Alpha. The Father's name, first made flesh in weakness, then glorified in power.

Chas Smith.

GENEALOGY OF JESUS, THE CHRIST.

THE genealogy of Jesus, the Christ, son of Abraham and of David should be understood by all who profess to believe him to be the Messiah. For unless the genealogies are true and reasonable, then Jesus is not the person to whom the prophecies relate.

There are two genealogies given (see Matt. i., Luke iii.)

These are commonly supposed to be contradictory and best passed over in silence. Not so; they are confirmatory and agreeable.

The student of Matt. i. will see that Matthew there claims to give the positive, actual, and natural descent of Joseph who was the husband of Mary.

The express terms are "Abraham begat Isaac," and so on. This does not need sarily demand a complete genealogy; but only a true and literal one (see Heb. vii. 10). (Abraham is there referred to as having begotten Levi, who was his great-grandson).

But when Matthew gets to Joseph a digression is made. He has used a set form till this point. Then he states that Joseph was the husband of Mary, and that of Mary Jesus was born.

In what sense he was her husband the remaining part of the chapter shows.

Matthew's genealogy then gives the

natural descent of Joseph who was the lineal representative of David and Abraham.

Joseph, in becoming foster-father to Jesus, conferred his right of inheritance upon him. Therefore, according to Matthew, Jesus held the right of the promises made to David and Abraham.

Now turn to Luke iii. 23. It is necessary here first to clear away some of the impediments which have been placed in our way.

It will be observed that in every case but one the words—"the son"—are in italics. They are not in the original. Neither are the words "which was" expressed nor needed. The verse thus cleared would run—"Jesus began to be about thirty years of age, being, as was supposed, the son of Joseph, of Heli, of Matthat," etc.

There is a parenthetical passage here, introduced by "as was supposed." The whole of the parenthetical passage is—"as was supposed the son of Joseph." Taking this out we have—"Jesus began to be about thirty years of age, being of Heli, of Matthat, of Levi," etc.

Luke thus declares that Jesus was positively of Heli. But since his fatherhood was of God he could only come of Heli by his mother, who was Mary.

Luke therefore informs us that Jesus was born of Mary (ii. 7), whose father

was Heli.

Therefore Jesus not only had the claim derived from his foster-father; but through his mother he was really descended from David and Abraham (Luke iii. 31. and 34).

Thus was Jeremiah xxii. 30 fulfilled. For it will be seen that Joseph was the lineal descendant of Jehoichin or Coniah (compare Matthew i. 12 with 1 Chron. iii. 17). It has been foretold that no man of the seed of Coniah should prosper so as to sit upon the

throne of David. His uncle Zedekiah became (1 Kings xxiv. 17) king in his stead; and we have seen before that his lineal descendant, Joseph, handed over his right of succession to Jesus, who came of the family of Nathan the son of David. So that we see that Solomon by his error lost the promise which God made to him conditionally (1 Chron. xxviii. 7).

Ted E. Hopkins.

THE DEVIL.—SECTION IX.

The source of trial. The lust epithumia. The misapplication of the word. The steps in the production of a sin. Desire, its nature. Numerous passages in which epithumia is applied to a desire, decidedly good.

THE subject of temptation was considered in the previous Section. It was showed, that the word *peirasmos*, translated "temptation," and *peirazō*, translated "to tempt," are derived from *peiro*, to make a passage through; the word *peira*, meaning a passing through. It was further showed, that as, in making a passage through anything, some difficulty is experienced, the word *peiraō*, means to try, and viewed mentally in reference to the passing of the mind through observations to gain experience, it means to experience. It was showed also, that *peirasmos*, means, strictly speaking, a trial, and *peiraō*, to try; and, that these two words are, in the common version, sometimes translated "trial," "try." Many passages quoted were demonstrated to have greater clearness, if these words, instead of being translated "temptation" and "tempt," were translated "trial" and "try"; in fact, it was proved that "trial" and "try" are the proper translation of these words. These remarks were made as preparatory to the inquiry into the, so-called, temptation of the Lord. On the present occasion, the source of trial, miscalled "temptation," is to be considered, as absolutely necessary in order to understand the nature of the Saviour's trial, more particularly as he is said to have been tried according to all like things with us. Heb. iv. 15—"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold

fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The source of trial, as being from ourselves, and not from God, is specifically attested by James; ch. i. 13—"Let no man say when he is tried, I am tried of God, for God cannot be tried with evil, neither trieth he any man." Here is the negative part of James's declaration: the positive follows: v. 14—"But every man is tried when he is drawn away of his own LUST, and enticed." The course of this trial when operating injuriously is then detailed: v. 15—"Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

One's own LUST is the source, then, of trial; and the question occurs, *what does lust in this passage represent?* The common meaning, attached to this word, is decidedly unfavourable: it is one associated with vice. The word used is *epithumia*. It is compounded of two words, *epi*, upon, and *thumos*, breath. As man becomes a living soul by God breathing into his nostrils the breath of life, this word *thumos* came to be applied to that which proceeds from breathing, namely, the life, the mind, the soul, the individual life, the self, the movements or emotions of

the soul, the affections, the desires: and as the passions, particularly anger, badly active, swell up the mind, this word came to signify more specially anger, and thus is translated in many passages in the common version.

Epithumia, is the mind, the self, resting upon something: that is, the setting the mind upon any object: and, as when the mind is set upon any object, that object is desired, the word means simply a desire. The word implies nothing bad. Desire is the correct meaning, and therefore James asserts that "every man is tried when he is led away of his own desire, and enticed." It is not enough, as will be seen from the passage, that the man is led away: there is a second step: he must be enticed.

WHAT THEN IS DESIRE? It is the activity of any power of mind, directed towards an object, between which and it the Creator has established an attractive relation: thus, to speak phrenologically, *individuality* desires an acquaintance with individual objects: *benevolence* delights in acts and objects of kindness: *conscientiousness* desires, and consequently delights in, acts of justice: *acquisitiveness* is attached towards wealth, which it desires: *love of approbation* covets praise: *the love of sex* seeks a sexual object: *the love of offspring* desires children, and so with every desire.

No desire—the desire being the result of the attraction between the power of the mind and the object, a relationship established by the Creator himself—can, in itself, be bad. In fact, there is no evil in desire: but still desire, when active in an *improper way*, does bring trial, does induce evil.

That the word *epithumia* is improperly rendered *lust*, which *lust* is *badly regulated desire*, a desire inconsistent with man's duty to his neighbour and his God, and that the proper meaning of the word is *desire*, will be apparent from examining a few passages.

Luke xv. 16—This word occurs in reference to the prodigal son, who, after spending all his substance, was reduced to so low a state that "he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him. (He had not small *conscientiousness*, otherwise he would have taken them). The phrase "he would fain," is *epithumai*, he desires. Here the word represents the state of mind as connected with the natural appetite of hunger, in which appetite there can be nothing bad.

Luke xvi. 21—A similar application of the word occurs in reference to the Lazarus of the parable. It is stated "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar, named Lazarus, which was laid at his gate, full of sores,

and DESIRING to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. The word, rendered "desiring," is *epithumon*.

1 Tim. iii. 1—This word is applied to the *desiring after office*. Paul writes "This is a true saying, if a man desire (here it is not *epithumai*, but *oregetai*, and means if a man extends his thoughts to) the office of a bishop he desireth a good work." The word for "desireth" is *epithumai*. This is a good desire; a good lust; if "lust" be the proper interpretation of *epithumia*.

1 Thes. ii. 1—This word is applied by Paul to the desire to see his BRETHREN in Christ: "But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire." The phrase for "great desire," is *polle epithumai*=much "lust."

Phil. i. 23—It is applied by Paul to represent the wish he had to be in the enjoyment of those glories, of which he had an exhibition, when he was caught into the third heavens: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better: nevertheless to abide in the flesh is more needful for you." The words for "a desire" are *ten epithumian*=the "lust."

Matt. xiii. 17—It is used by the Saviour to express the desire which the excellent men of old had to see his day. "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

1 Peter 1-12—Peter, referring to the same anxious expectation of the worthy men of old, uses the same word: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." Peter thus applies this same word to the in-

tense wish of message-bearers to look into these matters.

Luke xvii. 20-22—The Saviour knowing, that, though the disciples did not value as they ought the privilege of his being with them (the value of which they would not know till he was departed), tells them, in the following interesting account, that they would desire to see one of the days of the Son of man: "And when he was demanded of the pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation: neither shall they say, lo here! or lo there! for, behold the kingdom of God is within you. And he said unto the disciples, the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." The word for "desire" is *epithumesete*.

Luke xxii. 15—But what still more positively establishes that the word *epithumia* does not of itself imply any bad sense—and that therefore "lust," as long as a bad sense is attached to it, is not the term properly expressive of the word's meaning—is the use of this word by our Saviour on another most memorable occasion. It was at the last supper and its attendant events. "And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down and the twelve apostles with him. And he said unto them, with desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God." This "desire" is *epithumia*: this "I have desired" is *epithumesa*.

Col. iii. 5—That there is nothing bad in desire, *epithumia*, is proved further by the fact, that when a badness is associated with desire, a word is superadded to indicate such addition. Paul, in writing to the Colossians, directs "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, *evil concupiscence*, and covetousness, which is idolatry. All these, called members, are activities of desire, inconsistent with the law of love to our neighbour: the term for "concupiscence" is *epithumia*, but it has an adjective, *kaken* "bad:" an addition, which would not have been needed if *epithumia* meant "lust," that is, "a badly regulated desire."

Tit. ii. 12—In Paul's letter to Titus, an addition is made, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and *worldly lusts*, we should live soberly, righteously, and godly in this present world." Here the word *epithumias* occurs: it is rendered "lusts," but the word "worldly" (*kosmitos*) is added to designate the infe-

riority of those desires.

1 Pet. ii. 11—Peter, in his first letter, defines these desires, *epithumion*, as "fleshly lusts," *sarkikon*. All these additions demonstrate, it is repeated, that *desires* are not bad in themselves, but are bad only, when the objects on which they outgo, or the means by which they are gratified, are improper.

1 Cor. x. 6—As a further proof, Paul writes of "lusting after evil things." Referring to the destruction inflicted upon the Jews in the wilderness on account of their wickedness, he remarks, "Now these things were our examples, to the intent that we should not *lust after evil things*, as they *lusted*." The words *epithumetas* and *epithumesan* occur here: but here is the addition, to damnify the desire, "after evil things." If *epithumia* were "to have evil desire," and, as such, bad in itself, the addition of "after evil things" would have been quite unnecessary.

Gal. v. 16-17—To add, if it be needed, additional evidence that the word *epithumia* is not necessarily bad in its meaning, the following quotation from Paul's letter to the Galatians is apposite. "This I say then, Walk in the Spirit, and ye shall not fulfil the *lust of the flesh*. For the flesh *lusteth* against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Here, it will be seen, that the word *epithumet* is applied to the *activity* of the SPIRIT, which is holy, against the flesh, as well as to the activity of the flesh against the Spirit: so that if the phrase *epithumia* means "lust," and "lust" is bad, then it must follow that the "lusteth" is as bad in the one as in the other. But as this word has not necessarily a bad meaning, no such inference need be drawn: and, it is said in truth, that the flesh, that is, the animal nature of man, has desires contrary to the spiritual nature, and the spiritual nature has desires contrary to the animal nature. And it is true "That they that are Christ's, crucified the flesh," which is not, as some foolishly talk, *destroyed*, which would be to unman and unwoman mankind, but they nailed to the higher principles of the truth (the "to love mercy," the "to do justly," the "to walk humbly with God" principles), the activities of the lower desires of man's nature, namely, *the AFFECTIONS and the DESIRES*.

To have a desire is therefore no sin: but to allow that desire to lead away from the higher duties, to entice us to violate the law of love to our neighbour or to our God, is sinful; Happy the man (where is he?) who has been tried in all points, and without sin. We shall see him soon; and the Saviour is his name.

(To be continued.)

The Investigator.

All things, put to the test; the good retain."—1 Thess. v. 21.

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THE LAMB'S BOOK OF LIFE.

WHEN we speak of a book a number of thoughts naturally rise up in the mind regarding it, such as, Is it connected with our well-being; or does it treat of what is foreign to our interests? Is it an ancient or a modern book? Who is its author? and What is its main scope or design? Some such queries as the above naturally start up in the mind when mention is made of a book that has been to us previously unknown. Now I wish to gather your thoughts for a little around a very interesting book, viz., "The Book of Life." In doing so, I may remark that the first thing that generally gains our attention about a book is its title or name. Authors of books are, as a rule, desirous of giving their writings a name that is short, expressive, and attractive. Now, I think that the book which we are asked to consider possesses in its name all these characteristics. It is short, for five little words announce its full title; it is also very expressive, for this title suggests and unfolds much to our minds; and it is likewise attractive, for it pertains to Life, which is one of the most interesting and important subjects that can engage our thoughts. When the Lamb's Book of Life is spoken of, our attention is at once drawn off from all other books and centred on this. This book, then, is known by the very expressive name, "The Book of Life." We read in the Scriptures of "the Bread of Life"; "the Water of Life"; "the Crown of Life"; and "the Word of Life": all these Bible phrases are instructive, precious, and heart-gladdening. But there has to be added to these this other, "The Book of Life"; which has an interest for us all its own, and intimates to us very much that it is important we should steadily keep in view. This is not a Book of Death, but a Book of Life. And the life to which it refers is not the animal or *soul*-life, but the spiritual or *soe*-life. Now it is to life from above that the book we are now considering clearly refers. But passing from the title and looking into what the book contains, we soon find that its pages are not devoted to, or descriptive of, the high honours of life. Neither is it a book setting forth the way of Life: but it is a book which forms the Divine register of all who have been taken out of the way of death. Here let us quote the words of Jesus as recorded by John (v. 24): "Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." This book is a book of names, and each name represents a soul who has risen with Christ to walk in newness of life. Then his name is duly recorded in this book." Those are they that obtain this singular favour: it is those who have become new creatures in Christ; it is those who have yielded up themselves to the truth and who walk in Christ—these are they whose names are written in the Book of Life. This we affirm on the strength of Paul's words to the Philippian believers (v. 3): "Yea I beseech thee also, true yoke-fellow, help these women, for they laboured with me in the gospel with Clement also and the rest of my fellow-workers, whose names are in the Book of Life.

This book is called "the Lamb's Book of Life." It is the Lamb of God who faithfully keeps it. Access to it can only be had through him. It is he that makes every entry here. It is he, too, that blots out any name. Fortunately this book is not in the keeping of man: if it were there is a strong probability that some names would be kept out that should be

entered; and some also would find a place in it that had no right to be there. But when this register is kept by one who sees all things, and cannot be imposed upon, then we have a perfect guarantee that there can be no mistake, no errors, no false entries. Hence all who are excluded from the Book of Life will also be excluded from the kingdom of God (Rev. xxi. 27), "for there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's Book of Life." It is only those whose names are found here that will receive a welcome. So we read in Rev. iii. 5: "He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my father and before his messengers." To such it will be said, "Come ye blessed of my father, enter into the joy of your Lord."

What are the "names" that are written in the Book of Life? They are not names such as we give to our children to distinguish the one from the other, for those referred to are all *one in Christ Jesus*. All who believe the promises and the things concerning Jesus, and are "immersed into the name of the Father, and of the Son, and of the Holy Spirit," are "in God the Father and in the Lord Jesus anointed" (1 Thess. i. 1), and "Christ is in them by faith" (Eph. iii. 17). They are thus in the name which is named upon them—the name of *Ehyeh* and of the *Elohim* elect. They are manifested sons of God, Jesus being the chief son—as Paul teaches in Heb. ii. 11, saying that "both he that sanctifieth and they being sanctified are all out of one (father)." Now *Ehyeh* (= I will become) is a name representative of a multitude, and is comprehensive of all whose name is written in the "The Lamb's book of Life." Those who have this name have been begotten by the spirit-word; and "that which has been born of, from, or out of the Spirit, is spirit." These are the words of Jesus: "thus is everyone who has been born out of the Spirit." This is again brought before us by Jesus in his prayer to his Father when he asks that all his brethren may be one, even as he and the Father are one. "I in them, and thou in me, that they may be made perfect in one." To be made "perfect" is to be raised from among dead ones, through the operation of the spirit-word, to "walk in newness, or in a new kind, of life." But "we have this treasure in earthen vessels," that the life also that was in Jesus may be manifested in our mortal flesh. The Scriptures, which treat of all things pertaining to life and godliness, have marked out the character to which all must be conformed who would be inscribed in "the Lamb's book of Life." Now, if there is no resurrection of dead ones to eternal life now, there can be no name to register in "the Lamb's book of Life," which is our lot or part. If we are the children of the resurrection now, our name is in "the book of Life"; if not, we have our part with those referred to in Rev. xvii. 8, who are seized with fear and wonder—being alienated from the life of God—whose name is not written in "the book of Life." Let us prove our own selves, lest Christ should return and we be found not having our name written in "the book of Life": for it is written that whosoever was not found written in the book of Life was cast into the lake of fire.

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"It concerns us materially that our neighbours should be as wise as ourselves."

"'Tis easier to seem than to be, but 'tis not so honourable."

"With the mean what merit can atone for a mean appearance?"

"Vicious means cannot produce virtuous consequences"; we cannot "do evil that good may come."

"Those who connive at an injury may easily be induced to commit one."

Opposition to truth is an injury to self.

GRIEVE NOT THE SPIRIT.

BY EMILY HAWKEN.

"THE fool hath said in his heart, there is no God." No God! The very idea mocks our reason. If like begets like, then the human intellect must be derived from a mind greater than itself; man's power to think must have proceeded from the source of thought; and his capability of searching, and classifying the laws which govern his home, must be the product of the wisdom that designed them.

No God? Not the greatest scientist in this or any other age could estimate the blank, the utter irreparable blank there would have been had God left mankind without any revelation of himself. None can tell how low man would have sunk without God's instruction; for just in proportion as the Bible is disseminated, and read, so civilization and knowledge advance.

From the Bible we learn that there is *one* omnipotent God. "The Lord your God he is God of gods, and Lord of lords, the great God, the mighty and the terrible." "And there is no God with me." "The *only* true God." "There is no other God but me" (Deut. x. 17; xxxii. 39; John xvii. 3; 1 Cor. viii. 4).

We also learn that he is omniscient and omnipresent.

"The eyes of the Lord are in every place

Keeping watch on the evil and the good."

"Whither shall I go from thy spirit?

Or whither shall I flee from thy presence?

If I ascend up into heaven thou art there:

If I make my bed in Sheol, behold, thou art there."

The psalmist reveals to us *how* God can be present throughout the universe. In asking, Whither shall I flee from thy spirit? or, Whither shall I flee from thy presence? we see that we cannot flee from God's presence because we cannot flee from his spirit (Prov. xv. 3; Ps. cxxxix. 7-10).

"He made the earth by his power, and by his understanding hath he stretched out the heavens." "And *the spirit* of God moved upon the face of the waters." "By *his spirit* the heavens are garnished." "The *spirit* of God hath made me." "*He* commanded and they were created." "Thou sendest forth thy *spirit* and they are created." God's power, wisdom, and understanding are manifested by his spirit; he is in every place by his spirit; every thing has been created by his spirit; his will, wisdom, strength, indeed every attribute is imparted by, and through, his spirit, because the spirit is the outflow of his incomprehensible, immeasurable, indefinable Godhead (Jer. x. 11, 12; Gen. i. 2; Job xxvi. 13; xxxiii. 4; Ps. cxlviii. 3; civ. 30).

Not only has man been created, but taught by it. "I have called Bezalel, and I have filled him with the spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship." "Thou gavest also thy good spirit to instruct them" (Exod. xxxi. 2, 3; Neh. ix. 20).

God's work in creating natural objects is but a type of spiritual things: the preparation of the home is but "a shadow" of the up-raising of those who are to enjoy it. Not only is the earth to be filled with beauty, but its inhabitants are to do God's will as perfectly as angels do in heaven. Here we see the grandeur and sublimity of the divine purpose, that from the dust shall be formed a race, who through trial, and temptation, shall learn obedience; a

people raised up to become "partakers of the divine nature"; those who, out of the fulness of his love, shall reciprocate his love.

Without experience there can be no depth of character, and here we perceive the wisdom of Jehovah in permitting Adam to fall, and educating his posterity until through Mary, he begat a Son with an organism sufficiently good to receive the divine mind, who through a life of self-sacrifice became obedient unto death, even the death of the cross, that he, the only begotten, and perfect son, should be endowed with power to become the everlasting Father, that each (in him) may be *like him in his God-formed character*. Thus as all out of the first Adam are knit together in a flesh-and-blood bond of brotherhood, so much more shall those out of the second Adam be *one* in God's eternal family. "Even as thou Father art in me, and I in thee, that they also may be in us. . . . I in them, and thou in me, that they may be perfected into one" (John xvii. 21, 22).

This, the consummation of the Spirit's work, leads us into a more sacred field of study; for when carrying out the depth of God's wisdom in Christ Jesus he is termed HOLY SPIRIT; and as the Father in his loving earnestness comes personally through his spirit to aid the heirs of salvation, Christ used the personal pronoun "he." There can be nothing more exquisite in solemn greatness than the thought that Jehovah, the Omnipotent One, is by his *personal energy* making his creatures like himself; and that his "called out" ones are privileged, in this life, to be brought into *the inner circle* of his presence; *so near*, that the pulsations of the heart, and the outflow of the mind, and the energising power of the Great Uncreate must be personified. This new and more hallowed phase of the Spirit's operations (whereby God and Christ are to be brought into living union with the believer), enables him to receive divine thoughts and ideas through the word, the Spirit opening the eyes of his understanding that he may behold wondrous things out of his law; and to have fellowship with both—comprising the words, "*We* will make *our* abode with him." And also because we should be very careful humbly to distinguish between our derived mind, or spirit, and the undervived mind of infinitude. We should do well to mark the personal pronoun. Just as in the Lord's Prayer we are taught to say "Our Father," yet, always remembering our low condition, should most reverently add, "Who art in heaven."

Let us pause; for if Moses was commanded at the bush to take off his shoes, because the ground was holy, and the Israelites were not to touch the Mount lest they die, surely we should not approach a subject so profound with irreverent haste.

"We would define the Holy Spirit neither as a person nor as a power, but a PERSONAL EFFUSION OF DEITY. Having all the qualities, powers, and elements of the Father's person, he may well be personified, and recognized as more than a mere influence. He is a *factor* in the work, and we should be very careful indeed lest we *diminish* the excellency of this glorious manifestation of the Almighty. . . . Yet as an effusion, a going forth of the heavenly Father, there is one other thought that brings his dependence upon the Father more clearly to our minds. The sunlight flows to us from the sun. It brings to us some of the qualities of that orb. Its rays come direct, and reach the earth; but where substance interferes the rays will not reach further but by reflection. And if the rays reach the earth, no sudden cutting off of direct communication will cause that part of the ray on earth to be separated from

that above. No part of the sun-ray can be separated from the sun itself, and exist as a separate solar-ray. Thus it is with the Holy Spirit. He is the going forth of the Almighty. . . . The grosser spirit of man can repel the action of the Holy Spirit, as solids may intervene and stop the rays of the sun, therefore it was said of the Jews by Stephen, 'Ye stiff-necked, and uncircumcised in heart, and ears, ye do always resist the Holy Ghost.'—FRANK BURR.

When Christ healed the blind and dumb demoniac, the Pharisees, unable to deny the fact that a miracle had been wrought by him, said, "This man doth not cast out demons but by Beelzebub, the prince of the demons," thus robbing the Spirit of the honour of the act. Let us listen to what Jesus answered: "Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. xiii. 31, 32).

Think of the sinless, devoted life of Jesus, which has shone down the ages of defiled humanity, guiding to holiness and truth! Think of all he has been, of all he is, of all he shall be! Who then could speak one word against the world's Redeemer? And yet, amazing pardon! such could be forgiven. But he who, in presumptuous folly, shall speak against the Holy Spirit, shall never be forgiven. Well might Paul exhort the Ephesians, saying, "Grieve not the Holy Spirit of God," and warn the Thessalonians to "Quench not the Spirit."

What do we not owe to the Spirit? Even Jesus was begotten, anointed, and raised from the dead by it; yea, and through it, lived, and offered himself to God without blemish. The angel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, wherefore also that which is to be born shall be called holy, the Son of God." "And John bare witness, saying, I have beheld the spirit descending as a dove, and it abode upon him, . . . the same is he that baptizeth with the Holy Spirit." "God anointed him with the Holy Spirit, and with power." "Who through the eternal spirit offered himself *without blemish* unto God." "Christ . . . quickened in the spirit" (Luke i. 32; Acts x. 38; Heb. ix. 14; 1 Pet. iii. 18).

Nothing can be more affecting in its simple, loving eloquence, than the Lord's farewell to his disciples immediately before his agony and death. "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the spirit of truth; whom the world cannot receive: for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you orphans: I come to you" (Jno. xiv. 16, 17, and 18). At first it appears strange that already the promised Comforter was known to them and abode with them, but we must remember Christ's words: "He that hath seen me hath seen the Father"—and notice the distinction in the language—"He abideth *with* you" but he "shall be *in* you." The one was present, the other future; the "in" was superlatively greater in its power, and more hallowed in its relationship, than the "with." "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you" (xvi. 7). Not until Christ had entered into the holiest as High Priest, and his sacrifice had been accepted, could he send the Holy Spirit to co-operate with himself in perfecting his followers, thus combining the presence of the Father and the Son. "If a man love me he will keep my word; and my Father will love him: and we will come unto him, and make

OUR abode with him" (xiv. 23). It was in consequence of their keeping his word (understanding and obeying it) that the Father and the Son would love and abide with them. "Now ye are clean through the word which I have spoken unto you" (xv. 3). It was for those already made clean by his word that he prayed, "Sanctify them in the truth: thy word is truth" (xvii. 17). "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall bear witness of me" (xv. 26).

The word creates, and cleanses, because it is spirit; to believe and obey it must be ours; God accepts the act of baptism, and makes it to be the washing of regeneration. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life" (vi. 63). "Of his own will begat he us with the word of truth" (Jas. i. 18). "According to his mercy he saved us by the washing of regeneration, and *renewing of the Holy Spirit*" (Titus iii. 5).

"Having been begotten again, not of corruptible seed, but of incorruptible, *through the word of God*" (1 Pet. i. 23).

"Christ gave himself for it (the church) that he might sanctify it, having cleansed it by the washing of water *with the word*" (Ephes. v. 26). "Arise and be baptized and wash away thy sins, calling on his name" (Acts xxii. 16). "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are afar off, even as many as our God shall call" (Acts ii. 39, 40). The "scales" fell from Paul's eyes previous to the command "Be baptized," so from the new creature, begotten by the word, the scales of error are removed.

Whether it be Christ, the Living Word, or that written by man which contains the true doctrine necessary to salvation, it is the work of the Spirit. "Holy men of old spake as they were moved by the Holy Spirit."

Just in proportion as the Spirit raised up Jesus, the perfect God-man, so must he begin and carry on the work of raising up into the divine likeness, and nature, a people capable of reciprocating Deity's affection, he who is *love*. "The love of God is shed abroad in our hearts by the Holy Spirit" (Rom. v. 5). To this glorious consummation the Spirit consecrates (or sets apart), and seals those already reckoned God's sons and daughters. Paul, in writing "to the saints at Ephesus, *and to the faithful in Christ Jesus*," says, "In whom ye also trusted (*i.e.*, Christ) after that ye heard the word of truth, the gospel of your salvation, in whom also *after that ye believed*, ye were sealed with that holy spirit of promise" (i. 13). They were "renewed in the spirit of their minds," for an ignorant "trust" would have been credulity, not belief. Having "believed," they were sealed with the promised Spirit, or Comforter. "The fruit of the Spirit is in all goodness, and righteousness, and truth" (Ephes. v. 9).

Truth is *one* of the fruits of the Spirit, but goodness and righteousness are equally necessary. "God hath from the beginning chosen you to salvation, through sanctification, *and belief of the truth*" (2 Thes. ii. 13). "That holy thing which was committed unto thee keep, by the Holy Spirit, which dwelleth in us" (2 Tim. i. 14). "Ye have an anointing from the Holy One." "The anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things . . . abide ye in him" (1 John ii. 20-27).

Surely then those who have been begotten and cleansed, by the word, have failed to realize their exceeding high calling, if they have not been sanctified and sealed. From that moment every child brought into God's family is known to him as his, and, O wondrous love, and condescension, and care! he will not trust them to human teachers, he anoints them with his spirit that they may never be misguided, nor deceived; and from henceforth every thing not in harmony with his own mind must be rejected. He will be their Teacher and their Wisdom. "For who among men knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God: that we might know the things which are freely given to us by God . . . comparing spiritual things with spiritual . . . He that is spiritual judgeth all things, and he himself is judged by no man" (1 Cor. ii. 11-15).

The Father and his Holy One, Jesus, will abide with his sanctified ones *in every age*. If Paul claimed for himself and the Hebrews Christ's promise, the saints may joyfully exclaim, "He hath said, I will never leave thee, nor forsake thee. So that *we* may boldly say, The Lord is my helper, I will not fear what man shall do unto me" (Heb. xiii. 5, 6). "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit" (1 Pet. i. 2).

Even yet higher, for by his spirit they learn the spiritual language of his spiritual family. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, 'Abba, Father'" (Rom. viii. 14, 15). "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father" (Gal. iv. 6).

Yes, always now will the Father and the Son dwell with their called-out ones, and they shall be living sanctuaries for the Holy Spirit; and, wondrous wealth of paternal favour, those temples may be (?)—yes, even should be—"filled" with the spirit-presence of Jehovah.

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have of God?" (1 Cor. vi. 19).

"For ye are the temple of the living God" (2 Cor. vi. 16).

"Be filled with the spirit."

"That ye might be filled with *all* the fulness of God" (Ephes. v. 18; iii. 13).

There are seasons when in worship God's people may enter more sacredly into his presence; but without the Spirit it is impossible to do so acceptably. Some presume to do so uninstructed in the word; and others, taught the first principles of the truth, do not ask the aid of the Spirit. Jesus said, "God is a spirit and they that worship him must worship *in spirit and in truth*" (John iv. 26).

"Likewise the spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

It is beyond human comprehension—God, the holy God, enters the heart, and is thus brought into contact with human faults and imperfections. His boundless love will not permit him to withdraw, and yet to stay brings him into proximity with what he hates; and knowing the pain we needs must undergo to be freed from all evil (in tender compassion and abhorrence of sin), the spirit groans, and teaching us our needs, directs our prayers, which (pre-

sented by Christ our Priest) are speedily answered by the Almighty Father, who waits, thus to relieve his Spirit's groaning.

Let us take heed lest we "quench" or "grieve" the Spirit; if we do, we shall be found with lamps (the word) maybe well-trimmed, but void of oil (Spirit). Rather may we seek to have them so filled, that we may add to the brilliance, and the honour, of the home-coming of the Royal Bridegroom.

As the sap flows through the vine, and the blood through the body, so is the operation of the Spirit in the household of God.

"The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit be with you all" (2 Cor. xiii. 14).

WHAT IS REVELATION?

MUCH of the disturbance and disagreement among us and other religious bodies, on this point, arises through the influence of tradition upon our judgment.

The traditional view of the Revelation of the Bible has become so sacred to us by antiquity, that we are unconsciously prejudiced against anything which runs counter to it. But to thoughtful minds it must be evident how destructive this is! It is patent to us who are freed from the shackles of orthodoxy, to what an extent error reigns through the credulous acceptance of a traditional theology. Yet how slow we are to move in the sphere of independent judgment on this subject!

True it is that it is linked with that of Inspiration—which has done so much destructive work.

We must, however, place the constructive in comparison with the destructive to ascertain the true situation. And if we do this we cannot but rejoice at the troubles of the past, for they have opened out avenues of thought and energy, zeal and spirituality, in regions where hopeless sterility reigned. We shall ever profit by a candid and fearless examination of the facts, however dark and heavy the horizon may be for the moment, however extravagant and loose we may appear in the eyes of communities sunk deep in a sort of mental epicurism, and who have confessedly attained to the maximum of human understanding. As with the question of Inspiration, so with this; we are inclined to come to the Bible with *a priori* theories as to what their extent and scope may be. Consequently, we squeeze matters of the most diverse and questionable character into the terms which in truth have no relation thereto. The sooner we leave these follies behind, the sooner shall we rise above the dead level of a beggared and ignorant sectarianism, with all its inherited tradition.

Let us for a moment then face the problem simply—without regard to the possible effects of the enquiry on our organized thoughts.

What is Revelation? "By Revelation is meant a Truth or Truths received into the minds of men from God, not by the ordinary methods of enquiry, such as observation and reasoning, but by a direct operation of the Holy Spirit."

Thus the answer is simple and definite, and I think susceptible of the most

convincing applications. We are bound therefore to throw out of its area all that comes within the scope of ascertainment by the faculties of man.

There is not one of us, presumably, who would seriously maintain the position that everything in the Bible is Revelation: for while it is the casket containing God's Revelation to us, we must see that parts of it *reveal* nothing to us, any more than the historical books of our own times could be said to be a Revelation from God.

Science, philosophy, art, and history, are to-day, and ever have been, subjects for research upon the bases of observation and reasoning, and we cannot, therefore, suppose God would include these in his revelation to man. Expressions occurring here and there in reference to these matters are not guaranteed to us as having been revealed. Indeed, we could not understand it if they were, for all of us must know to what an extent its science is surpassed.

Revelation is necessary, and devoted only to the enlightenment of man concerning God—his will, and the matters related to future life. These matters are revealed to us by the Scriptures, of course, for "If the Bible were obliterated and its Truths forgotten, we might have aspirations after God—surmises—glimpses, intuitions and imaginations, but God would be *unrevealed* to us." Revelation is a matter linked with the history and development of humanity, and has always been equal to the capacity of the successive ages. Most of the prophets and apostles were illiterate and distinctly unscientific men, and yet these were selected before all as a mouthpiece for Jehovah to the children of men.

This alone should be sufficient to teach us that it is not to the construction of the message, with the detailed enumeration of kindred incidents, that we are to look for its revelation; but to the inner burden thereof. For it is quite possible—and seems, indeed, to have been occasionally the case—that the writers were misinformed on matters of detail, though, through their honour and virtue, selected to voice the purpose of God. We fail to see that the enumeration of purely historical matters, or questions of fact, should rightly be regarded as Revelation.

Many of the principal events recorded in the Old Testament are corroborated by recent researches in Egyptology and Assyriology, through the excavation of clay tablets, and so forth. And since many of these are pre-Mosaic they would appear equally to merit the term Revelation with the Mosaic record of the same fact—if such matters were always to be regarded as subjects of Revelation.

But, frequently, it is not to the record of such facts that we must look for Revelation, but to the use made of them in the education of men in the fear, love, and understanding of the God of heaven. For the incidents of Creation may be traced with greater or lesser accuracy in the cosmogonies of the nations—but no one would call that Revelation! Neither, indeed, can we say it has been culled from the Mosaic narrative, for they existed prior to it. But the Revelation of the one as contrasted with the uselessness of the other, lives in the application of the incidents to the one cause of Jehovah with men—to whom, and to whose power, all Creation is attributed.

Illustrations might be given abundantly, but they are best selected by the reader as he goes along in his daily meditations, based upon a close familiarity with the account. Until this is seen and more generally recognised, many devout minds will be incessantly exercised and undone by the destructive work of the unbeliever. The latter finds items of science, philosophy, phisiol-

ogy, and history which either do not agree with that of our day, or in some way cannot stand the test of verification; so, taking those holding the traditional view at their own terms, he says: Thus your God is the author of such confusion and mistake. By this means he abundantly triumphs over the believer's ground of hope, and flatters himself that he has destroyed the whole and glorious superstructure of Revelation which the Bible contains.

Poor fool! His ground of exultation is the misunderstanding of the believer—not the invalidity of the believer's hope in God!

Had the believer seen that the nut is composed of shell and kernel, and confessed openly that the shell is perhaps rough, and generally imperfect, where would the force of the unbeliever's logic be?

The day is past, thank God, when an iron band of credulity encircles our minds. Through it we were taught that our highest honour was to uncompromisingly defend the jots and titles of the Bible *as being the Revelation of God*, whereas this is the one thing that saps the foundation of our faith, and beggars reason and logic. We can no longer look to the literary elements of the Scriptures as the be-all and end-all of our enquiries. But happy is that man whose spirit searches out the hidden manna of the message of life, and daily rises to a sense of God's living power and providence, and his own dependency therein.

We are trusting to frail reeds indeed when we confidently and blindly repose on the literary perfection of the books of the Bible. We are secure only when we have distilled from its bulk those Truths which are eternal: when we see that God's Revelation to the world, by the prophets and Jesus, depends not on the record thereof, but is wrapt up in the conscience and development of humanity—and in a *living Saviour*. "God is revealed in the Bible, not by isolated texts, but by ideas which germinate and grow, by a light which struggles from a brilliant dawn, through shadows to a perfect day."

3 Sale Street, Derby.

Geo Constable

[EDITORIAL NOTE.—The foregoing contribution to a large subject will not find acceptance in every particular from all who read the *Investigator*, but it doubtless represents, to a considerable extent, the mind of not a few of the more thoughtful, and is thus worthy of our consideration. It needs, however, for the sake of clearness, some amplification in one or two particulars, and some proof to be advanced in supporting the points touched upon there. Specially in this connection I take exception to the reference in the last paragraph to the "conscience and development of humanity"—for of what worth are the "conscience and development of humanity" apart from the enlightenment which comes through the Word? Can we even have a "conscience" apart from the Word? The last sentence of the article, which I fully endorse, seems to me to represent the truth of the matter more accurately, while it seems to antagonise the earlier part of the paragraph. Of course it goes without saying that *Revelation* and its *record* are not, and can never be, one and the same. And it is the failure to appraise at its full worth such a fact, or failure to make logical application of the same, which constitutes the real difference between the "Fallibilists" and the "Infallibilists." Bro. Constable's own view of his contribution is a sufficiently modest one. This is what he says in a note accompanying the same:—"It presumes to penetrate the outer fringe of the big question of Revelation, of which, as a definite idea, so very little is understood; and seeks to tentatively support a more consistent view. I submit it, not because of its own worth, but that it may possibly be the means of gathering a consensus of opinion from brethren who think independently, upon so far-reaching a subject."]

The Investigator.

"Whatsoever things are true."—Paul.

APRIL, 1894.

I HAD purposed having a descriptive sketch of the debate between brethren J. J. Andrew and R. Roberts on the question of *Amiability to Christ's Judgment Seat*, and in my simplicity I had asked Bro. H. H. Horsman, of London, to supply me with this, but he was not permitted to hear it, having been "informed that as regards all non-members of the infallible ecclesias the debate would be in *Indices*. The resurrectional-responsibility-and-limitation arguments were only to be heard by *ticket-holders*, whose names were inscribed upon their non-transferable admission card." I have therefore occupied the space below with a different contribution to the history of the hour.

NOT READY TO GIVE AN ANSWER.

THE following correspondence—if it is right to dignify it by such a name—sees the light as a duty I owe to the truth. There may be many who, for one reason or another, think it is time that I should leave Bro. Roberts severely alone, but that is not my way, and I fear I must just pursue the same course in future which in the past has seemed to me to be just and good—even if I should run the risk of displeasing others besides Bro. Roberts by what seems to such my "pugnacious pertinacity." A well-known London brother, who may voice the mind of others besides himself, remarks as follows:—"By-the-by, why do you persist in troubling Robert Roberts by making proposals to debate. There is no special bravery in provoking a duel with a man whose arms are as inferior to your own as an old flint and steel match-lock is to a modern magazine rifle. Let the man rejoice in his incompetence . . . He has turned Christ (in the persons of his brethren) away from the hall which he rents. I do not want his company." There is some force in this, but when a man, who still claims to be a brother, persists in asserting that his weapons are "infallible" when wielded by himself, and allows it to go forth that he has been "divinely roused" to champion the cause of an "infallible book," it would be a pity if there was no one prepared to run the risk (?) of a personal encounter with him in the cause of truth and righteousness, and from time to time remind him and others concerned of his failure to conform to apostolic injunction to be "ready to give a reason" for his convictions. He said before, by way of excusing himself from the combat, "there is a time for everything"; but practically he doesn't believe this, for there never has been

a time with him for a platform discussion of the nature and extent of Bible Inspiration, and the attitude which brethren of Christ ought to take up in relation thereto. He that loves the light seeks the light always. But perhaps he may think there is a time to refrain even from this. The following is the "correspondence":—

[Copy.]

12 Renfield Street,
Glasgow, March 28, 1894.

DEAR BRO. ROBERTS,

As we are both to be in Kilmarnock on the Sunday after next, I write to propose a meeting before the brethren, at which we should each question the other upon the subject of inspiration and fellowship. A goodly number of the Ayrshire brethren will be in Kilmarnock on that day, and I think an hour spent as above might benefit some.

I hope to hear from you favourably regarding the above proposal, and remain,

Yours fraternally,

THOS. NISBET.

P.S.—If Sunday be thought unsuitable, you could settle upon some night throughout the week following and I could run out from Glasgow. T.N.

[Copy.]

I refuse the proposed meeting.

ROBERT ROBERTS.

20th March, 1894.

On receiving the above I had concluded there was nothing more to be said for the present; but three days after, when ordering a copy of Bro. Roberts' reply to Bro. J. J. Andrew's pamphlet (which I wished to have for the purpose of noticing in the April *Investigator*) I added a *Postscript* as follows:—

[Copy.]

April 1.
P.S.—Your P.C. refusal came to hand. The P.C. lacks something. It does not give a reason for such a refusal, and is lacking in decency in this respect. You were offered an opportunity in which—to quote Bro. G. F. Lake's words in reference to such a meeting—we might "discover, first, how far we are in agreement, and, after that, the possibility of co-operation." Is reconsideration on your part not a duty you owe to the truth, which, in our several ways, we both seek to maintain? T.N.

To this there has been no sort of reply, and although I exchanged a few words with Bro. Roberts at Kilmarnock seven days later, this matter was not referred to, as I wished to have an answer in black and white if I was to get any—which looked doubtful at the time. *Tempora, O tempora!*

Thos Nisbet

12 Renfield Street, Glasgow.

* [The Inspiration division in Kilmarnock is of very recent date; it took place only last year.—EDITOR.]

ANASTASIS AND AEON JUDGMENT.

AEON JUDGMENT.

TO the candid minded—those that read and understand and are keeping the sayings of the Deity's oracles: those that are viewing out of great obscurity, as though it were a mirror, the spectacle of "aeon judgment"—to them and to none other I take occasion to present this paper, the last but one, on the treatise of Anastasis and Aeon Judgment.

The current epoch is pregnant with the steady and potent operation of aionian judgment in divers departments in the states of the "kingdom of men"; but more especially, the smiting of apostate Christendom by legislative *coup d'état*, and clamours of tongues amongst clergy and laity: this operation is the cause of a profound sensation, and fills the mighty sons and peoples with anguish and consternation. And this gloomy foreboding is not to be considered of a local character, for it has assumed the most gigantic proportions throughout every quarter of this "great city." Hence the apprehensions and susceptibilities of the spiritual sages and "right reverend" cults—oriental and occidental—awake to action; and so the cry goes forth: "Come, friends and brethren, let us unite as one man and prop ancient Babylon; let us do so with parliamentary compact! for on account of the mighty workings of aionian judgment the various breaches which affect her ramparts are being widened daily, and unless our energies are combined immediately and so have her bulwark daubed and cemented with the mortar of sectdom of all names whatsoever, she fall with great violence and be found no more at all. And although this mortar may seem to be highly untempered, never mind the incongruity and inconsistency; let us take into account the saying, '*necessitas non habet legem*,' and remember, too, that compromise is at our instance!"

Now this is the logic of the great "Chicago parliament of religions": "the grand recumenical council of all religions of the world," held at Chicago in the month of September last, when it was urged that all kindreds, peoples, nations, and tongues represented by the spiritual chieftains should acquiesce in the league, and deliberate in the amalgamation of one "religious compound" all religions over the face of the whole globe. Of course, "mother church of Rome" is dux—she claims the head of this proposed and spurious compound, because of her hoary head, and her sparkling ancient wine, with her multitude of intoxicated daughters, grand-daughters, and great-grand-daughters.

With reference to this "Chicago parliament," an American magazine gives an account. One, "reverend" Johnson, New England, Congregationalist, prophesying some great results ahead of this movement, said, "For seventeen days these various religions will have the opportunity to assert themselves . . . It will be strange, too, if we do not learn something ourselves. In every religion there is some trace of God; and what are the false religions but the broken and distorted echoes of the voice of Jehovah?"

Another, "reverend" Burrows of Chicago, speaking enthusiastically of the friendly relations manifested among Protestant ministers, Catholic priests, Jewish rabbis, and the thinking heads of all religions extant, by correspondence in reference to the Chicago parliament, said, "The old idea that the religion to which I belong is the only true one, is out of date . . . The time for a man to put on any airs of superiority about his particular religion is past. Here will meet the wise man, the scholar, and the prince of the East in friendly relation with archbishop, the rabbi, the missionary, the preacher, and the priest. They will sit together in congress for the first time. This, it is hoped, will help to break down the barriers of creed. All religions are but the imperfect rays shining from our Father."

Mr. Chalmers—another "reverend" of Disciples Church—said, "This first parliament of Religions seems to be the harbinger of a still larger religious fraternity—a fraternity that will combine into one world-religion what is best, not in one alone, but in all of the great historic faiths. It may be, that, under the guidance of this larger hope, we shall need to revise our phraseology and speak more of religious unity than of Christian unity. I rejoice that all the great cults are to be brought into touch with each other, and that Jesus will take his place in the companionship of Gautarna, Confucius, and Zoroaster."

The *New York Sun*, in an editorial touching this "parliament," says:—"We cannot make out exactly what the parliament proposes to accomplish. . . . It is possible, however, that the Chicago scheme is to get up some sort of a new and compound religion which shall include and satisfy every variety of religious and irreligious opinion. It is a big job to get up a new and eclectic religion satisfactory all round; but Chicago is confident that it can finish up the business on the 27th of next September" (1893).

By the account given of this "parliament," information is wanting whether said parliament had successfully accomplished its scheme: but howsoever, it is stated that there never was such a clerical show anywhere before, and, as anticipated, Roman Catholic priests figured first: when these holy Roman fathers harangued the audience and asserted

"Catholic" rights by might and power, they simply held the parliament spell-bound. Next came rabbis, and doctors of the East—Judaism, Brahminism, Buddhism, and Mohammedanism; then, lastly, Protestantism—archbishops, bishops, canons, curates, reverends, etc., of all names and denominations throughout Christendom.

Now, viewing this matter by the aid of the eye-salve of holy writ and a little sober reasoning, what do men of understanding see and hear? Here I must remark that I appeal unto men of "understanding" advisedly, for it is unto the wise it is given to understand the secret of aionion discrimination (Dan. xii. 10), therefore, it would be perfectly contrary to the writing, and unreasonable to boot, to invite the attention of another people to this discussion. But there can be no false delicacy in speaking of the things presenting themselves to our gaze. It is quite apparent that the hour of the Deity's judgment is upon Antichrist—"mystery—Babylon—The Great—The Mother of Prostitutes and of the Abominations of the World." Since she fell and became a tent of demons and a hold of every unclean spirit (false priests, teachers, and hirelings), and a prison (theological cage—creed and articles) for every unclean bird: the thousands of Christendom (Babylon and its waters) repent not of the works of their hands, that they should not worship daemonials, and idols of gold, and of silver, and of brass, and of stone, and of wood (Bazaars—Guardian Saints—Decorated Cathedrals, Chapels, and Churches), and neither do they repent of their murders nor of their sorceries, nor of their fornication, nor of their thefts. And their sins now cleave together, even unto heaven, and the Deity remembers "Babylon, The Great," to render unto her the double deeds of her wickedness.

So the clatter which we hear just now from the various quarters is nothing less than a fearful apprehension "in the expectation of judgment and a fierceness of fire which shall devour the evildoers" (*tous hyperantious*). Although this judgment (*krina*) is only in its preliminary stage, yet one cannot fail to see the smoke ascending for the acon, before the Deity and his holy messengers; and hear the weeping and wailing and gnashing of teeth. Indeed, indeed, many of them that slept in the dust of the earth awake, some to *aionion* life and others to shame and *aionion* contempt. If these waters (peoples) were capable of hearing and seeing, we would earnestly entreat them to give effective heed unto the voice of the spirit ere it becomes too late; instead of experimenting in propping up the walls of Babel. The Spirit saith: "Come forth my people out of her (Babylon or Christendom) that ye have no fellowship with her sins, and that ye receive not of her plagues." Your pernicious systems, O, man's sons! are spread out like the nausea of Laodicea! and your Chicago new scheme is stamped with divine reprobation (*vide* Ezek. xiii. ; Apoc. xviii.).

In my last paper on "Acon Judgment" the terms "Quick and Dead" were briefly touched upon, but time and space did not permit me to give a comprehensive definition of the terms: I will therefore close this paper with a treatment of those words.

The terms "quick and dead" (*zontas kai nekrous*) are not words of mere arbitrary sounds, such as are readily and easily defined by an English dictionary: they embody a doctrine the significance of which can only be determined by a scrutiny of the subject treated. I have noticed, the Christadelphians especially, when speaking pharisaically about "we in the truth," generally dogmatise about judgment of "quick and dead" in the future. Of course, all God's purposes, with the majority of these my fellow-servants, are deferred, *sine die*—to the indefinite future. This passage is quoted: "I charge thee in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom" (2 Tim. iv. 1). They divide these words in this manner: Paul said to Timothy and all, that all physically dead men and living ones that have never died, will be brought in the flesh face to face with Christ to receive judgment at the epoch when he (Jesus) comes to take charge of Palestine and to establish his fleshly kingdom there (!). It is doubtful, to my mind, whether my fellow-servants will ever awake from sleep and arise from the dead *en masse* so that the anointed one may shine upon them: but by indication some assurance is given that certain ones will escape this deathly snare, and shake the dust from off their feet.

Paul spoke unto wise men: to Timothy and all that are of like precious faith—termed "Quick and Dead," and exhorted them to a life of steadfast perseverance and resignation in view of that tribulation and patience pertaining to the kingdom of the Deity: during the allotted time God is taking out from the Gentiles, by Jesus Christ, a people for his name, out of the great tribulation through which they must pass, because they (quick and dead) have washed their garments and made them white in the blood of the Lamb. He, the apostle, desired to impress upon the mind the precious and exceeding great promises made by God to those that uphold truth and righteousness in integrity, and the indispensable and essential condition—that by much tribulation and persecution the prize is won. They will know of a certainty that all things are bare and naked unto the Deity. He judges righteously, and under this condition "quick and dead" will receive a crown of life, when the time arrives for the aion to be consummated. Read, if you please, the apocalyptic communication unto the seven

ecclesial states, and diligent ones will see for themselves this truth in its genuine colour: Likewise the third and fourth chapters of 1st Timothy.

The apostle Peter bears testimony to the same truth, as set forth in his first epistle, 4th chapter, 1-7:—"Forasmuch then as Christ suffered in the flesh, arm ye yourselves with the same thought, for he that suffered in the flesh (this life) hath ceased from sin: that ye no longer should live the rest of your time to the lusts of man, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibblings, revellings, carousings and abominable idolatries; wherein they (religious hypocrites and honourable of the world) think it strange that ye run not with them into the same flood of riot, speaking evil of you: who shall give an account to him that is ready to judge the 'quick and the dead.' The diaboloi or false accusers and persecutors of the people of God were indicted before the Deity in Peter's day to receive judgment (*krima*) for their wickedness; in the meantime the Deity was about judging the "quick and the dead." Now, who were these "quick and dead" who stood ready to be judged in Peter's day? According to the Old-man's theology, these "dead" were those that had been put away in graves, and the "quick" those that had *nishmath chaimim*, or "breath of life" in their nostrils. But the Old-man has not told why so marked a distinction is made between the evil speakers and persecutors (*diabolos*) and the "quick and the dead." To say nothing of the "dead," had not the evil speakers and persecutors of God's people the *nishmath chaimim* in their nostrils also? Most certainly, or they could not have gone about carousing, revelling, drinking, cursing, and persecuting. In this case the *diaboloi* who were then living would have been on the category of the "quick," and those of them that were put aside by death in graves would have been numbered with the "dead." According to this hypothesis, they were judged a long time ago, for they were all "quick and dead" whom the Deity was ready to judge eighteen centuries past.

Ah, my dear friends! "He that hath an ear let him hear": the apostles did not teach such ridiculous nonsense about "quick and dead ones," as the foregoing. Peter and Paul and all the taught of Jehovah are in perfect agreement as to the significance of these terms. Peter speaks of this peculiar people thus (verses 6-7): "For unto this end were the good tidings preached even to the dead that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand": when the glad tidings of *anastasis* from dead ones, by anointed Jesus, are believed and obeyed, and men have become buried with him (Christ) by baptism into death and are dead in their sins and the uncircumcision of their flesh, God hath quickened them and forgiven them their trespasses. Hence, the dead-to-sin and quickened ones are termed scripturally, "the quick and the dead." And they are the ones that are being judged by the severity of the wrath of their brethren and fellowmen of the flesh throughout the *aeon* (Col. ii. 11-13; Eph. ii. 1-5; Rom. vi. 3-11). Peter further declared: Beloved, think it not strange concerning the fiery trial among you which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice that at the revelation of his glory also ye may rejoice with exceeding joy. If ye be reproached in the name of Christ, blessed are ye, for the spirit of glory and of God resteth upon you . . . For the time is come for judgment to begin at the house of God (*to krima apo tou oikou to theou*), and if it begin first at us what shall the end be of them that obey not the glad tidings of God? (verses 12-18). The Greek word *krima* settles all doubt as to the nature of judgment upon the household of faith in Peter's day.

The editor of the *Fraternal Visitor* (last July, p. 208) complimented that issue of the *Investigator*, and said—"The "anastasis" discussion still occupies a deal of space with the promise of more to come. Before it is finished we may possibly get a reply to the question whether or not the Gospel contemplates the physical resurrection of dead saints, and whether the New Testament does or does not refer to this under the term *anastasis*? This is a point about which some of the writers for the *Investigator* are very foggy."

I wish it could be distinctly noticed and understood that there exists an extreme difference between Bro. Hadley's views and mine touching the "common salvation" God has offered unto men by his Son Anointed, Lord Jesus: and while we both join issue contending for the truth of this matter, I do sincerely trust and hope that my friends will believe me that for my part I have the greatest love and respect for Bro. Hadley: and whenever I lift my pen to criticise his production I do so in the spirit of love and truth. What he has said, as stated above, I have characterized as an experiment at saying nothing, and saying it well. I should like to ask my brother why he is so averse to all that is called spiritual (*pneuma* and *zoa*;) and so partial to the flesh (*sarx* and *psuche*)? Is he not aware that the flesh "profits nothing," and as there is an animal body (*soma psuchikon*), there must also be a spiritual one (*soma pneumatikon*)? If he will not throw off the shackles of creed and articles, and discriminate

this matter in due time, I am afraid the end will bring him a scathing reproof from the king of terrors. This king will say: "Thou *psuchical* one, this night thy *psuche*"—thine all—"is required of thee." And as to those "babes" of his whose "digestibles" he "doles out with his editorial spoon," they had better see for themselves and repudiate this puling slur, and so learn to appreciate a little "strong meat."

By the searching judgments of God, which are now made manifest, all those babes, whether of Christadelphians or any other, with their "digestibles" of unfruitful darkness, will presently chew the indigestible cud of *aionion* shame and disappointment.

Your humble fellow-servant and sojourner,



Petersilian, Str., 5 B, Hanover, Germany.

THE DEVIL.—SECTION X.

The history of the trial of our Lord. The rule to guide as to a passage of Scripture being interpreted literally or figuratively. This rule applied to the three trials of Christ, and the impossibility of the account being LITERALLY true.

THE trial of our Lord, taking the word *peirasmos* to mean *trial* and not *temptation*, is recorded in the testimonies of Matthew, Mark, and Luke, and *not* in the testimony of John. In Matthew and Luke, the description is full; in Mark, the history is very brief. In Matthew and in Luke, three distinct classes of trials are enumerated; in Mark, no individual trial is specified. The best plan, therefore, will be to gather the general description, by joining all the various facts, recorded by the three.

Jesus, after being baptized of John in Jordan, received the Holy Spirit *without measure*. And then Jesus, being full of the Holy Spirit, having returned from Jordan, was immediately led up of the Spirit into the wilderness to be tempted of the devil; and he was there in the wilderness with the wild beasts forty days, tempted of Satan, the devil. And when he had fasted forty days and forty nights, he afterwards hungered. And when the tempter came to him, he said, If thou

be Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee to keep thee: and in (their) hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said

unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him. And when the devil had ended all the temptation, he departed from him for a season. Such then is the general account, gathered from the three histories.

It may be now useful to point out the differences in the statements. In reference to the being led into the wilderness, Luke represents that Jesus was "led," Matthew "led up," and Mark "driven," *exeto, anechthe, ekballei*: phrases, expressive of a strong impulse, constraining him to depart from the haunts of the children of men, to be, as Mark adds, with "the wild beasts," these being representative of the animal feelings in man's nature.

Many think that the three great trials, that our Lord experienced, were the only ones that he had; but it is evident, from the account given by Mark, that he was tried the whole of the forty days, "And he was there in the wilderness, forty days, tempted by Satan": and the statement of Mark is confirmed by the statement of Luke, "Being forty days tempted of the devil."

It is worthy of remark that the one who tries is called by Mark "Satan": by Matthew and by Luke "the devil."

Matthew and Luke both agree in representing that the first trial took place after he had fasted forty days, and when he was hungry: Matthew, in our translation, states he was afterward an hungered; Luke, "he afterward hungered": the Greek words are exactly the same in both, and therefore putting aside the bad English of the translation of Matthew, they both can be rendered, "he afterward hungered."

The second temptation, as recorded by Matthew, is the temptation of being carried up to the temple: this is recorded as the third by Luke. Mat-

thew says, Then (*tole*) the devil taketh (*paralambanei*) him to the holy city: Luke writes, And he brought (*egagen*) him to Jerusalem. Matthew adds, "And setteth," *histesin*: Luke "set" him (*hestesin*) on a pinnacle of the temple. In reference to temptation, the third by Matthew, the second by Luke, there is some difference; Luke describes the mountain as high (*hupselon*): Matthew describes it as exceeding high (*hupselon lian*). Matthew adds, That he showed him the kingdoms and the glory of them. Luke refers to the kingdoms only. Luke adds the time that the devil took to show them; "in a moment of time." Matthew represents the devil as promising to give *all these things* to Christ. Luke, to give all this power (it ought to be authority, *exousian*), and the glory of them: and Luke adds an assertion of the devil: for *that (hote)* is delivered (*paradedotai*) unto me and to whomsoever I will, I give it. Matthew gives Jesus's answer, Get thee hence (*hupage*), Satan: Luke, Get thee behind me (*opiso mou*). At the conclusion of the trials, Matthew represents that "the devil leaveth (*aphiesin*) him": Luke, "departed from him" (*aposte*). Luke adds, "for a season" this departure took place (*achri kairou*). Mark states, in reference to the whole history, "and the angels ministered unto him": Matthew, "and behold angels came and ministered unto him." This analysis of the various accounts of the trials of our Lord has been given, because all the particulars are necessary to enable the mind to ascertain the meaning of the Divine writer.

The question now comes, How are these trials to be understood? The common opinion is, that these descriptions are HISTORIES OF LITERAL EVENTS. Is this opinion justified by the histories? How are we to decide this? Is there any rule by which a question of this kind can be settled? There is;

It is this: THAT NO PASSAGE OF SCRIPTURE ADMITS OF A LITERAL INTERPRETATION, UNLESS ALL THE PARTS OF THE SAME ADMIT FAIRLY AND COMMON - SENSEDLY OF SUCH LITERAL INTERPRETATION. It is upon this principle that the Protestant rejects the Papistical interpretation of the statement of our Lord, "This is my body"; "this is my blood;" because the phrases do not admit, in all particulars, a literal interpretation.

Applying this principle to the recorded trial of our Lord, let us see whether a *literal* interpretation can be admitted. That our Saviour might be led, led up, or driven, into the *literal* wilderness, may be admitted, although this admits of some objection: but let this pass. It is there that, it is supposed, a being came to him, in person, appearing before him in visible form, speaking to him with an audible voice, removing him also corporeally from place to place, presenting himself in his real character: this being is called "Satan," also "the devil." This person, or being, is represented as trying our Lord by certain suggestions. The circumstances connected with these suggestions will be hereafter noticed: the attention may, for the present, be confined to the personal appearance of the devil to Christ.

Can this be true? If so, *will accord with common sense*, as applied to the point in relation to which the devil appears. It was to *deceive* our Lord, to induce him to act in a way contrary to the laws of the Moral Governor of the Universe. If a well-known knave wished to deceive a person, would he come as a knave? If a noted debauchee, such as the late Marquis of Headford, wanted to obtain possession of any innocent female, would he tell his name, would he come as a debauchee? If a gamester, such as Lord Rous, who, having been found guilty of using false dice, was obliged to flee the country, wished to

win money by gambling, would he proclaim himself to be Lord Rous? And is the devil, taking him as a being, so intelligent, so shrewd, so talented as he is represented to be, so stupidly blind, as to be less cunning than a frail man? Would he, by a personal and undisguised appearance, attempt the virtue and the obedience of one, who had the spirit beyond measure? Even, when he attacks a frail mortal, not endowed as was the Saviour, he is supposed never to attack him except by *secret suggestions*, which are so akin to the thoughts of his own mind, that he cannot very well distinguish the passage through which the false accuser has entered—the seducing object is held forth, but the hand that holds it is concealed. No; the devil would have too much sagacity and policy to attempt to try our Lord by making himself known: as Dr. Secker remarks, that the devil did not appear what he was, for that would have entirely frustrated his intent. But it has been asserted that he did not appear as the devil. Both Archbishop Secker (Secker's Sermons, vol. ii. p. 113) and Chandler (Chandler's Sermons, p. 177, 178) assert, that he came to Christ in the form of a good angel. The only answer to such assertion is, *who told them so?* The same reply applies to the conjecture, that Satan appeared as a man. No, no; these hidings of a difficulty will not do: for our Saviour knew who he was, "Get thee behind me, Satan"; that is, supposing the personal appearance to be true. It appears then, that, in this particular, to take the history as literal, is unreasonable in reference to the first point, the appearance of the devil as a *personal being* before Christ: such appearance would have defeated the devil's very object.

The next trial that this being is supposed to have presented to our Saviour is that he brought or took him and set him on a pinnacle of the

temple. Some people have interpreted this bringing, this taking, as *carrying Jesus*. Though many hold this, it is so ridiculously absurd as hardly to merit refutation. But, as even absurd things act as an impediment to the discovery of truth until driven from the mind, it will be well to ask, first, What would have been thought of Jesus being carried by the devil and placed on a pinnacle of the temple? And it may be asked, as a second point, Can it be supposed that the devil could possess the power of carrying a being through the air? This might be believed by those who believe in witches riding on broom-sticks and such priestcraft nonsense of the middle ages, but to believers, enlightened by the truths of the volume of creation, such absurdity must be scouted. But, say the more enlightened advocates of the personal appearance of the devil, we do not mean that the devil *carried* Jesus, but that, as the passage reads, *he brought* or took him to the pinnacle of the temple. But, then, if he had a personal appearance, he must have been visible, and what would the Jews have thought to see the Lamb of God, so described by John, walking with Satan? It will not do.

But how would Jesus be persuaded to go with the devil, when he knew it is our duty to *flee from trial*? here he would put himself in the very jaws of his enemy. Instead of resisting the devil, which he commands by his apostle, here Christ accompanies him of his own accord: for, although the devil may, for the sake of argument, be able to force *us*, how could he force *him*, who had the Spirit beyond measure? Oh, say those who advocate that Christ did go with the devil, it was done to show the power Jesus had to resist the trial; and the more difficult the struggle, the more glorious the victory. But to this is answered, we are taught to follow Christ's example; and if Christ was at liberty

to enter into the sphere of bad company, we may too. No wonder that people, believing this, believe in the power of the being they call the devil, and fear him almost more than they fear God, because if Christ was in all points "tempted as we are," the poor terrified believer in a personal devil may expect dreadful trials from this devil.

But to return. Others who believe in the literal account of the trial of our Lord by a personal Satan, maintain, that Christ *was led to the temple*, and then ascended of his own accord the *pinnacle*. To ascertain whether this was possible, the following facts are worthy of record. Josephus states, (Josephus's Antiq. Jud. l. 15. c. 11. 5. § B. J. l. 5 c. 5) "Some parts of the temple (being built upon the edge of a rock, under which was a valley of prodigious depth), were of a height so vast, that it was impossible to look down without making the head to swim." It appears by the description given of the temple by Josephus, and from some passages from other Jewish writers, that it was so encompassed by walls, and so constantly guarded, that all access to it was impractical, but by such persons, and under such conditions, as the law allowed. Now by law no *foreigner* could pass the first enclosure or court under pain of death; the *Jewish people* could not pass the second; the *priests* alone could enter the third. The temple itself was within this court; from which Christ was excluded, not being a Jewish priest. As to the devil, those who know under what different disguises he imposed upon Christ, can with equal certainty inform us by what stratagems he might advance forward to the temple. Christ, however, *in whom there was no guile*, could not have been permitted to follow. With regard to the temple itself, properly so called, on the top of it *there were spikes, with sharp points, to prevent so much as a*

bird from resting upon it. The wings of the temple stretched out on either side, at the eastern front of it, which was by far the most magnificent, and commanded a view of the entire body of worshippers. These wings were twenty cubits higher than the temple; the height of the temple being one hundred cubits, and the height of the *pterugion* one hundred and twenty cubits, at the top of which, the history (according to the common interpretation) affirms, the devil did set our Saviour. That the word *pterugion* denotes the wing (not the *pinnacle* (of the temple, that most valuable expositor, Dr. Lightfoot, long since observed (Works, vol. ii. p. 130). And his opinion was adopted by the learned Dr. Prideaux (Farmer on the Nature and design of Christ's Temptation, 5th edit., 20, 21—Connect. vol. i. p. 200), and lately by Dr. Benson (Life of Christ, p. 35). It is impossible, therefore, that Christ could have reached the pinnacle of the temple, except the devil carried him through the air in his arms, which it is too ridiculous, too blasphemous, too atheistical, for any Christian man to credit. From these facts it is quite certain that the second trial of our Saviour is not to be understood literally.

The third trial may now be noticed. "The devil taketh Jesus into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them." This is the statement. Is it *literally* true? It cannot be. Where is the mountain from which any man can see one thousandth part of the earth, the mere solid part? There is none: and therefore the statement is at once seen to be *literally* untrue. God showed Moses from mount Nebo the land of Canaan, narrow indeed; but for the *devil* to be able to show Jesus all the kingdoms of the world, would have been a miracle so stupendous, as to surpass the miracle performed by the Almighty. If a man

were placed in the sun and could see the world thence, he could see but one half of the world at a time.

Dr. Macknight, to get rid of the difficulty, translates the word to mean the *kingdom of Judæa*, or rather the *land of Judæa*; but there was no mountain from which Christ could see the *WHOLE of the land of Judæa*: for the land of promise, in its largest signification, reached from the Euphrates to the Mediterranean, east and west, and from Egypt, on the south, to beyond Sidon northwards, a tract of country that no mountain commands, and no eye could take in (Macknight, p. 67). That this limitation to the kingdom of Judæa, however, is not proper, is proved by the phrase *ALL the kingdoms of the world*, *oikoumene* = inhabited (earth): a phrase demonstrating that all the various parts of the world, where rule existed, are referred to. From what mountain could such kingdoms be seen, embracing both hemispheres?

But that the literal interpretation cannot be the correct one, it is stated, that the devil showed Jesus the *GLORY* of them. The glory of a kingdom consists of its institutions, its wealth, its power, its intellectual character, and a multitude of matters which could be seen only in close position: the very height of the mountain, necessary to see the *territorial* kingdom, would exclude the power of seeing the *glory* of the kingdom.

To meet this difficulty, some persons have laboured to prove that the showing was merely a *description*. But then why take Jesus to a high mountain, if it was merely to be by a description? Here they desert the literal interpretation, and fly to a figurative. But this will not do. One or the other must be adopted: and that the literal cannot be recognised as the proper one needs no more argument.

THE PERFECT.

AS we manifest our perfection of brethren of the Anointed by complementing each other's efforts, filling up each other's deficiencies, and correcting one another's mistakes in a spirit of love, allow me first to acknowledge that I treated E. B. Angelus' zealous, though mistaken, efforts to prove the Seventh-day Sabbath to be incumbent on us, in a rather supercilious way. Any who have taken the trouble to read our effusions will acknowledge that in that respect at least he has given me a Roland for my Oliver. However the truth of the argument may lie, I shall not in this paper enter into the question of the relevancy or scripturalness of his attempt to disprove my contention, as life is too short to deal with every assertion, the more especially as an opening occurs to deal with it effectively, as it appears to me, in the brief article in the last (October) number of the *Investigator*, or rather in the Editor's note. There the Editor says (p. 87): "The Galatians were placing circumcision not in the place of, but alongside, Paul's evangel, and as a necessary accompaniment of it." I quite agree with the Editor's translation of the passage, but I would here substitute for "circumcision" "the law" or even "law" in general, meaning any rule or commandment imposed from without, such as the observance of certain days, "Sabbath, new moons," etc.; or, as the apostle in Gal. iv. 10 calls them, "days, months, seasons, and years." (See also Acts xv). The perfect man or woman, the Son of the Deity, also called by Jesus, for good reason, the Son of Man, as the highest development of man, all being different aspects of the same—The Perfect, I say, recognises clearly the distinction between Law and Gospel (John i. 17), and the immense superiority of the latter, substituting as it does an inward desire and tendency to do the Father's will for the doubtlessly perverse yet well recognised habit—I might almost say instinct—of human nature to disobey, or at all events question dictation from outside one's-self.

I am aware that Jesus says, "I came not to break down the law and the prophets, but to fill out or complete"—but that heaven and earth to which he refers have passed away. Jesus nowhere enjoins on us attention to outward ceremonial forms, or days, though he himself observed them as being under that dispensation, and because men were not then prepared for the fuller light; which light was brought in partly through the agency of those men who, while professing to reverence the Seventh-day Sabbath more than Jesus—in fact they seem to have regarded it as the greatest commandment—violated the infinitely greater laws of Love, Justice, and Mercy in killing the Son of the Glory, and thus made the law abhorred by those who loved the Lawgiver. Hence it is said, "He took away the law of commandments contained in dogmas or decrees, nailing it to his cross," and substituted for it "the law of the Spirit of the Life in the Anointed Deliverer," so that "those who are led by the Spirit of God are the sons of God."

I have thus, I think, shown briefly the Scripture teaching with regard to the Perfect, which I have treated from another point of view elsewhere.

Those who are perfect are open to impressions of Truth and Love from whatever direction they come, are prepared to lay aside their most cherished ideas if shown to be obsolete or erroneous, or to deny themselves for the good of others; and the former is fully as difficult to some as the latter.

Those who are perfected as Jesus was through suffering (Heb. v. 9), and as Paul was not until his work drew to its close, and he could say like his master, "I have finished my race" (Tim. iv. 7), and those with whom we wish to be

united, viz., "the spirits of perfected righteous men"—the famous men of olden time (Heb. xi. and xii.)

We must have our perceptions and all our faculties trained to the discernment of right and wrong, of truth and error, or at all events we must be ever calling ourselves to account with regard to these things, and developing all our powers by the cultivation of the various virtues mentioned by Peter in his second letter in the passage which was the summary of an address to the early converts when received into the Christian church by baptism. We need not only faith but courage, knowledge, patient perseverance, self-control, piety, brotherly love, and universal charity to perfect and fit us out for a prominent place in the Kingdom of the Deity. Let us all strive to equip ourselves for such a place.

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APOCALYPTIC STUDIES.—No. 7.

THE three last trumpets were to be signalled as three woes to the inhabitants of the earth. God does not inflict woe upon mankind without cause. "The curse causeless shall not come" (Prov. xxvi. 2). We would, therefore, expect to find the cause symbolised as well as the punishment. The cause which constituted the reason for the infliction of the first woe, was the action of a fallen Star. I need not repeat what was said about the "Star" of the third trumpet. It is the same star. In the first case, John saw the star falling; when the fifth angel sounded it *had fallen*. What drew his attention was the reception of a key, styled in the R.V., "the key of the pit of the abyss." The "star" being a symbol of the head of the apostasy, the reception of a key would indicate a further development of the authority of its head, and consequently a state of greater bondage for those under it.

A key is a symbol of authority and trust. To the apostle Peter was given the keys of the kingdom of the heavens by the Lord Jesus. He was the agent through whom the door of entrance into the way of life was opened. An open door which no man could shut. An apostasy from the way of life would also have a door, and a way, as we find stated in Matt. vii. 13-14: "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter thereby." The opening of such a way may well be a cause of woe to those who enter thereby in preference to the way of life. The Pope of Rome

claims to be the successor of Peter, and to have supreme authority over the church, as the vicar of Christ. "The power of the keys" is, by Roman Catholics believed "to belong specially and primarily to the pope." This was a feature that took time to develop. It shewed a considerable falling away from the truth. The door opened by Peter no man can shut, and therefore requires no one to have "the power of the keys." The claim of the pope has therefore relation to another door; that of "the pit of the abyss."

The word translated *pit* (*phiar*) is rendered *well* in Luke xiv. 5 (R.V.); and John iv. 11, 12; but in this chapter, the only other place where the word occurs, the Revisers have rendered it *pit*. They have failed to be consistent here. Evidently they attached a theological meaning to it in this place. In Liddell & Scott's lexicon it is thus defined: a well, or more commonly a water tank, cistern, reservoir. According to that definition, a dry pit, or a burning pit, is inconsistent with the meaning of the word. But the idea of a well in connection with the apostasy corresponds with that in relation to the truth. Jesus said: "He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water." The water that I shall give him shall become in him a well of water springing up unto eternal life" (John vii. 38; iv. 14). "The mouth of a righteous man is a well of life. The law of the wise is a fountain of life to depart from the snares of death" (Prov. x. 11; xiii. 14.) In contrast to these the apostasy would be a well of water springing up unto death. Fountains of water

poisoned with wormwood (ch. viii. 11).

Abyss (*abussos*) is defined in Liddell and Scott's lexicon as bottomless, unfathomable: boundless, enormous. It is translated *the deep* in Luke viii. 31; Rom. x. 7 in the A.V., but in the R.V. it is *abyss* in each case. *Bussos* is defined as "the depths of the sea." The prefix *a* denotes privation, in which case *abyss* would mean *not deep*. It sometimes denotes augmentation, in which case *abyss* would mean *very deep, unfathomable*. The latter appears to be the generally accepted meaning. To apply this definition: the unfathomable depths, styled the *abyss*, would be the Catholic apostacy receiving its supply from the well of the *abyss* of which the pope has the key. The harlot Jezebel is charged with seducing the Lord's servants: the seductive element is described as "the depths of Satan, as they speak" (Rev. ii. 24). Solomon in contrasting harlotry with wisdom, refers to her ways as unfathomable: "For the lips of a strange woman drop as an honeycomb, and her mouth is sweeter than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on *sheol*. Lest thou shouldst ponder the path of life, her ways are *movable*, that thou canst not know them" (Prov. v. 3-6). The great harlot of the Apocalypse has "mystery" written on her forehead, the symbol of darkness and unfathomable depths of corruption. She has in her hand "a golden cup full of abominations and filthiness of her fornications. And the inhabitants of the earth have been made drunk with the wine of her fornication." The great sea of the Roman empire is changed into the *abyss* of apostacy from the truth as in Jesus. The requirements of the truth are belief in the things concerning the Kingdom of God and the name of Jesus Christ, and baptism in water into the name of Christ, in order to the remission of sins. This was the truth Peter made known. But the so-called successor of Peter teaches that sprinkling the face of a babe with "holy water" regenerates its soul from the taint of original sin, and introduces it into the church, without faith. As the mind of an infant is a blank, and at the time of initiation incapable of receiving any mental impressions, that ceremony sets aside the divine arrangement of faith and repentance, and teaches that by "holy water" from the priest's well, it is possible to please God without faith.

"And there arose a smoke out of the pit, as the smoke of a great furnace." It may seem inconsistent with the idea of a well that smoke as that of a great furnace should arise out of it. It is not said, however, that it *was* the smoke of a great furnace, but that it appeared like that. In the Scriptures figures

often change very abruptly. For instance, in Isa. viii. 7-8, the king of Assyria and his army are compared to an overflowing river, "and *he* shall come up over all his channels, and go over all his banks; and *he* shall pass through Judah; *he* shall overflow and go over, *he* shall reach even to the neck." Immediately the figure changes from water to wings, and the sentence closes thus: "and the stretching out of his *wings* shall fill the breadth of thy land, O Immanuel." In ch. x. 17, the destruction of that same power is described under the figure of burning thorns: "And the light of Israel shall be for a fire, and his holy one for a flame; and it shall burn and devour his thorns and his briars in one day." So in these Apocalyptic scenes long periods of time may be covered by each of the symbols, or the events expressed by them. If the organization of the Catholic church under the pope as an acknowledged head, be symbolised by the opening of the well of the *abyss*, time must elapse before a punishing element symbolised by smoke and locusts would appear. Fire and smoke would arise because of the wickedness of the situation thereby created, as we read in Isaiah ix. 18, 19, "For *wickedness burneth as the fire*; it shall devour the briars and the thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of *smoke*." Through the wrath of the Lord of hosts is the *land darkened*, and the people shall be as the fuel of the fire; no man shall spare his brother." Smoke and fire are thus associated with the wrath of the Lord. In Deut. xxix. 20, smoke is referred to as the expression of God's anger against those who turn away from his commandments: "The Lord will not spare him, but then the anger of the Lord and his jealousy shall *smoke* against that man, and all the curses that are written in this book shall be upon him, and the Lord shall blot out his name from under heaven." And so Ps. lxxiv. 1: "Why doth thine anger *smoke* against the sheep of thy pasture?" The smoke out of the well would, in accordance with the above quotations, indicate punishment arising on account of the wickedness symbolised by the opening of the well of the *abyss*. The darkening of the sun and air also expresses the effects of God's anger (Isa. viii. 22; ix. 19; xiii. 9-11).

"And out of the smoke came forth locusts upon the earth." Smoke in a literal sense does not produce locusts. The statement would therefore have relation to the signification of smoke. Or the following quotation might suggest another explanation: "The terrible ravages of locusts are owing to the vast numbers in which they appear, filling the air like flakes of snow—*darkening the sky*, so that objects cast no shadow—*seeming in*

the distance like a thick smoke" (*Chambers's Encyclopedia*). What appeared to John in the distance "as the smoke of a great furnace" turned out on a nearer view, when their flight was at end, to be "locusts upon the earth." "And unto them was given power as the scorpions of the earth have power." "*Scorpions*" is used by Rehoboam as a figure for oppression and chastisement: "My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I shall chastise you with scorpions." These locust had "tails like scorpions, and there were stings in their tails; and their authority was to hurt men five months," and to torment men five months. Five months is said to be the duration of a locust's life; but it is not natural for a locust to torment or hurt men. It is natural for locusts to hurt the grass of the earth; for that and every green thing constitute their food; but these are commanded not to do so. They are commanded to hurt those men which have not the seal of God in their foreheads. This command shews that these locusts were not literal ones. Another thing, literal locusts have no stings in their tails, nor, strictly speaking, have they any tails. And according to Solomon, they "have no king, yet go they forth all of them by bands" (*Prov.* xxx. 27). The locusts in this vision have a king over them. The likeliest solution of the difficulties in the case, is, that the term "locusts" had reference to the locality from whence the tormentors came. Arabia is regarded by naturalists as the native region of locusts. If so, the tormentors of the unsealed would be an Arabian power with religious ideas opposed to those whom they were commanded to torment. Arabia was the home of Islam, the religion originated by Mohammed, a characteristic feature of which was the unity of God, as opposed to the Catholic doctrine of the Trinity, and the worship of the Virgin Mary, both of which are condemned in the Koran.

"Tail" is used as a symbol of false prophets in *Isa.* ix. 14-15; "The ancient and honourable he is the head, the prophet that speaketh lies he is the tail." The word (*bas-anismos*) rendered "torment," comes from a verb signifying to try the genuineness of a thing, test, make proof of (*L. & S.*). The sting of the scorpion tails consisted in putting the Catholics to the proof by the teaching of the Koran; requiring them to renounce their belief and embrace Islam. The Koran enjoined making war against infidels—infidels being those who were not believers of the Koran. And "it became the law to give the people of a different faith against whom war was declared the choice of three things: either to embrace Islam—in which case they became Moslems at once, free in their per-

sons and fortunes, and entitled to all the privileges of Moslems; or to submit to pay tribute—in which case they were allowed to continue in their religion, if it did not imply gross idolatry or otherwise offended against the moral law; or to decide the quarrel by the fortune of war—in which case the captive women and children were made slaves, and the men either slain, unless they became converts at the last moment, or otherwise disposed of by the prince." (*Chambers's Encyclopedia*). This was a feature of the torment during the reign of Abubeter and the dynasties of the Omniades, and the Abbasides, embracing a period of about 150 years (five symbolic months), from the death of Mohammed, A. D. 632.

It would naturally be supposed that the Arabs would be unable to distinguish between true Christians and false; and as they were taught to regard all besides themselves as infidels, they would be likely to treat all alike. The true Christians might thus suffer most as they would be unlikely to give up their faith, knowing in whom they had believed. It is here where the necessity of a controlling power is indicated. It is said the locusts had a king over them. As they have no king, we are hereby taught that the king was not of themselves, and therefore in a position to command them to do contrary to their nature and instincts. And in regard to the Mohammedans, if the king referred to were their own Caliph, they would naturally make no distinction in their treatment of those they regarded as infidels. This king has both a Hebrew and a Greek name, both signifying *the destroyer*. The Hebrew name would indicate a previous relation to Hebrew people and Hebrew history, as a "destroyer." The idea of destruction from the Lord on account of wickedness, is a feature of the Mosaic law. And previous to that we have three notable instances of such destruction. He said to Noah: "Behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh." Three angels appeared to Abraham, one of whom said he had come down to see if the wickedness of Sodom was as great as the cry of it, and if so, to destroy it. To Lot they said, "the Lord hath sent us to destroy it." In each case the righteous were saved from the destruction. A destroying angel passed over the land of Egypt and slew the first-born; but those of the Hebrews were spared. The angel having in him the name of the Lord, who was placed over the nation of Israel, was to be a blessing, or a destroyer, according to the obedience or disobedience of the people (*Ex.* xxiii). "The angel of the Lord encamps round about them that fear him, and delivereth them" (*Ps.* xxxiv. 7). But he will "chase" and "persecute" those who set themselves against the Lord's people

(1's. xxxv. 5, 6). The destroying angel passed over the land of Israel in the days of David, and slew seventy thousand men (1 Chr. xxi. 12-30). The apostle Paul cautions us in view of such things when he said: "Neither murmur ye as some of them also murmured, and were destroyed of the destroyer" (1 Cor. x. 10). These references warrant us in regarding the angel of the abyss, with the Hebrew and Greek name, as the destroying angel of Bible history, and not the Caliph of Islam, or the king, in a fleshly sense, of any other people. The Lord exercises a controlling power over those whom he sends to execute his vengeance. This is shown in Joel ii., where we have an account of an army, with a description similar to the locusts of this chapter, who were to be sent against the land of Israel, and styled the Lord's army: "And the Lord shall utter his voice before his army; for his camp is very great." It is therefore quite consistent with the teaching of Scripture for God to have an "angel of the abyss" for the purpose of executing vengeance on his adversaries, and affording protection to his servants in connection with the apostasy from the truth.

The description given of the appearance of the locusts would answer to that of mail-clad cavalry; a description which corresponds with the Arabian mode of warfare.

The alliance of the Roman state with the Catholic church, laid it open to the attacks of the Arabians as the supporter of its tenets. This alliance greatly contributed to its decline. The following extract from *Sal's Preliminary Discourse*, shows the condition of the empire previous to the Arabian invasion:—"The Roman empire declined apace after Constantine, whose successors were for the generality remarkable for their ill qualities, especially cowardice and cruelty. By Mohammed's time, the western half of the empire was overrun by the Goths; and the eastern so reduced by the Huns on the one side, and the Persians on the other, that it was not in a capacity of stemming the violence of a powerful invasion. The Emperor Maurice paid tribute to the Khagan or king of the Huns; and after Phocas had murdered his master, such lamentable havoc there was among the soldiers, that when Heraclius came, not above seven years after, to muster the army, there were only two soldiers left live, of all those who had borne arms when Phocas first usurped the empire. And though Heraclius was a prince of admirable courage and conduct, and had done what possibly could be done to restore the discipline of the army, and had had great success against the Persians, so as to drive them not only out of their own dominions, but even out of part of their own; yet still the very vitals of the

empire seemed to be mortally wounded; that there could no time have happened more fatal to the empire or more favourable to the enterprises of the Arabs, who seem to have been raised up on purpose by God, to be a scourge to the Christian church for not living answerably to that most holy religion which they had received." Regarding Arabia he says: "Among the Arabs it was that the heresy of the Collyridians was broached, or at least propagated; they introduced the virgin Mary for God, or worshipped her as such, offering her a sort of twisted cake called *collyris*, whence the sect had its name. This notion of the divinity of the virgin Mary was also believed by some at the Council of Nice, who said there were two Gods besides the Father, viz., Christ and the virgin Mary; and were thence named Marianites. This foolish imagination is justly condemned in the Koran as idolatrous, and gave a handle to Mohammed to attack the Trinity itself. Since then, Mohammed was certainly himself persuaded of his grand article of faith (the unity of God), which, in his opinion, was violated by all the rest of the world; it is easy to conceive that he might think it a meritorious work to rescue the world from such ignorance and superstition; and to suppose himself destined by providence for the effecting that great reformation." These extracts show that the Arab followers of Mohammed were particularly fitted to torment and injure the Catholic apostasy and its imperial supporters. In the Koran the 44th chapter is entitled "Smoke." The following quotation shows that smoke as a symbol of anger and torment is therein taught: "But observe *them* on the day whereon the heaven shall produce a visible smoke, which shall cover mankind: this will be a tormenting plague. They shall say, O Lord, take this plague from off us: verily, we will become *true believers*. How should an admonition be of avail to them in *this condition*: when a manifest apostle came unto them, but they retired from him saying, *This man* is instructed by others, or is a distracted person. We will take the plague from off you, a little; but ye will certainly return to *your infidelity*." This seems like a prophetic statement, applicable to the locust torment of the fifth trumpet.

That the tormentors "should not kill them," seems to be a symbolic statement indicating that neither the Catholic system, nor its state supporters, were to come to an end by their means, but that both were to suffer so severely that the infliction should be known as the passing of the first woe. Other two woes are to follow.

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W. H. Hill

The Investigator.

All things, put to the test ; the good, retain."—1 Thess. v. 31.

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PRAYER.

THE primary meaning of the word prayer is request or petition, although we sometimes find the word used in the Scriptures to cover more than request ; praise, and petition, and thanksgiving being in some instances called, when mingled, prayer. It is in its first or primary sense above that we intend to deal with it.

To begin then, let us thoroughly understand what a request or prayer involves.

A man may pray to his fellow-man. Let us state simply then what a man does or acknowledges, when he prays to another. He in effect states that so far at least as the thing prayed for is concerned, he is in an inferior position to the person he is making request to ; for should a superior address an inferior in terms of supplication, there is no prayer, but insult. Again, his prayer to be answered must be understandable by the person addressed, and thus prayer to men must be written or spoken. Prayer must likewise come couched in language recognising the superiority of him who is asked to grant the request, and in the manner he has prescribed. Further than this, the term prayer does not imply an answer, but it does imply the belief of the person praying, that he to whom he prays is able to answer.

Now when we come to man praying not to his fellow but to the most high, we must necessarily carry most of these ideas along with us if we are to understand what prayer to him is. Sincere prayer to God implies the belief of the supplicator in God's power to answer, but it does not follow that it will be answered. The person praying must also of necessity be inferior to God, and in his prayer acknowledge his inferiority, for when the prayer of unenlightened man takes the form of almost directing God what to do, prayer ceases, insult begins. Prayer to God must also be poured forth in an intelligent or understandable form ; but what is non-understandable of men, is understood of God, for he who sees the heart does not require the service of the lips, and that which requires to be written or spoken when addressed to men does not require these vehicles to carry it to God. When, however, two or three are gathered together it is necessary, on man's account, not God's, that prayer should be uttered aloud, if one, as a mouthpiece of all, is to pour forth what is in the heart of all.

As in the case of prayer to man, another most essential point is that they must, who wish an answer, recognise their true position and go to God in the manner laid down by God.

Taking these ideas then which we have set down, as a definition of prayer, we might now ask, Why is there any necessity for prayer to God ?

It must be, keeping our definition in mind, because we want something from God which we do not possess. What, then, is it we are in want of ?

would probably answer this differently. The Scriptures speak of men, the *Old* in contradistinction to the *New* man. Well, the *Old* man is in want of so much as the new man is. We cannot be in the same condition which we possess, therefore, we do not pray for what we already possess. It is to a great extent in this direction that the wants of men differ. The *Old* man calls a great many things his possessions, and calls them his, which are in reality not his own, but God's. The *New* man has therefore more needs. If we look at the child introduced into the world a living organism, with all the means placed around it to sustain it, what does the child know of want? It is not until the means are withheld that it ever realizes what it is to want, to be satisfied, or good to appease hunger. With the child's elders the case is different. They ask for that which they possess, or consider they possess; they do not know that they are without something before they can have the thing that they want. It is in consequence of this fact that the natural man has many desires as the spiritual man. The *Old* man's desires are those of his nature. Before he can want or desire more, he must first satisfy himself, he must become enlightened, and recognise that there are things more precious, more to be desired, than the mere gratification of the natural, sensual organism; and it is only when this enlightenment comes that he can pray for the gratification of his new and better

condition, as a consequence of this, that enlightenment is the foundation upon which alone prayer is laid. This enlightenment is not alone necessary regarding the thing which is desired, but also regarding the person who is the source of the thing desired. Without this second point of knowledge, prayer is of no avail from its possession as ever. If we are unaware who is in the possession of our want, and the manner to approach that person in order to obtain it, it is because we still want our foundation enlightenment. It is this enlightenment which makes the difference between the *Old* and the *New* man, and of what they are in want of. We see this even in the case of the wants of our nature. Unenlightened man does not consider that he should ask God to provide him with his daily food. He is busy working in his own fields, and feels that his own energy can provide for him, not having realized what the enlightened man has learned, that he will never gain a golden hue if the working of God through the Spirit is withheld, and that the energy either to reap or manufacture is wholly dependent upon him. Therefore the *New* man says, "Give us our daily food."

The *New* man readily understands how impossible it is for man in his natural condition to reach God in prayer, for, in the first place, he is without wants, and does not know who would relieve them; and, lastly, even if he has his wants, and knows who can relieve them, he does not know how to reach God.

In the case of the enlightened man we find another picture. He *has* wants. He is aware that literally he possesses nothing—that he owes all to God. He becomes aware that his natural condition was a state of sin, which alienated him from God, and he has rectified this and restored his relationship, and put himself in the way of righteousness. He knows God, and that He is the hearer and answerer of prayer, but that he is dependent upon God. He has learned that the reason for which he was

brought into existence, for which the whole human race was brought into existence, was for the ultimate object of filling the earth in a future age with a glorious community of powerful, righteous, undying men, all manifesting the greatness of God.

His wants are then all towards that age. For that age he wishes bread to sustain himself during his necessary preparation for that future life. He wants wisdom to enable him to keep himself in the way of righteousness, to bring himself in the present into a condition of character fit for the future—the time of glory. He wishes forgiveness for those errors which his weakness, inherited from his old condition, allows him to fall into, while striving upwards; and lastly, and most powerfully, he wishes the time of glory to arrive, not merely for himself but for the manifestation in the earth of the glory of God. The last wish of the New man covers the wants of all his brethren, and the blessing of all nations, for the legitimate wants of both classes must all be supplied before the kingdom of God shall have come.

Between the positions of the two classes we have alluded to, the enlightened and the unenlightened, there are infinite gradations, and it is just in so far as the light of God has illumined the mind that any man's prayer can be acceptable, and therefore heard of God. God, in one sense, hears all things. He hears the young ravens when they cry unto him for food, and in this sense he hears the voice of all men, either in condemnation or approval of their works, as the blood of Abel rose before him in condemnation of Cain. This is, however, an insensate cry; but when we ascend higher in intelligence beyond the mere recognition of the want, and come to those who have in some measure learned of God, we have an intelligent cry, a living prayer, which in a fuller sense is accepted of God. We can on reflection see that this is only just and right, as it is only those who know of God who can address him. If they do not know the true God—Israel's God—they are not then crying to him. They are merely giving utterance to their pain, groaning; they are in want, or they are crying to a God who does not exist, a creature of their imagination, and are therefore seeking succour from an idol as foolishly as any worshipper of Baal. As we have before pointed out then, intelligence, light from God concerning himself, is the foundation of all prayer.

When this foundation has been laid, or when the laying process has made a certain foundation, we find the child of light, as already noticed, yearning for the time of fuller light, the time when the light of the knowledge of the glory of God shall illumine the circle of the globe; and not only yearning for it, but making all his wants in the present subservient to the attaining of it in the future. We find him recognising that he has come from darkness, that he has come from a state of sin, and we find him putting himself in the way of righteousness. This expression, "putting himself in the way of righteousness," requires to be dwelt upon. It is what follows the infusion of intelligence. It is the result brought about by it. Were it of man we were about to ask anything, we should hasten to find the way to his presence, and to learn the prescribed manner in which to place our request before him. It is the same with us in our approach to God. In our natural condition we are debarred the privilege of entering God's presence, and are without the knowledge of how to gain access to him, and we must find how we can gain the ear of God. We can only learn by the infusion into us of light, more light than was required merely to enable us to recognise we were in want, light or knowledge to direct us to the footstool of God. It is well to remember this, for many

stop short at this point in their growth towards God. It is indeed a pathetic thing to see a man who has been made aware of the exceeding sinfulness of sin, of the perfect rottenness of the whole quagmire known as the kingdom of men, and who has as yet been unable to find out God, and learn his future remedy in the restitution of all things.

Anyone having read the mind of Carlyle from his works must have been struck with this, to see his colossal brain dashing itself in hopless wrath against the hollow mockery of present things, and yet unenlightened in the things of God, groaning in despairing anguish of any remedy in the future. And so it is with all who recognise their wants but are unable to see in God the Answerer of Prayer. To find out God we must turn to the records of the history of his actions towards men in the past, to the description of him through whom God shone forth—Jesus, his anointed one, and to the words of the ministers whom Jesus sent forth with the ministry of reconciliation. It is by receiving the words of that ministry that we learn the way to God. That means of access is found by making an alteration in ourselves, by putting ourselves into a right relationship to God. In our natural condition we are separated from God, we must put ourselves in a non-natural condition before we can become joined to God and call him father. One of those who was of the ministry of reconciliation, in describing this new non-natural condition, says, "Being justified by faith we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God." It is beyond the compass of our paper to go into what constitutes justification by faith; we may merely say that it is the change from darkness to light, from being sons of Adam to being sons of God, the snatching away of the control of our living selves from the dominion of sin, and the placing of ourselves in a new relationship as the children of light, controlled by the mind of God which is dwelling in us. By this transference we have died unto sin, and "he that is dead being freed from sin," we are no longer the offspring of the devil, but new creatures, the offspring of God, who is now our controlling power; and being his offspring through the operating power of his word we are then a part of the living Christ, who was, and is, the word of God, and are therefore, in the name of Christ, *anointed ones*, new creatures in Christ Jesus, and are now under the law of grace, or are in the sunlight of God's favour. Being in this position we are, in this relationship, in the same position as those followers of Jesus to whom he said immediately before his perfecting the new and living way of approach to God: "I will see you again," that is, after he should rise, "and in that day ye shall ask me nothing." Formerly they had appealed to him for help, but now or after the coming of Jesus from the dead they were to be in another position, being of Christ, called by his name; being joined to the living Christ at the Father's right hand by the mind of God dwelling in them in measure as it dwelt in him without measure, they were in the position, by his past act in fulfilling the law, to appeal direct to the Father, being covered by his (Christ's) living presence, and therefore Christ goes on to say to his disciples: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you; hitherto ye have asked nothing in my name," or, as being a part of me. "Ask and ye shall receive, that your joy may be full. At that day ye shall ask in my name, and I say not unto you I shall pray the Father for you," which is just equivalent to his saying, I will not require to intercede to the Father for you, "For the Father himself loveth you, because ye have loved me, and have

believed that I am out from God." It is here that the full sublimity of the mercy of God begins to be manifested to the individuals under trial for the time when God's perfect mercy will be manifested in the kingdom of God. For the created to gain the ear of the creator, the thing formed to be able to commune with the former and sustainer of the universe—he who has dusted the sky with stars, who has measured the waters in the hollow of his hands, and meted out heaven with a span—is, indeed, a splendid privilege, to value which aright we must remember that the saint is in a non-natural position. It is a different state of existence he finds himself in from that in which he was born, and he carries with him in his organism, governed as it is by the mind of God, the seeds of frailty and of sin; and those seeds, in the environment of sin in which he finds himself daily, will, unless the constant infusion of the mind of Christ is going on, burst into flower; therefore the immense privilege of access to God in prayer, of asking for guidance, for forgiveness, and for the supply of our wants.

Having arrived at the position of having an access to God, what should we then ask him for? Evidently for the supply of those wants, which the infusion into us of his light has called into existence. We have already enumerated these wants, pointing out that they are all in prospect of the kingdom of God.

There is yet one other fact that has to be realized in our approach to God, and this we have already vaguely hinted at when we said that the fact of anyone praying rendered him inferior to the person to whom he prayed, and that therefore our language when addressed to the Most High must recognise our inferiority, and that when in prayer our language takes the form of almost directing God, prayer ceases, and insult begins. Do we ever fail to recognise our inferiority to God when addressing him? Sometimes I fear we do. As an instance, take one of our hymns, the 87th, which says:—

"Come Lord, and tarry not,
And bring the looked for day,
Drive past these years of waiting,
These ages of delay."

This seems, indeed, directing God through Christ to come, and not only so, but expostulating with him for tarrying, and for his ages of delay, but a verse further on is even worse. It reads:—

"Come, for the corn is ripe,
Put in thy sickle now,
Reap the great harvest of the earth,
Sower and reaper thou."

Figure the idea to yourselves of God's representative requiring to be told that the harvest was ripe, and to come and reap. There will be neither tarrying nor delay in his coming when the harvest is ready for him, and for us to use this language of direction to him is presumption. It is very difficult for us, however, to realize the immeasurable distance between the earthworm man and the omnipotent God. We do not mean the distance in space; in that sense God is near to all men; but, if we may use the term to convey the idea, the distance in rank. Solomon says—"Be not rash with thy mouth and let not thine heart be hasty to utter any word before God. For God is in heaven and thou upon earth; therefore let thy words be few." Were we to take an illustration of distance from the physical heavens it would but faintly image the incomparable distance between man and God. Astronomers tell us that light, which travels at the rate of 192,000 miles in a second, takes eight years to reach our earth from the nearest fixed star, and that some stars are at such

infinite distances from us that they may long since have been blotted from the page of the universe, while we still see their clear rays of light descending towards us. If we remember that God is the creator of the mighty system of which we speak and that we are merely his creatures, we may keep before us some dread idea of the distance between God and man, and our language will convey the awe and reverence we feel.

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James D. Smith,

THE MOSAIC SACRIFICES.

IN the *Fraternal Visitor* for May, the editor contributes an excellent article on "High Church Christadelphians," but he unfortunately makes the mistake which he condemns, and constitutes himself equally autocratic and High Church in his reply to Bro. Nicol Cleland and in his attitude towards Bro. Muirhead. It does seem strange to think that one's salvation depends on holding certain views concerning Mosaic sacrifices, which ceased to be offered eighteen centuries ago, and which—according to the type theory—never had intrinsic value in themselves.

Ten years ago no one could have been more confident than the writer in reading Christ's sufferings and death into the Mosaic offerings; but a careful study of the whole question, with a mind open to receive truth on its own merits, has led him to the conclusion that these sacrifices were not instituted with the object of typifying the sufferings and death of Jesus Christ. Bro. Hadley says: "We cannot conceive of a person holding that the Scriptures justify him in denying that the Mosaic sacrifices in *any sense* shadowed the death of Christ." This is like hedging on the question. No one believing the Scriptures will deny that the law in a sense shadowed the more perfect order of things yet to come; it was the first stage of a process which will be completed in the kingdom of God. The rudimentary in every process shadows forth in some measure the perfect. The question which has been raised, however, is, whether the Mosaic sacrifices were instituted with the *direct object in view of typifying the sufferings and death* of Jesus Christ. If such was their main object, we should naturally expect Jesus and his apostles to appeal to these offerings under the law when reasoning with the Jews concerning the death of the Messiah. If they were really types, and instituted with that one object, Jesus would surely have at least referred to them when teaching his own disciples regarding his sufferings and death. For some fifteen centuries—if the orthodox theory of types is true—the Jewish nation continued day by day and year after year to offer the bodies of animals as types of an Antitype, and when the Antitype did at last appear, he never once said that he was the Antitype, nor that all or any of these sacrifices in any way prefigured his death. Jesus' teaching altogether ignored what must have formed the most convincing evidence, if his death was being daily and yearly taught to the nation in sacrificial types. What is equally strange about Mosaic sacrifices—if they were types—is that neither Moses nor any of those who came after him ever hinted to the offerers that these offerings were merely types of a sacrifice yet to come;

and that they should be left in entire ignorance of the real meaning of their offerings. The writer of the epistle to the Hebrews makes numerous references to the Mosaic law and the offerings; but he in no case reasons from type to antitype: he deals with them in the comparative sense, and shows the vast superiority of the Christian dispensation over the Mosaic. There is a wide difference between comparing the two dispensations and proving that the one is a type and the other the antitype. In writing to Hebrews such a line of argument was necessary; for it had to be clearly defined to them that the new dispensation was in every particular superior to the old, which was ready to vanish away. If the orthodox theory was neither taught by Moses, Jesus, nor Paul, one may safely conclude that such is foreign to the Mosaic economy, or at least is not an essential element of faith such as would entitle autocratic High Churchmen to command others to stand aside. The priesthood of Jesus was not typified by the Aaronic priesthood under the law; for he was not of that order, but of the order of Melchisedec; yet the writer makes numerous references to the Mosaic priests in showing the superiority of the Jesus priesthood; and his sacrifice was equally different and superior to the Mosaic, as was his priesthood superior to the Aaronic. Great stress is laid on the words, "For the law having a shadow of good things to come." But the writer was speaking of the law as a whole, and he goes on to show that the weak point in the law was the animal sacrifices, and the ritual which had to give place to the greater priest and the greater offering. The law, no doubt, did contain a shadow of good things, for by it the people were being educated up to a higher standard; but of the ritual law the words are made to apply, "In burnt offerings and sacrifices for sin thou hast had no pleasure." One would expect that if the writer held the theory of types and antitypes he would here at least have mentioned that they were permitted to continue on that account, although otherwise unprofitable. When Paul found the Colossians observing certain feasts and holidays which belonged to the Mosaic order, he warned them, and said concerning holidays and Sabbaths, "which are a shadow of the things to come, but the body is Christ's." This text is frequently appealed to as an irrefutable evidence of the whole theory of sacrificial types. The sacrifices, we are told, are the shadow, and Christ is the body or substance of the shadow. Those who use this kind of argument seem to overlook the fact of the apostle speaking about feasts and Sabbaths, and not sacrifices. The Colossian Christians were not offering sacrifices, nor was Paul defining to them anything in relation to sacrifices, nor did he even say that Christ was the body which reflected the shadow. He was teaching them that the body or substance of these shadows was Christ's—or of Christ. The person of Christ is not the good things; but the good things belong to him and will be introduced when we attain to the Sabbath of rest which remaineth for the people of God. We will then enjoy full happiness and rest, the hope of which has been begotten and sustained by the rudimentary and shadowy which are but foretastes of the perfect.

Sacrifices were common to all ancient nations: but only certain of them offered the bodies of animals. The whole of the Semetic nations, of which the Hebrew nation was a branch, offered animal sacrifices to their god or gods. Space would not permit me to go fully into this phase of the subject, and I must be content, meantime, to simply say that there is reliable evidence to show that the Semetic and Hebrew sacrifices were very much alike, and had a common origin long before the exodus from Egypt. The Hebrew nation dif-

ferred essentially, however, from other Semetic peoples in this, that while the animal sacrifices and other like institutions were retained, all that was vile, unseemly, and immoral was put away. The moral law given to the nation was engrafted on to the older and rudimentary methods with which the minds of the people were familiar. The ritual was re-arranged so as to come in line with the moral law ; but it was not originated at Mount Sinai. There are few who have made themselves acquainted with the whole question who will now claim that the divine law-giver did more than remodel the social institutions of the nation, making them consistent with the worship of the one true God, who was pleased for the time being to accept worship through the form of animal sacrifices. God had no pleasure in the burning of animals, but the method served to draw the nation nearer to him by an institution which they could understand and obey. Mosaic sacrifices were not introduced—I believe—with the object of typifying anything ; they were neither more nor less than the infantile or child worship common in the world, and were used in a purified form till such time as they could be conveniently set aside. They were essentially necessary for the time being—not that God required them any more than he does now, but the people could only be educated by methods which they could understand, and while used in this way they accomplished a great purpose in the life of the nation. The better way to understand the Mosaic sacrifices is to select a few texts bearing on the question, and learn from the Bible itself the object and utility of these offerings. For present purposes they may be divided into personal and national offerings. In Lev. xii. we read : “ If a woman have conceived seed and born a man child, then she shall be unclean. . . . And when the days of her purifying are fulfilled . . . she shall bring a lamb of the first year for a burnt offering, and a young pigeon for a sin offering . . . unto the priest, who shall offer it before the Lord, and make an atonement for her.’ What connection can be traced between a woman offering a burnt offering and sin offering at the close of her purifying, and the death of Jesus Christ ? The woman was not guilty of any moral sin, only a physical sin or uncleanness, which needed nothing more than the strict observance of natural law. The priests were the medical advisers, the sanitary inspectors, and instructors of the people ; and the sacrifices were the fees paid to them, a part of which was burnt as a gift of thanksgiving to God for his healing power in cleansing from disease and uncleanness.

The same law was observed in all personal offerings in the process of purification from every form of *defilement, both natural and accidental*, and in every case of *disease* of the person. The sinner brought his or her offerings to the priest, and if they were clean these offerings were accepted, and the sin was put away ; or, in other words, the unclean or diseased person received a *clean bill of health*, and could return to enjoy the full rights of citizenship. In this we can see a simple but suitable order which can be readily understood. By these primitive methods the nation was educated in what we are trying to teach by modern appliances and sanitary laws, but the moment we introduce the question of type and antitype the whole issue is confused. The great object of all these offerings was a greater offering ; and we are told what is still more strange, when the greater offering was accomplished the sins of disease and defilement just continued as before, without any change. Hundreds of thousands of sin-offerings were made every year for fifteen centuries, all pointing to one offering, who was to make an end of sin ; but who would dream of coming to Christ seeking an atonement through him for such things. Docs

the mother need an atonement through Christ after bearing a child? Do people need atonement through him after touching the dead, or after being healed from an accident, or sickness? Yet thinking men and women who will not admit the type and antitype in all this are now to be told to stand aside until they can better learn the Scriptures! How much better and more simple it would be to first try and explain the difficulties involved.

There are some who, having experienced the difficulties in the way, seek to apply the type theory in a more limited sense—viz., the personal and national offerings were offered for moral and not physical sin; but they seem to forget that there is not any evidence in the Mosaic code to show that moral guilt was ever atoned for by sin or trespass offerings; and that the Jews were frequently warned against attaching any such importance to animal sacrifices.

Idolatry, blasphemy, adultery, rape, incest, murder, and all the more heinous sins were punished by death. Manslaughter was punished by banishment, smaller crimes were punished by fines and flogging; but in no case is there clear evidence to show that a sacrifice atoned for the man who defiled his conscience. In certain cases, where the moral guilt was not great—what in our day would be punished by fine as a petty offence—the guilty party offered after having been punished; but he *never offered instead of being punished*; while in other cases there was both defilement of the person and moral guilt, which required the offender to purify himself in addition to suffering punishment. A Jew who transgressed the moral law was treated as a criminal; but the Jew who was reckoned a transgressor under the ritual law suffered no punishment; he was socially separated to prevent infection and the spread of disease until such time as he could present himself before the priest and offer his sin-offering to atone for his physical uncleanness. The ritual law may be described as the law of public health, and the priests, in their capacity as administrators of the law of ritual, formed the supreme board of public health. They were the sin-bearers of the nation; *not the moral sins*, but the ritual sins of sickness and uncleanness; these sins they did actually bear, in coming into daily contact with the sinners, and thus becoming themselves unclean, which involved their separation and cleansing, because of their contact with disease and impurities of the flesh. On the Great Day of Atonement were offered the principal national offerings of the nation. These offerings were the national equivalent for all the ritual omissions which had occurred throughout the year, through ignorance and (unwitting) neglect. The question will at once occur to the minds of some, "Were not the moral sins atoned for at the same time?" The answer is—No; moral sins were never atoned for by sacrifice. God, in his love and mercy, often forgave the moral guilt of the people, but not on account of animal sacrifice having been offered to him. The Great Day of Atonement brought no forgiveness to the murderer or the manslayer. The murderer died, and the manslayer was still kept in exile. The ritual law never overlapped the moral, any more than our sanitary code can overlap the criminal code. The thief who breaks his leg in jumping from a window, or who contracts some disease, has to suffer the process of healing as well as his punishment for law-breaking. The pain endured in healing does not stand in place of the punishment for breaking the law. So with the Mosaic moral law, no sacrifice or ritual of any kind could in any way atone for the offender. He may in several instances have come under both laws, but the ritual could not atone for the moral. This is strictly in keeping with what the writer to the Hebrews says concerning ritual offerings, "For if the blood of bulls and of

goats . . . sanctifieth to the purifying of the flesh." Such was the whole object and aim of their offerings. The ritual law *purified the flesh and regulated the whole social well-being of the nation*, which was the Divine purpose in offerings. The Mosaic system was provisional; but it was not observed with the object of typifying something else; nor can its observances be read into the sufferings and death of Jesus Christ as its main object, without torturing the moral and ritual law, in wresting the original meaning and purpose. These sacrifices could not make the offerers perfect, "For then would they not have ceased to be offered, because the worshipped one purged should have had no more conscience of sin?" Sins of conscience were consequently not included. Had they been so, the offerer would have felt purged of his sin in complying with the law which took it away. But he knew that the blood of bulls and of goats could not be offered for moral guilt. The moral law and its observance was the only power given to cleanse the conscience, while the ritual law only purified the flesh. The sinner is now cleansed not by the killing of a sacrifice, but by the application of the blood or life power of Christ's sacrifice to the conscience. The ritual transgressor was not purged by killing the animal, but by the sprinkling of the blood, which was a token of cleansing. The analogy is made use of in the sacrifice of Jesus Christ, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." There are many points of analogy and figures of the older covenants which can illustrate the new, but this holds equally true of many things into which we would never dream of reading the theory of type and antitype. I have only touched the mere outline of this question, but I fear I have written more than you may care to publish. In conclusion, I would simply ask those who take such high-handed proceeding as that animadverted upon, to show from either the scriptures or reliable history that the Jewish or the Gentile converts were required to admit, as either an essential or non-essential item of faith, that Mosaic sacrifices were instituted with the object of typifying Christ's death.

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John Henderson

WHAT IS REVELATION?

I was glad to see the thoughtful article with the above heading in the April issue, for I think it opens up a subject which is ripe for consideration by the brotherhood, or the more intelligent amongst them, at any rate. Those who have kept abreast of the thought of the time in religious matters are well aware what large questions modern Biblical scholarship has raised: questions which are practically non-existent so far as the bulk of our community is concerned, I dare say; but which, nevertheless, urgently need looking at, with a view to the adjustment of our position in regard to any new light which may be attainable from the great ferment of thought going on around us.

What we want to arrive at is this: to find, if possible, the process by which, in Bro. Constable's words, to "distil from the Bible those truths which are eternal." Realising the vanity of those "*a priori* theories" to which he refers, we want, "by a candid and fearless examination of the *facts*," to discover, if we can, how to discriminate, as we read the Scriptures, between God's Revelation and those human and erring elements which lie side by side with it in the record.

Now, as facts ought to come first, and theories afterwards, let us consider a few of the former as regards the human side of the Bible.

It seems to be the case with regard to the numerous predictions of the kingdom of God, whether in the Old Testament or the New, that they are, many of them, couched in language appearing to indicate that the end was expected to arrive *very soon*. For instance, in Isa. xi. Messiah is announced to come to set up his kingdom in immediate connection with the downfall of Assyria (see x. 5-34), and with the punishment of the *ancient* enemies of Israel—the Philistines, Edom, Moab, and the children of Ammon (xi. 14). Again, in Isa. lxvi. 17-24, a comparison with lxx. 3, 4 would seem to point to the expectation of the arrival of the end during the lifetime, and to result in the destruction, of *contemporary* idolatries. Then in Ezek. xxxvi., the restoration of Israel spoken of in 22-38 is in close contact with the words, “they are at hand to come” (ver. 8). Dan. xi. xii. is another case in point. It seems difficult to avoid the conclusion that *one* king of the north, even Antiochus, is intended right from ver. 21 to the end of chap. xi., if the passage is carefully read; but if so, the resurrection and the kingdom were expected to immediately follow that potentate (xii. 1. 2). In Joel iii. 14, also, we read: “The day of the Lord is *near*.” So, too, in Obad. 15. Take, again, the well-known passage in Micah v. 1-4. In ver. 5 we read, “This man shall be the peace when the *Assyrian* shall come into our land.” To say that Russia is here referred to, and that *she* is “the latter-day Assyrian,” seems far from satisfactory, for if this mode of interpretation be adopted here, how can we consistently elsewhere repudiate the suggestion that “Israel” means “the Church”? Besides, in ver. 13 we are told that in that day the graven and standing images are to be cut off out of the midst of Israel, which again points to the expectation that the deliverance spoken of would come very soon.

With regard to the New Testament, it will only be necessary to call to mind the numerous passages which speak of the end as to come “shortly,” and as being “at hand,” in the eye of the writers.

To refer to another matter, no theory of the extent of “Revelation” in the Bible can be considered satisfactory which does not take account of such phenomena as the terrible curses in Ps. cix. 6-15, cxxxvii. 8, 9, and Jer. xx. 14-17, where surely we are not to see the inspiration of God, but rather the frailty of his servants.

What are we to say also to such applications of Old Testament passages as we find in Matt. ii. 15-18, Heb. i. 10-12. and many other places in the New Testament? In such cases it is quite evident that sentences are applied in senses quite different from those originally intended.

The foregoing are but samples of facts which it is idle to ignore, and which must be recognised and allowed for in constructing any theories of Inspiration and Revelation. If there are traces of human infirmity here and there, not only in matters of historical detail, but in prophecy, psalm, “gospel,” and epistle, how can we separate and distinguish between these elements and those eternal truths which give the Scriptures their great and permanent value? This is the enquiry which we want to face, and answer, if possible.

A touchstone is needed. Where shall we find it? Shall we say, in the great essentials of the teaching of Christ and his apostles, which have to do with the grand moral precepts and example of Jesus, and his life, death, resurrection, and future coming? Perhaps this is the right answer to give, and if so, by *this* standard we must try all else in the Bible, aided by our God-given reason and conscience.

If, as seems clear, we are compelled to recognise a gradual *growth* in the Bible, both in morals and in religious ideas; and many evidences of the frailty of the writers and speakers as to matters of science, history, morality, and expectations, &c., shall we not see the folly of making God responsible for the latter by theories which ignore these and kindred facts? And shall we not see the need of greater care in quotation? For, from this point of view, it is not enough in quoting any particular passage, that it is out of the Bible; but it must be tested with our touchstone ere it can be accounted authoritative. And what if sometimes we are not able to be quite sure whether any particular statement is human or divine, we shall feel that we can well be content to await further light on a matter of detail, if the great essentials are clear. X.

The Investigator

"Whatsoever things are true."—Paul.

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THE most serious objection which some have to urge against Bro. J. J. Andrew's contention that the un baptized are not amenable to "post-resurrectional judgment," is that it is a new doctrine, by which they mean that it is contrary to what Dr. Thomas taught. It may, however, be contrary to what Dr. Thomas taught and yet not a new doctrine. The contention is certainly not new north of the Tweed, as there are those who never held anything else than that which is now characterised as a new departure. (I do not, of course, mean to suggest that they hold all that Bro. Andrew advances in seeking to establish his contention.) On the third page of cover of last issue I referred to the fact that over 20 years ago I had often discussed the subject with Bro. Common, who held this "new" doctrine; and he was not alone in his contention. Since that time the view has been gaining ground.

I have before me two editions of *Statement of the First Principles of Scripture Truth*. The first of these was issued in London some time in the 70's, and the brethren here (who met at that time in 280 George St.) got a supply from Bro. Arthur Andrew, the author, as I have always understood, of the *Statement*. In this first edition *Proposition 5* reads thus—

"That resurrection affects those only who are responsible to God by a knowledge of his revealed will; that all these, whether

just or unjust, faithful or unfaithful, will be raised from the dead at the Second Appearing of Jesus Christ," etc.

The foregoing, it appears to me, plainly teaches that knowledge of God creates amenability to the judgment seat of Christ—at least that is how we in Glasgow looked at the paragraph when bringing out a new edition ten years ago (1884), and, consequently, it was altered to read as follows:—

"That resurrection affects those only who are responsible to God: that all these, whether just or unjust, faithful or unfaithful, will be raised from the dead at the second appearing of Jesus Christ," etc.

From this it will appear that the clause, "by a knowledge of his revealed will," being excluded, the ground upon which one would seek to base amenability was left an open question, as it always has been and still is. This is as it should be, for anything else is as mischievous as it is undemonstrable.

The doctrine which sets forth the idea that all who have understandingly heard the gospel are thereby amenable to the judgment seat of Christ, is mischievous because it introduces a motive to obedience which is both unscriptural and irrational; and if one is constrained to act from such a motive he is not the subject of hearty obedience. Then, no one can be under any obligation to obey Christ who does not recognise him as his master; therefore Christ can have no jurisdiction over him. All the same God may "judge" such a one.

The contribution towards "What is Revelation?" on p. 58, is by an English brother, who prefers to appear as "X" simply. There is one hypothesis which the writer has overlooked in his reference to the New Testament predictions of the imminence of certain events. It is a hypothesis which I have always preferred to that which assumes that Jesus and his apostles, and following them the apostolic believers, were mistaken in their expectations,

and that is, that all those events which Jesus foretold would take place in that generation must have taken place. Such an hypothesis may necessitate some readjustment of our views on some points, but what of that in comparison with being practical unbelievers in Christ, as is the case with those who rightly hold by the Divine inspiration of Jesus but avoid acceptance of his plain teaching by introducing theories of their own, which practically say, "Jesus was mistaken?" "Let God (in this case Jesus who spoke for God) be true, with every man a liar!"

Bro. Henderson's fear, as expressed at the conclusion of his article on "Mosaic Sacrifices" appearing on p. 54 of this issue, viz., that he "may have written more than I might care to publish," he will see, has not been realized. It is printed intact. The views he expresses regarding Mosaic Sacrifices are my own views—so far as I have any views on the subject. I have never thought the received exposition of types—except in so far as it has apostolic authority—had any solid basis in fact. If it was necessary for the Jews to look forward through type to antitype and see in the blood of the animal slain the blood of Jesus, it was surely necessary that those who lived under the "Type" Order should have had this explained to them. But such a thing is conspicuous by its absence from the Law: it is therefore, I infer, a mere speculative contention on the part of some. But more, those whom I may here be allowed, for the sake of distinction, to term Typists, are not consistent with themselves, for if the sacrifices under the law were types of something else, how comes it that the literal blood of the slain animal under the Law, should find its antitype in the literal blood of Jesus Christ? I do not find fault with those who can see analogues or even "types" under the Law, unauthorised by the apostles (as there is doubtless more in the Hebrew Scriptures than the apostles expounded in the Greek New Testament), but I object to brethren exalting their theories to an apostolic plane and anathematising all who cannot see as they see. What they should do is to establish their contention as scriptural.

Apropos of Bro. Stainforth's article entitled "Angels and Angels," I notice in the *Fraternal Visitor* for June another article on "Angels," by Bro. Wm. Grant, but of somewhat different drift. The former may be read along with the latter to the advantage of the reader. Bro. Stainforth's is an impeachment of the popular view which sees in every occurrence of the term "angel" an immortal being, and Bro. Grant's is a somewhat veiled apology of that view. The former embodies the rational view, the latter may be termed the sentimental view. While

theoretically admitting the etymological facts (see my article, *Investigator* No. 1 for 1882) of the case, the writer practically denies them.

QUESTIONS ANSWERED.

1. *Where did Jesus go that Peter could not follow him?*
2. *Has Peter followed him?*
3. *Where did Jesus withdraw to?*
4. *Where is the Father's house?*
5. *If Peter has not followed him what are the prospects of his doing so?*

We must bear in mind the circumstances and the time when Jesus was speaking. He was speaking to his own disciples, and more particularly to Peter: the time was just when Judas was about to betray him into the hands of those who crucified him. He was then about to leave them, and said, "As I said unto the Jews, whither I go, ye cannot come; so now I say to you." In the 17th chap., which is a continuation of his teaching them at that same time, he says, "But now I go my way to him that sent me." He was to send the spirit, which was to convince the world of sin, "because they believe not on me"; and of righteousness because I go to my Father." Again he says, "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." They could not understand him, so he adds, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy"; and again, "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Wherever Jesus was going they were shortly to see him again, when their sorrow was to be turned into joy, that man could not take from them. Jesus was going to his Father. But there were stages in his going. The first stage was glorifying God in his death. It

was to this stage he referred when he said to Peter, "Thou canst not follow me now, but thou shalt follow me afterwards." Peter thought he could follow him at that time. and said, "I will lay down my life for thy sake," but Jesus knew the weakness of Peter, and said unto him, "The cock shall not crow, till thou hast denied me thrice." We see how Peter was not yet prepared to follow his master in glorifying God in his death. But after Jesus had gone away and come to them again, and they were receiving that joy which man could not take from them, he said to Peter, "when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." Peter then was to follow his Lord in glorifying God in his death when he was old, and prepared for the sacrifice. In his second epistle he says, "knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ hath shewed me." I think the answer to the first two questions will be seen in the foregoing.

"Where did Jesus withdraw to?"

He did not withdraw to any place, but to a state. He is now with the Father, which means that he has passed through the veil of the flesh, and is in the most holy state, which is a state of deathlessness. In Heb. ix. 23 we read that Jesus entered heaven itself. But what are we to understand by "heaven itself?" In verse 23 it is stated that the things of the tabernacle under the law were patterns of things in the heavens; these patterns were purified by the blood of animals; but the heavenly things with better sacrifices, even the blood of Christ. From this it will be seen that the heavenly things are the saints, men and women set apart in Christ and purified by his blood. The pattern

heavens were threefold, consisting of the Court in which stood the altar of sacrifices. The Holy, where was the light, the bread, and the altar of incense; the Most Holy divided from the Holy by the Vail, in which was the Cherubim of glory, etc. Jesus has entered through the vail and is then in the most holy, his saints are still in the holy going out to the Court to partake of the sacrifice. They are in the heavens in Christ, and have access through him into the most holy or heaven itself to present their petitions before their Father. Jesus has withdrawn into the invisible to mortal eyes, the *Father nature*, if we may use such a term for want of a better.

"Where is the Father's house?"

In Heb. iii. 5. we find the nation of Israel styled God's house, but that which is most frequently called God's house is the Temple, and in the pattern system of things represented the house of living ones, of which the Lord Jesus is the foundation, and top stone.

If Peter has not followed him what are the prospects of his doing so?

We have shown that Peter has followed his Lord, in glorifying God by his death. But Peter has not yet passed through the vail; although he has died, he has not yet been restored. Those who are sleeping in the dust of death, at the time of their Lord's coming, require to be restored, (i.e.) to be as they were before they died—see Isaiah xxvi. 19, the last clause of which ought to read, "the earth shall cast out the restored," or the healed, healed of death's wound. Then Peter and all the faithful shall follow their Lord in passing to the other side of the vail, which is Immortality.

Chas Smith.

ANGELS AND ANGELS.

THERE exists a small company of faddists who hold "the Biblical view," as they maintain it is, "that the earth is flat, and floats upon the waters—that the sun, moon, and stars have been created and placed all within 1000 miles distance of the earth, solely with reference thereto as light and heat producers,"—and so on. Again, there are others who, while laughing heartily at such an estimate of the importance of the earth, yet shape their religion exactly as if they accepted this Biblical (?) view; as if this comparatively insignificant planet and its inhabitants really comprised all of creation that any reasonable christian need take into account. Christadelphianism, in its authentic form, as set forth in its principal publications, while equally professing to take a strict Biblical view of affairs, falls into the same egregious error of regarding this world and its inhabitants as the supreme aim and end of Divine purpose. We find an illustration of this peculiarity in "Seasons of Comfort," Vol. I., No. xi., styled "The greatness of Christ." I pass over the assertion of the authorship of the Epistle to the Hebrews to Paul, in flat contradiction to the apostle's own declaration—"The salutation of me, Paul, with mine own hand, which is the token in every epistle"—which accordingly appears in each of his three letters, either at the beginning or end. I pass over the cool contempt for all that has been written by competent critics showing the great probability that Apollos was its author. I pass on to certain statements to be found in the rest of the "Seasons." He there gives three classes of messages from God—"Through Angels by his Spirit, through Prophets, and through a Son." Now, are we to suppose that the authority of Divine communications depends upon the quality of the mouth-piece? If we are able plainly to recognise the voice of God in the speaker, what difference can it make who or what he was? "They will reverence my Son" was intended to express a confidence in his peaceable reception in accordance with the dignity of his position and the extent of his credentials, not that the request that the messenger conveyed would be favourably entertained by tenants who had repeatedly refused their rent to other recognised official applicants. The supposition is merely thrown in to keep up the symmetry of the story. And the punishment that follows in the parable was evidently intended as a mark of displeasure at the tenant's obstinate disobedience as a whole. Apollos (?) asks, "If they escaped not who refused him who spake in earth, much more shall not we escape if we turn away from him that speaks from heaven"; that is, whose authority is confirmed by his translation to heaven. But this "speaking from heaven" is expounded in this "Season" to mean that "The speaker was 'the Word' = the Holy Spirit; Jesus was the Holy Spirit become flesh; the Spirit and the Person were one; they could not be separated." This exactly agrees with the second of "the xxxix. Articles," where we are told of the combination in the womb of Mary of "the Divine and Human natures—never again to be divided"; whereas, in the third Article, we are told that Christ died and went into *hades*, "He then truly rose again from the dead and *took again his body*." If the two were inseparably combined, as these two authorities equally teach—on the day following the crucifixion was the Holy Spirit element lying dead in Joseph's tomb? If "Jesus was the Holy Spirit" ("the Word") transubstantiated into flesh, could such a flesh as that die? And are we to believe, as this "Comforter" (*alone*) everywhere else teaches, that such flesh came down from heaven as sinful *flesh*; *flesh* tainted with "Adamic corruption," and groaning under the "Adamic and Mosaic curses." "The Church" avoids that idiocy at all events. We are indeed told that the Divine "Word became flesh and dwelt among us," but "the Word" does not of necessity stand for "essential Holy Spirit"; for instance, "choke the Word." I understand the *logos* of John to represent "I, The Word by which the inward thought is expressed: II. The inward thought or reason itself" (*Liddell & Scott*); referring here not to any fanciful interpretation of Alexandrian sages, but to the promise made by God to the Jewish fathers, as being the expressions of the Eternal Divine Purpose which he purposed in Christ Jesus our Lord." This purpose—this promise was declared to man "in a beginning," *i.e.*, from Adam onwards, and it "became flesh" by its partial fulfilment when Christ was "horn of the seed, or race, of David, according to the flesh." So that Christ's flesh being exactly the same at birth at David's, was certainly not a distinct species of flesh, as Edward Turney taught; nor a special transubstantiation from Holy Spirit, as R. Roberts teaches. We understand that this Davidic flesh became of Holy Spirit nature *in the act* of resurrection from the death state, when God raised Jesus from the dead and gave him glory, constituting him one of the Gods and Lords many—the Lord the Spirit; but *had* to perceive any record of the degeneration of "Holy Spirit into sinful flesh," as taught by R. R., and cheerfully accepted by Christadelphians universally, or connived at "for unity's sake!" But how can a child be *born* cursed for sin when "sin is transgression of law?" Or how alienated from God, when we read that we are alienated from God by wicked works?—but *our own*, not those of Adam. What law curses those who have never "infringed" it? The above passage, Heb. xii. 25, whatever it may mean, appears to be

quoted with a view to suggesting that while Christ admittedly spoke from heaven, that is, by the Holy Spirit, all other speakers—Moses and Elijah, to wit—consequently must have spoken from the earth; their speakings thus being merely the products of their own fleshly brains. But what ground has this Comforter for suggesting that Moses' command, "thou shalt not mar the corner of thy beard," was not—while in force—just as divine an injunction as Christ's "Love your enemies?" Or are we here, *at last*, face to face with an admitted case of "partial inspiration?" Further we read that "Heb. i. is devoted to showing that Christ was much better than the angels (verse 4), higher in rank and authority. They were commanded to worship him (v. 6); they are made subject to him (1 Pet. iii. 22); they come to him as his servants (Matt. xxv. 31; and xxiv. 31); . . . God is the builder of the house (Heb. iii. 4); and Christ was 'God manifest in the flesh' (1 Tim. iii. 16); and consequently higher than all the earlier servant-instrumentalities."

Now these assertions are simply items of the above "flat-earth theory" which exalts this tiny world of ours, this minute speck in creation, into an importance supreme over the whole of the rest of the contents of infinite space. The root of rottenness here is the incapacity to comprehend that which is freely enough expounded elsewhere—that the word *angelos* means neither more nor less than "messenger." Thus we read, "Behold I (God) send my *angelos* (John the Baptist) before thy face." If, then, God sent John, was he not an angel of God *pro tem*? Of such angels we have no difficulty in regarding Christ as the superior, as above; and also of the apostles and prophets, both of which titles are similar in signification to "angel," and who are the personages referred to in Ps. xvii. 7. "Worship him all ye Gods," quoted in Heb. i. 6 as "Let all the angels of God worship him," as a rendering of the Hebrew "Worship him all ye Elohim." Who these subordinate "Elohim" are we can ascertain from Christ's own exposition in John x. 34, where he declared "that those to whom the word of God came, such as Moses (Num. xv. 38; Isaiah xliii. 1), John the Baptist (Luke iii. 2), etc., were, by that coming—by that inspiration—constituted *Elohim*, of course only for the time being; as in truth he was himself chief of all such Elohim; and such minor "gods" or "angels" were obviously prepared to worship (how down to) Christ when opportunity served (see Matt. iii. 11; John i. 30). It may be objected that this inferiority of Angels is plainly asserted in the words—"For to which of the Angels said he at any time Thou art my Son, this day have I begotten thee." Truly—to our knowledge—such words have never been addressed to any earth-born messenger of God—to whom alone Apollon refers—Christ excepted; but what ground is there for regarding the above assertion as universal in application except that there is *no record* of such an address to be found? But having regard to two undeniable facts, (1) That the actions of God have uniformly—as far as we have any knowledge of them—been based on lines consistent with one another (as for instance that there is not in existence a single plant or living creature that springs into existence in a state of perfection, all have to undergo a previous condition of immaturity and preparation; seeing also that we ourselves hope eventually at the close of a similar period of weakness to become like in nature, if not in degree, like unto the angels, such as Gabriel and others, by becoming sons of the resurrection, which process will constitute us likewise sons of God, by endowing us with divine incorruptible nature); and, (2) that no other method is revealed to us (nor conceivable by us) for the attainment of that condition—recognising these two facts, what can be more reasonable than to conclude that those immortal angels to whom we are to be assimilated, who are called in Job "Sons of God" (xxxviii. 7), and who are yet constantly spoken of as Men, and who never repudiated the title, and who have confessedly arrived at their present high estate from some similar inferior condition (Gen. iii. 22)—what can be more logical than to regard these Men as having arrived at Divinity by intrinsically the same process as that by which God has promised to add to their number, including that by which he has appointed our Head himself? And why should not even those *identical* words, "sit at my right hand," etc., have been addressed in turn to each such Head of each "Fatherhood" at a similar epoch in his history? (Eph. iii. 14-14, "For this cause I bow my knees unto the Father from whom *every* Fatherhood in heaven and earth is named."—R.V.) Those Fatherhoods, then, must each have consisted—on the before mentioned principle of uniformity—of originally imperfect men who, on exactly the principle applied to us, would require a Saviour who would be exalted to be their Prince and their Saviour on the same lines as our Jesus himself; each being a Head for his own Body. Which Heads would thus be exalted to the same dignity of "Archangel," each over his own Angelic household, when their preliminary course was run. But these heads would each be of similar, *not* of superior dignity to Christ, on this divine principle of uniformity. It is of such minor "angels" as apostles and prophets that it is here said that they are, *ex officio*, "spirits" or "winds" whose locality is uncertain (1 Kings xviii. 12; John iii. 8; Acts xii. 18); and who are fires to their Sender's enemies, as seen in the cases of Elijah (2 Kings i. 14), and of Peter (Acts v. 9): but to whom it has never been said "Sit thou on my right hand, till," etc. Christ himself, meanwhile, be it

remembered, while mortal, acted as a ministering Spirit, having come not to be ministered unto but to minister. The immortal "Angels were Christ's servants." Were they, in deed? Angels, truly, came and ministered to him after his temptation; just as an angel came and ministered to Elijah (1 King xix. 7); but such assistance (except that referred to Matt. xxiv. 31, and xxv. 31, which doubtless refer to the services of the immortalised saints) and the attendance of angels at the resurrection, etc., does not convey to a logical mind any more intimation of inferiority or of servitude than attaches to ourselves when we pick up a child that has fallen down in the street. In fact, in a well ordered kingdom, it is the strong who are appointed to attend on and help the weak; the great, the small: in the case when the converse occurs, it is considered something quite exceptional (1 Cor. i. 27). Christ, we are told, is now himself an Archangel, an immortal one. Paul, referring to his own reception by the Galatians, reminds them "that they received him as angel of God, even as Christ Jesus"; and elsewhere that "He shall descend from heaven with a shout, with voice of Archangel" (or Archangelic voice) and with a "trumpet blast of god" to raise the dead. Observe—not "with the voice of the Archangel" (as per A.V. and R.V.), *i.e.*, of *some other* being; the voice will of course be his own, that is the shout, "for" all that are in graves are to hear this voice and come forth. So of the trumpet-blast "of god," not "of the Deity." A further considerable part of the fog which envelopes, as usual, the author of this "Season," arises from his general inability to realise that Christ's nature was different after resurrection from what it was before. He became then, *and not till then*, "The Lord the Spirit"; God raised him and gave him glory." But when Thomas was invited to recognise the Father in the Son (John xiv. 9), Jesus could not have been, as asserted by this "Comforter," "God manifest in the flesh," since he has reiterated, *ad nauseam*, his belief "that Christ's mortal nature was loathsome from the taint of sin, from which nothing short of death could purify it." But if God would not enter the tabernacle (which, we are told by the same authority, is the type of Christ) until after it had been purified, which is expounded as implying the "removal of sin in the flesh" from Christ's nature by death and resurrection, was it then, I ask, possible for God to be in Christ before such "death-purification?" Thomas certainly was never invited to look at loathsome flesh "to see "a God-manifestation"—at "a sin and death stricken man." No! In him was no sin—literal nor figurative. "No man speaking by the spirit as God calleth Jesus accursed." The idea was that expressed as "He that rejects me rejects him that sent me." He that was hung on a tree was *not* cursed by that fact, if otherwise guiltless. It is true that all, without exception, who were justly hung were cursed; but why? Because, *justly* condemned, they *deserved to die*. Take Absalom's case; was he cursed because his hair entangled him in the tree, or on account of his previous impiety? The law of Moses cursed those only who broke it. No law curses those who never infringe it. Any intelligent reference to the despised Revised Version, or the equally despised Greek Testament, would have saved the writing of an immense amount of pernicious nonsense about these matters. Christ evidently never came under the curse of the law until in the garden he voluntarily took the sinner's place to bear his sin and punishment. As the sinner's representative, suspension on the tree—"the tribulation and anguish"—was a part of the legal consequences of his assumed position, of which the previous agony in the garden represented the "indignation and wrath" of Rom. ii. 8, constituting the other moiety thereof. Jesus *thus* became a curse (just as the sacrificial lamb did after the sinner's sins were transferred to him), and legally underwent a penal death as the sinner's representative, the sinner meanwhile escaping his due reward. "But oh! is this not substitution?" Oh, dear me, no; perish the thought. In the Revised Version we no longer find the quotation, "thought it not robbery to be equal with God," as quoted by the "Comforter." We now have "counted it not a prize to be grasped to be on equality with God,"—just the opposite idea. However, "the A.V. is preferable, as all competent critics acknowledge" (R. R.) Thus preferring the darkness as more in accordance with "the Truth" (?) (as stereotyped). Nor, if the R.V. had been recognised, should we have had "He who was manifested in flesh," still quoted as "God was manifest in the flesh," short-sightedly overlooking the context where, according to this "Comforter," the "R.V. is preferred by all competent critics," when it teaches that *the same* "God (the Father) who was manifest in the flesh" of Christ, was further "justified in the Spirit," and finally "received up into glory." Who "justified" the Father, and who "received Him up?" Of this and numerous similar succulent portions of "food for lambs," he announces "This is the declaration of Truth contained in the name Christadelphian." If so, it is neither more nor less than the most outspoken "name of idiotic blasphemy" that exists, and "the Truth" alas! is nothing short of "a doctrine of demons" (*i.e.*, of demoniacs, Mark iii. 11). Give me Trinitarianism, if *that* is "The Truth." But putting the above item of the "flat-earth theory" aside, what can be plainer than the fact "that God did not form this earth in vain, but to be inhabited" by a "Fatherhood," or population of Immortals, of whom Jesus is to be the head, whose head is God. Therefore when Paul tells us that there are various "Father-

hoods in heaven and earth" (Eph. iii. 15) since worlds that are never to be inhabited "are made in vain," we logically gather that certain worlds that have long ago cooled down so as to be invisible to us have each produced on the same divine routine their crop of an immortal family, whose Head, "standing in the presence of God," may quite possibly be employed on the business of "creation," &c. &c., such as that already transacted for their Father, of which we read in various parts of the Bible. The Elohim who created and sentenced Adam, who talked with Abraham, who promulgated the ten commandments, who appeared to Moses, to Joshua, to Mary, and to Zacharias, cannot be imagined as subordinate to Christ, nor called ministering spirits to our mortal race, as implying inferiority or servitude, by any figure of speech that I have come across outside the "truth." But of the apostles and prophets it may reasonably be said that as ministering spirits they laboured abundantly in the service of those in the like calling and election, yet certainly not as inferiors to their flock. No; I have not overlooked John i. 51, which I think, refers firstly to *our* ascent to heaven in prayer in the name of Christ (John iii. 15), and, secondly, to literal ascents eventually (ix. 2-6). Firstly, let it be taken into serious account by those who believe that *the Son of Man* is now at the right hand of God (Mark xiv. 62), who have discarded Trinitarianism, that this earth comprises *everything* recorded as given to Christ. He is to be the head of the "heathen." He is the head of the body to be saved. His throne and kingdom are to be *here*. It is for the bigotted and incapable to call this "belittling Christ," and to show *what more* was the inheritance offered to him. Meanwhile the Bible does *not* divide the universe into two portions, as "Heaven" and "Earth," except conventionally, and with special and exclusive reference to human affairs.

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APOCALYPTIC STUDIES.—No. 8.

UPON the sounding of the sixth trumpet a voice is heard from the four horns of the golden altar. We have seen in chapter viii. the connection of the prayers of saints with that altar, and that the avenging wrath of God is there represented by the symbol of fire taken from that altar and cast upon the earth. The Roman power, both in its pagan and papal forms, was the great persecutor of the saints. We would therefore look for the avenging instrument in the hand of God, under this trumpet, proceeding against the papal persecutors of the true worshippers of God.

The voice ordered the loosing of the four messengers bound on the great river Euphrates. In a literal sense, this river may indicate the locality from which the great army mentioned went forth on their killing mission; but we can scarcely understand that an army of two hundred thousand horsemen could be mustered *upon* the waters of a literal river. These messengers were bound upon (*epi*) the river. We have an example of this same river being used in a figurative sense, as "the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his lands." (See Isa. viii. 7, 8). So, in this case, the waters of the river may be figurative of a great army which was loosed from its bound condition in its native region, to go forth to inflict punishment on the persecutors of God's elect.

They were prepared for the work of killing. That would indicate a warlike people, having a propensity for conquest and slaughter. For

the special work of God here indicated it was necessary that they should be a people differing in their religious views from those they were to punish. Such a "prepared" people were the Mahomedans. The Arabian caliphs had succeeded in propagating their tenets east of the Euphrates, and had established the seat of their government in Bagdad, on the river Tigris. Their conquests had ceased for a time (were they "bound?") Other Eastern tribes had accepted the Koran: Persians, Turcomans, and other tribes of Mongols. History shows that some of these crossed the Euphrates, and carried their conquests westward, causing great destruction of human life among the worshippers of the Virgin Mary.

It is said that these four messengers of death to the third part of men "were prepared for the hour, and a day, and a month, and a year." These four divisions would seem to indicate that these messengers were not all loosed at the same time, and that there were distinct periods in the mission of killing. If it had been one period we would naturally suppose that its duration would have been expressed by one definite term, as in other places of the Apocalypse, applicable to the whole time of the messenger-work of killing, while four separate terms seem to indicate separate periods, not necessarily consecutive. Dr. Thomas explained these terms as covering one period of 391 years and 30 days; yet in his application to historical events, states that the powers represented did not immediately follow each other. It is doubtful if "the hour" was intended to indicate a

definite period of time. The term often occurs in reference to definite objects when it could not be said to point out a definite period of time. For example, Jesus says: "The *hour* cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. But the *hour* cometh, and now is, when the true worshippers shall worship the Father in spirit and truth" (John iv. 21-23). The *hour* in this case pointed to a definite object, a change in the place and manner of the worship of God, having a definite time to begin, the duration of which was to continue until the Lord should return. In John v. 25-28, the *hour* is applied to the time of the raising of the dead. And in chap. xii. 23—"The *hour* is come that the Son of Man should be glorified." "Father, the *hour* is come, glorify thy Son" (John xvii. 2). These statements were made before his death; the actual time of his glorification was not until his ascension to the Father's right hand, forty days after rising from the dead (see Acts iii. 13; v. 30, 31). In 1 John ii. 18 it is written, "Little children, it is the last hour, and as ye have heard that Antichrist cometh, even now have there arisen many Antichrists, whereby we know that it is the last hour." Then we have the term covering the period embraced by the appearance of many Antichrists, begun in John's time, and extending to the coming of the Lord (see 2 Thess. ii. 1-8). "The hour of judgment" in Rev. xiv. 7, has a similar application, and will embrace the period during which "The Lord will judge the world in righteousness," that is, a thousand years.

From these examples of the use of the term we are warranted in applying it here to the time for the loosing to be effected, and covering the whole period of the killing. The fact that the article is placed before "hour," and not before "day, month, and year," indicates a definiteness as regards "the hour" which does not apply to these other terms. The four messengers were loosed for "the hour" of killing the third of the men. The periods of different lengths, indicated by day, month, and year, would apply to the time occupied in the work by different parties.

It is somewhat doubtful also whether the term translated "year" (*enianton*) has a definite meaning as regards duration. It does not occur again in the Apocalypse. (In chap. xx. *etos* is the word.) It is said in Luke v. 19, "The acceptable *year* of the Lord." That covers the whole period of the Lord's absence. "Day" and "year" are both used in that wide sense, embracing the times of the Gentiles.

The description of the armies seem to point to the use of firearms along with cavalry. The power of the horses was in their mouths and their tails. Their tails were like unto serpents, and had heads, and with them they do hurt. Literal horses have no heads on

their tails. Neither is it common for them to use either their heads or their tails as a power to do hurt. Regarding the symbolic use of "heads" and "tails," I would refer the reader to the remarks in No. 7 on Isa. ix. 14, 15, p. 47. The likeness to serpents would symbolise wisdom in the execution of their mission of killing: "Be wise as serpents" (Matt. x. 16; Gen. iii. 1). The "head" is sometimes used in the Scriptures in the sense of a chief or ruler; the "tail" as a subordinate position. See Deut. xxviii. 13, 14, when Israel is told that obedience will secure them the position of "head" in relation to the nations, and not the "tail." On the other hand, disobedience to the law would reverse that position. To give a tail a head would imply a subordinate authority under the "head" or chief authority. The mouth, as a power, would symbolise the word of command in relation to the subject or purpose of any movement of men under command. It is said of the Lord that, "out of his mouth proceedeth a sharp sword that with it he should smite the nations." A corresponding passage styles it "the spirit of his mouth," and another "the rod of his mouth," and "the breath of his lips." The references in the Scriptures to the power of the mouth and tongue for good or evil are abundant. Solomon says, "the city is overthrown by the mouth of the wicked" (Pro. xi. 2). Of the king of Babylon it is said, "At his right hand was the divination for Jerusalem, to appoint captains to *open the mouth* in the slaughter" (Ezek. xxi. 22). And Jeremiah says, "All our enemies have opened the mouth against us" (Lam. iii. 46). The mouth, as the organ of utterance, would also symbolise the fitness of the utterance to the object in view. In this case the command related to a third of a certain class of men, which were to be killed. The "heads," therefore, required to be "prepared" by the acquirement of knowledge fitting them to discern the class of men which formed the third of the men. It was not "the men," as distinguished from women; it was men in a generic sense, including men and women who were worshippers of demons and idols the work of men's hands—images of the Virgin and saints who were supposed to act as intercessors in heaven.

The messengers which seem to fit the requirements to qualify them for the mission of killing the third of the men, were the Mohammedan tribes of the Monguls, the first of which was Alp Arslam, at the head of the Seljik Turks. The use of sulphur in the killing would seem to point to the agency of gunpowder. The first to use it so far as is known were the Chinese. The secret of making it was obtained from the Chinese by Teniyin, a celebrated Mongul conqueror, chief of the tribe of Neymu, who dwell between the Omur and the great wall of China.

He began to reign when thirteen years of age, 1168 A.D., and after various successes and losses, he became in thirty-eight years master of almost all Mongolia. He was then named *Genghis Khan* (i.e., greatest Khan), by a priest declaring that he should rule over the whole earth. He then conquered the northern portion of China. Still extending his conquests in every direction, his territory extended from the mouth of the Amur to the Black Sea, and from the Sutlej almost to the Northern Ocean. "In the course of his sanguinary career he is said to have destroyed by wars and massacres no fewer than five or six millions of human beings." Thus Genghis Khan, originally the chief of a small Mongol horde, conquered almost the whole of central and eastern Asia. His sons and grandsons were equally successful, and in 1240-1241 the Mongol empire extended from the seaboard of China to the frontiers of Germany and Poland, including Russia and Hungary, and the whole of Asia, with the exception of Asia Minor, Arabia, India and the Indo-Chinese States, and Northern Siberia. This vast empire soon broke up into a number of independent kingdoms, from one of which—Turkestan—arose another tide of Mongol invasion, under the guidance of Timur, or Tamerlane, who, in the latter part of the 14th century, reduced Turkestan, Persia, Hindustan, Asia Minor, and Georgia, under his sway, and broke for a time the Turkish power. Tamerlane was regarded as the second of the great conquerors whom Central Asia sent forth in the middle ages. He held a high position as a mere conqueror, was completely successful in the field, and equally proved his skill in the attack of fortified places. The charge of cruelty is laid against him, which is easily proved by the murder, on one occasion, of 100,000 prisoners in cold blood. His supremacy lasted about thirty years. (I am indebted for the foregoing, and subsequent historical matters, to *Chambers's Encyclopaedia* and *Mosheim's Church History*.)

After the decline of Tamerlane's empire the Turkish branch maintained the glory of the race, and spread terror to the very heart of Western Europe. The foundation of the independent power of the Ottoman Turks was laid by Othman, from whom they derived the name of Ottomans. He reigned from A.D. 1289 to 1326. His son and successor, Okhan (1316-1359), continued the same aggressive policy, and gained a footing in Europe by successfully attacking the Byzantine empire. Through his wars, and that of his son, Amruth I., the Byzantine empire was rapidly reduced within the limits of Constantinople and some neighbouring districts in Thrace and Bulgaria. The Turkish territory was further extended by the conquest of Servia, Wallachia, and Moldavia, by Bajazet I., who also defeated

a crusading army under the King of Hungary. Bajazet himself, however, was subsequently defeated and taken by Tamerlane at Nicaopolis (1396), who thereby broke the Ottoman empire for a time. Bajazet's youngest son, Mohammed I., after nineteen years, succeeded in establishing his claim to the throne. His son, Amurath II. (1422-1450), further extended the empire by the conquest of Macedonia and Greece Proper. Mohammed II. (1450-1481), the sworn foe of Christianity, greatly enlarged the Turkish territories. On account of cruelty and treachery he has been justly branded as the most ruthless tyrant of the House of Othman. It was he who stormed Constantinople in 1453, and destroyed the last relic of the empire of the Cæsars. The taking of Constantinople by no means ended the killing and conquering propensities of the Turks, for Mohammed II. next reduced the kingdoms of the Morea and Trebizond, offshoots of the Greek empire. He invaded Hungary, but did not succeed; Epirus was added to his dominions. The remaining 48 years of his life were occupied by wars. His son, Bajazet II., extended his dominions to the fullest extent to which the empire attained. His successors, Selim I. (1512-1520), and Solyman I. (1520-1556), raised the empire to the height of its power and splendour.

In reviewing these historical references, it appears to me that the Mongol emperor, Genghis, was prepared for "the hour" of the sixth trumpet for the killing of the third of the men. From him proceeded the other messengers of destruction. His empire was divided among his four sons, who, with his grandsons and nephew, extended the empire into Europe, which I would regard as "the day" of destruction to the Catholic men of Europe and Western Asia in its widest symbolic sense, or from 1240 to 1241 in its narrowest year-day sense. Then the period of Tamerlane's cruelties and conquests would answer to the month. Thirty-five years was the full period of his reign, counting from the time when he and the Amair Husseyne expelled the Kalmucks, and divided Turkestan between the liberators, who ruled in harmony for some time. But a war having broken out, Husseyne was defeated and slain, and Tamerlane, by unanimous consent of the chiefs, was hailed as supreme lord of Turkestan. This position he filled about 30 years, or a symbolic month.

The symbolic "year" would cover the destructive wars and conquests against the worshippers of the demons and idols of the papal abyss, by the Ottoman Turks. The taking of Palestine in 1244 A.D. by the Chorasmanian Turks may be said to be the beginning of the killing period for the "one year" ending with the reign of Mohammed II., 1604, a period of 360 years. From that

time to 1640 Turkey was convulsed by internal dissensions, and gave indication that its conquests on other nations were at an end.

CHAPTER X.

I understand the "mighty angel" mentioned in this chapter to be the Angel God of Israel, as described by Ezekiel on his cherubic throne, "as the appearance of the bow that is in the cloud in the day of rain." The same angel who appeared to Israel in a pillar of cloud by day and fire by night, when they passed through the Red Sea into the wilderness, and continued with them there. It was he whom Moses, Aaron, Nadab, Abihu, and seventy elders of Israel saw on Mount Sinai, from whom was received the law. It was he in whom Jehovah put his name (Ex. xxiii. 20, 21). He was Michael, the prince of Israel (Dan x. 21). The voice of the archangel and the trumpet of God is to be associated with the coming of the Lord and the resurrection of the dead; and as that trumpet is the seventh and last, it seems clear that it is the archangel Michael that appears in this scene, seeing his message refers to the sounding of the seventh trumpet and the events which are to follow. The angels are not to have jurisdiction in the future habitable. They have it now. "The voice of the archangel" will bring that to an end, and proclaim the Lord Jesus Christ as universal ruler (see Rev. xi. 15; Dan. vii. 9-14). He is evidently the same angel who cried with a loud voice (ch. v. 2), "Who is worthy to open the book, and loose the seals thereof?" John saw the seals all opened. The book was then an open book, and as its contents were to be made known to the servants of God, and, as I have endeavoured to prove, they pertained to the mystery of the fellowship in Christ Jesus, which was revealed through the Spirit to the apostle for the obedience of the faith among all nations, John is represented as receiving the open book and eating it up. The effect was first sweetness, afterwards bitterness. First, the sweetness or peace of God, which

comes through the obedience of the faith. Second, the sufferings and trials which are necessary to perfect us for the inheritance of the saints in light. The open book in the hands of the servants of God is the Gospel message, which is a prophetic utterance concerning the kingdom of God. From the apostles we derive all our information concerning the mystery of God, which was hid in the prophets of old. It is, therefore, the apostolic word which has to be prophesied "before many peoples, and nations, and tongues, and kings."

When the angel cried, "seven thunders uttered their voices." John was forbidden to write the utterances of these voices. Like Paul, John had visions of the future which he was not permitted to record. The sixth verse shows that the seven thunders belong to the days of the voice of the seventh angel. The rained-out angel swore that the *time was not yet (ouketi)* for these thunders. Our version makes him say that "time shall be no longer." The orthodox idea is that "time" will cease, and "eternity" begin at the "last day." But in the purpose of God there is no such idea as time ceasing. The sun and moon will always continue to mark days, months and seasons. If these should fail, then, says Jehovah, "my promises to David and Israel shall fail" (see Jer. xxxi. 35-37; xxxiii. 25-26). The angel did not say that time should cease, but that the time was not yet come for the things symbolised by the seven thunder voices. They were to be sealed up; but in the days of the seventh angel's trumpet voice, all the secrets of God should be finished. As the raising of the dead is one of the leading things pertaining to the seventh trumpet, the seven thunders may be subsequent to the time of the dead being raised, and will therefore be "the judgment written" which the saints are to execute—that by which the Lord is "to destroy them that destroy the earth."

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THE DEVIL.—SECTION XI.

(Continued from page 39.)

The peculiar work which Christ had to perform. The character, his humanity, in which he had to perform that work. The difference between the first Adam and the second Adam. The trials of the Lord shown to be mere mental states, through which his mind passed.

IN the last section the full particulars of the trials of the Lord Jesus in the wilderness were brought to notice: and the query occurred, *Are these trials to be regarded as OUTWARD occurrences that took place LITERALLY, as many believe, or are they to be regarded as FIGURATIVE representations?* In connection

with this query, it was stated, that no passage of Scripture can be interpreted, one part literally and one part "spiritually"; that is, if it is to be literally understood, it must be literally understood *throughout*; if it is to be "spiritually" understood, it must be "spiritually" understood *throughout*. A query arose

out of these views, namely, Is there any rule by which we can be guided in deciding whether any passage is to be literally or figuratively understood? The answer was given in the affirmative, and the rule was stated to be, *That no passage of Scripture admits of a LITERAL interpretation, unless ALL the parts of the same admit FAIRLY and COMMON-SENSELY of such literal interpretation.*

It was shown in conjunction with this rule, that the gross absurdities, the palpable contradictions, the positive unsuitableness to the character of Christ of many of the facts recorded, if the history be taken *literally*, are such as completely to negative the possibility of its recognition as a literal history by any simple-minded and intelligent Christian.

The inquiry is therefore now to be made, Can the same rule, which, being applied, proves that the history cannot be regarded as a literal history, be applied and *justify the adoption of the view*, that the history is a *figurative* description? To answer the question and to demonstrate the affirmative, will occupy this Section.

The history presents us with the fact, that the Lord Jesus had been just anointed by the Holy Spirit, "To preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. lxi. 1-3).

This was the work he had to perform. To fit him for the work he was "led," "led up," "driven" into the wilderness by the Holy Spirit, in order that, there, he might contemplate carefully all the various duties, scan all the mighty difficulties, which, in the performance of the office, for which he was anointed, he would be called upon to perform and to teach. He went, before beginning to build that house, which was to be the temple of the living God, to count the costs of the building. He went, before entering on the warfare he had to wage, into the calculation, how he should be able to compete with the foes, with whom he must strive.

Any prudent commercial man, before entering upon any speculation, carefully weighs in his counting house, where he shuts himself up, all the points connected with the speculation about to be entered upon. A certain philosopher, it is recorded, before admitting any among his disciples, required that they should be tested by keeping silence for years.

Every sane man carefully reflects on any course he purposes to pursue, before he fixes upon the pursuit of that course.

We have every reason to believe that Jesus was led into the wilderness for this purpose; and it is not presuming too far to add, that that spirit which drove him into the wilderness, *might have pictured before his mind* all the scenes that he should have to pass through even to the end of his career, an ignominious death.

For forty days he was engaged in this heavenly contemplation: in surmounting a view of all the duties to be performed, of all the difficulties to be realized in the development of the NEW law: and as Moses was forty days in the Mount Sinai, to receive the law of SINAI (and we do not hear of his eating while there), so Jesus was forty days in the wilderness to receive the view of the struggle, necessary to realize the law of LOVE. At the end of this time, the natural appetite of hunger developed itself: "And in those days he did eat nothing: and when they were ended he afterwards hungered" (Luke iv. 2).

This appetite, which Christ possessed as a human being, and which, therefore, was naturally active after so long a fast, created an impulse within him to seek to relieve it. He was in the wilderness. There was nothing there to supply his wants. Stones, it is true were around him. How were the wants to be supplied? This query makes it necessary to make a few remarks upon a subject, over which much mystery has been thrown, and that very injuriously. I refer to the WORK which Christ had to perform.

Christ had to *reunite man to the Deity*: he had to conjoin the humanity with the divinity. He had, in so doing, to restore in his humanity the image of the divinity, which mankind lost. He had to demonstrate a problem, that man can, as a man, be obedient to the law of his Maker. To do this, Christ *COULD seek no aid from his divine side, except in the character of a MAN*, and no *ADVANTAGE* in the contest of his being the *DIVINE*, except that which was his duty, as a man, to take. Hence we find Christ praying to the Deity: a fact which many have ridiculed, as God praying to God: but Christ, in praying to the Deity, was performing a *man's* duty; a duty, essential to enable a *man* to obey the law of God: and had not Christ prayed to the Deity, he could not, as a man, have gained the victory over death, and *hades*. Christ, therefore, in the struggle, which he had to go through, had to go through the struggle *in his humanity*: and he was to have no aid, but that which came to him through the character of his humanity. His divinity, as a prime party in the contest, was to be laid aside, so to speak: he was to fight the battle in his

humanity, and, by fighting it successfully, demonstrate, that man, aided by God, that aid *being sought in the way God has appointed*, can and did obtain the victory, and resist the evil. One of the bonds, therefore, was not to use his Divine power in relation to himself and the support of himself; but to rely solely on his humanity, aided by the help obtained from the divinity in the way in which every man must obtain aid from God.

This view will unfold the nature of the trials, through which Christ passed; it will help to the understanding of the figurative meaning of the trials under consideration.

In regard to the first trial. The self principle, the desire principle in the Christ, when he felt hungry, suggested at once what was a truth, "Surely, seeing thou art the Son of God, command that these stones be made bread" (Matt. iv. 3). That is, the self principle, awakened by the natural and proper appetite, suggested a means by which the appetite could be satisfied, and that, in a way, which would demonstrate Christ to be the noble and exalted individual he was. Here then the self principle sought to violate the compact; the condition; sought to bring a new element into the matter, which would have spoiled the whole. The self principle wished to bring in the DIVINE POWER to get out of a NATURAL difficulty. This state of mind being a state in which God, as the promised provider for the wants of his children, would have been *falsely accused* by the supposition, that He, who has promised his aid, would not aid his Son, was the devil, or *the false accuser*, that tried Christ. The self principle, the *epithumia*, the desire principle was to get the bread in a way, *not authorised*: this was the desire; but in Christ it was not embraced; it did not conceive; it did not bring forth: he was tried in all points like as we are, but without sin. His answer was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

So that Christ, instead of having the devil talking with him, is represented, in this account, as having something passing through his own mind: a state, which all have, and he, to repeat, was tried in all points like as we are: he had a desire: he had a power in *his divinity* to satisfy that desire in a miraculous way: but his object was to gain the victory over all his desires through his humanity and means in accordance therewith, and therefore he did not gratify his desire, but, as a man, waited for deliverance from the Lord.

The suggestion was a very natural one. It needed no devil. It needed only the natural desire acting with the intellect. "Seeing I am the Son of God, what more easy than for me to make the stones bread, and realise at once the gratification of my appetite? and in

that gratification thus obtained, demonstrate my Sonship." In other words, Jesus had a desire for food; that desire called into activity the knowledge, which he possessed, namely, that he was the Son of God with power: these two, acting together, suggested the obtaining the end by the way which would have swallowed up the humanity in the divinity; would have given a practical denial to the belief in the superintending providence of God, in the promises of Jehovah, by realising that by his Divine power which he should obtain by his human dependence on Divine aid.

Jesus was tried by his desire: but he did not embrace it, and therefore it was not sin; no, he met the falsely accusing state by a truth: he demolished the rising selfish state by a truth, the fruit of the higher love state.

The first Adam was actuated by the desire of knowledge; that desire conceived and brought forth the eating of the forbidden tree, that is, the violation of the command of God. The serpent, the sensual principle, tried Adam; he fell under the temptation.

The second Adam was tried by the sensual principle, the adversary, and the seduction was through knowledge, acting through want in the first instance, through a truth in the second; and Christ's (the second Adam's) knowledge overpowered the adversary.

What then is the interpretation? Jesus, fatigued by the long-continued meditations on the duties of his office, had come over his mind that condition which leads a person in difficulty to receive suggestions as to deliverance from difficulty, from sources which may be perfectly good in themselves, but which are not good in their individual application. Thus, that state of desire for relief, a selfish state of mind, suggested to Jesus' mind those passages of Scripture which favoured the gratification of that selfish state. But as the proposed use of such passages would have implied a doubt of the promises of God, which would have been a falsely accusing state, *diabolos*, the Saviour resisted the trial, and, by the sword of the Spirit, conquered the foe. Such was the first trial.

The second trial represents the progress of his mind in contemplating the means by which he must proceed, in performing his mission in demonstrating himself to be THE CHRIST. The natural self-love suggestion is this, *Is there no plan by which I can AT ONCE effect my purpose*: some decisive act, which will at once settle the question, even to the most incredulous? This state directed his intellectual powers to search, and this falsely accusing state immediately discovered a plan: a plan, which, at first, appears quite suited to demonstrate that he was the Christ: "Seeing thou art the Son of God, cast thyself down" (Matt. iv. 6). This plan would have

been seeking to attain the elevation promised to him by a course inconsistent with the principle regulating the struggle, namely, that he was to struggle *as a man*, and not to use his divinity in matters in which his humanity was the element of the contest.

It is true that Jesus was promised to be *king* of Israel. What means better, to astonish the people into an acknowledgment of his right, than to throw himself from the battlement of the temple and to escape unhurt, and this, too, apparently sanctioned by the promise, "He shall give his angels charge concerning thee, and in (their) hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matt. iv. 6).

The Saviour soon detected the origin of the suggestion, and demolishes the whole theory by expressing his conviction that he had no right thus to test the Divine power: "It is written again, Thou shalt not try the Lord thy God" (Matt. iv. 7).

The third trial was the third step in the progress of his mind in the examination of his course. Jesus was promised all the kingdoms of the world and the glory of them. This prospect elevated his mind: figuratively placed him on a high mountain: and before that mind's eye passed, with the rapidity of thought, in a moment of time, these kingdoms and the glory of them. Carefully scrutinising them, Jesus saw that the whole were in a state of direct opposition to the principles of his kingdom; that they were under the dominion of the self-love, the falsely accusing principle, figuratively represented by the devil. The thought came across the mind of Jesus—Well, what must be done? Here is a contest: I have to conquer the self-love principle by the universal love principle. Every man is against me: shall I join in with the principle that rules? Shall I flatter the scribes, the pharisees? Shall I make use of selfish means to gain my kingdom? Shall I bow to the ruling power? Shall I worship it, and shall all be mine by *this* means? These suggestions are the natural suggestions of a human mind in such a condition. How many people now say, honesty is an excellent thing, but men cannot be honest; it is of no use attempting it; the present state of society laughs at honesty. And thus they justify their dishonesty.

The devil is represented as promising to Christ the power and the glory of the kingdoms of the earth. Now the devil could not promise; but the self-love principle detected that *that* was the moving power in the kingdoms of the earth; in fact, to it the whole was delivered; and to whomsoever the self-love principle may outgo, the party gets the power and the glory, and the whole passage is merely a figurative description of the result of the mental examination by Christ of the

prevalent worldly system, of the suggestions which his self-love principle made on the first examination; and then, at the conclusion, he denounces obtaining his kingdom by any *worship of the self-love* principle, and adds, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. iv. 10).

"The devil leaveth him," that is, these states of mind ceased to trouble him; he gained the victory, and angels, *i.e.*, messengers, came and ministered unto him. Many think that Christ was troubled no more; but it is added, "Satan departed from him for a season" (Luke iv. 12). The self-love principle might make other suggestions.

Great, indeed, was this victory; a three-fold victory, embracing a view of all the trials to which a man can be exposed—for the lust of the flesh, that is, the desire after animal gratification; the lust of the eyes, the desire after elevation; and the pride of life, the desire for rule—are the three great trials of man.

The second Adam went through the whole unscathed. The first Adam was tried in being induced to eat *forbidden* fruit; he was enticed, and sinned. The second Adam was tried in being enticed to make fruit in a *forbidden* way; he was *not* enticed, and did *not* sin.

The whole history of the trial of our Lord admits of an easy, clear, and conclusive explanation, when viewed figuratively as a *picture of the thoughts* that passed through his mind in the survey of his great struggle.

Perhaps the only objection that will be urged against this view is, that such view supposes that Christ had *wicked thoughts*. It supposes no such thing; it supposes that he had the thoughts of a man in *contemplating HUMAN things*; it supposes that he must have had these thoughts to have been tried in all points like as we are; and it supposes that, having examined all his thoughts, he discountenanced all those which, if carried out, would have been falsely accusing God, and consequently sinful.

And, let it ever be remembered, that the victory was gained through the *written word*; Jesus fought his enemies in the mental battlefield with *THE* weapon, the Scriptures.

May it not be suggested, as the conclusion of the examination of this most interesting mental struggle, that a similar retiring into, not an Eden, but into the wilderness of confused thought, produced by the conflict of error and truth, of love and of selfishness, becomes each man, there to decide, after a calm consideration, what course to adopt; and it is to be hoped that it will be said of him what was said of Mary, "She hath chosen the better part:"

If following Christ, 'tis sure.

(To be concluded in next issue).

The Investigator.

"All things, put to the test; the good, retain."—1 Thess. v. 31.

VOL. IX.

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RELIGIOUS NOVELTIES.

THE novel is the new and strange. But the novel is not necessarily new, absolutely. It may be so; that depends. That which to some is new and strange, unheard of, singular, may not be so to others. This is true of everything, whether within or without the sphere of religion. We have no justification for rejecting the new in religion on the mere ground of its novelty. That it is new to us may be our own fault. For that which is novel—new and strange—to a generation, may be really more ancient than the, so to speak, ancient things of that generation. All that the wise man will say in such a case is, "This is new to me; its truth has to be proved. As our brother Paul says, 'Prove all things: hold fast by that which is good.'"

We have high authority for the novel in religion—that of Jesus himself—who says, as recorded in Matthew (chap. xiii. 52), "Every Scribe instructed unto the kingdom of heaven is like unto a man, a householder, who is bringing forth out of his treasure things new and old." Here it may be worth while to draw attention to a note that is sounded by Jesus which otherwise might escape notice. It is this—the new is at one and the same time novel and ancient; it is both old and new. This the very words of Jesus determine—*kaina kai palaia*; the things are all antique; this is indeed the ground of their novelty. No Scribe has any authority from the words of Jesus to invent the new—although many Scribes strive after this—the novelties must not be inventions—they must be of the nature rather of discoveries, if they are to have any claim to rank under the "new and old" of Jesus. The things may be ever so new to us; if of any value they must also be as ancient as the book itself—more ancient, indeed, for the book is but the record of the ancient things—it is the history of a revelation, and can only be termed a revelation because it is the medium, and at present the only one, which can make us acquainted with the revelation it contains, by means of its study. But this aside. If a householder happened to have among his genuine novel-antique things some article of recent manufacture, while of antique design, he would be imposing upon those to whom he exhibited it as being of kin with his other genuine articles. Its novelty is unquestionable; that is, of course, a self-evident fact—it is new and strange to them—but it is not the genuine thing, because it lacks the quality which makes it really valuable—it is not what it pretends to be in addition to what they see it to be. It is a mere modern product or invention. The householder may be himself deceived—that is no new experience to collectors of articles of *virtu*—they are necessarily liable to be imposed upon by counterfeits of the true, in which case the things are not "new and old." The element of truth is absent. It may, however, please people just as well as that which it counterfeits. The Scribe who is well instructed unto the kingdom is not to be furnished with things which are other than they are thought to be. They must be from the treasure house of Scripture—they must not be recent inventions—

in other words, they must not be the work of man, but of God.

"God has made man to be upright, but he has sought out many inventions." Some of those inventions may be pretty ancient, and therefore not novel. Truth, on the other hand, seems always to be so; and, as far as the *record* of it is concerned, to have been both novel and ancient. Possessed by the few, and heretofore novel to the multitude: as old as the first righteous man, and there are as antique as one could well desire. Competing with it all down the ages have been the many inventions of man, and the inventions are still proceeding; we are surrounded by them, and if we may judge from the signs of the times they are not likely to grow less in number. It therefore behoves every one who is anxious to follow that which is true, to have his senses exercised to discern good and bad—to keep clear of man's inventions, and, while not rejecting anything on the score of its novelty, to put it to the best of what is recorded, in order to see if it is of any value to the Scribe who desires to be well instructed unto the kingdom; not merely that he may enter himself, but that he may be in a position to lead others unto the kingdom of God.

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Editor.

GLORY TO GOD!

"Give unto the Lord the glory due unto his name. Bring an offering and come before him. Worship the Lord in the beauty of holiness" (1 Chr. xvi. 29).

WHAT glory is due unto God? Why, we have reason to praise and glorify God for our very existence, and for the many pleasures we enjoy on this earth—the work of his almighty hand. The satisfying pleasures and advantages are inexpressible. To please the eye there are scenes wrapped in splendour that defy description. From our feathered companions we have melody—let us call it nature's music—which stimulates and causes our finer feelings to assert themselves. The flowers of the field pour forth their natural perfume, imparting a feeling of innocence and purity which art strives in vain to imitate.

These are only a few of the unthought-of luxuries which nature can and does supply. Let us learn from these that the earth not only yields the necessities of life, but provides luxuries which enable us, without the aid of human invention, to live happily, and not merely eke out an existence. We cannot, however, study the wonders and beauties of nature without having a desire at some period of our lives to have closer communion with the Creator. But we, with our little knowledge of him, should glorify him, this morning especially, for this privilege of meeting together to remember the death of him whose blood was shed for remission of sins.

The closer we scrutinise ourselves, and compare the result of such scrutiny with the essentials of salvation, the more able we will be to praise and glorify him for his long suffering, for truly he is a long-suffering God. It would be most beneficial to us, and encouraging to every one concerned, if we allowed this feeling to permeate our whole being. Then would our feeble and sometimes fruitless efforts become strong and bring forth fruit—yea, even good

fruit in abundance. Let us make the power of the Almighty more manifest in our actions, showing that it has a real and powerful influence, dispelling all envy and malice arising from selfishness and self-interest, causing us to lose sight of ourselves and all our petty grievances and imaginary slights. Until we can fully realise the truth of this, and act accordingly, we can never hope to "Give unto the Lord the glory due unto his name."

"Bring an offering and come unto him."

We may infer from this that we need not come to him unless we have something to offer. Quite reasonable, we think, in spite of the dangerous and erroneous advice of the faddist and fanatic, "Stand with arms folded; only believe, and the grace of God will save you." It seems easy and rather comfortable, doesn't it? But there is something more. It is insufficient. Don't you hear the word of God still ringing in your ear, "Bring an offering and come unto me."

What can we offer? Methinks I hear some one reply, "Not much." But then God is not unreasonable. He knoweth our capabilities, and does not expect from us anything impossible. Our best plan, then, is to offer him our life-service without reserve, and by doing all to the glory of God, we may then come unto him with the full assurance that he will some day receive us unto himself.

"Worship the Lord in the beauty of holiness."

Beauty! Who does not strive for it? None but those of slovenly and slothful natures. But then, what is it? Is it the sparkling eye, the rosy cheek and the coral lip that go to make a pleasant countenance? Specialists answer in the affirmative by prescribing all sorts of things to attain this, and wind up by recommending their clients to cultivate a peaceful mind and a cheerful disposition. Now, vain as these ambitions may seem, why should not every one worshipping the Lord in the "beauty of holiness" become beautiful? If we serve the Lord with gladness, and obey his command to be temperate in all things, by obeying this law of nature our organs will perform their respective functions properly, and then, as a natural result, we will have healthy bodies and well-balanced brains. Then the assurance of eternal life—the only thing worth living for—will cause the eye to sparkle with a lustre that cannot be catered for, far less attained, by anything this world can invent, with all its gaiety and empty frolic.

But let us ever be mindful to give all the glory to God. Offer ourselves to him, serve him with a life-long devotion, worship him in all sincerity, banish all bitterness from our minds, sink all personal grudges and feelings in the waters of oblivion. Devote all our attention to God. Have our minds fully absorbed in glorifying him. Be affectionate one to another. Show by those sublime actions, that ideal character formed by devotion to God. Teach those who will be taught, not by precept but by example, the beauties of holiness.

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QUESTIONS ANSWERED.

1. Whither did Jesus go that Peter could not follow him?
2. Has Peter followed him?
3. Whither did Jesus withdraw?
4. Where is the Father's house?
5. If Peter has not followed him, what are the prospects of his doing so?

1. Bro. Smith has set forth an answer to these questions from the figurative point of view, but is there not a literal answer at least equally presentable?

Jesus had lately told the Jews, "Yet a little while and I go to him that sent me" (John vii. 33 R.V.). They evidently did not know who that "sender" was, for they began to discuss whether he intended to go unto the "Dispersion among the Grecks" (35). "They perceived not that he spake to them of the Father" (viii. 27). The same idea was set before the disciples, and was unintelligible even to them until explained. He informed Peter, "Whither I go thou canst not follow me now, but thou shalt follow afterwards." He then explained that he was about to go to prepare a place for them, but would return and take them to himself: that they knew the way, for himself was the only way of access to the Father. He was now about to die, "the just for the unjust, that he might bring them to God." After three days and nights he was to be raised immortal from the grave, thus becoming consubstantial with the Father "who alone has immortality"; and finally, at the end of forty days, would bodily ascend to his right hand, when they would see him no more (John xvi. 10; 1 Peter i. 8). The "going away," therefore, of which Jesus spoke, was his personal ascent to heaven, to the immediate presence of God, whither Peter could not follow him now, but should follow afterwards (xiii. 36), and the "following" was not the "following" of John i. 43. The "following" or "accompanying" (*akoloutheo*, to go

after, or with, *Lex.*), is something infinitely more desirable than a mere painful "exodus" into Sheol (2 Pet. i. 15). I do not read that either Jesus or Peter looked forward to an agonising death as a thing to be desired. Jesus, indeed, confessed himself "straitened—distressed (*Lex.*)—until its accomplishment" (Luke xii. 50). Nor do I remember his ever holding out a violent death as a consolation or encouragement to his friends. His own inducement to the endurance of the cross was "the joy that was set before him." (And yet we are told in Birmingham "that owing to Adamic condemnation, Christ's life was not his own to lay down—that he was not a free agent—and had, therefore, no possibility to avoid that cross"!) In Rev. xiv. 4 we read of "the 144,000—these are they that follow—or accompany—the Lamb whithersoever he goeth." Would not that rather be the "following" or accompanying himself to which Jesus pointed Peter? Now, it is the boast of Christadelphians that they follow Dr. Thomas's example in narrowly scanning every word in the book of Revelation (Thirteen Lect. or Apoc.). Jesus is now in heaven itself, at the right hand of God; on his return to earth, is he to vacate that glorious position for ever? Where is the necessity? What reason can be given for denying that he may probably pay frequent—possibly periodical—visits to that region? But if the 144,000, who will be "equal to angels," are to accompany the Lamb wherever he goeth—and if he has gone to heaven to prepare a place for his friends, and is coming back "to receive" them unto himself (to take to oneself, as, take to wife, to receive or entertain as a friend, *Lex.*) that where he is, there, as his bride, they may be also (John xiv. 3); and if "hereafter ye shall see the heaven opened and the messengers

(or angels) of the Deity ascending and descending upon the Son of Man" (i. 51): have we not been possibly a little too hasty in denying *in toto* the idea of "heaven-going after death"—and resurrection? That kind of "accompanying" would appeal strongly to Peter's feelings, and does not appear inharmonious with the context, *I think* (but then I am given to "Imaginative Theology.")

4. A man's residence is colloquially regarded as his house. God, we are told, "hears from heaven, his dwelling-place"; Jesus called him "Our Father who art in heaven"; himself declares, "I dwell in the high and holy place"; and Jesus is now at the Father's right hand in heaven. Thus there appears—unless it be a mere concession to our feebleness of comprehension—there appears to be a certain portion of space which is set apart as the headquarters, so to speak, of his dominion, of which, while it *maybe* allowable to say that "Jesus has withdrawn into the invisible to mortal eyes, into the Father Nature," it is equally legitimate to believe him to be in that place where Jesus says certain "angels do always behold the face of my Father, who is in heaven" (Matt. xviii. 10). Since "Heaven is God's Throne," there can be no valid objection to locating his special "House" there also, without pretending thus to circumscribe that House in its most extended sense to anything short of Infinite Space.

5. Peter's prospects, then, of eventually following Christ are of the very brightest. As one of the above-mentioned 144,000, he will doubtless "accompany the Lamb wheresoever he goeth." He has not, as warned by Jesus, been able to accompany him as yet; in fact, he forsook him and fled, and repudiated him at a time when his presence and countenance would have

been an inexpressible comfort and support; but the time is at last at hand when he will do so, having been forgiven his shortcomings; the willingness of his spirit being regarded rather than the weakness of his flesh. But allowing that the death of Jesus may represent by a very bold figure the high priest's passing through the veil of the tabernacle, I do not think we are thereby warranted to regard the death of Peter as also a passing through the veil. None but the high priest ever went through the literal veil. Peter's flesh was certainly no part of that veil before his death, and, as a fact, it has gone to dust. From Heb. x. 19, 20, it appears that that way through the veil is open now to all the living followers of Christ; and therefore death simply deprives us of our present power of passing daily through it. "Having therefore, brethren, boldness to enter the Holy place by the blood of Jesus by the way which he dedicated for us—a new and living way through the veil, that is, his flesh—let us draw near; &c." The type presents nothing analogous to this, for even after the atonement was made for the people, it would have been death to any one of them to enter the tabernacle at all!

The passage "narrowly scanned" teaches that Christ's everliving flesh is the new and living way through the veil—it is not the veil itself. "I am the way; no man cometh to the Father but by me." The veil or obstacle between ourselves and the Holy of Holies is, I suppose, "our iniquities which have separated between us and our God," not the mere mortality of our bodies, still less "Adamic condemnation." How then could Christ's flesh, that is, himself, at one and the same time, be itself the Veil and the Way through it to the Father? Appollo's metaphors will not with im-

punity bear the stretching to which they are sometimes subjected.

I do not know Bro. Smith's authority for rendering Isa. xxvi. 19, as "the earth shall cast out the *healed* or *restored* of death's wound"; but if correct it appears to me to point distinctly to Immortal Emergence, which I think was not his object in his emendation; if it does not, such a passage as "the dead shall be raised incorruptible and we shall be changed" appears to teach so clearly that view, that I think it will be wiser for us all not to dogmatise till we know.

I consider then that the correct answers are:—

1. To God's Heaven.
2. No.
3. Nowhere till forty days after his Resurrection.
4. Literally it is His Heaven; figuratively it consists of the whole of Space.
5. They are certain He will "accompany the Lamb wheresoever he goeth."

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- 1st.—*Has the New, or Messianic, Covenant been made, ratified, and sealed, or is it yet to make?*
- 2nd.—*Does Paul's statement (Gal. iii. 27-29) contemplate any others as being the seed of Abraham according to the promise except those, who have been baptized into Christ?*
- 3rd.—*Has the preposition "in" in Gal. iii. 8, "In thee all nations," etc., the same meaning as the preposition "by," if not, what is the difference?*
- 4th.—*If all the Promises are Yea and Amen in Christ, do any come within the scope of the promises who are not in Christ?*
- 5th.—*If there are any promises to Abraham's seed according to the flesh, where are they?*

1. A New Covenant is now in force, the Apostle Paul being a minister of it (2 Cor. iii. 6).

2. In dealing with the epistle to the Galatians, its object must be kept in mind. Certain ones had gone out from Jerusalem to Galatia endeavouring to enforce the keeping of the Mosaic law. Paul's letter is a passionate upholding of Christ as sufficient for their salvation without the rites of the law. The "gospel" which provides his anathema for every "other," was, that remission of sins was procurable in or by Christ Jesus. Hence his repeated reference to their relationship to God through *Christ* and his reference to their baptism as being an evidence of Christ being the One by whom all their advantages were secured. The antithesis are law and Christ. These occupy the entire foreground of his "contemplation."

3. It would be straining the passage to make it mean more than that "in him" was a blessing for all nations. The nations have already been blessed in a degree by the exalting influence of his seed—the Christ. Thus, in Abraham and his seed they have been blessed, but not yet fully.

4. The part of this question quoted from 2 Cor. i. 20, indicates "promises" as being "yea" in Christ—not persons, as suggested by the latter part. The promise of one who should be a light to the Gentiles and the glory of Israel, became "yea" and "amen" in Christ Jesus. And "however many are the promises of God, in Him is the yea, and through Him is the amen."

5. This needs amplifying. Many promises have been made to them. Paul writes concerning his kinsmen "according to the flesh"—"Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises" (Rom. ix. 4).

It may be that I am somewhat dense, but I fail to catch the drift of the questions. They are framed to elicit definite answers different from those given above, for some object

which may appear later on. I have therefore confined myself to statements as to the specific meaning of each passage rather than dealing with the subjects to which the passages are related.

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1. The New Covenant was made with Abraham (Gen. xvii.); it was ratified by the death of its mediator—its "victim" (Heb. ix. 15-17); and it will yet be "made" with Israel according to the flesh when they are brought in again" (Heb. viii. 8-13).

2. The Apostle's language clearly indicates that only those who put on the name of Christ by baptism are heirs of the promise. "As many of you." "If ye be Christ's."

3. "In" sometimes signifies "by" or "through" (see 2 Cor. v. 19). The Diaglott rendering is, "God was by Christ," &c. The nations are to be blessed "in" Abraham, in that what is promised comes through his seed—the Christ—and what is promised is justification or forgiveness, which will put them in a right relation before God. The context, along with Romans iv., shows that.

4. When "all nations are blessed," the blessing will not only come through the Christ, but they will be "in him." He will be their head, as he is the head of the believer now. The believer is *now* "blessed."

5. The Prophets abound with them. Isaiah lxxv. is a sample. That must apply "to Abraham's seed according to the flesh," because the simile, "as the days of a tree are the days of my people," would be inadequate to express the life of "the children of the promise," of whom it can then be said that they "dic not any more."

Am. Grant

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1. The New, or Messianic, Covenant, was made and ratified to Abraham "by two immutable things." It was also confirmed by Christ (Rom. xv. 8). And of the cup, he said "This is my blood of the new covenant shed for many for the remission of sins." It was according to the blood of this covenant that Christ was raised from the dead (Heb. xiii. 20). It was "by his own blood he entered in once into the holy place, or the divine nature, having obtained eternal redemption" (Heb. ix. 12). But what is meant by sealing? The sealing of anything has always a relation to living men, and in the first covenant Moses "took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people." I understand the sealing to be somewhat of the same nature. The real sealing is the imprinting of the covenant into the minds of the people. In the vision of Daniel concerning the seventy weeks, we find the scaling of the vision, and the prophet. We find that the prophet was sealed, and therefore the vision sealed in John vi. 27. But the covenant is of such a nature, that it requires everyone of its heirs to be sealed. In other words, they must have the covenant so inwrought into themselves, that "they" and "it" are identical. In the 8th chapter of Revelation we have a figurative description of the scaling in the time the apostolic church existed, after which there is the description of those taken out from that time until the Lord comes. The covenant, then, has been made, ratified and sealed in the Head, who is living, but although the Body has in a large measure been sealed, the time for the manifestation of that has not come.

2. If we speak of the time from Christ's death until he come again, we reply, No. For there is no way of access to the covenant but through Christ, who is *the way*, and so as the 29th verse has it, "If ye be Christ's, then are ye Abraham's seed," and

Christ takes hold only of the seed of Abraham. They may have been great messengers of God in the past, but Christ only takes hold of them *if* they are the seed of Abraham. Thus, Elijah or Elisha, Samuel or David—Christ takes hold of them, not because they were great prophets sent of God to Israel, but because they had the faith of Abraham.

3. They have not the same meaning: "in" is more than "by," and shows a union which "by" does not, and so the blessing of the nations is not an outside thing. They must be brought into the covenant relation, in order to obtain the blessing. Thus, Israel was *in* Moses, or the covenant, and their blessings came because of this relationship; "by" would not have conveyed the idea of this relationship. And in like manner a person becomes a member of a benefit society. He must be *in* before he can be blessed *by*. There are various degrees of union in Christ, and we are not able to determine the degree in which the nations will be in the age to come.

4. We think that it is self-evident, that those out of Christ cannot come within the scope of the promises. According to Paul, those who were far off, and strangers from the covenants of promise, *in Christ* were made nigh, by his blood; all others, Jew or Gentile, are strangers and aliens, and do no partake of the family inheritance.

5. The promises to Abraham refer both to the seed according to the flesh and to the seed according to the Spirit, And this is after the divine principle of "First the natural, afterwards the spiritual." The way of God is exceedingly broad and manifold.

Chas Smith.

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What is the meaning of the formula in relation to Gentiles (see the household of Cornelius) "every one that believeth into him shall receive remission of sins?" Is remission for the "saint" or the "sinner"?

The way of the Lord is equal, but the formula of approach to him has differed, although the principle remained the same. The Jew required to come to God through the Offerings, and the Priesthood of the law. But after the new and living way was opened, both Jew and Gentile required to come to God through that way. And as the blood of innocent animals was only a figure for the time then present, although real as cleansing the flesh, there was no remission of sin to to the purification of the conscience effected by them, apart from the Abrahamic covenant. To believe into Christ was the same as coming into the covenant, the covenant being the *will*, all in the covenant are heirs set apart, "through the offering of the body of Jesus Christ once." The meaning of the formula is the same to the Jew and Gentile. It is remission of sins in the covenant relationship through the blood of Christ. Men are all under the power of sin in their native condition; there is deliverance from this required. The act of deliverance separates the individual. Formerly he was styled a sinner, now a separated one, or saint; his life henceforth is a separation from the unclean, or sin: but if he stumble, he can seek for forgiveness and find it, but that forgiveness is not what is alluded to the formula.

Chas Smith.

[A more specific answer is wanted to the question, "Is remission for the saint or the sinner?" I should infer from the above answer that Bro. Smith reckons it is for both. As I see it, it can only be for the saint.—E.D.]

CONCERNING THE EXTENT AND OBJECT OF INSPIRATION IN THE HOLY SCRIPTURES.

Reader!—In consequence of the unscrupulous writing and persistent misrepresentation of the views held by so-called "Partial Inspirationists," one of these offers you the following statement in hopes that you may be willing to exercise an unbiassed judgment on the important matter of the Inspiration of the Bible. No one should refuse to give a reason for the hope that is in him with meekness and fear, neither should he believe anything that he is ashamed or afraid to produce for examination on all proper occasions.

I.

I RECOGNISE the undeniable fact that as regards certain minor points the Historical Framework of the Bible must either have been left imperfect at its original construction ;

Or, it did not subsequently receive Divine protection from dilapidation ;

Or, by a combination of both causes, it has become slightly defective, as I now find it :

But history not being necessarily of Divine revelation,* I see no reason for supposing that such imperfections do in any way impair—much less destroy—the efficiency of that framework as a whole ; for I consider that it was incorporated into the Bible—not to instruct us concerning ancient Jewish and Gentile affairs, but simply and solely to exhibit or illustrate the working out of God's dealings with certain representative individuals and nations. I therefore regard the existence of such imperfections as to be reasonably expected under the circumstances.

II.

At the same time I perceive that a perfect soundness of the Doctrinal Ideas of the Bible is absolutely indispensable to my thereby being made wise unto salvation. I accordingly take up the Book, looking with the utmost confidence for such perfection therein—and find it. For these Doctrinal Ideas being :—

First—Of necessity exclusively of Divine Revelation, and therefore also of necessity originally of absolute perfection ;

Secondly—On account of their nature as Simple Abstract Ideas being essentially incorruptible ; and

Thirdly—Being diffused through almost the entire Book ;—

III.

I therefore perceive that these Doctrinal Ideas could not at any time have undergone corruption or alteration—however apparently inconsiderable—without deranging and distorting the entire plan of Salvation, and thus bringing about instant and easy detection.

The whole of which considerations and conclusions appearing to me beyond dispute ;—

IV.

I therefore base my belief in the Divinity of the Bible—not on any assumed Divine production or revelation, and preservation, of an Infallible History, and its consequent original perfection and present correctness, nor on

* I regard Gen. i. as Revelation, as appears evident from the nature and date of its subject-matter.—R. R. S.

its loudly asserted concord at any former time with (vanished) original infallible Autographs :—

For such assumptions must logically necessitate on my part the acquisition of a perfect knowledge of the whole of such History, including of course many such portions as Numbers ii., Ezra ii., and Neh. vii. For could it be for such a one as myself to say (as is said by so many at the present day—in effect), “God has taken the pains (if I may so speak) to miraculously produce and preserve for me this History, but it appears to me unnecessary, and, indeed, superfluous, that I should have any acquaintance with such and such portions thereof?”—

V.

But I rest my hope of Salvation on the fact of the perfect preservation of the Doctrinal Ideas of the Scriptures, and on their exact identity with the Original Incorruptible Ideas which have been from time to time promulgated by God himself—a matter as to which I feel able abundantly to satisfy myself, by a careful study, from the internal evidence, of the complete Doctrinal harmony that pervades the entire Book ; with the whole of which Imperishable Divine Doctrinal Ideas I rejoice to believe myself savingly conversant.

Such investigation, however, entirely fails to produce a similar result in the cases of some of the historical statements ; apart from mere verbal discrepancies. For instance, I read in 1 Sam. xxviii. 15, the plain statement that Samuel after his death and burial appeared and conversed with Saul—“And Samuel said unto Saul . . . and Saul answered.” But I also read in the works of a champion of the perfection of Biblical History, (in *The Defence* by R. Roberts, p. 85), the equally dogmatic but discordant statement “that Samuel being dead could neither have appeared nor spoken.” On the principle above set forth, however, I feel no uneasiness, nor is my confidence in the trustworthiness of the Bible in the least shaken when I perceive that R. Roberts is here evidently right, and the Bible historian “under Divine guidance” (*Christadelphian*) (!) makes a decidedly erroneous statement ; one in fact that R. Roberts himself cannot deny has misled multitudes by providing a specious argument in favour of the Immortality of the Soul. Observe, this is by not means a simple question of a mere slip of the pen in copying.

But how these two authorities are to be harmonised on the theory “that a single unreliable statement in the Bible (apart from copyists' errors) must destroy our confidence in the entire Book”—I do not know. For it must be clear to the intelligent that the report of this transaction could not have been supplied to the priestly recorders by Saul, since he died the next day ; nor by the Witch, for fear of capital punishment. It must then have emanated from Saul's two companions, who took the popular, the superstitious view of the affair, and reported accordingly. And here we have their erroneous report endorsed and recorded apparently verbatim.

Evidently then, on the champion's own showing, here is a case that cannot be reconciled with a Bible “From Genesis to Revelation the All-inspired and Absolutely Infallible product of the Spirit of God in all parts and particulars” —see F. R. S.'s *Light-stand*, title-page, vol. 2, 1885. (But we all know F. R. S.'s talent for composing magniloquent summaries ; proof with him is a mere detail.) See also *The Christadelphian* for March, 1891, cover, *re* “The wickedness of attributing error to Inspiration.” (How, then, about the Defence as above ?) But is it not, on the other hand, equally wicked to attribute Inspiration to error ? In the number for Nov. 1890, p. 410, A. T. J. “Meditates” on

"the Christadelphian basis being a perfectly infallible Bible." It is quite plain we have not here a case of mere error in transcription, for upon what statements then can we rely in the Book? There are other instances, but one will establish the principle to the intelligent, while one thousand would make no impression on the class of whom "the population of England is mostly" composed.

VI.

Regarding, then, Biblical History as a mere "Frame-work" or "Show-case," not indeed perfect, but quite sufficiently so—"square enough"—for the Exhibition of Doctrines as illustrated in their working and results in certain representative cases, it cannot be sneered at me that "Mr. Partial Inspirationist's theory 'that the Bible is inspired as to questions of Doctrine though not as to matters of Historical fact,' in effect claims:—That a document which is demonstrably and admittedly inaccurate where it can be tested must be accepted as an infallible guide upon points of speculative opinion where it cannot be tested." Again, "A partially inspired Bible means one that we could not trust at all, since there is no indication therein of any difference between Inspired and Uninspired parts" (*Christadelphian*, 395, p. 554).

"Points of doctrine cannot be tested" (!) (Observe, this statement is quoted approvingly by the editor of the *Christadelphian*; he unhesitatingly endorses the above cavil as incontrovertible!) But, pray, since when has it ceased to be within the power of enlightened man to "compare spiritual things with spiritual?" Were we in our then comparative ignorance called upon to adopt all the "points of doctrine" of "the Truth" before our immersion without examination as to their proveability? "Prove all things—hold fast that which is good" is therefore, according to the *Christadelphian*, either a mere piece of banter, or else was never seriously intended to be applied to doctrinal matters.

But if we have not the slightest difficulty—"Indications" entirely apart—in distinguishing between the Literal and Figurative in the Scriptures, why should not the same Commonsense—*alias*, Wisdom or Faith—equally enable us to draw a line between Inspired and Non-Inspired portions? "He that is spiritual judgeth (discerneth, R.V.) all things."

But suppose that same objection, so cheerfully endorsed by R. Roberts as unanswerable, were some day raised against the "Lid to Lid and Jot and Tittle" theorists, thus—"You acknowledge that the Historical-parts of the Bible are wanting in perfect harmony; so far then they must be untrustworthy. If then you admit the Bible to be untrustworthy in respect to matters declared to be "the product of Divine Plenary Verbal Inspiration which we can test, how can you logically claim the perfect preservation of those other matters of Doctrinal nature, which you assert to be neither more nor less the production of Divine Inspiration, in respect of which we have to accept its unsupported assertions?" Would not the believer in "the All-inspired and absolutely infallible product of the Spirit of God" be only too thankful to flee to the stronghold erected by the hateful "Partial-Inspirationist?" Perhaps, however, he would prefer to hide his head in the sand.

Therefore, for instance, while freely accepting the reliability of the individual items and the Divine teaching conveyed by the two accounts of the three-fold "Temptation in the Wilderness," I find myself unable to accept as equally infallible the assertion of either Matthew or Luke as to the Historical sequence of those items; since, while the historians are, I presume, of equal authority,

they differ fundamentally in that respect. That historical sequence, then, I put aside as a mere matter of detail—a portion of “the Historical Framework” which contains the Doctrinal matter—as merely incidental, and evidently no outcome of Revelation, and therefore as comparatively devoid of all importance. But if I am compelled by facts thus to regard the history in two instances, why not honestly recognise the principle? Let me then consistently and reasonably accept the Holy Writings as intended “to make me wise unto Salvation,” “to furnish me for every good work”; but not to teach me infallibly the exact words in the Inscription on the Cross; nor how many concubines Solomon had; nor astronomy, geology, reading, writing, nor arithmetic.

But the “Perfect Jot and Tittle, original verbal infallibility of Scripture history” theory is, from the Temperance-Hall point of view, a dogma of which a Sincere and Intelligent (!) affirmation (see *Lightstand*) is essential to a competent holding of the Truth, and consequently to Christian fellowship!

It has been well said “that to believe without evidence is an immoral act”: what shall then be said of those who believe *against* evidence, in blind obedience to a leader who has distinguished himself as impervious to logic, and as sadly wanting in commonsense even in secular “matters where he could be tested.” “Can the blind guide the blind? shall they not both fall into a pit?” “O my people! they who lead thee cause thee to err, and destroy the way of thy paths” (Isa. iii. 12). For my part, I heartily thank my heavenly Father that I can feel certain that he has *not* included absolute faith in all the Historical statements (even those contradictory) in his Book as essential to the efficiency of the word which he has provided “to thoroughly furnish the man of God unto every good work,” as I thus find myself with a quiet conscience relieved from the—impossible task of attaining to an intimate knowledge of such History as that comprised in Ezra ii., &c., &c., referred to above, and in many similar chapters; whereas, if I were convinced that these are the Infallible outcome of special dictation by the Holy Spirit, I should feel constrained, at the risk of Salvation, to agonise after such thorough knowledge of their contents, rather than sit down satisfied with complete destitution of information which God himself had thus graciously provided and has preserved by special Miracle for my Eternal benefit (?) Whereas, of those so evident hypocrites who mechanically profess to believe that these catalogues constitute vital parts of “the All-inspired and All-infallible product of the Spirit of God in every part and particular,” I undertake to say that the vast majority could not so much as repeat the names of the 12 tribes; nor say whether it was 700 wives or 700 concubines that Solomon had; and that not one “Member of the whole Body,” including their Prophet (Isa. ix. 15)—*not one* could repeat “the All-inspired, &c.,” genealogy in Matt. i. Of what use then is this infallible light that is thus for ever kept under the bushel?

Meanwhile, let us who are wise and desire to grow in that and in every other good quality, concentrate our attention upon the *really* Vital—“the Life preserving” portions of the Scriptures that were given for our comfort and instruction as to the Way of Life—“And now what doth the Lord our God require of us?” (Deut. x. 12). Is it a thorough familiarity with the symptoms of leprosy? Or with the division of Caanan between the twelve tribes? No; “Search the Writings” for “whatsoever things were written aforetime were written for our learning (“Instruction”—*Young*), so that we, through patience and comfort of the Scriptures, might have hope” (Rom. xv. 4). *Here is the touchstone* that will enable us to distinguish—that will enable us to perceive

which constitutes the "all Scripture that is God-breathed (or God-breathing) which alone is profitable . . . for instruction in Righteousness" (2 Tim. iii. 15). So that the Book, we see, requires to be "rightly divided," which phrase was once interpreted by the *Christadelphian*, in a lucid interval, as "A logical treatment of Bible Statements." (Ah!)

Let those who can find "Hope-inspiring Comfort and Instruction" therein read attentively and *correctly*, if they can, Neh. vii. 8 onwards—"The children of Parosh 2172; the children of Shephatiah 372, &c., &c." Such alone can heartily sympathise with the old lady who was refreshed and comforted on her death-bed by the repetition of the one mouth-filling word "Mesopotamia." There is suitable food in the Bible for all who hunger and thirst after such "knowledge"; but for my part, I share the Apostolic distaste "to endless genealogies which minister questionings rather than Godly stewardship," (1 Tim. i. 4).

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The Investigator.

OCTOBER 7TH, 1894.

I HAVE no doubt readers are beginning to despair about the *Thesaurus*, but I have not myself quite reached that point. I have always been hoping for a little more leisure, so that I might deal faithfully by the work, but have had my hands so exceptionally full for some months back as to entirely block the way to the issue of No. 2. I would fain hope to issue it very shortly, but it is not work of a nature to be rushed through the press, as has been the present issue of the *Investigator*.

I am glad to see in the *Christadelphian* field another claimant to the notice of the brethren, in the shape of Bro. J. J. Andrew's quarterly, yclept *The Sanctuary Keeper* (see, for terms, gratuitous advertisement on cover). Bro. J. J. has evidently determined upon "war to the knife," but that does not mean that he will pursue such tactics as his opponent, the editor of *The Christadelphian*, indulges in with those who may need to oppose him. Bro. Andrew's course, you may be sure, will be honour itself, and I wish him God-speed in his "Needs Be."

MISCELLANEA.

SEEING THE UNSEEN. The distinction which the Apostle draws between the things which are "Temporal" and the things which are "Eternal," is that the former are *seen*, while the latter are *not seen*; at least, he says, "The things which are seen," that is, present to the eye of sense, "are, in their nature, temporal," while "the things which are not seen," which our organs of vision cannot help us to see—those "are the Eternal things."

But there is an apparent paradox in his words, for, according to the A.V., he describes himself, and the others included in the personal pronoun "we," as *looking at the things NOT SEEN, and NOT looking at the things seen*, that is, *not looking at what he sees, while looking at what he sees not*. There evidently is something here which needs *looking into*. Now, when I use the phrase "looking into" in such a connection, it is quite evident that I do not refer to physical sight; it is that other kind of seeing which one might express by the term *mind-sight*, in contradistinction to *eye-sight*—a mental act, which is just as readily performed by a blind man as by one having the full use of his eyes.

So when Paul, speaking for himself and the other members of the Apostolate, says, they "are looking at the things not seen," he must mean something else than using the eyes, for the use of one's eyes would not bring the unseen things into view, since it is a physical impossibility to look at the unseen. What, then, did he mean when he spoke of "not looking at the seen things" but "looking at the unseen things"? Evidently this—He and his associated Apostles did not consider the seen things to be objects worthy of their attention or consideration—they looked not on these things. The term, indeed, which is rendered "look at," (*skopeo*), is, in its various occurrences elsewhere, rendered "consider," "mark," "take heed," "look on," and why it should have been rendered "look at" here, rather than by one or other of the foregoing more accurate and more expressive terms, is one of those questions which the translators may have thought they anticipated and satisfactorily answered in their address to the reader, when they say—"We think good to admonish thee, oh gentle reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some

peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same in both places (for there be some words that be not of the same sense everywhere), we were especially careful, and made a conscience according to our duty. But that we should express the same notion in the same particular word, as for example, if we translate the Hebrew or Greek word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, etc.,—thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist than bring profit to the godly reader. For is the kingdom of God become words and syllables? Why should we be in bondage to them if we may be free? use one precisely when we may use another no less commodiously?”

But this does not meet such cases as the one before us, for to “look at” falls a bit short of “taking heed,” or “considering,” or “marking,” or even “looking on.” “Look at” certainly expresses less than the sense of the Apostle—as is quite apparent on a review of the various other passages in which the same original term is found. We find him using it once in his letter to the Galatian Church (ch. vi. 1), where he says, “Consider thyself, lest thou also be tempted,” and to those at Rome he says (ch. xvi. 17), “Mark them which cause division and offences contrary to the doctrine which ye have received, and avoid them.” And to the saints at Philippi he says (ch. iii. 17), “Mark them which walk, as ye have us for an example;” and he tells them (ch. ii. 4), to “Look not every man on his own things.” Paul is the only Apostolic writer who uses the term so rendered, if we except Luke, who, in his testimony to Jesus (ch. xi. 35), records that he said, “Take heed, therefore, that the light that is in thee be not darkness.” Now, we can hardly be said to have “the same notion” conveyed to the mind in the phrase “look at,” as we have in these various other terms which more accurately express the thought of the Apostle. But even these fall somewhat short of what is implied in the term he uses here. And I think it is of the first importance that we should have the thought of the writers of the N. T. always and everywhere, instead of what the translators of the A. V. make them appear to have thought. The instance before us is not by any means a serious case of departure from the sense of the original Scripture; it were well if it could with truth be said that no more serious case

exists—for the rendering given is not opposed to the sense, but merely falls short of it, and, as it happens, a little consideration will enable the reader to grasp, in a way, the thought of Paul. When we know, however, that from this term under consideration there is derived the substantive *skopos*, which means “a mark, aim, or goal,” *what one aims at or strives to get at*, and which is used by Paul in Phil. iii. 14, and accurately rendered by the translators—“I press toward the *mark* (*skopos*) for the prize of the high calling of God in Christ Jesus,”—when we are made acquainted with these verbal facts, we are apt to wonder why it happened that the translators did not in 2 Cor. iv. 18 render *skopos* by the word “aim” or its equivalent, when we should have got the thought of the Apostle direct and clear—“we aim not at the things seen, but at the things not seen;” and the reason for this, “for the things that are seen are temporal, but the things that are not seen are eternal.”

It would be well to try and define, in some way, the Eternal Things—to discover if we can get some rule which will help us to distinguish the Eternal from the Temporal—to properly locate them in their own spheres. If we can determine the things Eternal, the things Temporal may be left to take care of themselves. The lesson we have to learn, first and last, is to subordinate the Temporal to the Eternal, and to make the Temporal subservient to what is also our own best interests in our aiming after the Eternal things.

RELIGION AND THEOLOGY.

THE term “Eternal” is one of those words than which few more important are to be found in Scripture, and there is perhaps no word found there that is responsible for more diversity of thought and conclusion, or what some might term “greater extremes in religion,” than this word “Eternal.” I have said “extremes in religion,” but it might be more correct were I to phrase it “extremes in theology,” for theology and religion are not the same; a man may have much theology and little religion, and the mistake is too often made of confounding the two. The early disciples don’t seem to have had nearly so much theology as we have at the present day, but they evidently had more religion. Their basis of fellowship does not seem so much to have been of words and propositions on which they could agree, as of oneness in love and sympathy with Christ and the things of Christ. They doubtless had some theology, but it was Theology—not Demonology—“doctrines of demons,”—it was the science of God—they “got to know God, and Jesus Christ whom he had sent,” and although the amount of their theology might be small, they could never have been justly confounded with those who, at the present day, have too much reli-

gion—so called—without the Scripture basis of a true theology. Perhaps the true cause of the difference between the religion of to-day and that of the Apostolic age is to be found in the absence of the true science of religion. For religion is both a science and an art. It is a science in that it instructs us in the principles on which adoption or sonship proceeds, and it is an art in that it teaches us how to apply these principles correctly in our practice; and so, while we distinguish between theology and religion, between believing and doing, we must not unduly exalt the one to the detriment of the other. True religion rises above principles without despising them. The principles are but applied in practice; so while religion is the science of God—other-

wise of the Eternal things—of knowing God—it is also the art of pleasing him by practice of the Eternal things; and while it is well to have the first, it will avail us nothing if we do not practice what might almost be called the lost art of pleasing him. It is with a view to the recovery of this lost art that our "God, who commanded light to shine out of darkness, shined in our hearts, to give light of the knowledge of the glory of God in the face of Jesus anointed" (2 Cor. iv. 6). Light of knowledge is a beautiful and desirable thing, and if we can have this light shed abroad in our hearts, we shall be enabled to contribute our quota towards the accomplishment of that Eternal Purpose "which the Father made in Christ Jesus" (Eph. iii. 11).

CORRESPONDENCE.

Dear Bro. Nisbet,

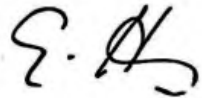
May I draw your attention to the parable of the ten virgins? Of course the story was based on oriental custom, and I suppose we must understand that these were the bride's maids who had left their own homes to join and accompany the bride. Thus they "*had gone forth* to meet the bridegroom," taking their lamps with them; but five of them "*were wise*" while five "*were foolish*." Arrived probably at the bride's house, they were quite ready as they supposed, and in this satisfied state fell asleep; for not until midnight was the cry, "*Behold the bridegroom! Come ye forth to meet him.*"

Now is apparent the difference between the wise and foolish, carrying perfectly the figure—I suppose the word torch would be better than lamp—but either would convey the same lesson. A lamp must have a supply of oil, and so had these marriage-torches, and it seems to imply that each had their lamp filled alike when they started from their homes, but five had an *outside supply*—they had vessels filled in addition, so that by midnight when they awoke, the flame was languishing, and the extra supply *was needed*. Yet the wise only had enough, while the foolish would gladly have shared it, because they knew that the absence of light would prevent their taking part in the procession; and the sequel shows us that it is only those who are ready *at his coming* who will share the marriage festivities. Is not the Word symbolised by a lamp; and the Spirit by oil? If so, who will dare to say that the spirit in the word is enough? Who will take the responsibility of telling me that I must not seek for the help of the Holy Spirit except through the reading the Bible? Bro.

Nisbet, could anything be plainer than the Lord's teaching on the subject, viz., that only those who have a supply of oil *greater than their lamps would hold*, had light enough to last after the Bridegroom's coming? You once said my letters set you thinking: I wish this one would. . . .

It is a serious time pretty well all round the globe, I fancy. Surely the night is already far spent. Have *we* oil enough for the final going forth? Trimming the lamp will be of no avail if we have nothing to feed it with. God make us wise is the prayer of your fellow-watcher,

76 Richmond St.,
Totterdown,
Bristol.



ANASTASIS AND AEON JUDGMENT.

Dear Bro. Nisbet,

It is now over a period of two years since I took to myself the arduous task of discussing the subject of "Anastasis and Aeon Judgment," through the columns of the *Investigator*, and, I must also remark, through your generosity and brotherly kindness; for which I must ask you to accept my sincere thanks.

As I desire to pen the last contribution, and clinch the nail, so to speak, of my view on the "Anastasis," or "upstanding in the perfect integrity," I deem it prudent to defer closing the series to-day; as it must be obviously apparent unto all, that no one has yet undertaken, after "the form of sound words," to set aside what I have advanced.

Now, in order that some of the great ones (chiefs) of the Christadelphian persuasion should have time and opportunity to show a more excellent way than I have done (lest they should complain) I shall wait patiently upon them and read their criticisms through the *Investigator*. One thing I most particularly beg: critics are requested to reply to the series of articles *seriatim*; and only with *solid arguments*. They will also save a deal of time and useless writing if they keep in mind certain vague productions which were fully exposed. J. J. Hadley's criticism in his magazine (*F. V.*), my reply in July, 1892. H. H. Horseman's in the *Investigator*; my "Friendly Criticism" thereto. It will be remembered that these brethren were silenced—the one, according to his showing, was shown to be altogether inconsistent: the other was looked upon as having erred, not understanding the holy writings. Then, again, J. J. Birkenhead's sophistry in the in the *Fraternal Visitor*, styled "Resurrection and Judgment"—the same was so self-evidently ridiculous that no time was wasted in my replying, but I observed that the Editor of the *Investigator*, in his friendly demeanour, treated him most graciously in his leader on "Facts about Anastasis" in the *Investigator*. Lastly, a reported criticism from J. W. Dibboll, the younger, about

which something was said in the last issue of the *Investigator*. This brother, and teacher, agrees with me apparently that it is an error to read the English word "coming" in the various passages I had treated. The correct term is "presence," according to the original from whence it was translated, but although he admits this truth—which is a death-blow dealt to the Christadelphian faith—"waiting for their absent Lord to come and take them to Palestine, after their carnal assize, then to live in spirit-flesh and bone-body in their kingdom" (!) This brother played at words, and applied the rule of false supposition, and transposed "coming" into "presence," and *vice versa*, then exhorted his hearers to be on the look-out for archangel's trump, when they shall see Jesus descending from heaven to be with them for the purpose already mentioned. All I desire to say is, this dumb-founded criticism is an evil communication calculated to corrupt good manners.

Now, Bro. Nisbet, I am quite a stranger to you all oder that way. Wishing you and other brethren God-speed in your labour,

Seacht Boman

Hamburg, Eilbick, Hirschgraben 23,
c/o W. A. Fried.

JOSHUA AND THE FILTHY GARMENTS.

Zechariah iii.

IN "Eureka," vol. 1, page 58, Dr. Thomas says that "Joshua in the filthy garments represents Christ clothed with the flesh of sin," and that the change of raiment signifies that Christ is "No longer oppressed with our filthy nature, but clothed in a garment white as snow," "And the words of Jehovah are now addressed to him, 'If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house' (rule My kingdom)." As this exposition was written to prove that the nature of Christ was defiled, and as it is one of the most important doctrines of the Scriptures, a right understanding of which is *absolutely essential* before we can believe the "Doctrine of Christ," the following thoughts are offered for the meditation of those who love the truth for its own sake. I shall follow the rule laid down in 2 Peter i. 20,—“Knowing this first, that no prophecy of Scripture is of private interpretation.”

In the first three chapters of Ezra we have recorded the decree of Cyrus to rebuild the Temple, the return of the Jews from captivity, and the building of the foundation of the Temple.

The 4th chapter of Ezra tells us of certain adversaries that wrote to King Artaxerxes, requesting him to exercise his authority and power, and prevent the re-building of Jerusalem. This was done, and the work was stopped until the second year of Darius. The narrative Ezra iv. 24 to the end of chapter vi., and Zechariah iii. being two different records of the same events with greater or less detail.

Ezra iv. 24 speaks of the second year of Darius; Zech. i. 1 does the same. Zech. iii. 1 introduces three persons, "Joshua the High Priest, standing before the angel of the Lord and Satan standing at his right hand to resist him," Haggai is spoken of as the "Messenger (angel) of the Lord, with the Lord's message to the people" (Haggai i. 13), and in Ezra v. 3 we have the Satan—"Tatnai the Governor." This is no "private interpretation" of the Word, but *the Word's* own explanation; as seen by the date in Ezra and Zechariah: the 2nd year of Darius; the scene, Jerusalem; the actors, Joshua, son of Jozadak, High Priest;

Haggai, the angel or messenger of the Lord; and Tatnai, the Governor, being the Satan (Adversary) resisting Joshua in his work of building the Temple. But the High Priest (Joshua) was clothed with "filthy garments." What were these garments? Did they signify the "flesh of sin" or "filthy nature" that Christ is said to have come in? We shall see.

The Jews had during their captivity taken to themselves "strange wives" (Ezra x. 11-14). This was an abomination and filthiness in the sight of God (Ezra vi. 20, 21, and 9-11). Priests and people had been guilty of this sin, and Ezra (x. 16-24) commanded them to cleanse themselves of these "filthy garments" by putting away their "strange wives," and, "being guilty, to offer up a ram for a trespass offering" (Ezra x. 19).

Now, we find the exact agreement with this in Zech. iii. 3—"Now Joshua was clothed with filthy garments, and stood before the angel (messenger)" Haggai. "And he (Haggai) answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him (Joshua) he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Haggai and Zechariah prophesied unto the Jews in the name of the God of Israel" (Ezra v. 1). They were messengers (angels) of God. And Haggai spoke to Joshua (Hag. i. 1, and ii. 1-4). Thus he is plainly identified as the "angel" before whom Joshua stood, and who instructed "those that stood before him" (Ezra and his fellows) to remove the "filthy garments," the "strange wives" (Ezra iii. 4).

After that the Christ is introduced as "The Branch," "The Stone laid before Joshua, one stone with seven eyes" (ver. 8, 9), seven signifying *perfection*, not *filthiness*.

Through the "Branch" "I will remove the iniquity of that land in one day." How? "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1).

As we have been married to strange women (doctrines, lies), we must cleanse ourselves from these, our "filthy garments," by confessing and *for*saking our sins. This is God's way, and "His way is perfect." We shall soon see who is on the Lord's side. God is shaking the dry bones of Christadelphianism. "O ye dry bones, hear the word of the Lord" (Ezek. xxxvii. 4). Happy for those who have "ears to hear."

By the foregoing it will be seen that these "filthy garments" did not typify the "filthy nature" of our Lord and Master. No, emphatically NO!

It is only by such "private interpretation" and wresting the Scriptures that they can be used to teach that which they deny in other parts, and thus causing confusion instead of order, weakening those who are confused thereby, and elevating the thinking of the flesh above the words of the Spirit; thus sapping the foundation of faith; and by this professed zeal for the "Infallibility of the Scriptures," their credulous followers are blindly led into believing that the expositions of Dr. Thomas and Robert Roberts are as "infallible" as the Bible itself. In fact, so blind have some become, that here (in Melbourne) one of the followers of Robert Roberts declared that the "Birmingham statement of faith is infallible"! That Dr. T. and R. R. have done much for the enlightenment of others, and the defence of Truth, no truthful man would deny, but rather express his gratitude for their labours. But that is no reason why their expositions should not be critically examined, and, if found unscriptural, rejected, rather than Truth. In the writings of Dr. T. and R. R. many instances could be quoted wherein they contradict both themselves and one another on one point of doctrine, and that one, the "One Thing needful" to be right in, as all else is useless apart from a right knowledge of this "one." This is the "Doctrine of the Christs." Both Dr. T. and R. R. many times write of Christ as Paul and John did, viz., Sinless, in *nature* and *character*. R. R., I know, will deny this, but I will prove it.

In the "Slain Lamb," written by R. R. to prove that Christ's nature was *sinful*, but His character *sinless*. On page 13 he writes thus: "Now, what is character, brothers? Is it not the manifestation of the qualities of the flesh? It is a marvellous piece of new-born wisdom to say that 'sinful' applies to the character, but not to the substance that produces that character."

R. R. was contending against Edward Turney's theory, *re* "The flesh being a *good* thing." I quote R. R. above, and am quite sure that he is right and Edward Turney wrong on this particular point; but, although R. R. is right *as far as he goes*, yet he robs his argument of all its force by not going far enough. And not only so, but he contradicts himself and the Christ too. I know that he does not *mean* to do so—I have nothing to do with what he *intends* doing—but I am quite sure what he is doing. To prove this is easy and simple.

I must quote his words again: "It is a marvellous piece of new-born wisdom to say that sinful applies to the *character* but not to the *substance* that produces that character."

I paraphrase the above, and then my meaning will be clear, and the case proved.

"It is a marvellous piece of new-born (childish?) wisdom to say that *sinlessness* applies to the *character* and not to the *substance* that produces that character."

As the "Slain Lamb" distinctly contends for the "sinlessness" of the character of Christ, which is true, therefore, according to R. R.'s own argument, ("What is character, brother? Is it not a manifestation of the *qualities* of the flesh?"^b) the character of Christ being sinless, *proves* that the quality of His flesh was "sinless."

When my child has to subtract a less number from a greater, she *proves* her sum true by *adding* the number subtracted to the remainder; if these agree with the original number the sum is *proved true*. Thus two from ten is eight; to prove this she adds two and eight together, which is ten—therefore true.

If R. R. had but *proved* his theory, he would have "held fast that which is good," but through failing to do this he is holding fast and holding forth that which is evil.

God has borne long and patiently with him. Will he humble himself now, as the master taught in Matt. xviii. 3, 4; or will he still be rebellious—too conceited to think that he can make a mistake, or too proud to acknowledge it *when it is demonstrated*? We shall see for ourselves. If he does so humble himself, he will print this in the *Christadelphian*, acknowledging that he has for years "Held down (and trodden down) the truth." If he does not so honour the truth, then it will be placed before others, that he may "be known by his fruits," not by his professions.

Christ was a "likeness of sin's flesh," but if Paul had meant to say that he was "sin's flesh," he would have left out the word "likeness." Adam before he sinned, was like Adam after he sinned; but with this vital difference: after having sinned, he became "sin's flesh." It would be a wrong thing to say that Adam before sinning was a likeness of "sin's flesh," because there was no "sin's flesh" in existence, unless we contrast him with Eve. She was "bone of his bone, and flesh of his flesh." Eve sinned first, and became "sin's flesh." Adam's flesh was *like* hers, and yet not "sin's flesh" until he had sinned. So the Lord Jesus was "in the likeness of sin's flesh," but never having sinned, he never was "sin's flesh."

Can anything be plainer? The Master taught the same truth in Matt. vii. 18: "A good tree *cannot* bring forth evil fruit, *neither can* a corrupt tree bring forth good fruit." Compare with Matt. xii. 33, 35. Now, Christ plainly taught here that he himself was "a good tree." Will any one deny the Master's words?

"If any man teach otherwise, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is a proud, knowing nothing, but dotting about questions and strifes of words, railings, evil surmisings, perverse disputings of men of *corrupt* minds, and *destitute of the truth*, supposing that gain is godliness: *from such withdraw thyself*" (1 Tim. vi. 3-5).

If, as R. R. says, "Christ's nature was *sinful*," must not that nature have produced what it was "full" of?

More, much more, might be said, but I refrain at present, having proved by the words of Christ that he was "sinless" in nature and character. But I will undertake to prove that from Genesis to Revelation the testimony is the same, and do here and now challenge anyone and everyone to disprove it, whether it be from the shadow of *good* things—the Law, or from the substance of those *good* things—the Christ and His doctrine.

Your fellow-soldier in the Army of the King of Truth and Righteousness,

"Lynton," Mont Albert Road, Balwyn,
near Melbourne, Victoria.

Les-Cornish,

APOCALYPTIC STUDIES.—No. 9.

leh 11,

CHAPTER xi. appears to deal with matters which cover a long period of time, ending with the proclamation of the kingdom of God, and in the infliction of the third woe. It is therefore evident that we shall have to go back for a beginning to an earlier period than that covered by the two woes connected with the trumpets.

John receives a rod with a command to "measure the temple of God, and the altar, and them that worship therein." In the Scriptures the "rod" was both an instrument of discipline, and a symbol of office. In the former sense, it is used by Paul, in 1 Cor. iv. 21; 2 Cor. xi. 25. In the latter, in Heb. ix. 4; Rev. ii. 27; xii. 5; xix. 15. I think it has both applications in this chapter, indicating the apostle's authority to exercise discipline over the worshippers of God, and in defining the limits of their fellowship. In his second epistle, referring to "the doctrine of Christ," he says:—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is a partaker of his evil deeds." The effect of acting so would sometimes cause

separation in families and communities, and consequent trouble and sorrow for the truth's sake. The measurement was to separate those represented by the temple and the altar, from those in "the court without," during a period of 42 months.

The word translated temple is *naos*, which is defined as "the dwelling of a god," "the inmost part of a temple," as distinguished from the temple as a whole, which was called *hieros*. So we find this latter word used in the gospels for the temple at Jerusalem. But when speaking of it as the house God, they use the word *naos*. Believers are so designated by Paul: "Know ye not that ye are a *naos* of God, and the Spirit of God dwelleth in you? If any one the *naos* of God destroy, God will destroy him, for a *naos* of God is holy" (1 Cor. iii. 16, 17; vi. 19). The word is used in the same sense in other places. As that was the only temple of God with which John had anything to do; it must therefore apply to the Church as an institution which was to be kept distinct from all other professed worshippers of God. The Father must be worshipped in spirit and truth; so wherever two or three are met together in the name of the Lord there he is in the midst of them; consequently there we have a *naos* of God. In the temple at Jerusalem there was the outer court for the people; the inner court for the priest, in which stood the brasen altar and the laver. Then there was the *naos* consisting of the holy place, and the most holy. Into the holy place the priests went daily, offering incense on the golden altar, while the daily morning and evening sacrifice burned on the brasen altar. This they did after having washed at the laver. The church of God being the *naos*, the worshippers therein have to enter by the blood of Jesus, with true hearts, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water. They thus draw near to the golden altar of incense (Christ) and present their worship to God the Father (Heb. x. 19-22). Being once washed, and sprinkled from an evil conscience, they do not again return to the laver and brasen altar court; they remain in the holy place, and worship at the altar of incense—the incense is the prayers of saints offered through our great high priest and intercessor, who was offering, altar, and priest. "If ye abide in me and my words abide in you; ye shall ask what ye will and it shall be done unto you" (John xv. 7). The measured altar would therefore be the golden altar. The court without which was left out, was the brasen altar court with its priests, and its relation to the law of Moses, which was done away in Christ, and nailed to his cross. The true worshippers were only those who gained an entrance into "the true tabernacle which the Lord pitched, and not man."

While these figures defined the church of God as God's true worshippers, as superceding the Mosaic arrangement, it yet needed another figure to indicate their position in relation to the nations, namely, "The Holy City." Jerusalem was the Holy City under the law. It was doomed to "be trodden down of the nations, until the times of the nations should be fulfilled." So in like manner the church of God was to be trodden down and persecuted by the nations; not because they worshipped God, but because they preached another king, and another kingdom, and another polity, which was to destroy all other kingdoms, and itself stand for ever. Now as the church of God were constituents of that future polity, the term "Holy City" was a fitting figure of their down-trodden, persecuted, and suffering condition. By faith they have "come to the heavenly Jerusalem, the city of the living God" (Heb. xii. 22). "Jerusalem which is above is free which is the mother of all" (Gal. iv. 26). Still another designation is given to them, my two witnesses clothed in sackcloth, prophesying 1260 days. The sackcloth indicating sorrow and suffering on account of their testimony for the truth of God. Jesus said to his apostles that they would be his witnesses to carry his name among the nations. But if these two witness are the members of the church of God, why are they stated to be only two? I would say they were two, because not less than two were necessary to confirm any testimony. The law of Moses required two or three. One only was not sufficient. The law of Christ also requires two (Matt. xviii. 16; 2 Cor. xiii. 1). In accordance with this law, when Jesus sent out his disciples to preach, it was "two and two." So also Paul and Barnabas. Afterwards Paul and Silas. These couples testified the same truths, so must all true witnesses of the truth as in Jesus. In this case we need not look for two classes of witnesses, nor divergent testimony. "For the testimony for Jesus is the spirit of prophecy" (Rev. xix. 10). Two was a complete number for testimony, as seven was a complete number for the aggregate of the churches of God, typified by the seven-branched lampstand. The church of God testifies for Jesus in preaching the gospel, and by showing forth the Lord's death till he comes, in eating the bread and drinking of the cup.

These witness are further described as "the two olive trees and the two lampstands. In Romans xi. mention is made of two olive trees. One a good olive tree, the other a wild one. The good olive represented the nation of Israel, which had grown from the root, Abraham, the holder of the promises. The wild olive represented the nations in their natural uncultivated state. Because of unbelief, the Jews, as natural branches, were broken off. Believing Gentiles are branches cut off the wild olive, and, contrary to nature, grafted on to the stock of

the good olive. (See also Jer. xi. 16; Ps. lii. 8.) These two though differing in their origin, become one by grafting. The same truth is taught in Ephes. ii. 11-22.

These two olive trees were also typified in the temple built by Solomon. "Within the oracle, he made two cherubim of olive tree, ten cubits high." And when their wings were stretched out, they covered the breadth of the "inner house," from wall to wall, their wings meeting in the middle. And further, for the entering of the oracle, he made two folding doors of olive tree. All of which are symbolical of those who are the true worshippers of God, and the witnesses of Jesus. Zechariah had a vision of a seven-branched lampstand supplied with oil from two olive trees, through two golden pipes, which emptied themselves into a bowl, from which seven pipes conveyed the oil to the seven lamps. In answer to the prophets enquiry, he was told that "these are the two anointed ones that stand by the Lord of the whole earth." The same position is occupied by the two witnesses—"standing before the Lord of the earth," which seems to prove their identity. As the worshippers of God are now the *naos* or dwelling place of God, they are always in the presence of the Lord of the whole earth. And there shine as lights in the world, holding forth the word of life. To prevent repetition, I would invite the reader to refer to Apocalyptic Studies, No. 1, pp. 32, 33, for further remarks on this phase of the truth.

"THE LORD OF THE EARTH."

This is given as the correct reading of verse 4 in the R.V. The pope may claim to be the Lord God of the whole earth, and many acknowledge his claim. Even many Christadelphians assert that in this chapter the above title is applicable to him. But I fail to see that the witnesses for Jesus stand in his presence. On the contrary, they have always testified against him and his system, for which they have been persecuted in times past. The phrase, "The Lord of the earth" occurs in other parts of the Scriptures. Its use there should determine its application here. In Joshua iii. 11-13 we find it in connection with the ark: "Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." The ark contained the tables of a covenant specially made for Israel, but it was in relation to him who made promises of blessing for all the families of the earth, in Abraham and his seed. In Micah iv. 13, the phrase is applicable to the Messiah in his aspect of future ruler of the earth, when he "shall beat in pieces many peoples; and shall devote their gain unto Jehovah, and their substance unto the Lord of the whole earth." And Isaiah liv. 5—"The God of the whole earth shall be called." These testimonies point to the one only name with which the witnesses of Jesus have to do: he of whom Peter said, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He hath said that, "where two or three are met together in my name, there am I in the midst of them." The witnesses of Jesus are thus in the presence of the Lord, because the Lord is in the midst of them, when gathered together in his name. They are thereby separated from the world around, which in relation to their position in Christ, is an outer court of nations. These two witnesses were to prophesy 1260 days clothed in sackcloth. That would indicate a separation of a marked mournful character. One also of a kind which would separate them from the corrupters of the truth as in Jesus. The apostles predicted a falling away from the truth. Paul, Peter, John, and Jude indicate by their letters that the secret of lawlessness was already working. I understand that the measuring off of the temple, altar and worshippers from the outer court, was the beginning of the 1260 days sackcloth prophesying, and that it consisted of the true worshippers separating from the unjust.

The first separation sufficiently marked, as happening on behalf of the fundamental points of the faith, occurred in the middle of the third century. Concerning that period, Mosheim says:—"The most famous controversies that divided the Christians during this century, were those concerning the *millennium*, or reign of a thousand years; the *baptism of heretics*, and the *doctrine of Origen*. Long before this period, an opinion had prevailed that Christ was to come and reign a thousand years among men. This opinion had hitherto met with no opposition But in this century, its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favourite sentiments." Regarding the Scriptures, he contended that "It was not in a literal sense that the true meaning of the sacred writers was to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves." In his *Stromata*, book x., he says:—"The source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so shall not attain to the kingdom of God. Let us, therefore, seek after the spirit and the substantial fruit of the word, which are hidden and mysterious. The Scriptures are of little use to those who understand them as they are written." He thus explained away the literal force of the Scriptures, giving them an allegorical interpretation. Further, Mosheim says:—"A passion now reigned for the Platonic philosophy. The building of churches and embellishing them with costly ornaments; as also the multiplication of rites and ceremonies prevailed." All these things showed that the truth was

being sapped at its foundation. And in order to preserve it pure and entire, those who had it would be under the necessity of separating from its corrupters.

Circumstances arose which led to such a separation. The emperor Decius Tragan raised a severe persecution against the Christians, when he came to the throne, in the year 249 A.D., "by which, during the space of two years, multitudes of Christians were put to death by the most horrid punishments, which an ingenious barbarity could invent. Numbers fell away from the profession of their faith, and secured themselves from punishment, either by offering sacrifices or by burning incense, before the images of the gods, or by purchasing certificates from Pagan priests." Gallus, who succeeded Decius in 251, "reanimated the flame of persecution which was beginning to burn with less fury. In the year 254, Valerian being declared emperor, made the fury of persecution cease, and restored the church to a state of tranquility."—*Mosheim*.

But although there was tranquility because persecution had ceased, yet that "tranquility" from without, led to disquiet within the church. Those who had fallen away during the time of persecution, and who were known as "the lapsed," now sought to be re-admitted. Some opposed their reception, arguing that those who so turned aside were unworthy of fellowship. A leading opponent of the reception of those was Novatian, a presbyter in the church in Rome. For that he was excommunicated. "He thereupon," says Mosheim, "erected a new society, which, on account of the severity of its discipline, was followed by many, and flourished in the greatest part of those provinces which had received the gospel. They considered the church of Christ as a society where virtue and innocence reigned universally, and none of whose members, from their entrance into it, had defiled themselves with any enormous crime; and by consequence, they looked upon every society, which re-admitted heinous offenders to its communion, as unworthy the title of a true Christian church. It was from hence, also, that they assumed the title of *Cathari*, i.e., *the pure*; they obliged such as came over to them from the general body of Christians, to be baptised a second time, as a necessary preparation for entering into their society."

The features characteristic of this "Novatian" separation are sufficiently marked to be regarded as the beginning of the 1260 day-years of sackcloth prophesying. The measured period would therefore be from A.D. 254 + 1260 = A.D. 1514, a period of time in which the death state of the witnesses occurred. There was another separation also, at the time of the Novatian separation, in Armenia, the leaders of which were two brothers, Paul and John. From Paul they received the name of Paulicians; although the accounts concerning their doctrine are not very clear, owing to the contradictory character of the evidence. There is still sufficient to show that they were zealous for the purity of the faith. They rejected the clerical form of government which had crept into the church of the apostacy; and acknowledged only those who among themselves had ability to teach. "They, moreover, recommended to the people without exception, and that with the most ardent and affecting zeal, the constant and assiduous perusal of the holy Scriptures, and expressed the utmost indignation against the Greeks, who allowed to the priests alone an access to these sacred fountains of divine knowledge."—*Mosheim*.

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A CRITICISM.

REFERRING to Rom. viii. 9-14, about the teaching of which several brethren in the Jan. number of the *Investigator* have expressed their opinions, I take the opportunity now of expressing mine upon the verses in question. I think some of the articles that appeared in the magazine were not strictly in accord with the teaching of Scripture. Brother Smith's detailed explanation does not seem to me to be the Scriptural one. I believe it is generally admitted, by the learned of our day, that if there should be a sentence in an author's work which has a dubious meaning, it should be explained by

another sentence of the same writer, bearing upon the same subject, but which is clear and admits of no doubt. Such, it is maintained, should explain the doubtful one. Now, this rule applied to the explanation of Scripture truth is, I think, the best we can adopt. Paul, then, to my mind, beautifully explains the meaning of these verses in his letter to the Galatians (iv. 4, 7). Here he gives a short, consecutive account of Jews and Gentiles; why God, in the fulness of time, sent forth his son—first, to redeem them that were under the law; second, that we Gentiles might receive the adoption of sons. And because we are sons, God hath sent forth the spirit (dis-

position) of his son unto our hearts, crying, Abba, Father.

Note Paul's order—First, we are placed as sons; and, after being made sons, God sends the spirit of his son into our hearts. By this process, explained by Paul to the Galatians, we not only become sons, but heirs of God, and joint heirs with Christ. God being our Father, we, his faithful, loving children, are pleased and delighted to obey all his commands, and regard all his instructions, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. x. 5).

Here we have Paul's process detailed, which is clear and simple, and preferable to any process devised by man. What seems to me to be lacking in Bro. Smith's explanation is that spirit which is so conspicuous in Paul's letter to the Galatians. The process which Bro. Smith describes resembles somewhat that which orthodox ministers inculcate their hearers to adopt, the law over again—"Do this and live." The spiritual results in each case would be about the same.

God's actions are those of a sovereign, and it ill becomes us to dictate to him what he shall do, and how he shall act. His word informs us that he is merciful and gracious, and gives the spirit of Christ to whomsoever he will, and manifests himself to be the author of our salvation.

This method of explaining Scripture harmonises many important passages which cannot otherwise be Scripturally harmonised. Take, for instance, the parable of the sower. It is our duty to broad-cast the good seed, and though the greater part of it falls upon barren ground (worldly minds), a portion falls upon good ground (good and honest hearts), selected and prepared by the Great Husbandman, to receive the good seed of the kingdom of God, resulting in an abundant crop to the honour, the praise, and glory of God.

The scattering of this good seed is the means used by God to take out of the nations a people for his name. Take, again, Christ's parable of the vine; also Paul's illustration of the good olive tree, and the wild olive tree, that though some of the natural branches of the good olive tree be broken off, thou being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the good olive tree. Now, as God is the husbandman, he knows best where the suitable sprouts of the wild olive tree are to be found, and he is acquainted with the best way of cutting them off from the wild olive tree. God exercises his sovereign right in the matter, and institutes the initiatory process of our salvation; he then grafts us into the good olive tree. This work is manifestly of God, and not of man; so it leaves man no room to boast, but teaches him submission to all the requirements of God's word (see Rom. ix. 16; Phil. i. 6; ii. 13).

This method of explanation makes plain also the passage, "All things work together for good to them that love God: to them that are the called according to his purpose. Those only, I believe, will constitute the wise virgins who will have a sufficiency of oil in their lamps when the bridegroom appears; and that those in whom the spirit of Christ is absent will be called the foolish ones. No interpretation of Scripture can be accurate which is at variance with other plain teachings of Scripture truth. Rightly understood, the Scriptures harmonise throughout, and no portion of it can be twisted out of harmony therewith, or be dispensed with, without marring the whole. All Scripture is given by inspiration of God, etc.

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THE DEVIL—SECTION XII.

(Concluded from p. 72.)

The atheism of believing in a being called the devil. The absurdity of such belief. The obstacles to the removal of the belief in this being.

THE preceding Sections have contained the demonstration, that THERE IS NO SUCH A BEING AS THE DEVIL: they have opened up the true meaning attached to the phrases, "Devil," "Satan," "Daimon," and have shown that these are applicable to conditions in which the primary idea, represented in each, has appended to it some par-

ticularity justifying the distinct appellation.

Little or nothing has been noticed in reference to the *absurdity* connected with the belief in a devil: the *atheistical* tendency of such belief: the utter contradictoriness to all true notions of God of such belief. These points have been particularly avoided, and that principally on the ground, that no sound

and fair reasoner will ever attempt to show the absurdity of an opinion, until he has demonstrated its UNTRUTH. Untrained and consequently vulgar minds always begin the examination of a question by showing its supposed dangerousness or absurdity, thus awakening the fears or exciting the laughter-state of mind, both of which are sufficient so far to warp the mind, as to prevent its fair course to a legitimate conclusion. Many will, no doubt, attack these expositions in the latter way: will denounce them as dangerous: and those who cannot, will not, or are afraid or are not allowed, to think, will settle the question to their own minds by uttering with the peculiar conceit, which always attends such utterance under such circumstances, "*Be not led away by strange doctrine.*"

Leaving such persons to their own complacency, reminding them, at the same time, of the remark of Lord Bacon, "There are two ways of getting peace, the one is by shutting the eyes, the other is by opening them," it will be well to exhibit the absurdities, the impossibilities, the atheism, connected with the belief in the supposed being, called the Devil.

CREATION and REVELATION both teach that God is a GOD of ORDER. The laws of the creation are the means by which he makes that order manifest. No part of the creation can exist but by the permission of God, and, in existing, must be regulated by his laws, appointed for the regulation of that existence. These laws, discovered, constitute, in relation to man, TRUTH, and become to man, when used, the source of all physical comfort, and of all intellectual and of much moral and religious progress.

God's laws, whether in the world of creation or the world of revelation, are for the production of good; and as nothing can operate in opposition to the laws of God, all the operations of the universe must be for good.

The devil, supposing him, for the sake of showing the absurdity of his existence, to exist, must in acting, *act through and by means of the laws of God*: and as he acts, all his advocates so allow, for the production of evil, he must actually, so to do, make God's laws, appointed by him for good, turn to a quite different purpose, namely, the production of evil, which is an absurdity: which is the first step to the dread groundwork of atheism. It recognises the devil as more powerful than God: because before a person can make a machine serve a purpose directly opposite to that for which it was made, he must have vanquished the original contriver, to be so able to turn that machine to a different purpose. The devil has the power, according to the common view of setting aside the laws of God. He can work "miracles": for a

"miracle" is, according to the common view, a SUBVERSION of a law of the Creator: and if so, then what becomes of "miracles" as a demonstration of Divine revelation?

In fact, almost all the ideas connected with the devil, are such as to make him *equal* with God.

Thus to the devil is ascribed OMNIPOTENCE; if not quite, almost. He is said to have power over the whole of mankind, except a certain few, who are freed from his control: he is said to have thousands of angels, who minister to his royal will and pleasure: he is engaged, it is said, in convulsing kingdoms. He can act on people through the air: he can afflict them with diseases: he can turn the laws of God to purposes for which God did not make them.

He has the character of OMNISCIENCE. He knows every man's, woman's, and child's thoughts. He knows the exact moment, when to whisper into the ear the seducing error, and he knows also the exact amount to introduce at a time. What is this but omniscience?

He has the character of OMNIPRESENCE. He is said to be here, there, and everywhere. He is seducing a human being here, and another at the antipodes at the same moment. He enters the heart of the Laplander and of an African at the same precise time. He is constantly watching in every street, lane, alley, glen, not of this great kingdom, but of all the kingdoms of the world, at the same time and at the same moment: for, be it observed, we are told that he acts upon men, when asleep, as well as when awake.

Here then is a being, who, possessing the attributes, which those, who believe in his existence, give to him, has Omnipotence, Omniscience, Omnipresence, and yet these very people, so advocating his existence, proclaim themselves as the only Christians, and denounce all those who disbelieve in the devil, as infidels. These DEVIL HOLDERS are PRACTICAL atheists: and they, who disbelieve in the devil, are far *farther off from atheism*, than they who believe in such a being.

IF THERE IS A GOD, THERE CANNOT BE A DEVIL.

There cannot be two Omnipresents, two Omnipotents, two Omniscients.

The two cannot co-exist. If the devil is, and is such a being as he is represented to be, God must have created him. But can goodness create badness? Can mercy create cruelty? Can virtue beget vice? Can fullness of happiness create envy? Can truth create error? Can rectitude create deceit? When these can, then God can create a devil.

But it is said that *God permits the devil to act*. Then God *rewards* him. The common

idea is, that the devil was cast out of heaven for his rebellion, and God sends him to the earth to create a rebellion there! What a method to punish a rebel! To give him a wide, broad field to carry on his hate upon. Talk of punishing the devil by casting him from heaven to earth; it was a reward: the very thing, no doubt, had he existed, he would have wanted. Dismissed from heaven for disobeying God, he comes down to earth to teach men to disobey. If he is an enemy to God, God gives a field on which to show his enmity: if he has malice, here he has abundant opportunity to gratify his malevolent passion. It is absurd.

But there is another point of view, in which the absurdity of the belief in a being, called the devil, becomes apparent. It is this, that there is no necessity for a devil.

A heathen writer, remarks, the Deity should not be called in unless he is needed. This principle is an excellent one. Let us seek its application in the present instance. There is a certain recognised source of evil, of sin. It is the *FLESH*: that is, active by itself, and not in conjunction with the higher faculties. The works of the flesh are described to be these—"For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. v. 17-21).

Now, may it not be asked with confidence, if the flesh is capable to produce all these, what is left for the devil to do? Is there any vice, any deviation, which will not come under one or the other of these heads? The phrase too, "such like," is very expressive.

Let any one detail a vice, "a suggestion of *Satan*," which is not a suggestion of the flesh, and then will be the time for calling in the aid of a being, called the devil. But what need is there of having two causes for the same thing? If the flesh does it, why have recourse to the "devil?" Why go a-begging after a *supernatural* agent, when a *natural* agent is sufficiently causative?

Notwithstanding the previous demonstration of the non-existence of a devil, notwithstanding the present demonstration of the absurd atheism of such belief, notwithstanding the establishment of the non-necessity of such a being to produce the manifestations, which are referred to his agency, yet still the

devil will be hugged by many who profess to hate him most. Though the belief in him is the nightmare of the soul, and though thousands groan, mentally oppressed by such belief, still they will not let the monster go. Why? Because men cannot shake off their early received opinions. It is a hard thing to tear away early associations. But because some men have not courage or power to do this, are those, who are able, to remain bound in chains?

A second cause is, that the devil forms a part, as some state-made bishop writes, of "the economy of grace": that is, it is so tied up in the bundle of beliefs, that the good are afraid, if they loose one stick in the bundle, the whole would tumble to pieces. Therefore they will not run the risk of touching: and thus a phrase baulks them of their liberty.

But the most powerful obstacle to the expulse of the devil is the paid parsonry. They cannot afford to give up the invisible devil. He is one of the best articles of their stock-in-trade; through this article they are enabled to hood-wink mankind: and men, when thus hood-winked, can be pillaged: they therefore take the devil under their special keeping: they are regularly sent for (just like a physician to a patient) when a house is supposed to be haunted, or visited by supernatural beings: and, instead of telling the people honestly, "there are no such beings," they go through a long rig-ma-rol of prayers to God to remove the evil, whereas the evil is altogether dependent upon natural causes, and, by the removal of those natural causes, would disappear. This they know, but take care not to let the people know; or if they do allow that many such peculiar matters do depend upon natural causes, they keep a little store of devildom behind, in maintaining that supernatural agency in certain causes, cannot be denied. They leave the particular cases undefined; and thus this little rider to their bill of deliverance from these supernaturals renders the deliverance, in effect, null and void: because who is to tell what are the cases?

However, the axe is laid at the root of the tree: it has been done with hearty good will and most diligent perseverance, and that the blessing of him, who is truth, may attend the labour, has been the encouragement throughout and is the hope in this investigation.

[EDITORIAL NOTE.—Here ends *The Devil*. It is necessary to repeat that the Editor is not the author, although he has been several times credited with this. The author was a brother of Epps, of Homœopathic fame, and I have reproduced his book without radical alteration. Not a few have expressed a desire to have it in pamphlet form. If it is wanted this can be done; and a pamphlet of 72 pages would cost from 6d. to 9d. postage extra.] See cover for *Proposal to reproduce THE DEVIL*.]

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The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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No. 37.

THE DISABILITIES OF WOMEN AS TEACHERS IN THE CHURCH.

Before proceeding to deal with the subject upon which I have been asked to express my thoughts, it will be desirable to define my terms.

- By "disabilities," is meant the want of ability in any given direction—not able for some reason or other to fill the position and do the work of a teacher.
- By "women," I mean of course the female man—for man is both male and female—and includes maid as well as mother, but inasmuch as there are women who are not wives and mothers, prospective and actual, a question may arise here, viz., whether the disabilities—if any—of the wife, apply equally to the unmarried woman.
- By "teachers," is meant those who inform or instruct others what to do and how to do it, the word itself being from the Anglo-Saxon *teacan*, which means, how to do anything. A teacher then is one who is himself taught. This qualification is essential, and is indeed the secret of all successful teaching, whether in things secular or eternal.
- By "church," is meant any regular public assembly of saints for purposes of edification. This definition will embrace our Sunday morning and mid-week meetings, but not our lectures nor any quasi-public meeting which is not recognised as a gathering of the whole community—such, for example, as the Sunday school or Mothers' Meetings, Dorcas Societies, or such like.

I think we shall all be agreed as to what a "teacher" is, or should be; and if my definition of "church" is accepted as correct, the sphere of enquiry is limited to the question as to whether women have any disabilities which should preclude them from taking part in the teaching work of the Sunday morning and mid-week meetings. It is possible that some may be disposed to limit the application of the term still farther, and confine it to the gathering each First Day for the breaking of bread—at whatever time of the day this may be held. It will therefore be best to confine the term "church," so far as the present enquiry is concerned, to the Sunday morning assembly; and if it be the case that women have no disabilities there, then, in no other assembly composed of those who constitute the "church" on the First Day of the week, need "disabilities" be urged against them.

Disabilities may be of three kinds—they may be legal; or they may be intellectual and spiritual; or they may be physical.

By "legal" disabilities, is meant exclusion by apostolic law from the privilege of teaching. If there be any such law against women taking up the work of teaching in the church, the existence of such a law should be sufficient reason for refusing to listen to a woman laying claim to the rôle of teacher. Ability in every other direction could never outweigh such a prohibition.

men—in various walks of life, but she has to take an inferior position when we come to compare woman with man. For instance, what Israelitish woman will compare with Moses, the law-giver and accomplished leader; and Solomon, once the wisest and foolishhest of men; or with Paul? Christ Jesus was a man. We have had no female Locke, Hamilton, Spinoza or Spencer; Shakespeare or Burns, or Tennyson. No Alexander, Hannibal, Napoleon, or Wellington.

There have been great women, but woman has not achieved equal greatness with man. That is because nature never intended her for it. Her place is, however, no less important and no less potent for good, and in her own sphere and work she reigns supreme. Then there never was a great man, from Jesus downwards, who was not more indebted to his mother than to his father. History establishes this fact.

Woman, then, has her ordinary and proper sphere. If any woman aspires to occupy a different sphere, trenching more or less upon what is usually regarded as exclusively man's, as likely as not nature has fitted her for that rather than that with which her sisters are generally content.

In conclusion, as we have not discovered any legal disqualification, and if there be no other disabilities, why should women not teach in the church? There is no doubt she is not specially and apostolically called upon to develop in this direction, and that fact perceived may be enough to prevent such development; but if any woman has set her mind on teaching, then I think we may agree that there is no legal disqualification attaching to her, and if there be no other disability of a physical or intellectual kind she may, with equal right with the man, fill the role of teacher.

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Editor

WHO OR WHAT IS THE APOCALYPTIC "BEAST?"

One of the most prominent of the symbols of the apocalypse is the "Beast." He is met with first in chap. xi., and thenceforth we hardly lose sight of him to the end of the book, for there are references to him in every chapter from xiii. to xvii.: he reappears in xix., and we only finally part company with him in xx. Therefore it is quite clear that not to understand this symbol, is to fail to read aright a large portion of the whole book. Who or what then is the Apocalyptic "Beast?"

To some, perhaps most, this may appear an entirely unnecessary question, in view of all that has been written on the subject from first to last in Christadelphian literature. The view of the matter propounded in "Eureka," and afterwards put in a more popular and handy form in Bro. Roberts' "Thirteen Lectures," is perhaps that which is accepted by most of the brethren; in many cases, it is to be feared, without any very minute investigation of the subject for themselves. Then, more recently, a somewhat different exposition of the matter in some of its connective ideas has been set forth in a series of articles in the "Fraternal Visitor."

But the present writer must nevertheless confess that so far as he personally is concerned, the more he examines the aspects in which this topic is

presented in the publications referred to, the more unsatisfactory do they appear, and the more necessary does it seem to him to seek some other view, which will lead to less confusion, and better harmonise all references to this symbol in the Apocalypse.

To treat the matter, then, first of all negatively; let us, before seeking some other explanation, see wherein the more usual expositions appear to be defective. And to look in the first instance at what we read in "Thirteen Lectures," we are there told that the Beast in Rev. xiii. 2, represents "Rome in the first stage of her Papal constitution," and that the second Beast of verse 2 stands for the Germanic Empire; "constituted of two contemporary dynasties, viz., the Emperor and the Pope." We are further told that the first beast was "merged or fused with" the second, that the first "was revived in the constitution of the second," and that this was the healing of the wounded sixth head (xiii. 3). The image of the beast (verse 14) we are informed, indicates the Pope as "the exact likeness of the old Roman Emperors" (pages 126, 127).

Now, there are several difficulties involved in these conclusions. In the first place, a careful reading and comparison of the passages where the first beast is referred to, will shew that instead of being merged into the second, it is distinct from it, and the two continue to exist side by side till the end. In order to see this clearly, however, it must be noticed that the second beast is without doubt the same as the "false prophet" of xix. 20., &c., as will appear by comparing the latter passage with xiii. 11-15. For the *contemporary* existence of the two beasts see xiii. 12. Revised version, xvi. 13; xix. 20; xx. 10.

Then it is very confusing to be told that the second beast includes the Papacy, and yet that the image he causes to be made, also represents the Papacy! And then, to make matters still worse, we are told by those holding this view that the "false prophet" means the Popes too!

Turning to the articles in the "Fraternal Visitor," it is stated, in the May 1894 No., that the "mouth" of the first beast is the papacy, and that the second beast represents the same institution. It is also affirmed that the "image" simply denotes the first beast in its revived sixth head, and that it points to "the revived Empire of Charlemagne, despite its pretensions," being "but an image" of the beast or former empire. But how possibly in *the same vision*, can we imagine this piling up of symbols, representing the same thing? Where then would be the sense of the reference to them "who worship the beast *and* his image?" (xiv. 11).

It seems to me that a system of interpretation which lead to results of this sort is self-condemned. Better confess that we have more symbols on hand than we know what to do with, than to give forced and unnatural expositions of this sort, which the slightest breath of criticism blows over like a house of cards. It is surely a weakness of Protestantism to endeavour to find the Papacy in so many of the symbols of the apocalypse, for in some sense or other it is contended by many that the first beast is the Papacy, and the second beast is the Papacy, the image of the beast is the Papacy, the false prophet is the Papacy, and the woman in scarlet is the Papacy! There are quite enough valid arguments against that corrupt system without having to fall back on feeble and weak attacks of this character, which can so easily be shown to be fallacious.

We begin, I think, to enter upon a true understanding of this subject when we realise that the interpretation of the heads of the beast in xvii. 9-11

means just what it says, and that we have absolutely no warrant for "spiritualising" this *explanation* of symbolical language. "There are seven *kings*." By what right can we read here "seven *forms of government*," as both the afore-mentioned systems of interpretation do? None whatever, that I can find. What appears to me to be the simple meaning of the whole passage, xvii. 9-11, following what is substantially the view that is more and more taken by modern biblical scholars,—is, that one of the five preceding Roman Emperors should be brought back to life again and should play the fearful part depicted in the various passages describing his doings, for a brief period of three years and a half, coming to an end at the manifestation of Christ. All the indications seem to point to Nero as the particular emperor who is meant. He, there can be little doubt, is the Beast (the first). This, I may say, is the view taken by Farrar, amongst others.

The language of xvii. 10-11, appears to indicate that the reappearance of Nero in his new and terrible rôle was to be expected very shortly after the date of the Apocalypse itself,—a conclusion which may be resented by many, but which can only be denied consistently by those who are prepared to affirm (contrary to all the evidence adduced in my article in the July No., entitled—"What is Revelation?"), that there can be no human element in the prophetic writings.

As to the second "beast" of xiii. 2, we have already seen that he is to be identified with the "false prophet" of whom we read later on; and it seems to me that the latter term is really meant to be the interpretation of the former. The image of the first beast and the worship offered to it, as also the "mark" and "number," appear to be intended to be taken literally. With reference to the latter, it may be said in passing that the fatal "666" is yielded by the term "Nero Cæsar" taken in the numerical value of its letters.

On reflection, it will be seen what far-reaching effects this exposition has on our view of other things in the Apocalypse; for instance in chapter xvi. it totally changes the way in which we regard the "vials" there detailed, rendering it impossible to look at them as a veiled description of events that have been transpiring during the last century, and are still transpiring; for "the beast," who figures in them, must first reappear before it is possible that what is written here respecting him and his worshippers can be fulfilled. ?

Another important result is, as has already been indicated briefly, that the term of 42 months, mentioned as that which should bound the evil career described (xiii. 5), must be taken literally, and therefore *not* as 1260 years of Papal dominion recently expired.

Further interesting details might be gone into, but as this paper is intended to be suggestive, and provocative of enquiry, rather than exhaustive, the subject is left for the present, in the hope that some one will in the next issue deal with the arguments here set forth, either by way of confirmation or criticism of them. The writer has no wish to disturb the prevailing theory if it can be shewn to be a reasonable one; but, on the other hand, if it be contrary to fact, the sooner it is known the better,—at least, so those will feel whose sole desire in such matters is to arrive at the truth about them, whether it harmonises with long-cherished notions or not.

X .

ESSENTIAL DOCTRINE.

THE endeavour to determine the Essential from the Non-essential has not, so far as I have read, been fruitful of much result. I may not have read all—I am sure I have not read all that has been written on the subject in the *Fraternal Visitor*, and therefore I may be writing unadvisedly when I say that the issue has been more or less confused by the non-apprehension of the fact, that *what is essential to the faith of one is not necessarily so to that of another.*

I am led to make these remarks after reading what Bro. Turner has just written upon the subject of *Doctrines—Essential and Non-essential* in the *Fraternal Visitor*. I must say that the subject never had much attraction for me, as it always seemed one somewhat barren of definite purpose and result, and this latest contribution, albeit there are several good thoughts throughout it, does not afford the sure basis which the writer desiderates, and which he thinks his article affords. The article appears to me to contradict itself. This being so, I propose to look at it a little more closely. I do this the more readily in view of the fact, that it seems to receive the editorial imprimatur (see *Fraternal Visitor*, under *Editorial Notes*, page 337), and, if I may judge from the opinions which I have heard verbally expressed, appears to meet with some appreciation.

I do not seek to find fault with Bro. Turner's *intention*, which seems to have been to deprecate the imposing upon every one as doctrines essential to belief and (what is misnamed) "fellowship," any and every proposition the truth of which may be demonstrable from scripture; but I cannot see that anything qualified to solve the real and important question—What is essential to valid faith in the

one seeking baptism? has been advanced by him. If this first were determined then the subject of faith in relation to "fellowship" would also be determined. There would then only remain the still more important question—What is necessary for faith in order to salvation? *i.e.*, the complete development of the new creature,—a question which I am assured nobody can determine for me: for the reason I have given above, *viz.—What is essential to another is not necessarily so to me.* The first and last of these are totally distinct questions, but it does not appear that Bro. Turner, in his remarks, has kept this distinction well, if at all, before him, with the inevitable result that nothing definite and clear in answer to the above questions has been advanced by him. I must confess that I find it far from easy to get a clear understanding of Bro. Turner's argument, since the whole article appears to me, to be opposed to itself in more than one direction. This may, however, be due to not understanding him.

But to examine more in detail what is said: we read in par. 2—"It is not difficult to find common ground upon which all will agree, and from this, it may be possible to arrive at a definite conclusion as to the limits which should be fixed to determine essentials from non-essentials."

But the "common ground" upon which he assures us all will agree is essentially fallacious. He begins here by saying, "It will be generally acknowledged that ignorance alienates from God, while the knowledge of God and of his purpose is the way of life." So far so good, but when he goes on to say that the difference between the veriest savage who has unknowingly (*sic*) learned something of God from the trees, the sky or the

brook, and the most cultured and enlightened reader of the scriptures is *not one of kind but of degree*, he makes an assertion totally opposed to all the traditions; and if he has not been using words without corresponding ideas he would need to lead proof that his "veriest savage" has the *same kind of knowledge* of God (but only less of it) that the most enlightened believer* has. If his "veriest savage" does possess the "same kind" of knowledge, but only less in amount, as his more enlightened brother, and the former lives up to his light equally with the latter, both must share in kind if not in degree, so far as the Ultimate is concerned. But this is not Bro. Turner's doctrine; it is merely the logical outcome of the premises he assumes; for he immediately proceeds to say that "a belief of the gospel together with an obedience of the commands of Christ is essential for human salvation." This being so, it should afford a basis for judging between his "veriest savage" and "the most cultured and enlightened reader of the scriptures," although he had just said that "God alone could judge between them." For, surely, if "a belief of the gospel is essential" as contended in his fourth paragraph and his "veriest savage" knows nothing about this, the difference between such and the other one mentioned is more than one of degree; it is a difference in kind—an essential difference.

In this same paragraph Bro. Turner has some excellent remarks upon Doctrine, which he says is to be recognised as *teaching* in a much broader and more elevated sense than that of mere theological outlines; the non-perception of which truth results in the production of mere doctrinaires. But it should be remarked that when he begins to speak of some doctrines as essential or non-essential, he himself departs from the more scriptural idea

of doctrine, and has really in his mind "theological outlines." "My doctrine," said Jesus, "is not mine, but his that sent me." Jesus certainly had not in view doctrines—the term "doctrines" can only be used of "theological outlines." Jesus' "doctrine" is not only important; it is essential, but I think we can, at the same time accept His Doctrine, without swallowing all the XXXVII. Propositions of the *Declaration of First Principles*. Swallowing all these may indeed interfere with the reception of Jesus' doctrine.

Then is he quite accurate when he says that "at Christ's return the question will not be asked of his people: 'What do you believe?' but 'What have you done?'" It seems to me the matter will go deeper than even this. The scrutiny will rather be in order to determine the existence of the image of Christ in the new creature; for the end of teaching (in the more elevated sense) is the production and growth of the new creature in Christ Jesus.

Bro. Turner proceeds to say "We are thus in a position to determine what are, and what are not, essential doctrines. All teaching which influences a man's life, which makes him leave off doing something, or which makes him do something—which, in other words, is formative of character, is important, if not essential."

Bro. Turner's first sentence here is treating of an entirely different matter from that which is the subject of the sentence following it. In the first he has before the mind essential "theological outlines," what he terms "essential doctrines;" in the second, he is speaking of something other than "theological outlines," he is speaking of teaching which cannot be resolved into formulae which will effect the purpose.

When he proceeds to say "All essential doctrines, therefore have a direct bearing on the life of the

* See conclusion of article for Editorial Note.—ED.

believer, and from this aspect the range of Bible teaching may be examined with profit," he says what can be only true of *doctrines* in the more elevated sense already defined, and which cannot with truth be affirmed of mere theological outlines such as are embodied in what the brethren are in the habit of terming "first principles." The doctrine of which this effect can alone be predicated cannot be formulated so as to determine and distinguish what is "essential" from what is "non-essential;" at least, it appears so to me.

Bro. Turner proceeds to deal also with the negative aspect of the matter when he says—"Not only do these doctrines which have thus led to action, influence the life of the believer, but [the belief or unbelief of] all other doctrines also affect[s] his daily life, and mend or mar his character in the sight of God. How, for instance," he asks, "can a man who believes in immediately passing into glory at death pray, 'Thy kingdom come,' as commanded, or wait for his son from heaven?" Now, I happen to know some people who believe in the Messiah's reign on earth, and who long and pray for his appearing and kingdom, who at the same time have not rejected belief in the existence of a "something" which may in the article of death "immediately pass into glory." It appears to me that intelligent *rejection* of an erroneous view, such as the above, is of much less moment to the formation of character—the essential thing for a saint—than is the *understanding* of the subject of responsibility to God; which Bro. Turner instances further on as not ministering in the least towards the formation of character. Bro. Turner's words in this connection are these:—"This train of reasoning should supply a test as to the essential or non-essential character of any doctrine which may be propounded. Thus: Is the character of the saint affected by the question as to whether or not an unbaptised believer will be at the judgment seat? Not one bit, yea or nay. Then there can be no necessity to contend about such extraneous matter, or about many other subjects which have, from time to time, agitated the brotherhood. The development of the inward man after the heart, the perfect man in Christ Jesus, is the saints' duty, not the contending about words to no profit." Bro. Turner could hardly have

selected a subject less appropriate as an example of what he calls "extraneous matter." This question of amenability seems to me to include such a wide circle of truth within its ramifications as is hardly to be paralleled by any other topic. Then it is to such agitations that we owe our increase of knowledge; and their periodic recurrence is an evidence that we are gathering fresh material to assist us in our "getting to know God." In the absence of such agitations "many should be weak and sickly, and many should sleep." Believers have "heads" as well as "hearts," and no extra activity of the "heart" will ever stand proxy for partial or complete paralysis of the "head."

With what Bro. Turner says in his concluding paragraph I heartily concur, but it does not seem to agree with his above contention. "The only safety," he says, "is to be found in truth, and any adding to this, or any taking away from it, must ultimately lead to evil results, both in the individual and the community to which he belongs."

From this other things follow than the conclusions Bro. Turner has seemingly arrived at regarding "Doctrines, Essential and Non-essential:" it would follow that all that I may throw, and all that goes to build up my character (which includes much else beside doctrines), is essential to that character; from which follows the corollary that what is essential to me is not necessarily, not possibly indeed, so to another, for the reason that no two think the same things, act alike, or have identical experiences; and if we are to look at the essential from the standpoint of character, we may say that all—everything—is essential to the Whole Body, but every particular is not essential to each one; therefore, no hard and fast line can be drawn regarding that which is essential to the new creature in Christ Jesus. And this is what Bro. Turner constructively, though not intentionally, teaches in his concluding sentence; only it cannot be made, as he says it can, the basis of "fellowship;" for this would be to make that which is essential to salvation, equally essential to "fellowship" so called, *i.e.*, association in the truth.

Editor.

[I take it that Bro. Turner means a *believer* by his "most cultured and enlightened reader," as I do not see how we can have an "enlightened reader" who is not also a believer. If he merely means a *civilized but unenlightened reader* then much of my criticism is beside the question. But then I do not see what two ignorant of the Truth have to do in the discussion of the subject of Doctrines—Essential and Non-Essential, although it might be appropriate to a discussion of the Amenability Question.—E.D.]

THE KINGDOM OF GOD.
AS A PHRASE—WHAT DOES IT MEAN?

THE Kingdom of God is a phrase which, though used by all denominations in Christendom conveys to sections thereof entirely different ideas. To a great section of the Christian world it is a term expressive only of a Spiritual condition of individuals, brought about by the indwelling of the teaching of Christ.

To another it is a term expressive of a future state, wherein God will rule the world in righteousness by that Man whom he hath ordained—Jesus Christ. There are many modifications of these distinctive uses, but these two may perhaps be regarded as comprehending the whole. I propose looking at the expression again, to see whether the whole content thereof is comprised in either or both of the foregoing definitions. The term is not peculiar to Jesus—neither, indeed, did it by any means begin with Him, for we read that the Baptist came preaching that "The Kingdom of Heaven was at hand" (Matt. iii. 2). It is with John then that we first meet with the expression, but John the Baptist like his Master never furnishes the least explanation of it. The people to whom John preached never appear to have questioned him as to what he meant by it, and though Jesus at once adopted it he never offered any interpretation. It appears reasonable to suppose therefore that the phrase was used and understood before his time, and that to convey some definite thought. Our first aim therefore should be to ascertain what was its then current content in Judaism. And we have not far to seek, for a knowledge of the period recalls it at once. The expression as it stands is nowhere met with in the Old Testament though the idea conveyed is the very theme of the prophetic voice, and the inspiration of Israel. That idea was developed in later Judaism—where and when the phrase "The Kingdom of Heaven" had birth. What then did Judaism understand by this phrase? Just this—and I quote the words of no less a scholar than Prof. Haupt,—"In the Apocalyptic writings of Judaism about the time of Jesus, the expression 'Kingdom of God' became a designation of the condition, which they looked for in the time of the end—the time of consummation."

Having got thus far—it is as well to note that a mere lexicographical examination of the term does not help us much. It can only mean one or two ideas—1st, The territory, country or dominion subject to a king; or 2nd, the power and authority, or, better still, the sovereignty of that king. It will, I presume, be apparent to the most careless reader that the former of these will not fit many of the circumstances of its use, though it may be, and probably is, the idea conveyed in some. When Jesus says, for instance—"Whosoever shall not receive the Kingdom of God as a little child," &c., he could not possibly be speaking of territory. Or, stronger still, when Jesus said "The Kingdom of God should be taken from the Jews and given to a nation bringing forth the fruit thereof (Matt. xxi. 31), he was certainly not speaking of territory, for they had no territory to govern, being at that time subject to the Roman yoke. To the same effect compare Matt. xxi. 31; Mark xii. 34; Matt. xxiii. 13; Luke xvii. 20-21; Luke xxi. 31; Rom. xiv. 17.

We are therefore thrown back upon the other idea, viz.—The Supremacy of Heaven or of God, if we are in the mere lexicographical sense to find any help. And it is here that we get back somewhat into the expectation and hopes of Judaism, though their hopes were recast and the idea filled to the full with a more divine and enduring fulness.

Those who are familiar with the prophets know to what an extent the idea of the Messianic deliverance breathes there. It is the very goal of their aspirations—the centre-piece of all their thoughts.

Israel was the peculiar people of God—through them God had promised to civilise and mould the world. They were to become the one great dominant power in the earth, rescued from all subjection and slavery.

To them pertained the especial guidance and government, and covenants of Jehovah, as the apostle says: they had the advantage of having had delivered to them the oracles of God (Rom. iii. 1). And, again, to whom pertained, &c., in Rom. ix. 4. But they misread their mission. The choice by God made in their favour was turned into a very arbitrary affair—quite dislocated from the planned purpose of Jehovah to accomplish the salvation of the world. The great Creative Father yearning for the good of all His children, they transformed into a tribal and local God furious against all but themselves. The salvation that was to come was regarded as *their* salvation, a rescue from the tyrants that usurped their authority, a strictly tribal affair, involving probably the ruin and destruction of others. But no matter—it was not for them, and was their right. This interpretation of God's favours was a hateful perversion of the prophets—who, "as through a glass, darkly" saw the world being transformed by the presence of their Messiah. We know now that the exact time, the relation of event to event, and circumstance to circumstance were not distinctly shaped in the visions they had of the coming salvation. We could not reasonably expect they should.

They saw the burden of the ages ripening into a scene which they depict not in precise terms—but expansive, elastic, comprehensive terms. They do not seem to grasp the details of the scene, but give its significant outline. They saw Israel, through whom God had been working, brought to a focus, now in One. He is not the great despotic monarch which rude ambition and crushed aspirations had woven into the web of later Judaism. He was seen as lowly and despised, offering light to the Gentiles, that they too may walk in the way of Holiness. The distant scene unfolded to them the complex character of this suffering servant of Jehovah, who in another part of the scene is defined as bearing away the iniquity of all men and ranks. The essence of all this was lost by Sacerdotal Judaism in the post exilic period. And now—out of this desolation arises the Christ, though they knew him not, whose divine love and mercy, purity and goodness, are to mould this world of sin and darkness to one of purity and light. The perverted hopes and expectations of his people he did not share—he knew how utterly they had misread the prophets. He was the nucleus of that kingdom of which the prophets sang, and embodied in his life all the golden principles that were to distinguish the reign of the Messiah. The warmth of his divine love soon penetrated the mists and glooms of the sinner's life. They found in him an antidote for their passions, a medicine for their infirmities. Wherever he went he shed new light on the problem of human life, and filled it with diviner aims and nobler aspirations, and now taking a retrospective view of the spread of the principles so articulate in and set in motion by Christ,—we see how wondrously he had acted upon humanity and how marvellously he has touched the hidden chords of the soul and elevated the world. He has gathered to himself thousands upon thousands who hold his laws to be the rule of their life, and imitate his sacrifice for, and devotion to the world of suffering and sinful man. To them he is a king. His laws dominate their being and direct their powers; but his kingship is of that sort that it does not interfere or depend upon the government of men, except that by the influence

he wields over their legislation they become his servants, and he becomes their king. A veritable "King of kings" and "Lord of lords."

Let us now then take up the thread of our analysis of this term "The kingdom of God." We have looked at the actual history of the work of Christ upon the successive ages, and on the work he is doing among men to-day. We are now better able to gather up the undefined meaning of an expression used by Jesus and understood by the people about him in a measure, though filled with a new and diviner content. The "Supremacy of God" then is the only workable idea to be got out of the literal translation of the term, though even this cannot be relied upon in all its uses. To take examples of Christ's use of it is therefore the only way open to us, and we must gather up from the sum of his uses of it what was the full meaning and content.

Perhaps one of the most remarkable cases is that in which Jesus says "My kingdom is not of this world (John xviii. 36). We have no hesitation in saying that this kingdom is what elsewhere is spoken of as God's (Eph. v. 5), but what about "its not being of this world?" It is quite clear that the geographical, political and literal sense is not here meant. For the "Kingdom of God" is a phrase always connected with and inseparable from humanity.

Then Jesus says:—The "Kingdom of Heaven" belongs to the *poor and persecuted* (Matt. v. 3-10), and speaks of it being *taken from the Jews, and given to a nation bringing forth the fruits thereof* (Matt. xxi. 43), and that it consists of a something which "the harlots and publicans *enter into*" before the sacerdotal priest (Matt. xxi. 31), and that it had come unto men—because certain evils had been cast out (Matt. xii. 28), and told a certain scribe that because he had well defined the inner meaning of sacrifice that he was "not far from it" (Mark xii. 34).

Notice, too, his answer to the Pharisees' question as to the time of its coming. The Kingdom of God cometh not as you anticipate, said he, with outward show and pomp, neither is it external, to be seen in any particular place, but is a condition—a principle, within or among you (Luke xx. 21).

Then again Jesus says, it is a condition which men may see or understand when they have been born again of the heavenly birth (John iii. 3-5). Then he speaks of it as an existing reality suffering violence (Matt. xi. 12), and again in this sense as being shut up by the Scribes and Pharisees (Matt. xxiii. 13).

Such then are illustrations of Christ's use of the phrase in what may be regarded as individual cases—cases, that is, where the direct exposition of "The Kingdom of God" is not involved. The bearing of these uses is indisputable to minds not wholly shut up by sectarian bias. Still more clear and conclusive if possible, however, are those in which the exposition and analysis of the kingdom are found. And these are primarily in the parables. Without anticipating any of the lessons to be derived from them, or positing these as foregone conclusions, we stay to look at a few of them. They are so familiar that this may seem unnecessary, but in the face of the unwholesome dogmatism that passes among us as masterly exposition, I venture to suggest it may not be altogether futile. In that notable chapter (Matt. xiii), Jesus tells his disciples that his parabolic or figurative language contained revelations of the secrets of the "Kingdom of Heaven." This reply was given to their very natural inquiries as to why he selected this method. With that we need not now concern ourselves. Our concern arises in this, that what Jesus calls revelations of the secrets of "The Kingdom of Heaven," is nothing more than making plain the process by which the riches of the gospel enter into and transform humanity—in other words the process by which God is assimilating the world to Himself, or yet again the work of God among men. It was over

the "Parable of the Sower" that this questioning arose. Jesus had been illustrating the varied effects of the words of the gospel on the varied hearts of men, and what he experienced then has been the experience of each successive age, and none more so than our own. The burden of this lesson is the work of the word of the gospel. From this, I presume, none will dissent. Jesus then distinctly calls this "The Word of the Kingdom," and goes on to illustrate cases where the word that was sown in their *heart* was caught away "by the wicked one." Now, it is perfectly clear that what was sown in the man's heart, was the germ of a transformed life, not a cold, austere, intellectual definition. It was a matter dealing with the salvation of men from their sins and depravity, with the rescue of men from the slavish service of the Devil, and their installation into the service of the God of Heaven. This Jesus calls "The word of the Kingdom" and that this is the meaning is clear from the fact, that he follows on with illustrations of the same truth with the explicit use of the full phrase "The Kingdom of Heaven." Jesus places the sowing of the word (The Good Seed or the Work of God), over against the sowing of the tares (the work of the Evil One), and he anticipates the restless anxiety of the servants of God to set to and ruthlessly destroy by force the work of the Devil. Now the contemporary work of God and the work of the Evil One, are, and ever have been, a feature of our present state. That it is this Jesus refers to is evident from the fact that he puts back their haste and enjoins patience upon them until the "time of the harvest," whenever and whatever that may mean. It clearly points to a time of God's adjudication among men, and that is all we need for the purpose of our present enquiry. The word "until" calls us to the existing realities, and Jesus says that certain elements thereof constitute the "Kingdom of Heaven." Again Jesus says:—"The Kingdom of Heaven" is like to a grain of mustard seed, which, though the least among seeds, cometh a tree," &c., &c. The plain idea here is that of growth—growth gradual, yet sure and great. Wherein then is the analogy? It is perhaps not ill-timed to anticipate here that view of the matter which regards the content of the term as wholly future. I cannot better discharge this obligation than by quoting the substance of the words of a very eminent speaker in a recent address. He had been speaking of the battle of Armageddon, and had been giving his reasons for thinking the appearance of Christ would be synchronous with that dread event. Then, referring to the ultimate establishment of the Lord in Zion as the capital of that glorious theocracy, he said:—"Then and there will this parable have fulfilment in the righteous laws that will go forth therefrom, spreading ever outward till the whole earth is brought within the sphere of their influence." This is, I believe, a fair expression of this interpretation, and were it not that the matter involves such grave issues it would certainly be merrily ridiculous. For there is no possible analogy between the commencement of "The Kingdom of God" by blood and fire and pestilence and force on the one hand, and the quiet, almost imperceptible growth of the mustard tree, from its tiny seed, on the other. Yet, these are the circumstances between which men seek the divine analogy!!! "Confusion, worse confounded." With such perverted ideas of the parables I do not wonder at men saying "They never enjoyed or succeeded in their treatment, and prefer to consider words apart from all symbol and metaphor." This does not look like a healthy and robust education in the inner meanings of the words of Jesus, and, is suggestive, at least of caution. Is there then no analogy more striking, no parallel more clear than this? "Look about you, and behold!" Christianity with its teeming millions of to-day, and the crucified Nazarene of eighteen centuries ago, constitute a parallel most beautiful and complete.

Born in insignificance, it now governs the world; despised and hated then, it is now the standard of honour and the gauge of thought. What was then the object of great men's derision is now the object of their delight and the illumination of their lives. Truly, it has abundantly realised in history the great prophecy contained in these few words, and with all its present weaknesses, yet glorifies its great founder. "The Kingdom of Heaven," says Jesus "again (verse 33), is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." Now leaven is the principal idea here. The action of leaven upon the unleavened mass of meal is the parallel Jesus draws with the "Kingdom of God." As with the mustard seed it has a humble beginning, but from the nature of it, it spreads outward till it has leavened the whole lump. But where and what is the parallel? It is the work of God among men. It is the action of the person and teaching of Christ on history. It is the leavening of humanity with the leaven of righteousness, which came by Jesus Christ. This leaven in action commences at centres, slowly unfolding itself ever outwards, gathering all within it as it penetrates the gloom of the immediate beyond, and transforms it into finer forces for the good of man. But where, I ask, is the likeness between this quiet and silent operation of leaven and the idea of a tempestuous hurricane, that by some is expected to scour humanity at the appearance of its Saviour? There is none. "The Kingdom of God," then, Jesus likens to those forces set in motion by God, for the transformation of the world. And so we might go on instancing and illustrating; but sufficient has been advanced I think to enable us now to gather up the idea expressed in the phrase "The Kingdom of God." As it shapes itself in my mind it might be expressed thus:—A definition of the sum of the blessings possible to all who serve God and do righteously; and I think I have adduced sufficient instances to justify this definition in the minds of the most sceptical. The term refers to conditions, kind and qualities, rather than to a given specific period. At the same time, I am quite aware of its metonymic uses, but these in no sense invalidate my definition. It may therefore refer to the present or may again refer to the future, but it always treats of and stands for those divine blessings which God has made possible to us now, and which will be perfected in the aeons to come.

Yours, in the service of the Son of God.

Geo Constable

REMARKS BY EDITOR.—This article on the phrase "The Kingdom of God" is useful as an offset against the view which sees first and last in the "kingdom" territory as a primary element of the word; but it goes to the opposite extreme, and while accepting "rule" or "supremacy" (of God) as the idea, seems to ignore some, and these particular, aspects of this "rule" or "supremacy" of God, in concluding that "the kingdom of God" finds its explanation in the power and present blessing of the name of Jesus. It may truly involve that, but it does not seem to me that the writer has proved that this is the sole content of the phrase. I shall therefore be glad to receive any contributions in the way of criticism for reproduction in the *Investigator*, and will add no more at present except to refer the reader to an article I wrote on the term *basileia* ("kingdom"), and which appeared in Vol. VI. of the *Investigator*, p. 93, where a view of the subject is set forth which is more rational than Bro. Constable's contention, "modern" though his view may be. The "kingship" of Jesus must embody all the authority, might and dominion of a universal autocrat on earth, plus all extra blessing which he has to bestow upon us at present.

The Investigator.

"Whatsoever things are true."—Paul.

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JANUARY, 1895.

I DIRECT attention to the *Publisher's Notes* on cover of this issue, which contain some extra items *re* Capital Fund, Candid Opinions of Readers, etc. Reference also is made to the *Spirit's Thesaurus* which the Editor endorses.

An Extra Four Pages—our *Publisher's* usual New Year's Gift to Subscribers—is issued with this number, forming Title Page and Index to the year's issues. I am indebted to Bro. Muirhead who compiled same, for which labour of love he has my best thanks.

PETER'S "FOLLOWING."

A REJOINER TO BROTHER STAINFORTH.

IN the number of the *Investigator* for October, 1894, under "Questions Answered," Bro. Stainforth says that I have set forth an answer to the question from the figurative point of view, and he adds, "but is there not a literal answer at least equally presentable?" Now, why does he think my answer figurative? It is because of old ideas already established in the mind. I consider my answer to be as literal as it is possible under the circumstances. Jesus was speaking to the disciples in parables (see John xvi. 25). In verse 12 he says, "A little while, and ye shall not see me; and again, a little while, and ye shall see me." There must be some harmony in the one little while with the other little while. According to Bro. Stainforth's view, the one "little while" would be a few days, and the other "little while" about two thousand years. This seems incongruous. In verse 22, Jesus said to them, "Ye *now* therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Verse 28—"In that day ye shall ask me nothing Whatsoever ye shall ask the Father in my name, he will give you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." It is plain, and as literal as it can be, that when he should

Much which I wished to appear in this issue I have been unable to get in, such as an article on "Judgment," by Bro. Gillon, in which he deals with the two words so rendered, *viz.*, *krima* and *krisis*; "Chaos into Kosmos," by the Publisher; "On Job's Satan," by Bro. C. Allen; and others. A contribution on "Remissions of Sins" (Bro. Gillon), "What is Revelation?" (by X.), and the conclusion of Bro. Smith's Rejoinder to Bro. Stainforth are in type but have been "crushed out." They will appear in next issue.

Daniel's Seventy Weeks—Dan. ix. 24. Bro. Farrar reminds me, through the Publisher, that his question regarding the above has not been answered. I therefore direct attention to it afresh, and shall be pleased to receive answers from those who may have something to say on the subject. His question is—*If seventy weeks is the period marked out for Israel's people and they are fulfilled, why is it that the six blessings enumerated in ver. 24 are not in force? (See context, which deals first with the people; second, with Jerusalem, the City and Sanctuary.)*

see them after the two "little whiles" he passed, they were to ask the Father in his name, and there is no other time for their asking the Father in his name but the time of their probation.

Bro. Stainforth also states, "After three days and nights he (Jesus) was to be raised immortal from the grave." He gives us no evidence for this statement. Indeed, all the evidence is in another direction. In the conclusion of his article he says, "I do not know Bro. Smith's authority for rendering Isa. xxvi. 19 as 'The earth shall cast out the *healed* or restored of death's wound,' but if correct, it appears to me to point distinctly to Immortal Emergence." The passage reads, "The earth shall cast out the *dead*." The term rendered *dead* there, is *raphaim*. *Rapha* is the verb, to heal; *raphaim* is the noun, and should apply to those cast out, or *healed*. To be *healed* is not to receive something they never had before, but to be restored to their former state. Were they immortalised, that would be more than being healed. If the examples or patterns of the law were understood, it would be seen that the slain lamb would be accepted of God on the sixteenth day of the month by its flesh being swallowed up of the Divine fire, or Immortality. Everything in connection with the death of Christ took place exactly in the time and order of

the things connected with the passover under the law—extending to the day of Pentecost. "Peter's following," says Bro. Stainforth, "is something eminently more desirable than a mere painful 'exodus' into *Sheol*. I do not read that either Jesus or Peter looked forward to an agonising death as a thing to be desired." I do not think any one would say so. And still they both glorified God in their death. The mistake is in supposing that Jesus was promising Peter some desirable thing; but the whole context is against that idea. Peter said, "Why cannot I follow thee now? I will lay down my life for thy sake." This was not a desirable thing. Where does the idea of something desirable come from? Not from the context, but from the idea of going to heaven. What we are told in Birmingham is of little consequence; but what is Adamic condemnation from the Scriptural standpoint? In Rom. v. 17, revised version, we read:—"For if, by the trespass of the one, death reigned through the one." Is this not plain that death reigned *through* or *by* the transgression of Adam? Whatever other things may be connected with the condemnation, for the present we shall let them pass, keeping before us the main feature of death. We have found that death reigned by the trespass of Adam, and in chap. vi. 23, "the wages of sin is death." Chap. viii. 2—"For the law of the spirit of life in Christ Jesus made me free from the law of sin and death." "The law of sin and death" is Adamic condemnation. Chap. viii. 1—"There is therefore *now* no condemnation to them that are in Christ Jesus." What was the condemnation they were in before that they were in Christ Jesus? Chap. v. 19—"For as through the one man's disobedience the many were made sinners." Eph. ii. 3—"And were by nature children of wrath, even as the rest." Here, then, we find that all men are, by birth, *sinners*, and under wrath. This is not in relation to their individual action, but their state by birth, which is nature. Heb. ii. 14—"Since the children are sharers in flesh and blood, he also himself *in like manner* partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil." Verse 17th—"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people; for in that he himself hath suffered. being tempted, he is able to succour them that are tempted." Chap. v. 7—"Who in the days of his flesh, having offered up prayers and supplications, with strong crying and tears, unto him that was able to save him out of (margin) death, and having been heard for his godly fear, though he was a son, yet learned obedience by the

things which he suffered."

From these passages it is evident that Jesus had the same nature as mankind; a nature under condemnation through the one man's disobedience; a nature which must be changed before the individual can inherit the kingdom of God. Upon what principle was Jesus raised the third day, and changed to immortality? Heb. xiii. 20—"Now the God of peace, who brought again from the dead the great shepherd of the sheep *with* (margin, by) the blood of the eternal covenant." What blood is that? Luke xxii. 20—"This cup is the new covenant in *my blood*." Heb. ix. 12—"But through his *own blood*, entered in once for all into the holy place, having obtained eternal redemption." It was through his own blood he obtained it—that is, through the shedding of it. Jesus then required to be redeemed from death, and the way of redemption was through the shedding of his own blood. Having obtained this redemption, he has become the surety of a better covenant than the Mosaic. The blessings of the Mosaic pertained only to the present life; but the new covenant pertains to eternal life. Jesus did not, like the priests under the law, require to offer up sacrifices daily. The high priest under the law offered up sacrifices, first, for his own sins, and then for the sins of the people (although the term, sins, is plural, and rightly so, when we take the whole service in). The *sin offering*, which comes more directly as a likeness of Christ, as the one sin offering, was that which the high priest offered on the great day of coverings. Lev. xvi. 11—"And Aaron shall bring the bullock of the sin offering (or, literally, the bullock *sin*), which is for himself (or represents himself), and shall make a covering for himself, and for his house." The blood of the bullock was taken within the veil, and its body burned without the camp. The goat, the sin offering (the word "offering" is added by the translators) that is, for the people, was treated in the same manner as the bullock. This was the sacrifice of sin in relation to their nature, or Adamic condemnation. For their *individual sins*, sins of their own in action, the sacrifice differed a little. The blood was not taken into the most holy. The sacrifice of Christ had relation first to the sin nature, and secondly, it was, or is, the basis upon which forgiveness is granted to those who have already received remission of sins by putting on the name of Jesus. This is figuratively referred to where it is said, "They washed their robes, and made them white in the blood of the Lamb." It is to this aspect John alludes when he says, "The blood of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness."

The twofold relation of sin requires to be understood before we can rightly understand the sacrifice of Christ. In the first aspect, he was "made sin," in being a partaker of the same nature as the brethren. While he had no sin in the second aspect, he required to be redeemed from Adamic condemnation; and as we have seen, he obtained that redemption through the shedding of his own blood, and therefore he has that redemption to cover all those believing into him. Christ's life was his own to lay down, as any man's life is his own, which is in a limited sense. But Christ had the command of his Father to lay down his life, so in that aspect he was not free. His freedom there would have been disobedience. And now we come to Bro. Stainforth's idea of heaven. He evidently believes that it is a place, from his quotation from Solomon's prayer, and his allusion to a man's house. What we want is not imagination, but reason and Scripture. The only house of God that we find spoken of in the Scriptures is His House in relation to this earth. Solomon, at the dedication of the house he had built for the Lord, prays that God would "hear THE HEAVENS," and "hear from Heavens," the one form being in Kings and the other in Chronicles. They are both equal. When any one came up to worship God, it was through those "heavens" they approached him. "Heavens" is a term of relationship, and is used as literally when speaking of political "heavens" as when speaking of natural "heavens." "Heavens," or heights, conveys the idea of contrast—there must be something low—or a man may be high from the sea level, or he may be high in official position: the term is as literal in the one case as in the other. Paul says that Jesus has "ascended up far above all heavens." What "heavens" are those? The natural? Is

there any end to them? But Paul informs us: "Far above all rule, and authority, and power, and dominion, and every name (or title) that is named, not only in this age, but in that which is to come." We can see from this how the term is used. Paul again says, "Our wrestling is . . . against the world-rulers of this darkness, against the spirituals of wickedness in the heavenlies." The "heavens," being a term signifying that which is above or high (Eph. ii. 6, and vi. 12), is, as we have said, applied equally to the natural and the political. Thus, her Majesty the Queen is in the heavens of the British empire, and the Prime Minister of the day is sitting at her right hand. There is no figure here. It is literally true. As regards locality, the Queen may be in one locality and the Prime Minister in another, but that does not interfere with the relationship. "Heaven is God's throne," it is in no case "Heaven," but "Heavens." Of the son, we read, "Justice and judgment are the habitation of thy throne." Are we to conclude that "justice and judgment" are a place?—although there must be a place for their manifestation. Again, "The heavens my throne, and the earth, my footstool." How are we to understand the earth as God's footstool? If we take the literal earth, it has little or no meaning. But if we apply it to the nation of Israel as the footstool of the throne, it is full of meaning. The prophet speaking of Israel's restoration, says, "At that time, they shall call Jerusalem the throne of the Lord." When that takes place, the nation shall be as the footstool of the throne.



[The conclusion has been crushed out—will appear in next issue.—ED.]

APOCALYPTIC STUDIES (Concluded from p. 93). *Ch 11*

Those who dwelt in Lyons were known as "the poor men of Lyons," and "Lyonists," from the name of the department; and later, "Waldenses," from Peter Waldus, a rich merchant of Lyons, who became a public teacher in the year 1180. There were other Waldenses, who resided in the village of Piedmont, whether they had fled from the persecution of the Roman Catholic Church. These were the descendants of the Novatians of the third century, who held on to the truth, and practised it, in the Alpine valleys. "They affirmed that the Church of Rome had apostatised from Christ, was deprived of the Holy

Spirit, and was, in reality, that whore of Babylon mentioned in the Revelations." Another portion who resided in the southern parts of France, were known "by the name of Albigenses, from Albigensium, a name given at that time to the greater part of Narbonne-Gaul."—*Mosheim*.

During the 12th century the Inquisition was established for the extermination of heretics. But "when Innocent III. perceived that the labours of the Inquisition were not immediately attended with such abundant fruits as he had fondly expected, he addressed himself, in the year 1207, to Philip Augustus, King of

France, and to the leading men of that nation, soliciting them by the alluring promise of the most ample indulgences to extirpate all whom he thought proper to call heretics by fire and sword." This persecution was carried on very severely during the following two years, and afterwards more or less severely during the rest of that century and the one following (14th). And during the 15th century many suffered at the hands of the Inquisitors. Mosheim says of those persecuted ones at that time—"The Waldenses, though persecuted and oppressed on all sides, and from every quarter, raised their voices even in the remote valleys and lurking places whether they were driven by the violence of their enemies, and called aloud for succour to the expiring cause of religion and virtue." The historian here unwittingly paraphrases the language of ver. 7, when he speaks of "the expiring cause of religion and virtue," for the time was drawing near when the death of the witnesses as a "body" would be accomplished. Further, he says—"Such of the Waldenses as yet remained, lived contented under the difficulties of extreme poverty in the valleys of Piedmont, and proposed to themselves no higher earthly felicity than that of leaving to their descendants that wretched and obscure corner of Europe which separates the Alps from the Pyrenean mountains. But even in that sequestered spot they were denied peace. Plenary indulgences were granted for their extermination. Kings, nobles, priests, and people all agreed that heretics must be destroyed with fire and sword." Consequently, these witnesses for Jesus were persecuted to death. Those that escaped were scattered over France and Germany. Their "body" was dead. The word translated "bodies," is in the singular, and therefore applies to the organisation of the witnesses as members of the body of Christ, not their *own* bodies. They ceased to assemble together as a witnessing "body" for the worship of God. The following passage from Gibbon bears testimony to that fact—"The visible assemblies of the Paulicians, or Albigenses, were extirpated by fire and sword, and the bleeding remnant escaped by flight, concealment, or Catholic conformity. But the invincible spirit which they had kindled still lived and breathed in the western world. In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul." It was as Gibbon had said, there was life in a "latent" state in the scattered members of the body. They were secretly making the truth known preparatory for the time when "the spirit of life from God" would enter into them and set them on their feet again as a living "body." But, meanwhile, their persecutors had tri-

umphed, and rejoiced over it.

"It was at this season of triumph that the fifth Lateran Council was held, May 5th, 1814. Heretics were specially invited to it. The bull set forth that the object of the Convocation was 'for the exaltation, unity, and reformation of the Church, and the entire extirpation of schisms and heresies.' No heretics came, and the deputies reported that the voice of heresy was silenced. Great rejoicing and exaltation was made by the heads of the Roman Catholic Church; it was the successful termination of their labours, and all the enemies of the Church, which had occasioned them so much trouble, were conquered. The princes and prelates—the lords of the empire—separated with gladness, and confidence, and mutual congratulations on the peace, purity, and unity of the Church. They departed in anticipation of continued peace and prosperity, but they were soon to be roused from their dream. The triumphing of the wicked is short. Though externally suppressed, many in the cloister, in the State, and in the Church of Rome, held the doctrines of the Waldenses, and preserved their faith. . . . Their doctrines were secretly dispersed over Germany, and had been imbibed by many. A bold leader alone was wanting to head up this formidable conspiracy."* The death-state of the witnesses had come. The 1260 years had been fulfilled, during persecution and trial. They were looked at as a "dead body," by the Catholic powers, on the plateau of Europe, the Broadway of the great city of Babylon, "which spiritually is called Sodom and Egypt, where also our Lord was crucified." Literally, it was called "The Holy Roman Empire." Caracalla had decreed the empire a city, and citizenship to all the nations composing it. The Egyptian symbol of the dragon is given to it in the Apocalypse, not the eagle. By it the Roman power was united to the fourth horn of the goat, which was Egypt.

If my remarks on ch. viii. 4, 5, are correct (see Apoc. Studies No. 6, pp. 79, 80) there will be no difficulty in understanding verses 5 and 6. The time has not yet come when the saints are "to execute the judgment written," so the fire which proceedeth out of their mouths is of the same nature as that which proceedeth out of the mouths of the prophets of Israel. "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them" (Jer. v. 14). "I have hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth" (Hosea vi. 5). Their words were fulfilled by the fire and sword of Assyrians, Babylonians,

* "The Crisis; or, The Great Religious Revolution." By Rev. B. D. Bogie, Lusby.

and others. So also does God avenge His own elect by the fire and sword of the wicked in answer to their prayers and tears.

"After three days and a half the spirit of life from God entered into them."

From the date of the 5th Lateran Council (May 5th, 1514) to the publication of Luther's "Ninety-five Theses against Indulgences," was about three and a half years. Mosheim gives the date as 30th September, 1517. Bogie gives it as 31st October, a month later. This corresponds to the three days and a half of v. 11, if the 1260 days are to be regarded as years. In like manner the three and a half days should be understood as three and a half years. Consistency requires uniformity of treatment, except when Scripture testimony indicates a different computation. Here the days in the one place must mean the same in the others, seeing it deals with the same parties. Although I have referred to the time of Luther's public appearance, I do not regard him as a partaker with those who were the true body of Christ; but that the revival of the body of witnesses took place at that time. Luther's reformation was not that revival, any more than were the decrees of the National Assembly of France in 1789. But history shows that those who were scattered over Europe three and a half years before by persecution took advantage of the stand made by Luther to organise themselves again. Bogie says—"The public testimony of the Waldenses and Alligenses was *revived* by the protestation of Luther against the errors of Rome. And the remnants of these churches, encouraged by the favourable turn of events, returned soon after to their own valleys, and renewed their public worship." To the same effect is Mosheim's testimony—"The drooping spirits of these people, who had been dispersed through many countries and persecuted everywhere with the greatest severity, were *revived* when they were informed that Luther, seconded by several persons of eminent piety, had successfully attempted the reformation of the church."

"They stood upon their feet." The witnesses of Jesus have their "feet shod with the preparation of the gospel of peace." So we must look for a people standing up with a knowledge of the gospel of the kingdom, and progressing thereby. After this date the believers of the gospel of the kingdom were known as ana-baptists. They were so called, because they received none into their fellowship without immersion; repudiating all other so-called baptisms. Luther was bitterly opposed to these. By and bye when others calling themselves ana-baptists advocated taking the kingdom by force at their own hands, they assumed the designation of Mennonites, after Menno Simons, a leading

preacher among them. Concerning the Mennonites, Mosheim says: "The true origin of this sect is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained. This uncertainty will not appear surprising, when it is considered, that this sect started up all of a sudden, in several countries, at the same point of time, under leaders of different talents and different intentions, and at the very period when the first contests of the Reformers with the Roman pontiffs drew the attention of the world, and employed the pens of the learned in such a manner as to render all other objects and incidents almost matters of indifference. . . . They not only consider themselves as the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Roman Church, but pretended, moreover, to be the purest offspring of these respectable sufferers, being equally averse to all principles of rebellion, on the one hand, and all suggestions of fanaticism on the other." The faith and practice of these christians are given by Mosheim from the "Book of Doctrines," published by Menno Simons in 1539. This man, at one time a Catholic priest, joined the ana-baptists in 1536, through whom he had obtained the knowledge of the truth. About a year after he embraced the faith, he was asked to assume the office of public teacher. He agreed, and during the space of twenty-five years he travelled from place to place preaching the gospel. Mosheim states that his preaching was "attended with remarkable success, and added a prodigious number of proselytes to his sect." The kingdom of God on the earth, and baptism into Christ are said to be the main features of his preaching. In Prussia since 1852 these Mennonites have been exempted from military service. From Holland the truth was introduced into England, where its holders were known as antipædo-baptists. That they held the truth is evident from the confession of their faith presented to Charles II., which was signed by 20,000 persons. The testimony of Mosheim is to the same effect, that their tenets were the same as the Mennonites.

"In the same hour was there a great earthquake, and the tenth part of the city fell." The city here referred to I understand to be the same as in verse 8. We must, therefore, look for the earthquake and the fall of the tenth part of the city to synchronise with the standing up of the witnesses upon their feet. As that occurred simultaneously with Luther's protestations, we must look for it in connection with that movement, as a revolution of religious and civil government in Europe. At once, we find the Elector of Saxony taking part with Luther in his revo-

lutionary work. This act of the Elector led to war with the Emperor, and also to controversies and councils through which the bishops lost their temporal power and jurisdiction. These bishops I understand to be the "men," (*margis*, "names of men,") which were slain in the earthquake. A "name" is indicative of a position of honour or power. The papal power was exercised spiritually and temporarily through the territorial bishops. That power was taken from them in the Protestant states. So rapidly did this slaying of "names of men" proceed, that Christian II. of Denmark, in 1520, took advantage of the Lutheran revolution for the "delivering of his dominions from the superstition and tyranny of Rome, even before the principles of the reformation had been propagated in his kingdom. He protected the religion of Luther with no other view than to rise by it into supremacy, both in church and state, and that it might afford him a pretext for depriving the bishops of that overgrown authority, and those ample possessions which they had gradually usurped."—*Mosheim*. This extract shows that the *real power* was in the hands of the bishops, the kings being in a state of subordination to them, though nominally the head of the State. The Protestant Reformation slew the power of the bishops; confiscated cathedrals and abbey lands; "affrighted" all the subordinate orders of the clergy, so that many

of them turned Protestants; and gave that honour and glory to the God of heaven which they were wont to give to the Pope, as the "Vicar of Jesus Christ, Lord God upon earth." This earthquake is called "the second woe." It appears to have continued up to, and inclusive of, the wars of Napoleon Bonaparte. For all the events of these years, including the French Revolution, grew out of the religious contests of Protestantism and Popery, and were successive vibrations of that great earthquake which ended the territorial power of the bishops of the Roman Church.

When the witnesses were invited to "come up hither," and responded by ascending into heaven in the cloud, I am inclined to think that no more is meant than: rising up into their former organised state. Like the Ephesians of old, "being made to sit in heavenlies in Christ Jesus," while their enemies were being made to suffer from the infliction of "the second woe." They cannot ascend to positions of power until after the Lord comes. There is no indication of any interruption of their testimony happening again. Their enemies would behold them in their raised up state, and be powerless to quench their testimony, because that power had been taken away from them.

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THE TEMPTATION OF JESUS.

I have read over the different papers in the *Investigator* upon this event in the Lord's history. With many things in these papers I agree as being true in themselves, but I do not accept of them in their application to the matter in hand. I have thought it better to investigate the whole matter myself, than to give any remarks upon what I consider the defects in the papers referred to.

Independent therefore of anything I have read, I will, with your permission, present my view of the matter as fairly and concisely as possible, for the consideration of your readers.

There are, first of all, three separate accounts by three of the Gospel narrators. These vary in several particulars, although all agree in stating the fact that the Lord was tempted. Matthew says "Then was Jesus led up of the spirit to be tempted by the devil." He also uses the words "tempter" and *Satan*, as interchangeable with the word *Devil*. This fact must be borne in mind in order to any satisfactory understanding of his meaning.

Mark contents himself with the simple

statement, "And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts." Luke uses the two words *Devil* and *Satan* as descriptive of the same one. Thus the three names are used by the three to express one being or person. *Satan* is the Hebrew name for "adversary" and *diabolos* is the Greek, while our English word "adversary" is the equivalent of either of the other two. Now, to reach the exact truth about the temptation of Jesus, we must take all the circumstances of the case into account. Jesus himself was about 30 years of age. The facts relating to his conception and birth were known to a goodly number. The facts relating to the visit of the wise men of Jerusalem also were known by the family of Herod at least, and his destruction of the children from two years old also. The chief priests of that time answered correctly the enquiries of Herod as to where the Christ was to be born. John the Baptist was sent from God to call the nation to repent, because the Christ, the King of Israel, but so we to

appear in their midst. A great many of the nation repented and were in earnest expectation for the Christ to appear. A section, however, composed of the rulers and priests refused to repent, and placed themselves in the position of adversaries of John, and of the Christ whom he named and pointed out to them. Now, at the time that Jesus came to Judea there existed nowhere in any part of the earth any adversary of Jesus, excepting those few men who refused to accept the testimony of God given by John, that Jesus was their long looked for Christ. They rejected also the personal testimony of God that Jesus was His own son. This company therefore constituted the devil, Satan or adversary of God and of Jesus, whom God, his father, filled with his spirit and his authority to speak His words and do His works. But before Jesus uttered one word concerning himself or performed one deed in evidence of his being the son of God and King of Israel; while there was simply the preaching of John and the personal voice of God from heaven—"This is my beloved son in whom I am well pleased;" the adversary or devil or Satan came on the scene to call in question this claim. To me the whole matter appears self-evident that this adversary was the ruling party as a whole, represented by one of them who came to put Jesus to the proof of his belief of God's declaration regarding himself, because that testimony involved that he was the King of Israel. David recognised in the declaration of God to him, that he, Christ was higher in rank than he or any one of his sons could be, for he says, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." No son of David while he lived could become his Lord, and certainly, no son of David, according to the flesh, could ever get higher in rank than himself. Besides the Lord swore unto David "I will make him my first-born, higher than the kings of the earth," and again, "I will be his father and he will be my son." Thus the order of his rank was first, the son of God, and second, as matter of necessity, the King of Israel. Thus, therefore, the three testimonies of God concerning Jesus, first by John, and second by his own audible voice at his immersion, and third, by the works which he did, prove beyond any reasonable doubt that Jesus was what God said of him, viz., "This is my son the beloved one." But leaving out of view the works of Jesus as at the time of the temptation he had done nothing beyond submitting himself to John to be baptized of him. The two testimonies of God concerning Jesus were rejected by the ruling faction in Judea, who cordially hated Jesus for the meanness of his appearance, and

the obscurity of his parentage according to the flesh. The three test questions presented to him by the devil were all based upon the rejection by the the tempter of the declaration of God that Jesus was His son. They were based, I say, upon the rejection of God's testimony alone, for Jesus himself had not spoken one word upon the matter, at least, so far as the record goes. It was therefore the testimony of God as believed by Jesus that was subjected to the test. Jesus proved himself immovable in his faith in God's testimony and therefore the tempter failed, and the temptation ended for a season. The Devil and Jesus parted company for a time, soon to meet again, for the Devil, though defeated, was not yet rendered powerless to try again. There were during the ministry of Jesus many private side attempts on the part of the Devil to defeat the effect of the popularity of Jesus. These usually resulted in the defeat and silence of the enemy. It was necessary, however, that the contest should become keener, as the Lord God had declared to the serpent at the first when he said, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel." As the seed of the woman is both singular and plural—*i. e.* is a vast number with one head, so the seed of the serpent also is of the same character—many in one, just as the body is one, while composed of many members. But as nobody has more than one head, even so the body of the Christ. He is the head for a continuance, as he never dies. It is different with the body of the serpent—while there is not more than one head at one time, yet, by reason of death, one head passes away, while the next in age fills his place.

The declaration of the Lord God implies a personal combat between the Christ, the seed of the woman, and the head of the seed of the serpent. "He shall bruise thy head" clearly shews that the two heads were to be engaged in deadly warfare. The result of this contest for the mastery is to be, "He shall bruise thy head and thou shalt bruise his heel." These acts are not the acts of the numerous seed, but simply the acts of the two heads upon each other. Jesus was perfectly aware of this personal encounter and of its results, for he spoke of it several times to his disciples in different terms. John reports three of these which all took place after he raised Lazarus from the dead. These are so decided and to the point, that I shall quote them here in the order given by John. The first is in connection with the incident of certain Greeks, who came to keep the Passover, wishing to see Jesus. When Philip told Jesus that the Greeks wished to see him, he answered them saying, "The

hour is come that the son of man should be glorified? Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people that stood by and heard it, said that it thundered. Others said an angel spoke to him. Jesus answered and said, "This voice came not because of me, but for your sakes (that ye might believe). Now is judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men to me. This he said, signifying what death he should die" (John xii. 23 to 33). I just call to notice here the reference to his death, the judgment of or condemnation of this world for it, and the casting out of its prince, and his own elevation into his place. Jesus shews in this his voluntary submission to death, in order that he might accomplish these different results. The term, "prince of this world," shews the official position of this personage as well as his personal condemnation for the part he was to take in the death of the Christ. The next reference to this prince is just while Jesus is telling his disciples of his death and of his departure to the Father. While they are troubled over his words he says, "And now I have told you before it come to pass that when it is come to pass ye might believe. 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 even so I do. Arise, let us go hence" (John xix. 30). This reference also shews the two causes that were to be in active work in effecting the death of the Christ. First, the prince of this world who has no just cause against him; and second, the power of Christ's love and his obedience to his father for a lesson to the world. The next reference to the prince of this world has reference to the coming of the holy spirit after Jesus has gone to the father. Jesus says, "But if I depart I will send him unto you, and when he is come he will reprove the world of sin, of righteousness, and of judgment. Of sin, because they believe not in me; of righteousness, because I go to my father and ye see

me no more; of judgment, because the prince of this world is judged." This reference points out clearly these results as accomplished by the death and after exaltation of Jesus to the presence of his father. First, the reproof of the world by God for its unbelief of Him in crucifying his Christ; second, the approval of God of the righteousness of His son; and third, the condemnation of the prince of this world for his part in putting to death the righteous one. It only remains for me now to point out without failure who this prince was who was the chief mover in the condemnation to death of the Christ. There is first, the hiring of Judas by the chief priests as a body. Second, Jesus before the high priest Caiaphas, and his condemnation of Jesus to be worthy of death for confessing upon oath that he was the Christ, the son of God (Matt. xxvi. 63 to 66). Third, Jesus before Pilate. "Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (John xix. 11). I consider the case is so fully established by the evidence produced, that I leave it before the readers without further remark.

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THE PRE-EXISTENCE OF CHRIST.

Question—Did Jesus Christ, as the Son of God, have a personal existence, or any existence whatever, before he was, by the power of the Most High, conceived and brought forth by the Virgin Mary?

When freed from all interpolations and mistranslations, the scriptural answer is, None whatever, except in the mind of God, as one promised by him, when the time came for the fulfilment of the promise.

The first promise in connection with Jesus Christ is, as the seed of the woman, who was made on the sixth day, after time began, for the evening and the morning was the first day of time, and it was some time after the sixth day that the promise was made, for on the seventh day all things were very good.

Jesus Christ, then, was to be generated from the seed of the woman, from whom Abraham and David descended, and he was to be of their seed also, hence Christ could have no existence before them from whom he was to descend, for the fathers must exist before their children.

Abraham and David lived and died more than a thousand years before Jesus Christ was born, and, according to the teaching of

the Apostle Paul, Christ was the seed promised to Abraham (Gal. iii. 16), and also the son that was promised to David (Acts xiii. 23, and ii. 30).

In the 2nd Psalm, David, who was a prophet, and speaking by the spirit, for Jehovah, of a thing that will be, as if it were an accomplished fact, says, "Thou art my son, this day have I begotten thee." The Apostle Paul connects the complete fulfilment of this prediction with the resurrection of Christ, which took place in the days of Pontius Pilate, the Roman Governor of Judea.

The expression, "This day have I begotten thee," connects the birth with time, and precludes the existence of Christ before the beginning of the creation when time began.

Upwards of seven hundred years, before Christ was even conceived, the Prophet Isaiah predicted that "A Virgin shall conceive, and bear a son, and shall call his name Immanuel." This is a thing to take place in the future and in time, and when the fulness of the time was come, this birth was announced to the Virgin Mary by the Angel Gabriel to this effect, "Hail! favoured one, the Lord is with thee; fear not, for thou hast found favour with God, and behold thou shalt conceive and bear a son, and thou shalt call his name Jesus; he will be great, and will be called a son of the Most High, and the Lord God will give unto Him the throne of David his father, and he will reign over the house of Jacob to the ages, and of his kingdom there will be no end" (Luke i. 30). This son was to be both God's son and David's son (2 Sam. vii. 14 and 1 Chron. xvii. 13). This birth took place in time, and Jesus was born in Bethlehem, in the days of Herod, the king of Judea, nearly 1900 years ago.

Matt. i. 21 gives the same statement, regarding the birth and name, and connects this birth with the above prophecy of Isaiah in verse 24.

It follows that all the foregoing promises and predictions regarding the seed, Christ, and the birth of the seed, are all connected with time, and that there is no proof in the scriptures—when properly understood—that Jesus, now called Christ, had any existence whatever, before being conceived and brought forth by the Virgin Mary about four thousand and four years after the creation of the world, which was the beginning of time. Then about the pre-existent Christ descending from heaven, and taking upon him our nature as God, the scriptures teach no such thing.

There is, however, a great want of faith in what the apostles and Jesus Christ himself plainly taught in connection with his ascension to heaven. From the time that Jesus was twelve years of age till he was nearly thirty

there is very little said about him. In a great measure he appears to be as a stranger to all his apostles. That, certainly, is strange, if Jesus resided in the neighbourhood till he was nearly thirty years of age, and not be known by any of them; and others appear to be equally ignorant about him. But it is no marvel that his apostles and others were ignorant of his antecedents, for it appears by Jesus' own teaching that he was not among them for a great part of that period. Apparently his mother only knew, but she kept her knowledge to herself. She knew that he was the Son of God as well as her own. She knew that he had been away, and that he had returned, and she knew his divine gifts; and hence, at the marriage at Cana of Galilee, she said to him, they have no wine. When he said his hour was not yet come, she understood what he meant, but still she said to the servants, " whatsoever he saith unto you do." Hence, the production of wine from water.

Mary, his mother, apparently knew his divine powers, and hence, by this first of miracles, Jesus manifested forth his glory. Jesus had told his mother many things, if not the whole, that was to be done by him, but she kept all the things safely to herself. She knew from the first that he was to save his people from their sins by becoming a sin offering for them. The simple scriptural teaching, apparently, is that the Most High planned the salvation of the human race, and that Jesus, his only begotten son, was to work out the plan in accordance with his Father's instructions, which he received when he was personally present with his father in heaven, wherever that place may be.

It is plain from Christ's own teaching, and by the teaching of his witness, John the Baptist, that Jesus *as a man*, and before he was thirty years of age, ascended to heaven, and was in the bosom of his father, and received all his teaching from him.

He received a full outline of the plan of salvation for the human race, and the work he had to accomplish, and the glory that would follow him when the work was accomplished.

In John iii. 13, Jesus in plain words states that *no man* had ascended into heaven but *himself as a man*. It reads "No man hath ascended *into* heaven, EXCEPT HE *who came down from heaven*, even the SON of MAN." He ascended to heaven *as a man*, and descended from heaven *as a man*. He further states: "I proceedeth forth, and *came from* God, neither came I of myself, but he sent me; I am not come of myself, but he that sent me is true, whom ye know not. But I know him, for I am from him, and he hath sent me;" and to his disciples he said, "What

and if ye shall see the son of man ascend up where he was before" as the son of man. There are many other passages in the testimony of John of a like nature, which fully explain the reason why where he was going they could not come, and why Peter could not follow him, as he was going back to his father in heaven, where he was before.

John the Baptist also testifies to these facts. He says that "He whom God has sent speaketh the words of God." That the father loveth the son, that he was in the bosom of the father, and that he came from heaven," and other passages of a like nature. In all this there is nothing about a pre-existent being called Christ, who, had he existed, as alleged, and was present at the creation of the world that now is, must have been as old as the world, but the man, Christ Jesus, was born 4004 years after the creation of the world, and died when he was about 33 years old, so that he can have no connection with that imaginary pre-existent being.

When Jesus, as the son of man, was in heaven, he learned from his father all his father's will and the work that was planned for him to accomplish. He afterwards descended from heaven and performed the work assigned to him. It was his meat and drink to do the will of his father who sent him, and in his prayer to his father in the 17th of John, Jesus says, "I have finished the work that thou gavest me to do."

Jesus had his father's work to do, and besides he had the scriptures to fulfil; and knowing that his father's work was done, in order that the scriptures might be fulfilled as one thing remained in them to be done; when upon the cross, he said, "I thirst," then having received the vinegar, he said, "It is finished," and bowed his head and died.

It was not God that died upon the cross; no, no. If Jesus had been God, he could not have died. He was the seed of the woman, the seed of Abraham, and the seed of David, but he was not an angel. "Death takes not hold of angels, but of the seed of Abraham it takes hold;" and it took hold of him who was bone of our bone, and flesh of our flesh, and was in all points like as we are, with the exception of sin. But although he was sinless death took hold of him and deprived him of life.

The suffering of death was the last Christ had to endure. It often troubled him, and fain would he have been saved from it; but no, no, it was not possible; he had to endure the death-agonies of the cross, and he did so in accordance with his father's will.

His father then manifested his approval towards his son for his faithful performance of the work which was given him to do, by raising him from the dead, and exalting him

to his own right hand where he was before as the son of man, and giving him all power and authority in heaven and on earth, and the assurance that the age will come, when all things will be subjected to him. Then he will be crowned lord of all, and to him every knee shall bow.

As the only begotten son of the most high, Jesus is the first who was dead and lived to die no more, and he is the last who was dead and lived to die no more, and when he returns, he will confer the gift of eternal life on all those who look for him and keep his commandments.

Jesus, now called Christ, was not born for 397 years after the last writing in the Old testament scriptures. It follows that none of the writings can refer to him as existing before their completion. The pre-existence of Christ is, therefore, a delusion.

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EDITORIAL NOTE.—The foregoing attempt to explain certain passages which are often taken to teach that the Christ had a personal existence with the Father previous to his birth of Mary is based upon the assumptions that the heaven which Jesus spoke of was a place rather than a state, and that in order to be "with the Father" Jesus would need to leave *terra firma* and go to this "heaven." But such postulates will not be readily admitted by the more enlightened reader, since there is much in the record suggestive of other ideas regarding "heaven" and being "with the Father," than the notion of a locality implying actual, bodily translation thereto on the part of Jesus. In any case these postulates cannot be admitted without proof, seeing they are made a basis for the hypothesis of Jesus' actual presence in the heaven of J. W. P.'s belief.

NEVER judge of a writer's piety by his manifest zeal: Satan may appear as an angel of light: one's zeal may be put on with one's coat.

IGNORANCE often speaks—but it speaks its own things.

'Tis not every head that will fit a crown, though every fool thinks himself fit to wear one.

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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CHAOS INTO KOSMOS.

"IN the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep."

After six days of creative work, the formless or confused earth was arranged in beautiful order, the void was filled with plant and animal life. "And God saw everything that he had made, and behold it was very good: and the evening and the morning were the sixth day."

In the beginning there was chaos or confusion; on the eve of the Sabbath there was kosmos, or order. The Spirit of God was the force which turned chaos into kosmos. Chaos is confusion, kosmos is order.

Chaos only exists from the human standpoint; all is always order from the divine point of view. The eye of omnipotence sees the whole endless chain of growth, and each stage which seems, and is, confusion to the human onlooker, is only a necessary step leading to the end in view. The stages are God's footprints through the ages, and each step is perfect, or in order for the time and local purpose.

In looking at chaos into kosmos, we must carry this idea with us, for words are all more or less relative, and the Spirit, in making use of them, takes our current forms of expressions, so that our finite minds may grasp its idea. The words "eye," "ear," and "hand," as used in description of the acts of the Most High, illustrate this principle: we cannot argue from them that God has bodily parts. They

are relative terms made use of to convey to our limited minds the acts of the Creator.

When Israel issued from Egypt they carried in their ranks a mixed multitude; their state was chaotic, without order. But from Sinai came the divine fiat ordering their camp, transforming them from a disordered mass into a kosmos; a beautifully arranged array, where every tribe and unit had its allotted place and duty, and marched under its own banner in the army of the Lord. In this illustration we again see God as the ordering power. And it is ever from above that order comes. Wisdom is a necessity when chaos is to be transformed into kosmos. When wisdom dies chaos reigns. We have examples in abundance in the Scriptures of the converse of our title, that is, kosmos into chaos.

On the eve of the Sabbath, God "saw everything that he had made, and behold it was very good." Time rolled on, wisdom was born in man, and wisdom died. The earth was filled with violence, and it repented God that he had made man upon the earth, and he swept him to nothingness by the waters of a mighty flood. Man had turned God's kosmos into chaos. For lack of wisdom the people perished. But Noah and the other souls saved by water were born into a new kosmos on this side the flood. Here we have a double example: an illustration of man turning kosmos into chaos, and of God turning man's chaos into kosmos again.

We said that, looking from the divine standpoint, "Order in disorder reigns"—every seeming chaos is but a milestone on the journey towards the perfect order of the kingdom of God. Of every kosmos or arrangement seen in Nature, or revealed in grace, we may say the same: they are but the milestones on the journey towards the Perfect Order of the kingdom of God. They are the rungs for the angels' feet on the ladder that Jacob saw set up on earth and reaching to heaven—that far-reaching ladder from Adam to the kingdom of God, up and down which the long line of ministering spirits, the cloud of witnesses, the innumerable company of messengers, sent from God to minister to them who shall be heirs of salvation, have toiled their weary way on their divine mission of turning chaos into kosmos in the human breast, and so preparing a people for the Lord.

If we are quickened, if our veins are throbbing with divine life; the greatest fact within our ken, the one idea that will stand impressively out from all others, as a great rock in a weary plain, will be "the rest that remaineth for the people of God," the earth's Sabbath, the kingdom of God. That great truth, the horizon of human events, will dominate us, and influence all our actions in the present. The kingdom of God is the great kosmos or arrangement to which all the milestones tend. The present, as contrasted with that time, is chaos. Each son of Adam, as an individual, is by birth a partaker of the present. He is born into the Chaos. Life is granted to him that he may strive after the Kosmos. He is not only born into chaos, but he is born with the elements of chaos in his breast. "The heart of man is deceitful above all things, and desperately wicked." His heart, his brain carry the bias to evil. The hereditary taint is with him

at birth, and it is only when endued with power from on high that, after long struggle, peace reigns in his breast, that "peace which passeth understanding," and the fever heat of natural desire gives place to the calm mind of the child of God. Or, in the words of our title, chaos turns into kosmos in his breast.

In Ecclesiastes we read "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her who is with child, even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The begetting of a child of nature is a mystery; the eyes of science are dim and can see but a handsbreadth into the unknown. God also has his mysteries of grace, ways that we cannot tell, and the begetting of the spiritual child is more wondrous still than is that of the natural. We know some of the physical causes which conduce to natural birth, but we cannot follow the marvellous transitions. We know not what is the way of the spirit.

In the same way we know some of the mental causes which conduce to spiritual birth, but the finer essences that go towards the miraculous conception—begetting and birth—escape us. They are too deep for us—we cannot understand—we cannot follow the marvellous transitions by which THE WORD IS MADE FLESH, by which chaos is turned into kosmos. Again we know not the way of the spirit—our eyes are dim. Do doctrines save? Are we to agitate ourselves as to what are the essentials of salvation, and separate ourselves from others who cannot exactly fit their scheme of salvation into ours? or shall we go back to the wise man and say to our hearts, "In the morning sow thy seed, and

in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." No! spiritual children are BORN, not made. Weigh well the words. "Neither circumcision nor uncircumcision availeth anything in Christ Jesus but a new creature." We know, as we have said, some of the causes that conduce to the result, but we cannot follow all the marvel. Doctrine or teaching, is, as we all know, a necessity, but it is not doctrines as such merely—not certain views of things that are wanted in the kingdom of God? It is new creatures. All doctrines that are true, are self-existent and eternal, as truth and God are eternal. It is not pre-baptismal or post-baptismal responsibility, but a new creature. The word made flesh. Man's resolutions, his formulations of what is truth while excellent things for creating sects, are not truth. God is truth. It is God in us, or the rounded sphere of truth as grasped by the individual *himself* that begets the spiritual child. The seed, as it were dropped straight from God into him as the soil, alone procreates. In spiritual conception we are alone with God. No man can redeem his brother, but, withal, it is a great mystery—for what is truth? As infinite as God himself.

We do not wish to suggest that a conception of all truth is a necessity of spiritual begetting; but it must, we think, be, what for want of better words to convey our meaning we call the rounded sphere of truth. It must be perfect of itself and with itself. There is harmony. It is pure. Man's tradition, Babel, or confusion, are absent from the conception. How do we get this conception? Does it all come to us from the Bible? Are nature and its lessons absent from us? Are the trials by fire, the sufferings of the present, with other countless things, perhaps too fine to be seen of

us—are these not also his everlasting arms stretched out to save? God works in a mysterious way his wonders to perform; but it is all towards his kingdom—all from chaos into kosmos. No plant or animal has lived and died upon our earth; no physical convulsion amid all the scenes of endless change; no overturn in kingdoms or in social ways and laws but have been in preparation, or towards, the kingdom of God; and, through all, the miraculous conception of the rulers of the future kosmos has, mid shine and storm, rolled on towards the glorious climax.

"And I looked, and lo a Lamb stood on the Mount Zion, and with him 144,000 having his Father's name written on their foreheads. These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb, and in their mouths was found no guile, for they are without fault before the throne of God." Christ said his kingdom was not of this kosmos—not of the then present order; but when this glorious community shall appear, his kosmos, his order shall have come, and that kosmos will be in eternal manifestation—of which John spoke when he said "we have seen and do testify that the Father sent the Son to be the Saviour of the kosmos." The spiritual man, the Christ, as an ever enduring whole, will have been realised, and just as the six creative days in the beginning brought kosmos out of chaos, and on the eve of the Sabbath God saw that it was good, so when Christ's kosmos shall have come, it will be after six creative days each of a 1000 years, and the world's Sabbath shall have arrived. God's quiver shall be full of children, and the children of God will have be-

fore them their mighty and exalted reward of blessing the nations, of turning the chaotic earth into a glorious kosmos, until the whole earth is full of the glory of God. Then chaos will forever flee away, and order forever reign, for sin shall have been eradicated from the human breast, and power from on high or the spirit of God moving upon the face of the waters, or nations, shall have turned chaos into kosmos.

As those who aspire to be of the first fruits unto God and to the Lamb, the blessers of the nations, so, brethren, may we not let our human passion, or our brethren's ideas of what is truth, of what is right and what is wrong, keep us in bondage. Let us not make man's conceptions of truth our guide, but, as freemen whom the truth has made free, clearly recognise that no man can redeem his brother, that in this respect we are alone with God, that we must each put *ourselves* under the operating power from on high, and so let God take up his abode with us and dwell in us. For shibboleths do not save; neither circumcision nor uncircumcision will stand on the Mount Zion, but a new creature.

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A SAVED SOUL.

I SHOULD be disposed to call this not only the greatest miracle on earth, but also the only miracle. It belongs to a plane higher than the natural; and no such wonders as turning water into wine, opening the eyes of the blind, causing the deaf to hear, or even raising people to renewed physical life can at all compare with this greatest miracle of all. For these miracles, so called, leave the subjects on the natural plane. Wine is a natural product—that is, it is produced by natural process, and when so produced, belongs to the natural plane, occupies the natural level. So when water is

turned into wine, it is just a natural production, although the change which has taken place has been more rapidly performed than happens through the chemistry of nature. So with the opening of the eyes of the blind. It is no uncommon thing for a man to be able to use his eyes; it is the rule; so the man whose eyes Jesus opened was not thereby able to see better than his fellows who had never known what it was to be blind. So with the deaf and dumb whom Jesus cured; they got to hear and speak as others—neither better nor worse. So, too, with the resuscitated; they were as they had been before—natural living souls—subject to the same laws as their fellows, occupying no higher or more spiritual plane. These were wonders on the plane of nature, and were what we may be allowed to call miracles of nature.

It is otherwise with the greatest miracle on earth. The plane of elevation to which the Living Soul rises is above the natural—it is more than natural, it is something which transcends nature and thus excels all the miracles, just as the spiritual transcends the natural.

Such is the Saved Soul, and such is that order to which the Saved Soul attains. But God's order is—"First the natural, afterwards that which is spiritual." EDITOR.

THERE IS RELIGION AND RELIGION.—
"It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts instead of strengthens the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be received, not as a monopoly of priests, ministers, or sects; not as conferring on any man a right to dictate to his fellow-beings; not as an instrument by which the few may awe the many; not as bestowing on one a prerogative which is not enjoyed by all, but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favourites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals, or sects as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a brand on virtuous men whose only crime is free

investigation — and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils which religion, when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me all this is less fearful than its influence over the mind. When I see the superstition which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety. When I see all this, the fire, the

scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils, I look with a solemn joy on the heroic spirits who have met freely and fearlessly pain and death in the cause of truth and human rights. But there are other victims of intolerance on whom I look with unmixed sorrow. They are those who, spell-bound by early prejudice, or by intimidations from the pulpit, and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection, who deny all virtue which does not wear the livery of their own sect."—*Extracted from Channing's Works by Bro. Charles Smith.*

I CORINTHIANS, CHAP. XV.

A Sunday Morning Address in Glasgow after the Breaking of Bread.

THIS 15th Chapter of 1st Cor. which we have read this morning, has been, and is likely still to be, a battleground of controversy. It has been so amongst ourselves, but it is specially so when we happen to collide with any of our orthodox friends. While perhaps no one amongst us may be able to give a full and correct exposition of all its contents, while we may not know with certainty what it is intended to teach, we know positively certain things it does not teach which are claimed for it, such as substitution on the part of Jesus, and the raising of dead bodies out of tombs.

It may involve the raising of the physically dead in its teaching, but it certainly looks above and beyond that fact to something higher, to what should concern us earnestly now.

The 2nd verse gives a strong blow to a pet doctrine—false to common sense on its very face—of a section of so-called orthodoxy. The doctrine to which we refer is, "that when a man is once saved he never can be lost," and is held most tenaciously by those known as "Brethren."

"Once in Christ
In Him for ever,"

is a favourite theme with such. They overlook the much-enjoined necessity of *abiding* in Christ, of keeping in memory, or holding fast to the word of the message announced, as mentioned by the apostle in this 2nd verse, in order to remain in the condition of one being saved.

The 3rd verse is considered a standard proof for the doctrine of substitution. Even though substitution were true, this passage could not be taken as a proof. It does not say that Christ died for us, admitting, for the time being, that "for" means "instead of." "Christ died for our sins" is how the passage reads; so to say "instead of our sins," would be ridiculous. But this is the position the believer in substitution is forced into, if "for" means "instead of," so the absurdity is too apparent. The simple idea in the mind of the apostle is this: A certain condition of sinfulness existed. It was necessary for sin to be put away. Sin is put away by the law of the Deity finding a fixed place in

men's hearts, and producing lives of righteousness. The law of Jehovah, though taught in a way by those who sat in Moses' seat, was so obscured by tradition and commandments of men as to be made void, of none effect. Hence the necessity for one to come forth from God well equipped with the truth, with a view to saving the world which Deity loved, in turning them from their iniquities (Acts iii. 26), and producing in them that life with the Father which would link them on with the ages to come. In thus seeking by means of the good message to save men from their sins, the sin-power opposed Jesus. He strove against the sin-power, setting his face as a flint to do his Father's will, and as a result death was inevitable. Jesus died, not instead of, but on account of those he came to save. Their sins made his coming necessary, sin's opposition brought him to a martyr's death.

The bulk of this chapter deals with the subject of resurrection. The term "resurrection" is a misleading one, because as a word etymologically considered, it signifies "a rising again," being derived from the Latin, the prefix "re" signifying "again," and "surrectum," "to rise," giving the notion of "a rising again" to a condition or position occupied previously. But no such idea of "rising again" is in the word used by the apostle. The word used, as we all doubtless know, is "anastasis," signifying "a standing up," and with this correct idea in the mind much light is thrown on passages which speak of resurrection, where the idea of "rising again" would produce confusion. This will become evident to those who search out the matter, even superficially; but Rom. vi. 5 might be given as an illustration of the fact. There we read: "We are buried with him through baptism into death, that like as Christ was raised from the dead through the

glory of the Father, so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Here the idea of an "upstanding" is preferable to that of a "rising again." "Rising *again*" would not be true, for the raising of the Christ was a *once-for-all* process.

It will be also evident from an examination of the passages speaking of "anastasis" that the idea of raising dead bodies out of graves is not the "anastasis." The scriptures are further from this notion than many of us imagine, and further than many would care to admit. Take for instance the passage from Rom. vi., already referred to. From a careful reading it will be plain that the dying and the living, the death and the upstanding, take place during the mortal lifetime of the believer—a death unto sin, a life and an upstanding in righteousness, after the likeness of the death and the upstanding attained by Jesus. But physical death, and the tomb of Joseph of Arimathea, have no place in the apostolic argument.

So is it with other occurrences of the word "anastasis"—Phil. iii. 10 for example. Paul in this passage speaks of getting to know Christ, and the power of his upstanding, and the fellowship of his sufferings, becoming conformable unto his death. In getting to know Christ, the apostle would come to a consciousness of that power—which effected the Messianic upstanding—working in him, effecting an upstanding after the same pattern. Having fellowship in the Christ, sufferings would follow of necessity—"for if a man live godly in Christ Jesus, he will suffer persecution" (2 Tim. iii. 12)—and conformity to the death of Jesus would be contemporaneous with the other experiences. But the utterance of Paul

does not look at "rising again" from a tomb, no more does conformity to the death of Jesus look at the death on Calvary, but conformity in the matter of dying unto sin, and standing up in holiness in relation to God.

Coming back to 1st Cor. xv., a perusal of the chapter—not the Authorised Version *alone*, by any means—will give the impression that something else than physical death is spoken of, and a rising out of graves. This is apparent even from the short expression of Paul in ver. 31, where he says, "I die daily," or as Rotherham's translation gives the passage—"Day by day am I dying." This dying daily, or falling out of correspondence with the surroundings of his age, would involve a becoming-alive, a coming into active conformity to, a new set of things, the things in Christ, for as one in Christ he would be the subject of a new creation.

Further evidence that the apostle looks beyond things physical is found in the 34th verse, where he speaks of some who had "no knowledge of God." To the extent of this ignorance they were dead, estranged from the divine, and an upstanding out of this condition was necessary. Therefore the apostle exhorts them to "awake up to righteousness and sin not."

We are perhaps further from a consideration of physical things than we imagine when we read at the 47th verse—"The first man is out of the ground, earthy; the second man, out of heaven" (See Rotherham's *Translation*). Here we have a much different rendering from the Authorised Version, which reads, "the second man is the Lord from heaven." But the rendering of Rotherham conveys a different idea—and is attested by the Revised Version—contrasting simply the *man* out of the ground, earthy in his characteristics, and the *man* out of heaven, heavenly in his characteristics. "As is the earthy,

such are they also that are earthy, and as the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, let us bear (R.V.) the image of the heavenly." From this passage it will be apparent that the "earthy" and the "heavenly" had an existence when Paul wrote his epistle, an existence side by side, obtaining in the same individuals more or less. "As the earthy, such are they also that *are* earthy, and as the heavenly, such are they also that *are* heavenly."

In view of these things, it will be evident that the apostle's argument has not to do with carcases and graves, but rather with a new condition of things in relation to the Christ. By the operation of Deity's words, which "are spirit and life," dead ones were being raised. From the dead condition in which they were Godward, after the type of Adam, they were being made to awake, and caused to stand up in life, after the Christ pattern. Though by nature corruptible, dishonourable, weak, and sensual, by the word of the kingdom an upstanding in the direction of incorruption, glory, strength, and spirituality was being effected. The old man which is corrupt according to deceitful lusts was being put off, and by the renovating of the mind, the new man was being put on, which, according to God, was being created in righteousness and holiness of the truth.

The 29th verse of this chapter has been a cause of dispute as to what is meant by the apostle—"What shall they do, which are baptised for the dead? If the dead rise not at all, why are they then baptised for them?" Various explanations have been given of this passage. We will only refer to one, coming from a quarter from which better things might be expected, who, in order to throw light upon this seemingly obscure passage, suggests that it has reference to a practice sup-

posed to have obtained in the early church, of a living person being baptized for, or instead of one who had died unbaptized, with a view to the dead one's salvation. Whether such a practice ever obtained is not positively stated; but one thing is certain, that if it did obtain, it must have been in a time when apostolic teaching was grievously departed from. We have no New Testament hint of any such practice; in fact, it is a violation of commonsense to suppose it to be true, even as it is a violation of all divine principle, which will have everyone to believe and act for himself and herself.

But the explanation of the passage is simple, and there is no need for taking into consideration the incredible practice referred to.

The explanation depends upon what the terms "baptized," "for," and "dead" may mean. There are several "baptisms" in the New Testament, the baptism in water, the one in holy spirit, and the baptism of fire mentioned by John the Baptist. There is also the baptism to which Jesus referred when he said, "I have a baptism to be baptized with, and how I am straitened till it be accomplished" (Luke xii. 50). Of this baptism, which

was one of suffering, the two brothers, James and John, were to be partakers. "Ye shall drink of the cup that I drink of, and with the baptism that I am baptised shall ye be baptised" (Mark x. 39). This, we think, throws light on 1 Cor. xv. 29, which obviously has reference to a baptism or immersion of suffering, for—not instead of, but on account of—dead ones. This is exactly what the gospel heralds suffered, an immersion of suffering in behalf of the dead ones they were seeking to up-raise out of their state of oblivion to God and righteousness. Why suffer the immersion if dead ones were not being raised? But the dead ones were rising, as could be seen. The Christ had been raised up of the Deity, and the witnesses lived who, by "many infallible proofs," had knowledge of the fact, and thereby assurance was given that the good news of the kingdom was no false proclamation calling forth a vain faith, and that He who raised up Jesus would also up-raise others, to co-operate with him, in bringing a lost world back to unity with its creator, destroying the covering cast over all people, the veil that is spread over all nations, abolishing the long existing death.

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QUESTIONS ANSWERED.

THE SEVENTY WEEKS OF DAN. IX. 24.

BRO. FARRAR asks, "If seventy weeks is the period marked out for Israel's people, and they are fulfilled, why is it that the six blessings enumerated in v. 24 are not in force?"

There is sometimes a danger of putting more into the scriptures than they were meant to convey. And this frequently arises from not recognising the Hebrew parallelisms; for example,

"upon thy people" and "upon thy holy city" are but the one idea. In our prosaic style it would just be "the nation and the land." The seventy weeks are similar to the hundred and twenty years of Gen. vi. 3. This latter was the time allowed for repentance before the flood. The former was the time allowed for access to God through the law; and within the time the nation's power to transgress would be restrained or "finished." "To make an end of sin" is the parallel to "to finish the transgression." I understand this to mean that within that time the nation had filled up the measure of its iniquity to make reconciliation for iniquity, and "to bring in everlasting righteousness," while "the sealing of the vision and prophet," and "anointing the Most Holy," was what was accomplished in the death, resurrection, and glorification of Christ.

Daniel had a vision recorded in chap. viii., in which there is an enquiry—"How long the vision, the daily, and the transgression making desolate, to give both the sanctuary and the host to be trodden under foot?" The answer is, "Unto an evening morning," or day of 2,300. "Then shall the sanctuary be cleansed."

There was a voice which called and said, "Gabriel, make this man to understand the vision." He said unto me, "Understand, O son of man; for at the time of the end, the vision." Daniel is made to pass through the sign of death and living again, and then Gabriel said to him, "Behold I will make thee know what shall be in the *last* end of the indignation." Daniel is then informed about the three powers which were yet to lord it over Israel; and that in the latter time of the four-fold division of the Grecian power, when *the transgression* had been fully accomplished, the fourth power would stand up and

destroy the mighty, even the people of the holy; and that this power in its latter phase shall stand up against the prince of princes, but shall be broken without hand. Daniel is then told to shut up the vision, for it is for many days. He adds, "I was astonished at the vision, but none understood it."

This vision of Daniel's is a very comprehensive one, referring to *two* endings. In the foreground is the Medo-Persian power succeeded by the Grecian. It is in connection with the fourth power, the Roman, we see the two endings; the first end, and the time preceding it, being the time of the end, when the transgression of Israel was coming to the full. The *second* end, and the time of the end, is the period when that power shall be broken without hand, and when the sanctuary shall be cleansed.

The vision was in relation to *time*, as well as *events*. The events are stated to Daniel, and the length of time, but nothing is said about when the time begins. Gabriel says, "I will make thee know what shall be in the *last* end of the indignation;" and in the eleventh chapter, he speaks of the fourth power prospering "*till* the indignation be accomplished." The whole period of the indignation was a day of 2300, but as to its beginning nothing is said. Some years after Daniel had this wonderful vision, recorded in the eighth chapter, he came to understand, by reading the prophecy of Jeremiah, that the time of Israel's deliverance from Babylon was near, and he seeks, or asks God in prayer, to cause his face to shine upon his sanctuary. While he was yet speaking Gabriel again comes to him and says, "I am now come forth to give thee skill and understanding," and again "I am come to shew, for thou art a man who desires," that is, a man seeking to understand, "therefore understand the matter, and consider

the vision." What vision? Daniel says it was Gabriel, whom he had seen in the vision at the beginning. The vision must, then, be the one recorded in the eighth chapter. Gabriel had come to give him understanding of the *time*, and states that seventy weeks is the appointed time for the nation filling up its transgression. Then he gives the starting point for the seventy weeks. After stating the time of their beginning, he sub-divides them. For what reason is this division? He says, seven weeks, sixty-two weeks, and one week. There must be a reason for Gabriel thus dividing the time, and it must be connected with the previous vision. The part first stated is, *seven weeks*, that is, a Jubilee period, but Gabriel also says that the wall of the city would be built in troublous times. When we examine the history we find that such was the case, and that succeeding those troublous times there was a Jubilee of peace under one high priest. This high priest had two sons, and after his death, the one slew the other in the Temple. From that *time the indignation* began to be poured out upon them.

After this was sixty-two weeks; and then came the one week, in which they filled up the measure of their iniquity. It was in this week that John the Baptist said to some of the Pharisees who came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come?" And the Lord Jesus, in the latter half of the same week, said to them, "Ye are the children of them which killed the prophets: fill ye up then the measure of your fathers. Serpents, generation of vipers, how can ye escape the condemnation of hell?"

In the former vision, the question was asked, "How long the vision, the daily, and the transgression making desolate?" The division of the

seventy weeks by Gabriel gives the parts—until the city and the holy people had finished their transgression. But if we take the first part cut off—the seven weeks—as a mark given us as to the beginning of the indignation, and begin the evening-morning of 2300, during which the indignation would prevail over them, it will expire along with the seven times, mentioned in Lev. xxvi., and along with the time, times, and a half of Dan. xii.

It will be seen from the foregoing, that we look at the passage from an entirely different standpoint from that of Bro. Farrar. Let each one be satisfied as he can discern the evidence, striving to keep a mind always open to examine, never being confident in self, but ever confident in manifested truth. We then put our view of the passage before others, not that they may accept what we say, but that they may examine what we set before them in the light of the truth, and approve, or disapprove, according to its light.

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THE view of 70 weeks which is commonly held amongst ourselves—that they were fulfilled in the events connected with the death of Christ—is one which finds less and less favour among modern Biblical scholars. There are now many who regard the passage in a light which certainly commends itself more to my own judgment, though it is not pretended that *everything* can be explained from *any* point of view.

As against the explanation of this period given by the brethren generally, it may first be pointed out that the city and sanctuary were not destroyed (ver. 26) till nearly 40 years after the death of Christ, instead of following almost immediately, as the language

seems to require, and *before* the 70 weeks expired. Then, it cannot be said that Christ caused "the sacrifice and offering to cease" soon after his death, for they went on for many years after.—(Ver. 27.)

A study of the whole passage in the R.V. text and margin will show that various alterations are suggested—some important. For instance, "Messiah" disappears from the text, "anointed one" taking its place.

I think we get the right clue when we realise that various matters referred to in verses 26-27 are the same as those mentioned in other parts of the same book, which can be identified with incidents in the career of Antiochus, the King of Syria, who, in the 2nd century, B.C., so terribly persecuted the Jews. He, there can be little doubt, was the "prince" of verse 26, who, amongst other things, "caused the sacrifice, etc., to cease."—(Ver. 27.) "The anointed one" who was to be "cut off" (ver. 26), was Onias, the High Priest, who was murdered in 171 or 172 B.C.—(2 Macc. iv. 35.) An interesting account of this dreadful period may be read in the opening chapters of 1 Macc., which will throw much light on this and other chapters of "Daniel."

Many modern scholars, Farrar amongst them, contend that it is Antiochus, whose career is described in Dan. vii. 25-26; viii. 9-12, 23-25; xi. 21-45. A careful reading and comparison of these passages with one another, and with ix. 26-27, will, I think, convince any capable and un-biassed mind that the view is correct which sees this man referred to in them all.

The four empires of chapter vii. are probably the Babylonian, Median, Persian, and Grecian.

It may be urged as a fatal objection to this view of "Daniel" that in vii. 27, and xii. 1-2, the establishment of the Kingdom of God seems immedi-

ately to follow Antiochus, whereas it is not *yet* set up. But to this it may be replied that this is by no means an isolated instance of the same sort. In Isa. xi. Messiah's kingdom is announced in immediate connection with the threat of punishment to ancient Assyria in chap. x. The prophets, we may suppose, did not know of the long period yet to elapse, but spoke as if the kingdom were quite near.

To wind up, it may be said then in answer to Bro. Farrar's question, that in the sense that the end of the 70 weeks brought deliverance through the victories of Judas Maccabeus, and cleansing of the Temple from idolatrous defilement, the "six blessings" of ix. 24 were then realised—(see R. V. text and margin). If the expressions seem in some cases too strong to understand in this way *altogether*, we may suppose that their *complete* fulfilment will be seen in the future kingdom.

As to the way the 70 weeks are calculated on this hypothesis, it seems impossible to *dogmatise* on the subject. Some start them at the date Jeremiah prophesied of the 70 years captivity, which, however, involves difficulties; whilst it has been very ingeniously, and perhaps, correctly suggested by one writer, that the period is one of 70 sevens, not of *years*, but of spaces of time of about 9 months each. On the latter hypothesis, he dates the 70 weeks from B.C. 536, the date of Cyrus' edict (Ezra i. 1). The 7 "weeks" would end B.C. 499, at the time of Nehemiah's mission, who would therefore be "the anointed prince" of Dan. ix. 25.* 62 "weeks" more would bring us to Onias' death. The last half-week (ver. 27) would represent about 3 years elapsing from the desecration of the Temple to its cleansing—say, B.C. 168-165. X.

*It has been suggested by some who favour the *earlier* beginning of the 70 weeks that "the anointed prince" of this verse is Cyrus, or Joshua, the High Priest.—X.

REMISSION—FOR WHOM ?

REMISSION of sin is in behalf of the saint, who may, for the moment, have stepped aside from that straight path marked off by the anointed Jesus. No one can possibly obtain remission of sin under the New Covenant before becoming a saint or a constituent of the same. If the New Covenant was as exclusively Jewish as the first was, we might have been led to think that by the Jew having been begotten to a new mind through the power of Deity's glad message, and having repented and submitted to the divine introductory ordinance of baptism, he received the remission of his past sins. But Paul's teaching dispels such an idea from our minds, for in his second letter to the saints at Corinth, he says, "If any one is in the anointed Jesus, he is a new creation; the ancient things did pass away, behold, the all things have become new," and this new arrangement is out of God, who thoroughly changed (*katallassō*) us (the apostles) to himself through the anointed Jesus, and gave to us (apostles) the deaconship of the thorough change; how that God was in Christ thoroughly changing a world to himself *not reckoning their fallings-aside to them*. Faith in the good news must precede repentance—that is, *a thinking with (God)*—and repentance must precede that baptism which introduces us into that New Covenant arrangement by which we may have the remission of our fallings-aside, through Jesus, by our confessing the same—a thing not obtainable under the first Mount Sinai covenant. *Aphesis*—remission—always points towards the remission of sins to be; whereas, *paresis** points to the fallings-aside of the past, for Paul writing to the saints at Rome concerning the righteousness of God, which is only obtainable by

possessing the faith of the anointed Jesus, says that "God did put forth a place of propitiation or mercy seat, for the shewing-in of his righteousness because of the (*paresis*) passing over of the sins, which came to pass beforehand in the forbearance of God, for the shewing-in of his righteousness in the present season, for his being righteous and declaring him righteous who is of the faith of Jesus." We know of no word by which the carnal mind has done so much violence to the divine teaching as in the case of this little word "for" in its various renderings. Instead of *cis aphasis*† being rendered "for remission" it would have been much better had it been rendered "towards remission," as the writings plainly teach.

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PETER'S "FOLLOWING."

(Concluded from Page 17.)

As regards God having a special house somewhere in space, we are left in the dark, there being no revelation. He may have innumerable places in the various orbs of his great universe of special manifestation, but we are not allowed to add to his word, and the word is limited to this earth, and his purpose with man upon it, and to the mode of his manifestation in the past, in Israel, in the future in Israel, and specially in the Lord Jesus, and his brethren. "Do not I fill heaven and earth? saith the Lord."

No doubt Peter and all the worthy saints will accompany the Lamb. The little that is made known to us of their goings is all upon this earth. There is nothing to lead us to suppose that they will ever leave this earth, but the imagination, which is a poor guide in seeking after truth.

Bro. Stainforth does not think the death of Peter a passing through the veil. No, but when he is immortalised he will have passed through. He says, "Peter's flesh was certainly no part of the veil before his death, and, as a fact, it has gone to dust." If Peter's flesh was no part of the veil, Peter

† This phrase *cis aphasis* = toward, or with a view to remission, occurs only in Matt. xxvi. 28; Mark i. 4; Luke iii. 3; Acts ii. 38.—ED.

* While *paresis* occurs only once—Rom. iii. 25; *aphesis* occurs seventeen times.—ED.

will never reach the other side of it. Every believer's flesh is part of the veil inwrought with cherubim, and unless so inwrought, they cannot be the word made flesh, and if not the word made flesh, they can have no part with the head of the body whose title is the truth. The first tabernacle and all belonging to it was "a figure, for the time then present of Christ, a greater and more perfect tabernacle, not made with hands. This tabernacle of Christ not made with hands, but made by the word, which is spirit, is still in the earthly state, in the waiting state, waiting to be "clothed upon with the house from heavens,"—the permanent state when "mortality is swallowed up of life." Bro. Stainforth says, "The veil or obstacle between ourselves and the Holy of Holies," is, I suppose, "our iniquities, which have separated between us and our God," not the mere mortality of our bodies, still less, "Adam's condemnation." If our iniquities separate us, then, we shall not pass through the veil. Our iniquities are blotted out, in our putting on Christ. And we have already seen, that we wash our robes and make them white in the blood of the Lamb. He asks, "How then could Christ's flesh, that is himself, at one and the same time, be itself, the veil and the way through it, to the Father?" Because it was the only way by

which he could pass to the Father—by the rending of that veil. But he had not passed through until he had gained the other side, which is immortality. But Jesus was not the way, until he was with the Father. There is such a thing as speaking prospectively, just as he said he had finished the work, while it was not complete until he was crucified. There is no more difficulty in understanding Jesus to be the way, and he himself to pass to the Father by the same way, than it is for him to be the heir, and the victim, at the same time. He is styled heir of all things, and also heir of God. An heir implies promise, covenant, or will, and the death of the covenant victim, and so we find that he was both. The way, to his redemption, was through the shedding of his own blood. Where is the difficulty of his flesh being the veil? As long as we are mortal the immortal is hidden, the veil of mortality or the flesh, is between us and it. When the mortal has put on the immortality, we are then on the other side of the veil, within the *Most Holy*.

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APOCALYPTIC STUDIES.

NO. 10.—CHAPTER XII.

THE events recorded in this chapter do not follow in consecutive order those recorded in Chap. xi. That chapter ends with the time of the dead, and the proclamation of the Kingdom of God. We must needs, therefore, regard this chapter as a detached series of events, inasmuch as they don't form part of any other symbolic series, but still embraces some of those things otherwise detailed, so that we find in it some of the things John "had seen," and things that were extant when he wrote, and things that should be after these (ch. i. 19).

The first verse says:—"And a great sign was seen in heaven." John does not say, "I saw," as in other instances; thus leaving it indefinite as to who saw it in its first phases. This removes a difficulty regarding what was seen, leaving us at liberty to look backward for the beginning, or first phase of the sign. "A woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." There was a heavenly arrangement for the government of the nation of Israel; and there were new

heavens and a new earth mentioned as a matter of promise after the other had passed away. Zion in the past is personified as a woman. The Church of God is also personified as a woman, a chaste virgin espoused to Christ. The Church cannot be the woman of ch. xii., who brings forth a man child, as she is not yet married to Christ. This woman is not called a harlot; therefore, we must look for a married woman as the mother of the man child.

In Gal. iv. the apostle refers to two allegorical women. Hagar and Sarah form the basis of the allegory:—Hagar, representing the broken law of Sinai, which gendereth to bondage—the state in which the nation was placed when Paul wrote—Sarah, the barren, who in her old age bore Isaac, the son of promise, representing the spiritual aspect of the law, and the heirship thereby; and also the heirship through the gospel of Christ. "For," says he, "Jerusalem which is above is free, which is the mother of us all." The apostle then quotes in proof of this, Is. liv. 1: "Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many

more children than she which hath an husband." "Now, we, brethren, as Isaac was, are children of promise." Under the heavenly arrangement of Sinai, God was an *husband* to the nation personified as a woman, called "Zion" and "Jerusalem" (Jer. xxxi. 32). He was her "sun and shield," the source of her light and life. Her priests, like the moon reflecting that light. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts" (Malachi ii. 7). The heads of the tribes represent the twelve stars, as they had also functions to perform in connection with their divine organisation. "Zion's children shall be all taught of the Lord" (Is. liv. 13), shewing that only those related to the promises are regarded as the children of Zion in this allegorical sense.

Zion being the woman, the man-child born of her "to rule all nations with a rod of iron," and "who was caught up to God and his throne," can be none other than Jesus of Nazareth, the son, and anointed of God, who is now at His right hand. That function is unmistakably applied to him in Rev. ii. 25-27; xix. 15. Besides being Son of God by Mary, he is also called a son of the nation of Israel. "For unto us a child *is born*, unto us a son is given" (Is. ix. 6). And Paul says concerning "his kinsmen according to the flesh, *out of whom* as concerning the flesh, the Christ came, the one who is God over all, blessed for the ages." "Amen"—Rom. ix. 5.

"This woman had also a remnant of seed which keep the commandments of God, and have the testimony of Jesus Christ."—v. 17. It is impossible to reconcile that statement with the common notion, that the woman is the apostate church allied with the Roman State, and that Constantine was the man-child brought forth by that alliance, who became Roman Emperor, thereby ascending to God and his throne. Constantine could not be the son of such an alliance, inasmuch as he was the one who formed the alliance with "the church." He would thus be both father and son! Neither could such an unholy alliance bring forth "a seed to keep the commandments of God, and have the testimony of Jesus Christ." Nor could the true church of God in Christ bring forth such a seed, because she is a chaste virgin espoused to Christ. "Jerusalem, which is above, is the mother of us all."

I have said the heads of the tribes are symbolized by the crown of twelve stars. They were represented on the garments of the high priest, when he entered into the presence of the Lord. On his shoulder their names were engraven on two onyx stones. On the

breastplate, their names were engraven on twelve precious stones, and placed in rows, on its four sides. These stones were called *Urim*, lights or fires, and shone like twelve stars on the high priest's breast. It was a miniature representation of the camp of Israel, which was a square composed of the twelve tribes surrounding the tabernacle, which was pitched in the centre. The word *stephanos* literally means *that which encircles*. Hence it depends upon the nature of the thing encircling, how the word should be understood. A crown may encircle the head, but it may also do more—it may cover it. This is what twelve separate stars could not do; but they could encircle or surround it, and that meets the case on hand. The sun clothed woman, with the priesthood at her service, and surrounded by the heads of the tribes was a "sign" and a pattern of things in the future "heavens." The woman "was seen" so in the past. However, ere John's day some of the "stars" had fallen. But he saw the remainder "cast to the earth." It is evidently in relation to this last phase of the woman's history that the "sign" has been introduced. Hence he says, "another sign was seen in the heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns (*diadems*) upon his heads. . . and his tail drew the third part of the stars of the heaven, and did cast them to the earth." The *dragon*, as a symbol, was applied to the King of Egypt in Ezek. xxix. 3; and xxxii. 2; also in Isaiah li. 9; therefore, the ruling power who should be in possession of Egypt, would thereby inherit the dragon symbol. The Roman power possessed Egypt when John was in Patmos. The Roman standard was the eagle, but Rome, as the fourth great dynasty of Daniel vii., is represented as a nondescript beast, successor to the four-winged, four-headed leopard. This grecian leopard is represented in Daniel viii. as a he goat, first with one horn; after it was broken, four came up for it. "And out of one of them came forth a little horn, which waxed exceedingly great, toward the south, and toward the east, and toward the pleasant land." That little horn I understand to be the Roman power. Coming from the west, it waxed great towards the south, by the acquisition of Egypt, by which it came into possession of the dragon symbol, and the succession to the third great dynasty, thereby becoming the fourth dynasty of Daniel vii.

The "sign" phase of the dragon's appearance begins during the pregnancy of the woman, at the time she was ready to be delivered of the "man-child," by an attempt to devour the child as soon as it was born. That was fulfilled in Herod's attempt to slay Jesus among the children who were massacred

in Bethlehem. The people were then in a state of expectation of the birth of the Messiah (See Luke iii. 15.) They were expecting also to obtain deliverance from the Roman rule. Instead of deliverance they suffered still more at the hand of the Romans, by whom they were ultimately "cast into the earth" "out of God's sight" from the heavenly land where they had been previously placed by God. That was "signified" by the dragon's tail which "drew the third part of the stars of the heaven and did cast them to the earth." The same action is recorded of the little horn of Daniel viii. 10—"And it waxed great towards the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And the host was given over to him for the transgression against the daily sacrifice, and it cast down the truth to the ground, and it practised and prospered." What is attributed to the little horn of the goat, appears to be identical with that which is recorded about the action of the dragon. Jesus likewise predicted that such a calamity would come on the generation then living because of their wickedness, and their rejection of him and his teaching, also their rejection of apostolic teaching, and the persecution which they inflicted upon them for their testimony for the Messiah:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the land mourn." The sign of the Son of Man in the heaven, was the destruction of the city and temple as predicted by him on Mount Olivet, when their house was left to them desolate. After which they would not see him till they shall say, "blessed is he that cometh in the name of the Lord." That saying synchronises with the latter half of Matthew xxiv. 30—"And they shall see the Son of Man coming in the clouds of heaven with power and great glory." There are four tribes mentioned as being in the land at the time of Christ's birth; namely, Judah, Benjamin, Levi, and Asher, which make a "third part of the stars."

After these things it is said: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Her mode of flight is stated in ver. 14 as by "two wings of a great eagle." That may be the Roman eagle which carried

them into captivity, or it may be the protection of God, as in Exodus xix. 4: "You have seen what I did to the Egyptians, and how I bare you on eagle's wings and brought you to myself." Captivity among the nations was "a place prepared by God" for Israel because of transgressions, so would also the means by which it would be brought about. Her destiny there is not destruction; she is to be nourished there during an appointed period of time.

The "dragon" cast the woman out into the earth; but it was from the face of the serpent that she fled into the wilderness. From which I would infer that the serpent is a later phase of the dragon power, and that the flight from the serpent is at a subsequent period of time. At the time that the dragon himself is cast out (ver. 9) he is styled "that old serpent, called diabolos and Satan, which deceiveth the whole world." These terms are applied in the Scriptures to sin in its various manifestations as opposed to God, his truth, and his purpose with mankind. The dragon, as a power, develops into a persecutor of the woman and her seed, and thereby is in opposition to God, and to those who keep his commandments. The 1260 days, and time, times, and half a time, would measure the period of persecution by the serpent phase of the dragon power. That time of persecution would fitly be represented as a *wilderness* state (*eremion*, solitary, desolate), a feature which characterised the 1260 years of papal supremacy, when the Jews and Christians of the true type were denied civil rights, and were liable to have their property confiscated. That state of things seems to be symbolized by the language of the 15th verse: "And the serpent cast out of his mouth water as a river, that he might cause her to be carried away by the stream." "And the earth helped the woman." In Isaiah viii. 7, a river symbolizes an army in motion. "The earth," as a protecting power, and the feeder of the woman and the remnant of her seed, would symbolize the peaceable inhabitants of the earth, who sheltered the persecuted ones.

The scene described from ver. 7 to 13 is parenthetic, and appears to me to embrace events that are complete in themselves. The history of the woman and her persecution is continued after ver. 6, in ver. 14 to the end of the chapter.

Who is the Michael who opposes the dragon? In Eureka, vol. iii. page 54, it is said to be Constantine, the Roman Emperor, "typical of that Michael who shall stand up in the resurrection period, and bring all the nations of mankind into subjection to his Almighty power." Such an assertion is without any proof. Besides, if the Roman power inherited the dragon symbol through

possessing Egypt, Constantine would be the dragon, as well as Michael, which would be rather confusing. Some say that Christ is Michael, but for that there is no evidence in the Bible. We meet with the name in Daniel x., of whom it is said by the angel Gabriel, in ver. 13, that he was "one of the chief princes, who came to help him," and in ver. 21—"There is none that holdeth with me in these things, but Michael your prince." In chap. xii. 1, which is a continuation of the same prophetic message delivered to Daniel, it is stated:—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Michael is thus identified with the angel which was placed over Israel, as stated in Exod. xxiii. Jehovah placed his name in him, and thereby constituted him the God of Israel, through whom they received the law, and who dwelt between the cherubim—He who was to bless them for obedience, and curse them and scatter them for disobedience. In Jer. xxxi. 10, we read that—"He that scattered Israel shall gather him, and keep him, as a shepherd doth his flock." The Christ never did stand up for Daniel's people, in the sense referred to in Dan. xii. He was never set over Israel as a King and Judge, and they refused to have him to reign over them. But Michael was their prince, and will remain so until he gives them up to Christ. Before he can do so, he must gather them, and clear out the dragon power from their land. In order to do this there will be a war in the heaven. To bring about the restoration from Babylon, there was a contention for twenty-one days between the Prince of Persia on the one part, and Gabriel and Michael on the other. A greater war will be necessary when Michael again stands up for the deliverance of the children of Daniel's people, when they shall be gathered from all countries whither he had driven them. Associated with the coming of the Lord is the voice of the Archangel, and the trumpet of God (1 Thess. iv. 16). And associated with the gathering of Israel, "the great trumpet shall be blown" (Isaiah xxvii. 13). Associated with the seventh trumpet are "great voices in the heaven saying the kingdoms of this world are become the kingdom of our Lord and his Christ" (Rev. xi. 15). And as the result of this war in heaven (Rev. xii. 10), "I heard a loud

voice saying in the heaven, Now is come salvation, and strength, and the kingdom of our God and the power of his Christ; for the accuser of our brethren is cast down." Add to these the scene described in Daniel vii. 9-14, where we have the ancient of days (which I regard as identical with Michael—see Isa. li. 9-11), with his retinue of angels, before whom came one like the Son of Man, who received from him dominion, glory, and a kingdom, that all people, nations, and languages should serve him." The sum of all these testimonies is to the effect, that as "unto the angels God hath not put into subjection the world to come, whereof we speak" (Heb. ii. 5); and that there was a formal appointment of angelic administration over Israel and others; so there must needs be a formal giving over of the power to Christ, and his saints, by the chief of the angelic host, as is clearly taught in these testimonies adduced. The gathering of Israel was Michael's chief work, as a necessary first step for the establishment of the Kingdom of God. Although the judgment was set when the ancient of days gave over the kingdom, the judgment was given to the saints. So, in Rev. xii., the dragon was cast out by Michael, but not destroyed. The fourth beast of Daniel was given to the burning flame, but not by the ancient of days. A combination of kings, headed by the beast, made war with the lamb, at a subsequent time, who overcame them, and cast them into the lake of fire.

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ESSENTIAL DOCTRINE.—The April *Visitor* has a reply to my criticism of the article on "Doctrines—Essential and Non-Essential." Bro. Turner credits me with "microscopic criticism," and the introduction of distinctions and terms, which, he says, he had not drawn or used. He is, however, wrong as to the facts. I am willing to plead guilty to his first charge—if it be a true one—since criticism cannot be too "microscopic" so long as one is not so much taken up with the parts as to prevent him seeing the whole. I have not used the term "moral," which he says "the critic introduced to explain his own meaning," nor have I drawn any comparison between "theological" and "moral" doctrines." I could not therefore "read these into his article," as he says I have done. It was himself who introduced the terms and the distinctions when he said that "the word doctrine is not used in the Bible in the limited sense of . . . theological facts or theories, but that doctrine means teaching, and includes both the moral and theological portions of the Scriptures." He here distinguishes between the "moral" and the "theological." The remark that "the discussion as to how much knowledge is necessary before baptism did not come within the scope of the previous article," surprises me, as I had understood that this was the special feature in the discussion of "Essential Doctrines" in previous *Visitors*. His reply leaves the difficulty of understanding his previous article unremoved. But of this more anon.—EDITOR.

The Investigator.

"Whatsoever things are true."—Paul.

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APRIL, 1895.

THE further attention of brethren in favour of a wider circulation for the *Investigator* is drawn to a circular letter recently posted to readers (reproduced on cover). We are not asking for money, but for readers (*plus* their annual florins). The latest balance struck by publisher shows that the capital has been drawn upon to the extent of some 40s. only. But for exceptional expenses, in the shape of autographs, the subscription list would have more than met the outlay of production.

SKELETONS—No. 1.

I HAVE been thinking that the *Investigator* might be made useful in a new direction, if such as are able will co-operate with me in the work, by supplying me with the material in the shape of Skeletons which I require to carry out the idea. I wish to be furnished with subjects for a museum, not of dry bones certainly, but of specimens in which the skill of the literary anatomist may become useful, not merely as an object lesson to others in structure and design, but as supplying a working basis for the tyro to exercise himself upon in the endeavour to develop, from the outlines supplied him here, the finished article, be it lecture, address, or what not. By this means it is hoped that a little may be done towards elevating the standard of public speaking amongst us, and that lectures may become something more than a mere stringing together of texts.

The work involved in the production of these literary skeletons would not be without benefit as a mental exercise to those who would supply them. I want the best that anyone has to offer for reproduction here. Thus we may all learn from each other.

The course pursued in the production of the skeletons is, in a measure, immaterial. They may be the result of an analysis to which an already existing lecture, or other paper, has been subjected, or they may be merely the more or less extended framework for an, as yet, unwritten one; perhaps they should preferably be the former, but I lay down no condition as to this.

Their authors should, however, furnish the readers with the natural history of the skeleton sent. They can tell us how it was made, viz., whether of the two ways above indicated—by analysis or by simple synthesis. They might further say how they generally proceed in the production and delivery of a lecture or other address. There are several different courses which lie open to all, and it will always be interesting and instructive to learn what particular method is pursued in the production and delivery of one's discourse. Of course, one may not happen to be tied to any one method: if so, it will be equally interesting to know the different courses pursued.

General hints on speaking, coming from those who have had practice at the work, and can therefore speak from their own experience, would be of use to the tyro, for whose benefit this contemplated series is primarily intended.

The principal, I may say the only difficulty the beginner experiences in the endeavour to write, especially upon a subject of his own choice, is one which comes as a kind of surprise to him. It is certainly not one which he is likely to anticipate: he finds he has nothing to say on the subject. He was fully under the impression that he had a great deal to say; that, indeed, the difficulty he would have would be not to find something to say, but to find time to say all he wished. But before he gets quite the length of putting pen to paper, the thoughts which he imagined were crowding in upon his mind, prove somewhat elusive. When he would transfer them to paper, they take to themselves wings and fly away. He then realises that his clear and forcible thoughts resolve themselves into viewless nothings—he actually finds nothing to say; and, as a mat-

ter of fact, he had not, else he could have said it. For when one has clear and definite thoughts upon any subject, there will be no difficulty found in getting these put on paper: when one has not words to express his "thoughts," he has no thoughts to express.

Until, then, the embryo lecturer really has something to say, something which he has to tell his fellows, these skeletons would supply him with material, with links of thought; and if, after making the thoughts his own, he preferred to rearrange and set them forth after a plan in accordance with his own notions, so much the better. I say so much the better, for the resulting product would be more in harmony with his own mentality, and he would, consequently, be much more likely to give forcible expression to his thoughts, and thereby to get a better hold of his audience. He would be setting forth conclusions which were really his own, and his hearers, as a rule, would not be slow to recognise this, and be more readily persuaded into a like belief.

Now, having said my say concerning what I want of others, I may set the example by submitting the skeleton of "A Lost Soul," giving, if space permits, its natural history or genesis.

SKELETON OF "A LOST SOUL."

Conceptions, True and False—Lost Souls, Biblical and otherwise—Consensus of Opinion—A Pagan View—The Soul's Destiny—Nineteenth Century Christianity Hopelessly Paganised—The Theology of the Century, non-Christian—The Apostolic Standard—Church-going Christianity—A Veiled Paganism—Results and Expectations—Belief in a God—Believing in the God of Scripture—Pre-conceptions—Misconceptions—A Habit of the Mind: the Eye Looks but the Mind Sees—Perverted Views—Pre-occupation of the Mind—How it affects conclusions regarding a Lost Soul! Orthodox views of a Lost Soul—Pollock—Rutherford—Boston—Calvin—Jonathan Edwards—Jeremy Taylor—Modern Divines and Modern Modifications of the Doctrine of Endless Torment—Barnes on the Moral Difficulty involved—Our Duty if a True Doctrine—Easy-minded Pastors—Their Ease and Comfort in view of their Belief—Practical Disbelief in it—Presbyterian Standards—Heresy Hunts—"Loaves

and Fishes"—Natural Immortality and the Punishment of sin—An Unscriptural Combination—Is the Soul Immortal? What a Soul is—Human Speculations—Unwise to rest in these—Soul not an Immaterial Entity—Death more than a Change of Abode—The Soul not an evicted tenant—Nor a something which must live somewhere and be somewhat—What is it? A question which must be considered—Has important bearings—Popular religion based on it—What is Salvation? Not an escape of the Soul from "Hell Fire"—Questions involved—Heathen, Infants, Idiots: what is to be done with them? Eternal Bliss and Eternal Woe—An Immortal Devil—Punishment first and Judgment afterwards—Some authoritative deliverance needed—No church need be appealed to—A church a mere collection of individuals—No individual authority, neither collective—The Scriptures—Herein an authority resides—Here we appeal to God—"Confer not with flesh and blood"—"To the Law and to the Testimony"—Good Grounds for Doubting the Popular Doctrine of the Soul—Not expressible in Scripture Terms—Invented Phrases: "Immortal Soul," "Undying Soul," "Priceless Soul"—Unknown to Revelation. An Axiomatic Truth: All true and necessary doctrines expressible in Bible terms—The Subject looked at from a Bible point of view—"Soul" a common term—not confined to man—Shared by the Brute—Proof: "Soul of every living thing"—"Things" have Souls—"Beeves, asses, and sheep"—"Souls in the sea." "Life" and "Soul" often the same in the original—Passages where *nephesh* = soul, is rendered "life," "thing," "creature" "beast"—"Soul" related to the material rather than the "spiritual" side of man. Proof from Moses: "Man became a living soul"—Paul's "natural body"—Jesus: "soul," "self," "man" equivalent terms—"Loving soul" and "losing soul"—"My soul"="my self"—The individual—the person—not the life.—Life not an entity—analogous to a smile—"Spirit" the common possession of man and the brute—Proof: "Spirits of all flesh"—"All one spirit." All have not "one soul"—"Soul" is life individualized—Neither the "body," nor the "spirit," but the concrete result of the interaction of both, termed in Scripture "the living soul"—These again give birth to vitality, volition, and consciousness as seen in brute life. Man much better than a sheep—How much? A higher type—More highly organised—A worshipping animal—made after the "angelic" type—"in the likeness of God"—"Likeness" not involving immortality—"Image" not identicalness—an "image" of immortality as impossible as

images of omnipotence, omnipresence or omniscience—Proving too much—Man a soul of a special make, but neither immortal nor immaterial in nature. A better basis now laid for considering “a lost soul”—This basis may not be satisfactory to those possessed of exalted notions common about “soul”—but it has the uncommon merit of truth—In accordance with fact and reality—A basis not the outgrowth of speculation—The outlook more encouraging—The background of the picture not filled with “ghosts and goblins dammed”—“A lost soul” becomes something else than an eternally tormented being. What has been demonstrated—Man a living soul—Left to himself he is “like the brutes which perish”—Gospel hid only to those being lost—“Being lost,” a process going on in the present—The one loving himself loses himself—“Saving a soul from death” is saving a *man*, not saving a disembodied “soul”—The state of such a lost soul—Death—not translation to another sphere—not a change of state—Not “separation from God and bliss”—But deprivation of life, existence itself—“His soul required of him”—Death is Death—With this view all

passages of scripture may be harmonised—An examination of these may fitly occupy another evening. The present service which the truth requires: “Prove all things; hold fast that which is good!”

I find I am pressed for space, but I may add here that the lecture from which the above Skeleton was produced was written out without any scheme being drawn up previously. There was simply a beginning made and then the remainder flowed, so to speak, from the point of the pen. But this is not my invariable method of producing a fully written out lecture, although it is the one I most commonly pursue. When it is otherwise it is generally the result of accident or of special circumstances as in the case of a sequel to this—“A Saved Soul,” in which case a synopsis was hurriedly drawn up for a poster, and the scheme therein set forth followed out in the production of the lecture.

Editor.

SUNDRY COMMUNICATIONS.

DISABILITIES OF WOMEN AND OF CREEDS, ETC.

DEAR BRO. NISBET,—I have read through the *Investigator*; it is the only Christadelphian publication I now look at. Your excellent article on the “Disabilities of Women” is, I think, on correct lines. The question cannot be settled by quoting a few texts; if we weigh carefully the whole evidence for and against the rights of women as teachers, there will be found a large credit balance in favour of the ladies. The services of women as teachers and prophets is largely recognised in both the Old and New Testaments, and when Paul said he did not suffer a woman to teach, either he was at open variance with what he at other times recognised, or he was merely giving an injunction which was wholly governed by local conditions, and was never meant to convey the notion which the sterner sex have read into it—the complete silence

of women except at home. Some manage to even extend the scriptural injunctions so as to command the silence of women at all times, unless graciously permitted by the superior being to venture a word now and again, and the liberties so granted depend very much upon whether the weaker half will say amen or not to the conclusions of the superior being—man.

I read an article lately on the words of Paul, already quoted. The author, with some show of authority, stated that the word *teach* meant *speak*, and he maintained that Paul never meant to stop women from exercising the Divine gift of teaching or prophesying; but that he wanted to put down a bad habit, viz., women *speaking*—chattering and discussing—and thus disturbing worship in the church, when they ought to have held their peace. Both men and women were guilty of the same disorderly conduct in many of

the early churches; but on this particular occasion the women seem to have been the chief offenders, and were very properly told to behave themselves in church, and to talk over the matter with their husbands at home.

Personally I do not believe that either married or unmarried women are prohibited from exercising a Divine gift because they happen to have been born women; there is no reason for condemning the weaker sex to eternal silence; but the silly selfishness of men who think that women are only fitted to listen to their orations.

I never see the F. V. now. When J. J. H. took upon himself the authority which he exercised in drawing the line of demarkation, I found myself outside his little circle, and I happen to know better than attempt to convince an editor; the simple way in such cases is to stop the magazine. I have not seen friend Turner's attempt to make a new creed, or rather make the old creed new. Mending and widening old creeds is like putting new wine into old bottles, or putting new cloth on old garments—the results are *exactly alike* in both cases. It is a very strange fact, but quite true all the same, that those who undertake the making and mending of creeds are just as great popes in their little spheres as the old man at Rome. The unfortunate individual who ventures to put a few stitches on the original and mended creed, is at once made the subject of a Papal Bull. Our old friend R. R. is the recognised pope of his small circle; the living oracle to interpret between the Bible and his followers. J. J. Andrew has revolted, it seems, but he has just commenced on the same lines, having voted himself the *real and only defender* of the original faith. J. J. H. is equally autocratic, and considers himself fitted to say when

men should stand aside and not compromise others. Each of the three are willing, of course—indeed anxious—to allow of full investigation, provided that the results do not clash with their decrees. They say they do not make any such claim. No, not until one differs from them a little, and then each claims to be able to give the infallible meaning; although they are openly at variance with each other. T. Turner has widened out a bit it seems, and he is willing now to allow others to grow just as wide as he has grown; but beyond that he too draws the dividing line. I am one of those who would be on the outside of his circle. The problem of life and death cannot be satisfactory solved by the mechanical theory of Dr. Thomas. Nor can the phenomena of life be solved by stringing scripture texts together. We cannot be bound by opinions which were current two to three thousand years ago regarding life, any more than we can be bound to receive the then accepted theories of the Universe; and the six days' creation. Neither Christ nor his Apostles ever attempted to explain the phenomena of life, although the world was at that time full of conflicting theories. Jesus spoke of eternal life as a present gift in us, but his words were twisted to mean that we have no such life now—only the expectation of it. Such intricate questions did not stand in the way of a man's salvation in apostolic times, but Christadelphianism had not then been invented. There are more prelates than the Pope who claim the right of definitely settling for all time coming questions which they do not understand and have never considered, and consequently are unable to explain, but who are ever ready to adopt the way which is opposite to the methods pursued by the man of Nazereth.

Down with the heretic, turn him out ;
Why dare you ask what it's all about ?
He ventured to ask what we cannot explain ;
We will teach him never to do it again.

I very much like the paper by George Constable. The definitions hitherto given of the Kingdom of God have been all body without spirit. *A king, territory, rulers, &c., &c.* ; but the Divine rulers work more from within than from without. "Thought in the mind hath made us what we are." Man is transformed by the power of thought—the unseen creating new life, and causing man to evolve from the lower to the higher life, breaking through the old environments by the expansion of thought begotten of the Divine life of the Son of God. A kingdom established even by the saints through mere killing and blood shedding, would only be a kingdom of force, and not the kingdom of God, in which transformation, and not force, is the great motive power.

I do not wish to judge others and their standards of faith and belief. What I object to is having their measure of knowledge of the Infinite fixed upon my conscience. Divine life cannot be controlled and stifled by human environments—not even the mended ones: the environment will give way, or the life will in time cease and flow into other channels. The spiritual nature of Christ's kingdom is, I fear, but dimly discerned when it is sought to be established as a matter of essential faith that we must believe in the theory of making Christ and his immortal saints the *superintendents of a great slaughter-house*, where millions of animals are to be killed and burned to make worship acceptable to God *in the future*. I must confess I have no anxiety for such an office myself, not even with the tempting assurance which is given—viz., that the more faithful priests from among the Levites are to be promoted to do the more dirty work as

regards *killing* and *washing* and *dressing* the bodies of the slain animals.

Such a gross conception produces evil results in blinding men to the nature and fatherhood of God, who is a spirit, and who can only be truly worshipped in *spirit* and in *truth*. Truth is truth wherever we find it, and if we face it honestly, we dare not deny the power of Christ in the world, silently moulding the thoughts of men to his kingdom, which in its fulness will banish away the beastly governments of the past—the lion, the bear, the leopard, the beast great and terrible, and bringing in the Man of Nazareth—the kingdom of humanity.

When human creeds come between a man's conscience and God, it is better to trust the Living God than the theories of men. It is better to be outside the charmed circle than to bow down in the temple of Rimmon.—I am, yours etc.,

John Henderson

46A Mount Street, Aberdeen.

DEAR Bro. Nisbet,—I am glad to see that the *Investigator* is becoming more cosmopolitan in its selection and treatment of subjects. It is on the right lines, inasmuch as the truth is recognised that the realm of the knowable has not yet been explored, and the door of enquiry is left open. In my opinion, a magazine which refuses to submit to the cackling of Mrs. Grundy is worthy of support by every seeker after truth.

Your paper on "Woman's Place in the Church" is very suggestive and refreshing; but a word of criticism will not come amiss. You say: "Woman has not achieved equal greatness with man. That is because nature never intended her for it." It is undeniable that the average woman is inferior, *as yet*, to the average man; but I venture to question the reason you give for her inferiority. Modern research has established the fact that environment is a potent factor in determining the position of an organism. How does this apply to man's superiority over woman? History bears witness that circumstance has always been favourable to man's intellectual progress, and unfavourable to woman's. Need we wonder, then, that six millenniums

of hereditary transference have resulted in the female brain being lighter, by several ounces, than the male?

This century has witnessed many revolutions, and among them the promise of woman's ultimate emancipation. The average woman of to-day is better than she was a hundred years ago. She is making her way in literature, philosophy, art, medicine, etc. Jane Austin takes the front rank in eighteenth century fiction, and George Elliot is head and shoulders above her *brethren* in the nineteenth. Olive Schriener is about as outstanding an example of precocity as Pascal. Her "Story of an African Farm," written at the age of eighteen, is almost miraculous in its deep insight into human nature. Her philosophy is that of 75 per cent. of the best intellect of the world, and her literary expression has yet to be surpassed by her male rivals.

I contend, then, that woman is *potentially* man's equal, and that her inferiority is to be ascribed to adverse circumstances. She has a long hereditary leeway to make up; but she bids fair to decrease steadily her partner's lead, and sail into port alongside of him. With best wishes for the success of the *Investigator*.

RUSSELL MORTIMER

THE APOCALYPTIC BEAST

(See *January Number*).

THE writer of this article concludes that

(1) the Beast of Rev. xiii. 1-8 is the Emperor Nero. His words are, "All the indications seem to point to Nero as the particular emperor who is meant. He, there can be no doubt, is the Beast (the first)." But he also says that the "seven heads" indicate seven literal kings. And then he confounds the beast with its heads. By his own showing, Nero is the beast, the first beast. But the first beast has seven heads which represents seven literal kings; therefore the symbol as presented by him requires that the emperor Nero, who is the beast, should have seven kings.

(2) I presume there is a printer's error where the second beast is spoken of as being referred to in xiii. 2. I suppose the writer intended xiii. 11, in which verse "the second beast" is first introduced. In this connection he allows that "the second beast" and "the false prophet" are one and the same; and

further states that the image, mark and number *appear to be taken literally*.*

(3) He also says that the term "Nero Caesar" yields the *fatal* 666.

We generally use the word *fatal* in such cases as implying certainty. But the number 666 is by no means *fatal*, it is only one point in the evidence, and taken separately can be fitted to many names. But the assertion that "Nero Caesar" yields the number 666 is not correct. Counted in Hebrew, it will give 616, and in the form of Neron Casar will give 666. But it is singular to imagine that because Nero was a Roman, who spoke *Latin*, and John wrote in *Greek*, therefore we must count the name in *Hebrew*. There is no reference to Hebrew. The writer can hardly have examined the subject, or he would surely have made some attempt to clear the ground a little.

(4) He also refers to Farrar as holding the view which he propounds. I should not accept Farrar nor anyone else as determining such a point. But Farrar does not examine the point in the least, and his opinion is therefore not worth consideration. He says—"We find this kind of Gematria used cryptographically by St. John in the Apocalypse to indicate the name of Nero." (Farrar's *History of Interpretation*.)

I am aware that the matter considered under section above admits of a different presentation. But I have dealt with it as the writer has stated it. If he chose to state it in a different aspect I will then deal with what he may advance.

*Although the writer says "they appear to be" we shall have to deal with the statement as expressing his idea and belief. We can only deal with substances, not shadows; we cannot base an argument upon "perhaps" or "it may be." Let us treat them as being literal. We have now a *false* prophet who has power "to give life or breath" (Greek *psucuma*) to an image, which had eyes but saw not, ears but heard not, nor could it speak through its throat. This *false* prophet not only has the power, but he does give life to this literal image, so that the image speaks. I know one Prince of life (Acts iii. 15) and he has the keys of hell and of death (Rev. i. 18). I do not believe that any *false* teacher will ever be able to give life.

I will now answer the various objections raised to the views I have advanced upon this subject, and it will then be open for the reader to compare it with Scriptural and Historical Fact.

The writer does not represent me truly when he speaks of "piling up of symbols in the same vision." It is true that I believe the "mouth" of the first beast to be the Papacy; and also that I believe "the second beast" to represent Papacy. We have now two symbols representing the Papacy. But I do not consider that *two* are a *pile*. Then again, these two are in separate visions. The division between the early and latter part of Chapter xiii. is clearly defined at verses 9 and 10.

I am inclined to think that the writer intends the "image," the revived Empire of Charlemagne to constitute one of this pile. I do not like to imagine that he is so totally ignorant of European History as to hold the opinion that the Empire of Charlemagne is the same as the Papacy. Such seems to be his meaning, although it is by no means clearly stated. But if he has that idea he will do well to spend more time in study.

It is by no means peculiar to the book of the Revelation of Jesus the Christ to represent the same state by various symbols. In Daniel ii. 32 and 39, we have the Grecian kingdom represented by "belly and thighs of brass"; in vii. 6 the same kingdom is represented by a "leopard"; in viii. 5 and 21 by a "rough he-goat"; and in xi. 3 by "a mighty king who shall rule with a great dominion."

Now, if the kingdom of Greece needed so many symbols in order to express its various aspects, notwithstanding that it was from first to last simply a military despotism, then there is a much greater need for a variety of symbols in describing the Papal state which we meet with first as a religious superstition, struggling with paganism for place and power, next see it become the established religion, next find it in violent opposition to the empire, then setting up a revived empire for its own protection, becoming possessed of territory,

waging war as a monarch, setting up and dethroning king, throughout its whole career claiming to rule at Christ's vice-regent and to exercise spiritual powers, and lastly we find it in this day bereft of its political power. I fail to see that there is any excess of symbols beyond what is required.

But the writer also questions the right to understand "seven forms of government" when "seven kings" are spoken of. But perhaps he will admit the right if I show that the term "king" is not exclusively applied in scripture to the person, but includes the power of the king, and is sometimes indicative of the state itself exclusive of the king.

In Daniel viii. 21, 22, we read the rough he-goat is the king of Greece; and the great horn is the first king; and the four horns which stand up in its place represent four kingdoms which shall stand up out of the kingdom. I have not quoted exactly, but have represented truly, as all will see by reference. The point I wish to call attention to is that the first horn, representing the first king, Alexander, and the four succeeding horns representing the succeeding king, grow up out of the goat; therefore, the goat must of necessity, be the state out of which they sprung, and over which they ruled. But they sprung out of the he-goat, and the he-goat is said to be the "king of Greece." Therefore, the "state or empire" is here alluded to as "king."

In conclusion, I should like to add that "X" would do well when criticising others to put his name to his remarks. He would have had no just cause for complaint if he had been ignored. If he is doing a gratuitous service, it remains with himself to determine whether he will be named or nameless; but when calling others in question, he cannot always expect to be attended to if he refused to stand in the open. Also, when he makes such statements as, "All the indications seem to point to Nero," he would do well to show all the indications which do so point; and when he says, "There can be no doubt," he should show the evidence which admits of no

doubt, otherwise his readers, *i.e.*, the thoughtful section, will conclude that he is seeking to obtain credit for a knowledge which he does not possess.

Wm Geo Hopkins

Lansdowne Terrace, Edge Lane, Droylsden.

"PROPHETS SPEAKING LIES."

DEAR BROTHER NISBET,—The last issue of the *Investigator* came to my hand, and I read Mr. Geo. F. Guest's letter: this letter is of a somewhat eccentric character, for although the author professes such genuine pietism and love for what he is good enough to term truth, yet one cannot fail to observe that he is extremely uncharitable, and has played the part of a notorious slanderer. I therefore crave your indulgence by permitting me to insert a brief reply to Mr. Guest's attack on others who contributed literary matter for investigation in past *Investigators*, in order that that gentleman might understand something, about which it seems to me he is thoroughly unconscious.

First of all, no amount of pietism and religious, nay, frenzied zeal, can atone for a professor of religion who wantonly blasphemes, vilifies, or scandalises others without cause or reason! It will be seen that Mr. Guest has neither shown cause nor reason for the rabid and slanderous libel he penned against others in the last *Investigator*; had he done so the same might have operated in his favour and, to a certain extent, have had a modifying effect upon the views of others concerning him and his religion.

In sounding his trumpet at his highest keynote, as an intended supporter of the *Investigator*, he said—"I must confess that I have been a bit exercised in my mind respecting encouraging your journal." I feel that although it contains at times some good and interesting items, yet I am assisting a journal that is a Satan to the truth, and therefore I strongly protest against the insertion of articles by such men as — and —. Investigation is right and proper, and not to be spoken against, but when your prophets speak lies in the name of the Lord, it is quite time that their mouths were stopped as far as your journal is concerned." Men are to be judged by their fruits: by Mr. Guest's fruit he evinces a thorough dislike to the way of truth; for, be it remembered, the inflexible maxim and rudimentary principle to all truth is, "Prove all things." If Mr. Guest is able to exclaim in verity, I have already proved all things, I am an inspired scribe, and those things which I reprobate as lies come within

the category of my scope, then without asking any question, his allegation, "when your prophets speak lies, etc.," cannot be refuted; but if otherwise, which is really the case, his saying is blatantly hypocritical and pharisaical.

It is a most fortunate blessing that the Deity hath so willed that the term of lease to "eyes and mouth that spake great things and blasphemy" has expired, and men dare to speak from their earnest convictions apart from Rome and the creeds of sectdom on religious matters; otherwise, their blood would have been poured out as detestable heretics and "liars," in order that their "mouths be stopped." Thanks to the Almighty Deity! these are the days for freedom of speech, men can speak from their understandings, and search the Scriptures, and prove all things to their own satisfaction. No Pope of Rome, or spiritual chief of sectdom, be he Christadelphian or anything else, can fairly and justly set them aside, unless he undertake to show them, "after the form of sound words," a more excellent way; which Mr. Guest has failed to do. For my part, as one who wrote articles in past *Investigators*, it is a matter of no consequence whatever to me, if I am classed among those whom Mr. Guest designates "prophets who speak lies." I shall be quite prepared when he condescends to point out the "lies" to me, to admit them, and offer him my public recognition.

Now, Brother Nisbet, I trust you will never fail to exhibit before men that marked consistency of purpose and scholarly demeanour characteristic of a liberal-minded, just, and Christian man. The *Investigator* has done much good. It has opened the eyes of many Christadelphians, and whether they have the candour to own or disavow the same, the matter rests with their own consciences: they are made to see that their cherished dogmas and doctrines cannot stand the test of critical scriptural investigation: therefore, dear brother, if you will persevere in your arduous task, although you may suffer pecuniarily, nevertheless, by the power of *atonian* discrimination, you will at the end have the honour ascribed to you which you shall be worthy to receive. And to those "men as—and—" whom Mr. George F. Guest opprobriously terms "prophets who speak lies in the name of the Lord," let us be exhorted thus: And rather as we are slanderously reported (as some one affirms)—Let us do the evil (*investigate*) that good may come: and Mr. Guest, in the meantime, might understand that we have as much right as he to "insert" articles in the *Investigator*.

Your humble friend and brother,

Isaac Bony

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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THE CONSTRUCTION OF THE APOCALYPSE.

BY BRO. CHARLES SMITH.

THE Apocalypse was given in the form of a scroll rolled up, and sealed on different parts with seven seals. The scroll is written on both sides, so that in the process of unrolling it, the writing is seen, and can be read on both the inside and the outside at the same time.

The first part of it is left unsealed, and is written only on the inside, so that it would form the cover. This part consists of the introduction and description of the symbolic operators who are manifested as the working powers throughout the sealed scroll. This unsealed part extends to the end of the fifth chapter.

There is a within and a without in the subjects treated of in the sealed scroll. That which is spoken of as within, is the temple of God, and the altar, and them that worship therein. That which is without, is the court of the nations—"without are dogs, sorcerers, whoremongers, murderers, idolators, and whatsoever loveth and maketh a lie."

The scroll consists of three sections, each section ending with a symbolic description of those redeemed unto God from among men, during the period to which the section applies. The seventh chapter ends the first section; the fourteenth chapter ends the second section; while the twenty-first chapter ends the third, and also symbolises the whole of the redeemed of every age, in the Bride, the Lamb's Wife.

The scroll is also divided by the seven seals. The seventh seal period is long, extending to the end of the scroll. But this period is again divided by what is styled the blowing, or sounding of seven trumpets, the blasts of the seventh trumpet extending, like the seventh seal, to the end of the scroll. And again during the sounding of the seventh trumpet, there is the pouring out of seven bowls. The seventh bowl also continues its pouring out to the end of the scroll. And during the pouring out of the seventh bowl there are seven thunders. When their reverberations cease, the wrath of God has finished its work, and the nations saved out of it are walking in the light of the sun, moon, and stars of the new heavens.

For an example of the symmetry of the scroll, and its harmony with the plan of Divine operation, as it is revealed from the beginning, we may notice that the first chapter of the Book of Genesis states that man was made to have dominion, and that he was made on the *sixth* day. To have dominion is to be in the heavens, and so Adam when created ascended into the heavens—in relation to the animal world. In the Apocalypse we find that the apostate church and the man of sin ascended into the heavens during the time of the *sixth* seal. We also find that it was during the sounding of the *sixth* trumpet, when the political witnesses ascended into the heavens. And likewise it is during the pouring out of the *sixth* bowl the warning is given, "Behold I come

as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." It stands thus:—

Man created on *sixth day*.

The apostate man and woman under the *sixth seal*.

The ascension of the political witnesses under the *sixth trumpet*.

The standing up of the new man under the *sixth bowl*.

To many the Apocalypse appears altogether unintelligible, and without order or harmony in its parts. Our endeavour shall be to show that there is perfect order and harmony throughout its construction, and also to show the interpretation of many of its symbols.

The scroll is entitled, "The Apocalypse of the anointed Jesus." To apocalypse is to uncover or disclose, that is, to reveal. What is it that is being revealed? Is it the revealing of the individual person of the anointed Jesus? or, is it his policy in governing among the nations to the bringing forward that state of things suitable for the apocalypse of the multitudinous Christ, of which the anointed Jesus is the head? The latter is without doubt the apocalypse that the title refers to.

In the first verse we are informed that God gave it to Jesus to show unto his servants things which must shortly come to pass, and he sent his messenger unto John, and gave him the things in signs. By sign or symbol is the only accurate manner in which future events can be foretold. While language and customs change from generation to generation, natural objects remain the same, and they are used as the sign language of scripture.

While the scroll is something more than the gospel, the word of the gospel cannot be excluded from it, because it deals with the results of the gospel, in treating of the people taken out from among the nations to constitute the multitudinous Christ. The head of this community formerly was first the word made flesh, but is now the word in spirit power, the Lord the Spirit, the beginning of this higher creation of God. After he had risen from the dead, he said, "ALL POWER is given unto me in the heavens and in the earth." The Father gave to him "*the all power*"; and in the scroll, he gives him the revelation of the working of the power in the heavens and in the earth, for the bringing about of the situation necessary for the manifestation of the ONE NEW MAN, also styled, THE LORD GOD ALMIGHTY, constituting the spiritual temple or dwelling place of the Father for this planet, Earth.

The first chapter, from the beginning to the end of the ninth verse, gives the position and the relationship of Jesus Christ, and of the Saints; and also the position of John individually. But the seventh verse deals with Christ's coming, and we must notice that it is not the *first* phase of his coming that is here spoken of. The first phase of his coming is "as a thief," and is his coming to meet with his brethren the saints. It would have been out of place here since the vision following is that of the Christ in full multitudinous manifestation, which is the manner of his coming to the world. And accordingly the announcement is, "Behold he cometh with clouds, and every eye shall see Him, and they who pierced him; and all kindreds of the earth shall wail because of him." This is a harmonious introduction to the vision, the vision being that of the One New Man in the glory of spirit-power, as seen in the day of the Lord, *not* the day of millennial glory, but a period of time preceding that day—a day of which the prophet speaks when he says, "It shall be one day, which shall be known to the Lord, not day, nor night, but it shall come to pass, at evening time it shall

be light." It is the day of Jehovah's judgments being manifested on the earth, when the inhabitants of the world shall learn righteousness by them.

The one seen in the vision has no present existence except in the anointed Jesus, nevertheless in the symbolism of the scroll he is spoken of as if he were existing in his entirety. The various parts of the community of which he is composed take their relative place in the performance of the work, just the same as if they had an actual living existence at the time. The vision is the symbol of the spirit's body, and as the spirit is the one who is addressing the churches the vision comes before he speaks to them. It thus forms the introduction to the two following chapters which contain the letters to the churches; and it is also explanatory of much of the sybolic writing within the scroll.

It is a style common to prophetic writing for a purpose to be presented as accomplished, and afterwards a detailed account given of the things which lead up to what was stated at first. The Lord Jesus and the glorified saints as the dwelling-place of the Father, are here set before us in symbol, as they will appear in the time of the great day of God's wrath. This vision is styled "The things which thou hast seen." John was also told to write, "The things which are." Those "things which are" were the state of the church as represented by the seven churches in Asia. The name of each church had a meaning significant of the state of the church to which it was applied. As an example of this, notice the Laodicean Church—*Laodicea* means the *judgment or opinion of the people*. Their opinion of themselves was that they were "rich, and had need of nothing," while before the spirit they were "wretched, poor, miserable, blind, and naked." This was a state of things obnoxious to the spirit, so that unless they bought of him gold tried in the fire, white raiment, and eyesalve, he would spue them out of his mouth, and remain no longer in their midst. The symbolism of the scroll, and the history both shew that they did not repent. And so the Lord, the spirit, withdrew his presence from them, as his Father withdrew from Israel and delivered them over to the nations as seen in vision by the prophet Ezekiel. But although the Lord, the spirit, has withdrawn from the church of his own organising, he has not left mankind without a ray of light and hope. No; for he has proclaimed, "Behold I stand at the door, and knock, if *any man* hear my voice and open the door, I will come in to him, and I will sup with him, and he with me." This great truth cuts down all the pretence of men as authorised divine teachers, from the Romish Church with her pretended apostolic succession to the meanest sect of those who may be exercising "spiritual" authority over their adherents, and it also shows that God's way to God is open to every hungry and thirsty soul, without the intervention of man; and irrespective of all creeds and tests of fellowship made by men. All who have opened the door of their mind to the entrance of the spirit are in fellowship with the spirit, who is the truth, the way, and the life; and all such will do the spirit's will in doing the spirit's work, and will rejoice in the companionship and help of all who are doing the same, without seeking to exercise any authority over them. They will also manifest the spirit's patience in bearing with the ignorant and the erring. The spirit only left the apostate church after long years of patient forbearing, and when she had become utterly hopeless.

The third class of things which John was told to write are "The things which shall be hereafter." Before these things are seen by John, in order that he might write them, a door is opened in the heavens, and John, in symbol, is

taken up into the heavens. What heavens, or high places, is John taken up to? It can be no other than the heavens of the vision, the heavens that rule, where the "*all power*" is about to be manifested. The first voice he heard in the heavens was a trumpet voice. A trumpet might be used for other purposes than war; but that is its general use, and as a symbol it points to war or judgment. For an example of its use we may quote what the apostle says: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" And Jeremiah, when he foretells the destruction coming on the land, says—"My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." The trumpet-voice, then, indicates that John is in vision in time of war. In the 4th chapter we have the first vision John saw in the heavens. In it there is a throne, and one upon the throne. The one upon the throne is the symbol of the source from which the "*all power*" emanates. That source is the invisible God, who can only be seen in the Son, and therefore the likeness to a jasper and a sardine stone. Round about the throne are four-and-twenty thrones, and on them are four-and-twenty elders. In the midst of the throne, and round about the throne, are "four beasts." From their song we learn that the "four beasts" and the "four-and-twenty elders" are symbols of the saints, the "four beasts" being their kingly or political symbol, and the "four-and-twenty elders" their priestly symbol. They are the symbolic directors of "the things which must be hereafter." Although the majority of them are sleeping in the dust of death, their ever-living head assumes their symbols in his exercising of the "*all power*" in the heavens and the earth of the nations. Out of the throne here are proceeding lightnings, and thunders, and voices; and seven lamps are burning before the throne. This accords with the trumpet voice, and indicates the execution of wrath and judgment or war. The sphere of judgment is without, but the power comes forth from the throne, which is within. During the time of this war, the four beasts and the four-and-twenty elders, are the only ones who are giving glory, honour, and thanks to him who is on the throne. But at the end of the 5th chapter the vision has changed, and we read of the voice of many messengers round about the throne, and the beasts, and the elders. And the number of the messengers, beasts, and elders, was ten thousand times ten thousand, and thousands of thousands. (Those numbers plainly show that the "four," and the "four-and-twenty" are not literal numbers, but symbols.) "And every creature which is in the heavens, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honour, glory, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The 4th chapter relates to the time of the seals, trumpets, bowls, and thunders, while the 5th chapter relates to what has been accomplished through the sacrifice of Christ—in the redeemed saints—and in the blessing of all nations.

In the beginning of the 5th chapter John is made to see a scroll in the right hand of him who is on the throne, and to see and hear a *strong* messenger proclaiming with a loud voice—"Who is worthy to open the scroll, and to loose the seals thereof?" And no man in the heavens, nor in the earth, nor under the earth, was able to open the scroll, or to look thereon. John in symbol is made to weep much, because no one was found worthy to open and read the scroll. There must be a sufficient reason for John's

symbolic weeping, and there would not be a sufficient reason found in his not being able to get some knowledge that was hidden from him. Such weeping would be simply childish. To open the scroll and to read it, is the symbol of opening the situation, and the progress to its accomplishment, which is GOD, IMMORTALITY. The law, the unchangeable law, had consigned man to death; to open the scroll and look thereon was life, life for evermore. In the symbol, no man either in the heavens or on the earth was able to open the scroll and look thereon, because, "None can by any means redeem his brother, nor give to God a ransom for him," and if he cannot redeem his brother, neither can he redeem himself, for "the Scripture hath concluded all under sin;" and, "sin hath reigned unto death."

There is here, then, a sufficient reason for John's symbolic weeping. The strength of the messenger lay in sin; he appears to be the symbol of "the law of sin and death." There was no one able to prevail over him, until one of the elders—notice that it is an "elder," not a beast—that says to John, "Weep not, for, Behold the Lion of the tribe of Juda, the *root* of David, hath prevailed to open the scroll, and to loose the seven seals thereof." Now, the *lion* and the *root* of David are symbols of the anointed Jesus in spirit power or immortality. But that was not the state in which he prevailed to open the scroll, and so before John looked the symbol was changed to : slain lamb. He beheld in the midst of the four beasts and the elders, . Lamb, as it had been slain : the slaying was in the past. He had been slain, but now he is seen having seven horns, and seven eyes, which are the symbols of omniscience and omnipotence. The change of the symbol is very striking. It was appropriate that the elder should use the symbols of the lion and the root, for, as the "lion," he is the conqueror of the enemies of God's kingdom, and, as the "root," he is the source from which the beasts and elders spring. But it was *through being the slain lamb* that he prevailed, and accordingly, when the beasts and elders sing the NEW SONG, they say, "Thou art worthy to take the scroll and to open the seals thereof, because thou wast slain, and thou hast redeemed us to God by thy blood." It was through death he rendered powerless that having the power of death, the *diabolos*; and, having rendered death powerless, he "brought life and incorruptibility to light through the gospel." The symbolism is, then, in perfect accord with the facts. This concludes the introduction, in placing before us the symbols of the spirit in the exercise of the "*all power*" among the nations, and brings us to the opening of the seven-sealed scroll.

The 6th chapter begins with the opening of the first seal. Among the different symbols used for the Roman Empire one is the horse, and this is the symbol used for that empire in the first four seals.

The colour of the horse denotes the state of the empire during the time the seal refers to. The horse of the first seal is white, denoting a state of peace within the empire, and, consequently, power without. The second horse is red; this colour denotes bloodshed, and therefore civil war. The third horse is black; this denotes the calamities resulting from war. The fourth horse is pale, and the rider is death and the grave; this denotes very great disaster—indeed, it was so great that whole tracts of country were depopulated by war, famine, and the plague; so that the wild beasts prevailed. Each of these four seals is introduced by one of the five beasts saying, "Come and see"—they having more to do with that which is without, while the elders have more to do with that which is within.

The ninth verse of the chapter brings us to the opening of the fifth seal, where the vision is that of the souls under the altar who had been slain for the word of God, even the testimony which they held. The cry of their blood is heard against them that dwell on the earth. The symbol of white robes is given to them, signifying their acceptance. They are then told to rest for a little season, until their fellow-servants, even their brethren, should be killed as they had been.

This seal marks the end of the persecution of the saints by pagan Rome, which is about the time of the spirit withdrawing his gifts and presence from the church in the Laodicean state of lukewarmness and self-satisfaction.

The sixth seal symbolises the great revolution which took place in the Roman Empire, in its change from paganism to professed christianity. The seal unites with the symbolism of chapter xii. in the woman clothed with the sun, and the moon under her feet.

The 7th chapter, in the first eight verses, gives the summing up of the symbolic number of the redeemed taken out of the symbolic twelve tribes of Israel. The literal twelve tribes of Israel were non-existent at this time, but they are used for the symbol of the church during its apostolic period ending about the time of the fifth seal. During all this time there had existed a community which had been organised by the Spirit, in the midst of which he dwelt, and was the ruler in it, as the Father Spirit had been in the nation of Israel. In this community there were the faithful and the unfaithful. On this account there is a messenger instructed to seal the servants of God in their foreheads, the symbol of their minds. Those sealed ones, under the numerical symbol of an "an hundred and forty and four thousand," are the "redeemed unto God from among men" during the time to which the first section of the scroll applies. While this process of the sealing is going on, there are four messengers holding back the four winds of the earth. They are not the four winds of the heavens, but of the earth. This symbol of the four winds represented the restraining of the northern hordes—who afterwards entered the empire from all the points of the compass, breaking up the body of the fourth beast of Daniel's vision into the ten-horned phase, or the iron legs of the image into the feet-and-toe state. The purpose of God, or the end, is constantly kept in view; and so, from the ninth verse to the end of the chapter, is a prospective scene of the redeemed who shall be taken out of all nations, or those who shall be sealed after the apostolic age. When John enquires who are these arrayed in white robes, and whence came they? one of the elders gives him the information. (The subject matter, being within, belongs to the function of the eldership.) His reply is that "they are those who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." This symbol of washing their robes in the blood of the Lamb shows that there can be no cleanness apart from the shed blood of the Lamb.

The second section of the scroll begins with chapter viii., in the opening of the seventh seal, when there was a silence in the heavens about the space of half-an-hour. A year of prophetic time is three hundred and sixty days. In scripture, twelve hours is given for the day, and as a day is taken to represent three hundred and sixty years, one hour would represent thirty years, according to the prophetic time. And so half-an-hour would be fifteen years, and as we find that the last fourteen years of the reign of Constantine was a time of peace, it seems to be the period of the opening of the seventh seal.

The vision opens with seven messengers standing before God, to whom are given seven trumpets. But before those messengers begin the sounding of their trumpets there is a parenthesis: the three following verses give a separate vision of the time between Constantine and the loosing of the four winds of the earth. In this short period there is seen another messenger who is standing at the altar, having a golden censer with much incense, that he should offer with the prayers of all saints upon the golden altar, which was before the throne. After that the smoke of the incense and the prayers ascended before God. The messenger took the censer and filled it with fire off the altar, and cast it upon the earth. The results were voices, thunderings, lightnings, and an earthquake. There is in this symbolism a description of the prayers ascending from the persecuted saints during the short time between Constantine and Julian, with the judgment upon the so-called Christian Rome in its overturn to paganism again.

After this comes the sounding of the first four trumpets which brought forth the barbarians, or the four winds of the earth, to the breaking up of the empire into the ten-horned condition. The three trumpets following are styled woe-trumpets, because of their terrible nature.

In the 9th chapter there is sounding of the first two woe-trumpets, that is, the fifth and sixth of the seven. The first eleven verses describe the sounding of the fifth trumpet. The symbols are that of the Saracens in their dreadful career against the eastern part of the empire. The name given to them is significant, in the Hebrew *Abaddon*, and in the Greek *Apollyon*, the meaning of which is destroyer, and destruction was their characteristic. From the twelfth verse to the end of the chapter is the symbolic description of the Turkish power. Both of these powers were Mohammedan in religion, and had a bitter enmity to the false Christians with their trinity of Gods. This latter power is spoken of as "having power in their mouth, and in their tails." It is the mouth of the general that directs the army, and the standard of the Turkish general according to his rank, is either one, two, or three horse tails. The general being the head of the army, their tails have heads. By these two woe-trumpets the eastern third of the empire was killed.

The 10th chapter is the introduction to the seventh trumpet, which is the third woe. This trumpet contains the seven last thunders, in which are filled up the wrath of God. It is in the finishing scene of his wrath that the apocalypse of the anointed Jesus, in the multitudinous aspect, is first manifested. Accordingly, the chapter begins with the symbol of the NEW MAN on his way to execute the judgment written. He has in his hand a little scroll open, he also set his right foot upon the sea, and his left on the earth (the symbol of universal power) and cried with a loud voice, as a lion roareth. When he cried, seven thunders uttered their voices. But John was commanded to seal up what the seven thunders had uttered. The same voice said to John, "Go, take the little book which is open in the hand of the messenger which standeth upon the sea, and upon the earth." And he said unto John, take it and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. John did so, and it was as the messenger had said, sweet to his mouth, but bitter afterwards. The receiving of knowledge is generally sweet, although sometimes the after effects are bitter. And he said unto me, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." This John did, in what follows of the scroll. The little open scroll contains the things mentioned in the 11th chapter to the end of verse thirteen, and precedes

the sounding of the seventh trumpet, or the third woe. The bitterness of John's belly indicates the nature of the things contained in the little scroll. He was given a reed like a rod (the symbol of chastisement) with which he was to measure the temple of God, and the altar, and them that worship therein. The understanding that the Church of Christ should be put through a long period of down-treading was bitterness. The outer court of the nations was to be left unmeasured, but the holy city shall they tread under foot *forty-two months*. "And I will give unto my two witnesses, and they shall prophesy, a thousand two hundred and three score days clothed in sackcloth." These two measurements of time are both of the same length. Why then are they stated in different terms? It seems because they apply to different parties. The first party being symbolised by "the temple of God, the altar, and them that worship therein," cannot be the same as the second party, who are symbolised by two olive trees and two candle-sticks, and are standing before the God of the earth.

It seems incongruous that the two set of symbols should apply to the same party. The clothing is also different. These are clothed in sackcloth, which was the clothing of the dead. Sackcloth might be used as a symbol of affliction, but it would not be a harmonious symbol for the true saints in Christ. They may be down-trodden, in great tribulation, in hunger, and nakedness, but they are always able to keep their robes clean and white.

The fact that the two witnesses receive the symbolic title of the two olive trees, and the two candlesticks, is apt to make one think that it is the saints that are here referred to. The church is symbolised by *seven* candlesticks, not two. These two witnesses are standing before the God of the earth; while, in the same period of time, the holy city, or the true church, is trodden under foot of the nations, and therefore out of sight as a community. The character of these two witnesses is not the character of the saints in Christ. They return evil for evil, and kill their enemies, which shews that they are not saints in Christ. Who, then, were they? They seem to have been religious communities, which rose up testifying against the usurpations of the Romish Church, and contending for civil and religious liberty; witnessing against the oppressive political and religious tyranny of the times. There appear to have been such communities beginning somewhere about 425 A.D. Their prophesying was to continue for 1260 years, when it was finished they were to be killed, and their dead bodies were to be seen by the nations in the street, public place, or tenth of the city (which we understand to be France) for three days and a half. When this time was fulfilled, the spirit of life from God entered into them, and a great voice from the heavens called them up, and they ascended in a cloud. In the same hour (symbol of thirty years) there was a great earthquake, and the tenth of the city fell, and in the earthquake there were slain *names of men*, seven thousand. The inauguration of the ascent of the witnesses into the heavens of the tenth of the great city was celebrated in France on the 14th of July, 1790, and on the same day all titles were abolished on pain of death. In this manner were the *names of men slain*. The times stand thus—The beginning of the witnessing 425 A.D., the time of their testimony 1260 years, ending 1685 A.D., when the witnesses were put to death, their death-state 105 years, being equal to the twelfth part of the time of their prophesying in sackcloth. This brings us to 1790, when they had ascended into the heavens. From the 15th verse to the end of the chapter is the sounding of the seventh trumpet. What is here stated is the accomplishment of the sounding, or the end spoken of first.

(Concluded in next.)

PAUL TO TIMOTHY—AND OTHERS.

“He that hath ears to hear, let him hear.”—Jesus.

WHEN Paul put pen to parchment it was to write what all the world might read to profit, and for which he never would have cause to blush or be ashamed. His private letters (among which is this one to Timothy) as well as his more public communications to the churches, are documents which are full of grace and beauty. These have all, long ago, become public property, in the widest sense, and even in his own days, as well as ours, were no doubt read in the “assembly of the Saints” for their instruction and edification.

Their theme is the loftiest that the human mind can dwell upon. The spirit that pervades them all is the spirit “of him in whom he believed,” and who was to him the source and secret of his strength and power—the Lord Jesus Christ. Their purpose is to enlighten and instruct, to strengthen and upbuild, to fortify and settle, to comfort and console those to whom they were originally written, amid the trials and the difficulties to be encountered in the Christian warfare. They contain words of counsel and advice, and exhortation to a purer and holier life—a life becoming those who had named the name of Christ. They are well calculated to stimulate to loftier aims and achievements those who would “contend for masteries,” and be “crowned” with the never-fading laurels of the immortal life. They show us that, if such contending would be successful, it must be at the expense of foregoing much that is agreeable to the natural man, and by which “the flesh” shall become subservient to “the spirit.” Every other mode of fighting is only “beating the air” and wasting energy for nought.

But Paul wrote and spoke as “a man having authority.” And in his letters he oftentimes finds occasion for

reproof and for correction. These are administered with justice and with prudence. They are no fancied evils which he condemns, no imaginary wrong-doings which are censured. Error in doctrinal matters he knew to be in existence. And he counsels the brethren to beware. But the delinquents themselves are treated in a manner calculated to lead them back again to the right path. “*In meekness instructing those that oppose themselves.*” This is the counsel given to Timothy when seeking to bring them “*to repentance and to the acknowledging of the truth.*”

It would have been well if this mode of dealing with the erring ones had continued to find favour among the brethren possessing, or at least professing, the common faith subsequent to apostolic days. It would be well if it were in existence now, and among ourselves. The present-day “defenders of the faith” are self-appointed, and, as such, are entitled to exercise the greatest care, lest in rooting out the supposed error, they plant in its stead an error which defies uprooting. Has this not to be done effectively among the community calling themselves by the name of “Christadelphians?”

Witness, brethren, its torn and mangled condition at this present moment! What a strong indictment is to be found in the picture presented to us against the heartless and unwarrantable abuse of the confidence reposed in these self-appointed leaders and defenders. These have forgotten themselves, and have been the cause of others forgetting that in trusting to them they were leaning upon “an arm of flesh.” Oh, brethren, I think it shameful that when we invite the alien, as we call them, to become enamoured of the truth and come among us, it should be amongst

a class of people who fight, and quarrel, and call each other ugly names, and who are split up and torn into "shreds and patches" over matters which are a thousand miles removed from apostolic faith, and, at the best, are only matters of conjecture. It is the flesh that has deceived us, and the sooner we know it the better. It is the flesh which is uppermost in all divisions, either on the one side or the other, and sometimes it may be on both. I plead this morning, brethren, for a better and a healthier state of matters. I plead for unity on the basis of love and truth and righteousness. I plead for a more consistent manifestation of the great principles which underlie our "most holy faith." I plead that we all should hear and adopt the advice given by Paul to Timothy, and that we should not only "flee all youthful lusts," but lust of a more mature growth as well, and "*follow righteousness, faith, love, peace, with*

them that call on the Lord out of a pure heart"—an advice which it would be well for both teachers and taught to give heed to.

I for one do not believe that the elements are entirely wanting among the brotherhood, which, if judiciously brought together, might not secure a greater degree of unity and unanimity than at present exists.

Surely we all entertain sufficient regard for the truth of the gospel, and the hope which is therein set before us. Can we not then by a constant and careful application of that truth, bring ourselves into subjection to its influence, and thereby become absorbed in its ever glorious light? The truth transcends all else, and "the gospel is the power of God unto salvation." Let it then, dear brethren, accomplish that salvation in subduing and mastering our old-man nature so that we may become conformed to the image of God's son.

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Arnold Wallace

QUESTIONS ANSWERED.

Were the physical death and resurrection of Christ part of the gospel preached by Christ and his apostles?—A. C.

DEATH is the absence of life. In its primary use it is applied to the being that has lost its life. This is physical death, and embraces all the qualities belonging to the being which he may have had while living. In its secondary use, it is applied to the loss of any of the qualities the being may have had while living. For example, a man who has become stone deaf is dead to sound. And so she who gives herself up entirely to pleasure is dead to righteousness, or is styled "dead while she liveth."

The gospel preached by Christ was

the same as that preached by John. It consisted of the proclamation that the reign of God was amongst them, with a call for repentance, and baptism for the remission of their sins. The reign of God was amongst them, being manifested by the words and works which God spake and did through the Christ, the way into the new covenant not being then opened. That way could only be opened through the death and rising again of the man Christ Jesus. He being the victim and also the heir of the covenant, his physical death, or blood-shedding

was necessary for the establishing of the covenant, and his living again in the nature pertaining to the covenant was necessary before he could inherit and become the high priest of it. And so in anticipation of what was to be accomplished by his death and resurrection, in the last supper with his disciples, he said: "This bread is my body, given for you," and "This cup is the new covenant in my blood." When this was fully accomplished, according to the time given in the pattern, that is, on the fifth day from the resurrection, the way was opened, the Name in the Head was perfected, and the gospel proclaimed on that day was based on the physical death, resurrection, and exaltation of Christ. Peter said, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you . . . him being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did crucify and slay, whom God raised up, having loosed the pangs of death." Again: "This Jesus did God raise up (previous verse, "out of Hades," so that "his flesh saw no corruption,") being therefore, by the right hand of God, exalted, &c., "he hath poured forth this which ye see and hear." And when they asked, "What shall we do?" Peter replied, "Repent ye, and be baptised, every one of you, in the name of Jesus Christ, unto the remission of your sins." It is clear from this that the physical death and resurrection of Christ was preached by his apostles. He in the days of his flesh spoke of it to them, but they were unable to understand it at that time.

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Before replying to the query, it is first necessary to have a clear definition of terms, and the word "physical," therefore, requires definition and comment. The meaning of this word is "natural," and the only death the Lord Jesus died was a natural death, whether we regard it as the result of his crucifixion, or whether, as some affirm, he died of a broken heart. If the crucifixion was the cause of his death, then it was from the shock to the system in an organisation of the highest type. Peter's upbraiding to his people (Acts iii. 14) reads, "But ye denied the holy and just one, and desired a murderer to be granted unto you, and killed the prince of life: whom God raised from the dead, wherof we are witnesses." It follows, therefore, that resurrection—"anastasis"—is the recal from the death sleep of a physical body. To this the facts as deposed to by Luke (xxiv.—36 to 43) exactly answer. The disciples, the eleven chosen, were gathered in Jerusalem when "word came to them" (ver. 34), "The Lord is risen and hath appeared to Simon"; added to this was the fact of his discoursing with two of them as they went to Emmaus, about three-score furlongs from Jerusalem (some three or four hours' walk). The two came and reported this marvel. While they were discoursing, Jesus himself appeared, saying to them "Peace be with you; it is I, be not afraid." But they were afraid none the less; the superstitions of the Gentiles about ghosts (beings not physical, non-natural, therefore), had inoculated their minds, and "they thought they saw an apparition." Jesus remonstrated with them, saying (ver. 39), "Look upon my hands and my feet," see the wounds: "It is I; handle me and see." See what? "Flesh and bones"; I am no ghost (ver. 40). "And having said this, he showed them his feet and his hands." It was the man, the physical, come back from the dead, exactly the man they had long known: he and none other. There could be no mistake about it—none was possible, for here was the very body which had been put into the tomb of Joseph of Arimathea, and which, when laid therein, was bound up by the loving hands of Joseph in the day of sorrow. When the women came the day after the Sabbath with perfumes to anoint the body, they found the tomb empty of the dead, and angels in charge of it, who asked the question, "Why seek ye the living among the dead?" Had he not told you when in Galilee of this, when he said unto you, "The son of man must be delivered into the hands of sinners, and be crucified, and on the third day rise again?" It was Mary Magdalene, and Joanna, and Mary, mother of James, and others with them, who told these things unto the apostles."

These women were not believed, of course not; only the challenge of the Lord to the eleven, and his "physical" presence, had any effect upon them; they had a foregone conclusion, and could not be persuaded out of it: "a ghost" was in the heads of the eleven, not a physical body—and, then, who were these who told them? Why, they were only women, not to be supposed to possess the serene strength of the superior part of the creation: they were creatures of an abnormal imagination, having mere womanly perceptions of things, which are necessarily impulsive, and these women chose to believe the evidences of their senses! which was to be rejected by the stronger-minded sex (ver. 11), "and their words seemed to them (the eleven) as idle tales, and they believed them not." Jerome says, "seemed to them as strange fancies." Why? the women said they had conversed with angels, who had told them their missing master had risen from the dead, and they positively believed what they had heard and seen!

THE PROPHECIC WORD, as quoted in Heb. x. 5, speaks only of a body. The sacrifices of the bodies of animals under the first covenant became unacceptable because this had become the sole trust of the nation as a whole. Faith, and its supplement, obedience, were of no account against birth and tradition, including the traditional sacrificial offerings. They trusted in these, as moderns trust in going to church on a Sunday. But as the ancient law, never to be changed from Abel downwards, was "a life for a life," there came, at the time appointed, the true sacrifice. (Heb. x. 5). Wherefore when he cometh into the world, he saith, "sacrifice and offering thou wouldest not, but a body hast thou prepared for me." This word "body" is variously used in setting forth doctrine. We are united to Christ, as in Romans vi. 6, 8, 10, by "our old man being crucified with him" in order to destroy the Adamic; and this union is for the end, "If we die with Christ, we shall also live with him," for in that death which he died, he died unto sin once; but in that life he liveth, he liveth unto God. He passed from the life from Adam, into that new life which constituted him the second Adam; and the apostle, working out the moral of this fact, says, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." The sinful body is hereby made free from sin, sin is destroyed in us; the old law of its action is gone; and a new law is begotten in us, that is, in our mortal bodies, which is to operate in us to produce a new life in these bodies (ver. 12). "Let not sin, therefore, reign in your mortal bodies." The Adamic is dead in you

(ver. 13), "but present yourself unto God as alive from the dead," *i.e.*, your mortal, natural, "physical" self.

This presents no change of the physical; it presents a change *in* the physical, and this mortal is in process of being fitted for immortality—"who shall change our vile body," the Adamic, "that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

WHAT DID JESUS AND THE APOSTLES TEACH? They taught exactly, when they preached the Gospel, the Gospel of a "physical" resurrection. The characteristic reply of Jesus to the Sadducees may first be quoted, Matt. xxii. 23 to 32. The Sadducees held it as absurd that "physical" bodies should be raised. See how, they said, it would bring confusion into the marriage relationship. And they set the Lord Jesus a marriage knot to unravel. Jesus replied that men shall not take wives, neither shall women have husbands, in that age; but they shall be as "the angels of God in heaven"; and God had said also, "I am the God of Abraham, and of Isaac, and of Jacob. He is not the God of the dead, but of the living." There is here, then, a body for the dead; and we know of no body for the second Adamic, which is not "physical." The "natural" of now will have something added to it, it will be changed in nature—into its own immortal nature, if the crown of life is won, for the gift of God is eternal life. It will embody the individuality of the man after he has become one with Christ, not the individuality he possessed before he put on Christ. How can you have the man without the physical? The physical will be that of a higher state of being, fitting him for "a far more exceeding and eternal weight of glory." He will be a reality, the man himself, not an essence—a physical body spiritualized. The Lord Jesus, illustrating the principle of duty, says, in Luke xiv. 14, "For thou shalt receive thy recompense at the resurrection of the just." Again he teaches (John v. 29) they that have done good deeds shall rise again to live, and they that have done evil shall rise again to be condemned. The Jews distinguished two sorts of resurrection, one of which is the resurrection to life, *viz.*, eternal life; and it is this which has made men interpret the case as that the just only shall rise again, because the resurrection of the unjust is rather a continual death than a true resurrection.

We pass along the narratives of the teaching of the Master, and we are brought face to face with the resurrection of Lazarus (John xi. 17). When Jesus came (to Bethany) he found Lazarus had been in the tomb four

days already. Jesus said, "Thy brother shall rise again." Martha replied, "I know he will, at the last day." Then came the gospel from the lips of the Christ—"He that believeth in me shall live, though he were dead" (40). Jesus replied unto her, "said I not unto you, that if thou believest, thou shouldst see the glory of God?" He cried with a loud voice, "Lazarus, come forth" (44.) And the dead man came out, having his feet and hands tied with bands, and his face bound with grave cloths. Jesus said unto them, "loose him and let him go." There is no need to enquire whether this was "physical." Physical resurrection is the only possible resurrection.

We may now enquire, after seeing one resurrection wrought by the Lord Jesus, if his own resurrection differed from this as regards bringing back a dead man to life, *i. e.*, the resurrection of a dead material body? What did his apostles conceive of his resurrection, for this they would preach as gospel? It was the living, the vital point of their teaching. When the Lord Jesus was taken up into heaven; they had, at once, a conference most important; it was to appoint a coadjutor, one who had been with them all the time the Lord Jesus lived among them, from his baptism by John, until the day he was received up (Acts i. 22)—"to be a witness with us of his resurrection." Then passing on to the preaching of Peter (Acts ii. 31) the question concerning the "physical" has again its solution; the apostle speaking to the Jews of the resurrection of Christ, shows them from Psalms xv. 10, "That he had not been left in Sheol, and that his body did not suffer from corruption." And Luke the historian says, in Acts iv. 33, "With great power gave the apostles their witness of the resurrection of the Lord Jesus, and they had all great grace." He would be a hardy man who affirmed that this body "which did not see corruption" could not see corruption. Theologians have said such things, but the hardihood of theologians is not to be measured by any scriptural cubic; their imaginations are a profound abyss. Leaving Peter and James and John, we will examine Paul as a witness concerning facts. The keen disciplined intellect of Paul, coupled with his imperious honesty, fitted him for dealing with the intellectualism of the proud and polished Greek; and so when Paul appeared in Athens, who so bold as he to vindicate his commission (Acts xvii.)? Ready at all points, he furnished doctrines which solved the questions of death and life. In teaching of the unknown God, he brought to the ears of his listeners "strange things"—a new, marvellous revelation, to which they eagerly listened. He shocked the philosophers, and was called "a babler."

Others said, "He seemeth to preach new gods, because he preached to them Jesus and the resurrection" in the words (ver. 31), "whereof he hath given assurance to all men, in that he hath raised him from the dead." In his defence in chap xxiii. 6 and xxiv. 15, he says—"For the hope and resurrection of the dead I am called in question": "having hope towards God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." There surely was no divergence in teaching between Paul and Peter; the physical death and resurrection are always implied, just as it was manifested in the Lord Jesus when he put himself in evidence to his disciples, and challenged "physical" investigation. Besides, where would be the novelty in Paul's teaching if he taught resurrection was not "physical?" If it is not "physical," what is it? Life in the concrete is not life unaccompanied by organisation; and without the resurrection of the body we may believe in many spirits, in as many disembodied essences as the teeming imagination of Milton supplied, to people the Hell of "Paradise Lost." Even here there were bodies susceptible of being overcome in war, though they are fire-proof as regards being extinguished. Fire is the medium of punishment, hence there must be some sort of "physical," even if it be of the nature of asbestos.

In 1 Cor. xv. 12 Pauls enters upon an argument so searching, so uncompromising, upon the question of resurrection, as leaves nothing to be added by a commentator. If the "physical" was not in his mind, Christ was not in his mind, the son of Mary was a phantom, not an entity. Where is the meaning of words departed to? In what sheol of the dead is language, if Paul speaks concerning a phantom? Can a non-physical body (always supposing the un-supposable) be raised from the dead? Can a non-physical body (if imagination can grasp the unknown quantity) have a resurrection to life? Resurrection is impossible without a previous life being predicated, and that which has no organisation, and never has had, is nothing. To raise again, is to raise that which has once lived, and not some incomprehensible substitute, which no man has seen nor can see, which has never emerged from the abyss as yet, the depth profound of the perfervid man. Paul says (Phil. iii. 10)—"That I may know him, and the power of his resurrection, being conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already attained." And, therefore, Paul sought to receive the life he declared later on he had then won. 2 Cor. v. 10—"For we must all

be made manifest before the judgment seat of Christ; that each may receive the things in body, according to that he hath done, whether good or bad."

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PETER'S "FOLLOWING."

I AM a reader of the *Investigator*—sometimes there is something to investigate, and sometimes there is not. It is, however, the only Christadelphian publication worth looking into within my knowledge. Among other things being presently discussed is that of "Peter's Following." It seems to me a simple enough question, and may be answered thus:—Jesus was about to take the final step in his ascension to that *state*—position—of power and glory next to the Father—at the Father's right hand. Peter's following of Jesus up to this point of time had been that of a sheep after the shepherd—a blind following, simply because he loved the shepherd's voice, not because he understood it. Jesus says, "Whether I go, thou canst not follow me *now*; but thou shalt follow me *afterwards*." After *what*? After thou art "sifted as the wheat," and "converted." Peter had yet to undergo a training to fit him to take up his cross and follow in the footsteps of his master. He was previous to this unable to endure the "contradiction of sinners against himself," unable to resist unto blood, striving against sin, unable to endure a torturing death on the cross as Jesus was about to do, because of the joy set before him. But "afterwards" he learned to follow his master, and bore his cross courageously and victoriously even to the laying down of his life for his master's sake. Jesus was about to lay down his life for the truth's sake, and ascend to the highest position of

power and glory obtainable then, but Peter was unable to follow. He certainly did "afterwards"; and all striving to attain association with the anointed Jesus must first submit to the course of training whereby he was made perfect before being thoroughly equipped to do so. Till then, like Peter at the time referred to, they are unable to bear their cross; yet, "afterwards," after thorough training, like him, they may also be prepared to lay down their lives for the master's sake, following him in his striving against that which sins even to the shedding of their blood.

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PLACE v. STATE, ORIGINAL SIN, SUBSTITUTION, ETC.

SOME years ago I read, in the *Fraternal Visitor*, an excellent little article by Bro. C. Smith on "Figurative Heavens and Earth," but there none the less remains a literal sense in which the phrase, "Heavens and Earth," can and must be legitimately used. He objects to my styling his article of July, 1894, "figurative" (*i.e.*, mystical). It may, however, be none the less true, even though mystical; but in that case it should be consistent with approved principles which he holds in common with myself and many others. For instance, he demurs to my suggestion that one "little while" represented about nineteen centuries, and the other a few weeks. But does he think that the difference in the length of those two intervals would appear serious to Peter, who doubtless was, equally with Paul, aware that his "departure and his being with Christ" at an interval of two thousand years, more or less, would apparently be immediately consecutive events?

Again, when Bro. S. declares "that Jesus did not withdraw to a place, but to a state," on leaving the apostles, I ask—In what condition is he now? He is to return as he departed—is he not? When he returns will he then return, not from a place, but from a state? "He withdrew into the Father Nature." His return must, then, consist of an emergence from the Father Nature. Now I believe that Bro. S. follows Dr. Thomas in teaching that Jesus entered the Father Nature

some short time after leaving the tomb. In that case a physical leaving of the world has evidently no necessary connection with that entry. The two men (of Acts i.) said to the men of Galilee—"This Jesus is taken up into Heaven." Now, at his going away, sorrow was to fill their hearts, but it was unavoidable, for "unless he went the comforter could not come" (John xvi. 6 and 7, also 5 and 16). But he would see them again, when their joy should be full. Accordingly he left the earth, the comforter came, and Christ has *not yet* returned. The "little while," then, between Peter's not seeing him and his seeing him has already lasted about eighteen hundred years, just as I said. Peter himself seemed to regard these "Heavens" from the literal point of view, when he declared "that the Heavens must hold Jesus until the restoration." But the drawing of the line between literal and figurative is a matter that rests entirely with individual judgment, and there I must leave it.

Bro. Smith has not furnished his authority for rendering *Raphaim* as "healed ones, or restored of death's wound." If he were correct that, in Isa. xxvi. 19, *Raphaim* implies "resurrected saints," that translation should suit in some fashion the numerous passages wherein it is apparently appropriately rendered "giants"; e.g., Deut. ii. 10, "the Emin, great and tall, who were accounted *Raphaim*, as the Anakim"; also verse 20, "That was accounted a land of *Raphaim*." Again, 2 Sam. xxi. 20, "A man of stature, he also was born to the *Rapha*." Bro. Smith's authority might possibly have rendered "giants" here also as if he could have seen his way thus to make the passage comprehensible. Dr. Young has succeeded in doing this. He translated it, not "the earth shall cast out the healed ones," but, "the land of *Raphaim* thou caustest to fall." The *Raphaim* (Gen. xv. 20) were Canaanites, a few of whom appear to have survived the first invasion, and, as foretold, became "thorns in the eyes" of the Israelites. This, therefore, is to be understood as a parallel passage to Zeph. ii. 5, "O Canaan, the land of the Philistines (e.g., of Goliath and his brethren), I have destroyed thee without an inhabitant." Dr. Young has, at least, the merit of simplicity. Meanwhile I consider that, when the man who was born blind was healed of his infirmity, he was *not* "restored to his former state."

In support of my assertion, based upon aith alias *common sense*, "that Jesus was raised immortal from the grave," I produce Ps. xvii. 15, "I shall be satisfied when I awake with thy likeness." This settles the point, first for Christ, then for David, and for all of the like precious faith;

as Bro. Cornish, to whom so much is owing, once pointed out to the elders of the Bristol ecclesia. Also, I produce Bro. Smith himself as evidence. He reads Romans vi. as inculcating believers' water baptism as a kind of symbolic reproduction of Christ's death and resurrection. Now, he, no doubt, like all of his views, teaches that on emergence from the water the believer is complete; he is symbolically made morally perfect, as a saint. There is nothing further to be done but to continue in the course he has begun—to remain where immersion has placed him. But this examination and judgment come before the death in the water; at resurrection therefrom he comes out *complete* in Christ. But if Christ *after* his resurrection had to pass an ordeal before he could enter or "withdraw into the father nature," where is the parallel in immersion? Bro. Smith is evidently here again inconsistent; his theology contradicts his practice. Christ, we are told, "was raised from the dead by the glory of the father." If our old man was crucified with Christ, and, if therefore, theoretically and symbolically we rise from the bath "new creations," how can anyone in their senses maintain that Christ's *mortal* nature *survived* the literal crucifixion? According to Birmingham theology, we, who "have been planted together (become *united* with him, R.V.) by the likeness of his death," should come out with just the same natures as previously, still requiring change into newness of life, and should *then* be examined by the proper authority as to our fitness for fellowship. How great a matter an apparently small fire kindleth! How far reaching are errors! With the above proofs I will couple the fact that Jesus on leaving the grave left his grave cloths therein, having doubtless become provided with raiment of a nature similar to that adorning all immortals whose aspect has been described to us, and which is probably (but this is only "imaginative theology") as much a feature of the perfected human body as the feathers of a humming-bird, or the scales of a butterfly are of those perfected creatures, which in their imperfect conditions are likewise naked. Very many of the loveliest of creatures are of squalid appearance, and almost entirely destitute of clothing in their undeveloped stages. We are pointed to Adam and Eve in their state of innocence; but it is a pagan delusion that the human animal is intended to pose as a perfect being in nakedness. What animal or bird is improved by being undressed? Diogenes, the heathen, could see that; for Plato having defined man as "a featherless biped," he attended the next meeting with a bag, out of which he shook a cock denuded of his feathers, saying, "Behold Plato's

man." Accordingly, we are specially informed that at the transfiguration, Christ's raiment partook—in the vision—of the glorification of his body. All animals in their perfected state are provided with clothing dignifying, and evidently perfectly comfortable to the wearers. The evidence for the immortal emergence of Jesus, and consequently of all of whom he is the first fruits, appears to me overwhelming, especially when contrasted with the utter fatuity of the arguments against the same, which no doubt were set forth in their best dress in *Christ, his life and work*, in which production we were told "that Christ would not permit himself to be touched on emergence from the tomb, since, not having as yet ascended to the father nature, he was still tantamount to a corpse, and would therefore convey the taint of the grave to the toucher"; he having meantime, *observe*, allowed himself (inadvertently?) to be held by the feet by two women on the previous evening! And this *after* he had been "purified by death from Adamic condemnation and his own sins!" This is the Christadelphian faith: except a man believe it faithfully he cannot be saved. And while the future of Felix, Festus & Co. is ardently debated, this is regarded *nem. con.*, as a part of "the glorious gospel of the blessed God." (Oh! dear me.)

Differing again from Bro. Smith, I believe that Peter in his then frame of mind would have desired nothing better than to lay down his life for Jesus (and I daresay if Bro. Smith were to investigate his own inner consciousness, he might find there some germ of such a feeling), but Peter would never call "his exodus" into sheol "a following of Jesus." His question was, I think, "Why cannot I accompany thee now?" (John xiii. 37); but that also must remain a matter of opinion.

We now come to the soul-destroying error—equally Christadelphian and orthodox—of "original sin." Bro. Smith asserts that all we who die, a large proportion in infancy, die as receivers under Adamic Condemnation of "the wages of sin." He meanwhile teaches that death ends all in the case of multitudes of sinners. Now, what does Jesus say about retribution for sin—its wages? "I will give to each according to his work, so that "some evil-doers are to receive many, and some a few stripes. Here is plainly set forth a just discrimination in the apportionment of wages. But if the common death of all men be those wages, how unjustly they appear to be distributed when (babes apart) we see Spurgeon die of a lingering and painful disease, while Torquemada, the Romish Inquisitor, who burned alive perhaps 15,000 as "heretics,"

expires peacefully in his bed; death ending all in each case! Does that look like paying each according to his work by means of the first death? David pointed out the same apparent incongruity "when the wicked dies after a life of prosperity, leaving the rest of his substance for his babes." But Bro. Smith surrenders his whole contention; for after saying "that Adamic condemnation consists in the law of sin and death," he quotes—"There is therefore now no condemnation to them that are in Christ." If, then, such are freed from the Adamic among all other condemnations, they ought not to die the first—the Adamic death. But they die just as undeniably and painfully as others, therefore the first death cannot be Adamic condemnation. (The fact being, of course, that in all animals ordinary death is no penalty, being as much a constitutional necessity as sleep.) "We are punished on account of Adam's disobedience"—he teaches (in effect). Does Bro. Smith, then, persistently thrash his son because the poor little wretch's father formerly stole the jam? No; he simply locks the cupboard. So God does not punish us for Adam's disobedience, but he has locked up for the present the tree of life, and we lose its benefits meanwhile through Adam's evil deed. Are we then entitled to complain because death comes upon us, even in infancy? No, no more than of our going to sleep. All the harm Adam did to us a *just* God has enabled us to obviate; "The law of the spirit of life in Christ Jesus has made me free from the law of sin and death." The passages quoted from Hebrews on page 16 would be serviceable if it were first proved that all men are by birth sinners (not merely "liable to sin") and condemned creatures; begging that question, the rest becomes mere casuistry. The quotations themselves merely prove that Jesus and I are by birth both of the same flesh and blood; but whilst Bro. Smith deduces from thence "that Jesus must have been a condemned creature from his very birth," I, from the same premises deduce "that at birth, and until I responsibly sinned, I must have been as free from condemnation as Jesus himself;" which is right? *Later in life*, certainly, I became, through obedience to the instincts of my animal nature, "a child of wrath," but I was not born such, nor does Paul say so. I deny that Christ was made sin by birth in any way or sense. By becoming voluntarily our "atonement goat" he *put himself* at 33 years of age into the sinner's place and was thus "made sin," *i.e.*, regarded by the law as a sinner, in the same sense only that I "make God a liar" if I deny his word, and in the same sense only that the goat was made sin, not at birth but at sacrifice. If man (or goat) had been born "unclean" and therefore

"condemned," as taught in *The Slain Lamb* and similar effusions, neither would have been of the slightest value as substitutes, for to substitute one thing by another similarly defective is plainly useless. And that Jesus was our substitute is undeniable by those who acknowledge that the lamb which "Abraham by divine direction, doubtless, took and slew instead of his son" on Mount Moriah, was emblematic of Christ. Yet substitution is declared by him who sits in Dr. Thomas' seat "as blasphemy and calumny against God," and by the editor of the *Fraternal Visitor* as "pernicious nonsense."

Bro. Smith asks "upon what principle was Jesus raised the third day and changed to immortality?" and answers, "Jesus required to be redeemed from death through the shedding of his own blood." The evident fact being as I think I shewed in what J. J. Hadley termed my "imaginatively theological" way, "that Jesus having made a covenant with God for our salvation, sealed it with his own blood as the covenant victim; and since it was evidently a stipulation in that covenant that after having laid down his life for three days and nights it was then to be restored to him, he was accordingly released from death as per Hebs. xiii. 20, on the strength of that ratified covenant." (See *Yet Another Jesus*.) But to believe that Jesus was born a sinner, condemned to death on account of Adam's sin, and yet that he not only extricated himself therefrom and gained salvation for himself by undergoing that penalty, but having thus suffered under the sentence of death on his own account, he also further saved us all from death by that same process of receiving wages that were neither more nor less than his due—that is theology too exalted for even my vividly imaginative powers. Finally, the passage Bro. Smith quoted—I understand by the exercise of mere commonsense that the statement that "Justice and Judgment are the habitation of Christ's throne," Ps. lxxxix. 14 (89-14) implies that his government will be founded upon that divine principle. The heavens, &c., are used (generally) as symbols in the prophetic parts of the Bible, and as places in the historical portions. But who could have thought it requisite to offer such elementary "milk" as that to Bro. C. Smith?

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A BIT OF MISUNDERSTANDING ABOUT THE DEATH OF CHRIST.

DID Christ die for us as a *substitute*, suffering in his soul at his death the *exact amount* in one concentrated pang of what the whole world would have suffered in its everlasting punishment for its sins? Or, Did Christ die for us as a *missionary* amongst savages, God foreseeing that of necessity the only way to raise us on a large scale, would be to send his son to sacrifice his life amongst us *in instructing* us in the *Rules of Righteousness*, that whosoever believing, of course, that Christ was the "*Sent*" of God, should give heed to those *Rules of Righteousness*, would be saved?

That Christ suffered what we should have suffered is nonsense, and will not stand the light of pure reason for a moment.

That Christ died as a *missionary* the while he was delivering God's *message* to us is the only reasonable and scriptural aspect of the case. God knew that men *left to themselves* would become corrupt: but He so loved the world that He determined to send His own son to teach men the *true way of life*. He saw that in so doing His son would be taken by the wild men and *killed*. Nevertheless, *He gave, He sacrificed* His willing son for us. This was in His thoughts when He tried Abraham about Isaac. And the sacrifices of all the ages foreshadowed this great sacrifice. So Christ came, and God bore witness to the *message* that he came with. Everything to us depends upon how we *obey* the message Christ delivered. *Blessed are we in proportion as we obey. The Rules of Righteousness* as taught by Christ are *essential* in the extreme. *Let us listen, then, to his "Sermon on the Mount" and all his other sayings. Let us read and re-read his words, carry them in our memories,*

repeat and re-repeat them, and square our lives thereby. It cost the blood of Christ those messages of God to us: Believe on the son of God, Believe on the Lord Jesus Christ, Believe—but obey.

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ANASTASIS AND AEON— JUDGMENT."

I HAVE read Bro. Barnes', as yet uncompleted, article on the above, and am of opinion he confuses things that differ. The mere importation of a few Greek terms does not help his case, inasmuch as he deals with a two-edged sword that cuts both ways, and, if I am not mistaken, he will find that at the hands of abler brethren with a better knowledge of Greek, it will be no advantage to his position. The attempt to dispose of John v. 28, 29, Dan. xii. 2, is a very lame one, and reverts back with a rebound that shatters his frail fabric.

Having had a conversation myself, along with other two brethren, with Bro. Barnes on this subject, we hoped he would make the matter clearer in his article than he did to us. Personally, I must confess, that in this I am disappointed. In the article, as in the conversation, there is a want of clear and definite statement. A failure to grasp even elementary principles; a want of discernment between that which is mental and moral and that which is organic and physical. In the bungling together of passages of Scripture there is neither discrimination nor analogy. Take, for instance, that given of the Sadducees. Did the Sadducees deny what Bro. Barnes terms "anastasis, or upstanding in the perfect integrity"? Certainly not! But the Bible and historians (Josephus and Rollins) affirm they did deny "emergence from physical grave."

The verses of Luke xx. 35, 36, and 37, if language means anything, certainly demolish Bro. Barnes' theory. It is all very well as a special pleader to import meaning into words never intended, but the plain fact is, "if Christ did not give assurance unto the Sadducees concerning their dead men and women," he gave an answer directly opposite to the theory of Bro. Barnes, and about which there can be no ambiguity of meaning. I

fail to see any inconsistency in giving to John v. 28, 29 the meaning intended, "emergence from physical grave," and giving to 21st verse evidently the meaning intended, that of a mental and moral quickening. The one does not invalidate the other; the one being anterior to the other. Christ makes the quickening of 21st verse a postulate for the statement of verses 29 and 30. The first mental and moral while in the flesh, the other physical emergence from the grave. The one present, the other future. The one an operation, whereby we are now "risen with Christ," as stated in Col. ii. 12, 13, and iii. 1, the other by the operation stated in Rom. viii. 11-23. The difference in the two classes that shall be raised from the dead does not affect the two cases of quickening referred to, the mental and moral, and the physical, nor does it invalidate the necessity of judgment for the just and unjust.

The reply of Christ to Martha (John xi. 24, 25) did not negative Martha's faith "in the resurrection of the last day," but rather confirmed it. He merely supplemented the bald fact of Martha's statement by the assurance of endless life to those who should believe on him. The man or woman possessed of saving faith "hath eternal life," at least in embryo, but this does not save them from the grave, and the consequent necessity of being raised therefrom, in order to take possession in full measure of that to which their faith entitles them.

How the condemnation of the Laodicean Apostasy can be the condemnation of the unjust of John v. 29 (except relatively) I fail to see. The one is past, the other yet to come. I think commonsense will see that the one pertains to the Laodicean Church collectively, the other to that of individual responsibility. The explanation by Bro. Barnes of Dan. xii. 2, at least has the charm of novelty, if charm there be. The symbols and metaphors of the chapter do not invalidate the plain literal statements of verses 2 and 13 as implied; on the contrary, like the setting of a work of art, or the background of a master-piece in painting, they lend charm and beauty and force to the glorious doctrine of angelic equality by bringing back to life Daniel and his class. These are not dead in trespasses and sins, but literally dead, and await him who has the keys of death and *hadar*, when they shall "die no more."

E. J. Norton

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The Investigator.

"Whatsoever things are true."—Paul.

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JULY, 1895.

THOSE brethren who, like Bro. Henderson in last issue (p. 43), "never see the *Fraternal Visitor* now," or who, like Bro. Saunders, in the present issue (p. 62), say the *Investigator* is "the only Christadelphian publication worth looking at within their knowledge," make, in my estimation, quite a mistake, as they might read the *Visitor* betimes with much advantage. Such, at least, is my own experience. It may not come up to their ideal of what "the brethren's paper" should be, and yet not fail any more than does the *Investigator* in the realization of its aims. The *Visitor* has its own place which, in the estimation of its joint-editors, as well as a fair proportion of its readers, is no doubt regarded as fairly well filled. Doubtless some of us can neither appreciate its general policy, nor its particular procedure on some occasions, as fully as its working editor ("J.J.H") could wish, but as everyone must judge for himself, including its joint-editors, it necessarily follows that there will be some diversity of thought, and more or less strongly-felt convictions regarding the policy which ought to be pursued. While this is all admitted, yet, if I can persuade all who are disposed to look askance at the *Visitor*, to peruse its more recent issues, they will be well repaid. A continued article on "Our Present Environment, and the Trials and Difficulties Associated with it," by Bro. Jardine of Birmingham—an old and valued contributor to Dr. Thomas' *Herald of the Kingdom*—would, I am sure, be much appreciated by all who feel somewhat like the two brethren who have given the above expression to their opinion, while a short article by Bro. T. Turner, in the June issue, on Secular Subjects in our Mutual Improvement Societies, gives ex-

pression to a common-sense view of the matter discussed. Then if we are at all interested in the progress of our "ism" throughout the habitable, we can be kept up to date by a perusal of the Intelligence column of the *Visitor*; and as a variety, which may be pleasant or otherwise, Bro. Hadley, in his *Editorial Notes* occasionally contributes to the entertainment, or it may be distress, of readers, by the addition of a little spice with more personal flavouring, of which a recent example is furnished in what I thought was an attack upon the *Investigator* and its methods, but which is now explained to have been directed against Bro. Barnes—an explanation which is not entirely satisfactory, and certainly does not improve matters.

While speaking a word for the *Fraternal Visitor*, let me remind the brethren of the existence of *Glad Tidings*, a monthly publication, which costing but one penny monthly, has as fully fulfilled its aims as any existing magazine. All that is needed is a little more financial support. Brethren may buy, even if they do not find time to read: they can pass it on to some one whose eyes it may open to some of the Unknown Verities.

Then there is the *Sanctuary Keeper*, of which I have recently received No. 5 from Bro. J. J. Andrew, and which has doubtless its mission, whatever some may think. If it should fail to be educative in the case of readers, it cannot fail to be educative so far as its editor is concerned.

Now may I venture a word in favour of the too long delayed *Spirit's Thesaurus*. Part 2 has been out of the printer's hands some weeks, and although I have not got beyond what may be called introductory matter, being still engaged upon my *Brief Instructions in New Testament Greek*, I hope what there appears may be found useful in connection with the body of the work proper—of which a commencement will be made in Part 3—to be issued during the current quarter. Those who may wish to acquire a smattering of Greek such as may be a help to them in their investigations into the very words of the Lord Jesus and his Apostles will be enabled to do so with more intelligence and consequent profit if they will make these prefatory "Brief Instructions" their own. I had not intended extending these to the length I am doing, but upon further consideration, I thought that the work would be much more serviceable if these "Instructions" were less meagre than originally purposed.

SKELETONS—No. 2.

THE task which the Editor has asked me to undertake I enter upon with some hesitation. This for more reasons than one. There is the danger of introducing too much of one's self, which should always be kept in the background, and there is a doubt whether anything I can produce in this particular direction will be of much service to a "tyro." Besides, I have no special "style" to recommend, indeed, we should studiously avoid being copyists, and each one cut out a style for himself. Admittedly, however, an observing tyro will derive benefit in listening to a well-reasoned and well-spoken lecture, apart from the spiritual stimulus.

SKELETON OF "THE DIVINE REMEDY FOR THE SOCIAL AND POLITICAL EVILS THAT AFFLICT MANKIND."

What philanthropists and statesmen have aimed at—lessened but not eradicated the evils—more successful but for selfishness and baseness of others. Something higher than the human—the divine, which will penetrate into every corner of social life and assail most gigantic political evils. A hint as to its results. Whence this foreknowledge? Claim none. Our authority and guide, the Bible, wherein God has revealed his purpose with man and the earth. Common idea that God allows the nations to act in any way, without any control. This contrary to history of world as made known in Bible.—What he did with Israel.—How he used Nebuchadnezzar in regard to Tyre and Egypt. To exercise a more direct control by-and-by, causing "righteousness and praise to spring forth before all the nations." How is this to be reached? By spread of knowledge? That in itself insufficient. Great increase during present century, yet numerous evils still afflicting race. Illustrations from Britain, Continent, and America. Mere secular knowledge not being righteousness—knowledge, a weapon of evil as well as good. Divine solution not more power to democracy. They not to be trusted, unenlightened by Divine knowledge, any more than aristocracy. Divine remedy one universal theocratic Government—the rule, not of man, but of God. God himself in very deed to dwell on earth? No. He has raised up one who has become like himself—righteous in all his ways—and who will administer the world's affairs in righteousness. What the Scriptures have to say about this coming rule—Necessitates personal return

of Jesus Christ—How unmistakable Bible teaching is on that point—when understood shows the reality of his reign. True God's kingdom is over all, but this, a special visible form to be recognised by all the dwellers upon earth—the change it will effect on the earth—every form of evil removed—the nations blessed and gradually raised God-ward, all being taught to do justly, love mercy, and walk humbly before God. The Christ to have co-rulers. Who they are—called out by Gospel and made heirs of this coming kingdom—the effect such a calling has upon them now—leading to purity of life after the example of their great head, and thus fitting them for the work of reigning with him over the nations. Conclusion:—This reign of God in Christ and his saints the only remedy for the countless evils that afflict mankind—enumeration of evils that could not otherwise be removed. How effective Christ's work will be, culminating in the removal of every evil, obliteration of sin, and destruction of death—all leading up to the glorious ultimate of God, the Father, being all and in all.

It seems to me that a tyro should always choose his own subject, one that he takes a fancy to and feels that he would like to study, that is also within his mental grasp, and, above all, one that he believes would prove of benefit to his fellow-men. He should, in the first place, fill his mind with it, which can only be done by a careful and thorough investigation of what the book reveals regarding it, and by pondering over it as much as he can—even on the busy street. For the time being it will then assume perhaps more importance in his eyes than at other times, and this, within certain limits, will be an advantage, because, unless he believes it to be of importance he may speak about it as he likes but he will not succeed in impressing others. But all he advances in the elucidation of his subject should not be of equal importance, for in this case there is a danger of what is known as "special pleading," and of being too dogmatic. All men, but especially a tyro, should modestly and courteously advance their arguments one by one, giving what are probabilities only as such, and laying stress upon what are clear and incontrovertible—reserving the strongest until the last. To deal with the strong first and then advance the weak is faulty. Method should be

studied. To begin with, a tyro should write out a lecture in full. "Writing maketh a correct man." True "speaking maketh a ready man." But the readiness will come in due time. When writing out a lecture he has quietness and leisure to examine his arguments after he has written them. If he finds them weak, he can strengthen them, and, if doubtful or erroneous, he can discard them. In this revision he should delete all superfluous words, for the fewer words used the more clearly is an idea conveyed. Seekers after truth want ideas, not words. By this method, not only will better matter be presented to the hearers, but it will give a mental training to himself which will unquestionably have a beneficial effect afterwards when the tyro has advanced a stage in being able to *spea*k his lecture. His mind will find arguments more easily, and will grasp them more firmly. He will be able to choose more appropriate words, and express his ideas more concisely and more forcibly. In his first attempts at giving a lecture he will no doubt feel somewhat nervous, but having his matter all before him, and knowing that he has only to read it, there is less danger of being overcome by his nervousness and "losing his head," than if he were to attempt extempore speaking too soon. Although a *read* address never leaves the same impression as a spoken one, yet people who want truth will listen to what is read, because it is the id- as he has to set forth they want, and not to hear a man speak as people listen to a song. Good reading is beautiful. How seldom we hear it! A tyro should practice reading at home—reading aloud to himself or to others. A class of young men in each ecclesia to meet occasionally for this object is desirable, and would be productive of good if conducted wisely, and entered into in the right spirit.

Extempore speaking should be aimed at, but should not be begun too soon or too much attempted at once. Splendid opportunities for its attainment are to be found in our mid-week Bible classes. Taking part in these classes—apart from the mental growth on Divine things—will give a readi-

ness in utterance of great value when presenting the truth to the stranger on a Sunday evening or in a public discussion—this especially in classes where free discussion upon various Bible themes and difficulties conducted in the spirit of honest fearless inquiry is the rule. By and by the tyro will find it so easy to express his ideas—after he has carefully thought them out—that he will feel hampered by his paper if his lecture be written in full, and as a consequence he will be in danger of "swelling out" his lecture to a greater length than his audience cares for. It would seem, therefore, that by this time he should begin to curtail his written matter, and it appears to me that a good method to adopt is this: The introduction to be written out in choice, yet not pedantic language, the aim being to lead the hearers into a frame of mind ready to view the pros and cons of the subject they have come to hear discourse upon. Then the subject itself should be looked at from its various sides, and the Bible texts brought in appositely, but not too fully. A few brought to bear upon the subject and carefully handled will do much more good than a great many hurriedly read; for although they may appear very conclusive proofs in the speaker's eyes they will frequently have a different appearance in the eyes of some of his hearers. It is for him to expound them, expose them, lay the ideas bare, so that the truth may be seen. By extempore speaking there is greater exercise of the mind than in reading. Thus warmth will be generated (it should not be *assumed*), and his perceptive faculties will be quickened so that he will see points quickly (how useful in debate), and being forcibly expressed the arguments will go home much more conclusively than if merely read from a paper. Of course this is the main portion of his lecture, and although an occasional rich thought will flash through the mind, it would be trusting too much to merely collate a number of passages with the expectation that he will become "inspired" when he takes the platform. Nay, verily, the "inspiration" must come before that, if it is to come at all, in his drawing ideas from the Book in the

quietness of his home, and in ruminating upon the particular subject he has undertaken to present to the public. By this means the subject will become, as it were, part of his being, and thus it will be no "mere stringing together of texts," like so many dry bones, that the audience will be treated to, but something that will quicken their intellects and stir their whole being, even although they may not altogether agree with what is advanced. Following that comes the conclusion. It should naturally flow out of the central part of the lecture, as the introduction should lead into it. Sometimes it might be well to have a written conclusion, even when the central part has been delivered extemporaneously (I mean the words thus, not the ideas), but unless it be read with spirit it is apt to be flat and appear a cumbersome accretion to the lecture. Unless the lecturer has attained some proficiency in extempore speaking he should be very brief and pointed in his concluding remarks. At times, not always, a brief recapitulation of the leading points of the lecture helps to carry conviction, but straggling, haphazard reference to them is tiresome, and looks like "spinning out," which everyone dislikes. Indeed, in every case—even with the most advanced—it is exceedingly unwise to spin out a lecture. Every man who ascends a platform *should know what he has to say, and should have the wisdom to sit down when he has said it.*

Wm. Grant

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THOUGHTS ON THE RESURRECTION: *Being an attempt to justify the opposition, of one unlearned, to the moral upstanding theory, advocated with such great show of learning, in the Investigator.*

I DO not want readers to think that I despise learning, far from it, but when I consider the part it has played in confusing religious thoughts, I cannot help thinking

that its power is often greatly abused, and I hold that we cannot be too well on our guard lest we become subjects of imposition.

When we find the great body of learning on the side of error, it looks worse than useless. I suppose none will deny that the learned in early ages were responsible for most, if not all, the corruptions brought into the Christian Church. A historian writing of the beginning of the fourth century says:—"If primitive Christianity existed anywhere it was among the illiterate, and obscure, rather than among those whose names have been transmitted to posterity." The reason is, I suppose, that, with most, learning produces a taste for higher food, than is provided in the pure and simple gospel. I am satisfied that the gospel was first given in a manner, and language, suited to the mental capacities of those for whom it was chiefly designed, but as that language is not our mother-tongue, we are dependent upon translations, and, therefore, in a large measure, in the hands of translators, for our knowledge of divine revelation. Had translators been all of one mind, and all interested in maintaining one system of religion, the unlearned would, of course, be subject to them, but seeing there has been, and still is, such great diversity of belief among the learned professing the Christian religion, and so many of these men of integrity, it is no easy matter for one class to impose upon another, and should we be the subjects of imposition we have, in a large degree, ourselves to blame. In view of so great a diversity among the learned, how is it possible for the unlearned to be sure in making choice that it is the truth? My object in this paper is to show how I, an unlearned man, have been able to assure, or re-assure myself, on a certain doctrine of vital importance, without placing confidence in the learning of one man, or class of men, especially those of my own faith.

A builder knows that a chief cornerstone, wrongly placed, is likely to endanger the whole building, so wrong ideas concerning resurrection—which must be admitted to be a foundation doctrine—is likely to mar the whole structure of divine revelation. If I am told that without a knowledge of the original language, it is presumption to attempt such matters, my reply is, if those professing to understand that language disagree among themselves on this question, how can they be in a better position?

Now I learn from various sources that the word represented in the New Testament by "resurrection" is *anastasis*. Its meaning like many other words, may be governed by its connection. Be that as it may, I take up my child's school book—it is better to keep

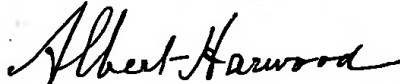
outside theological works if possible, especially such as have our sympathy. In this school book I find the word, or rather its two parts, first, *stasis* with one sense only, namely, *standing*, second, *ana*, with three meanings or senses, namely, *up*, *back*, and *again*. Now if I have a pet theory to support, I suppose I should choose the sense best suited to that theory. But my business is rather to discover which of the three senses was used by the writers of the New Testament. Let me say here, that while I withhold confidence from any one learned man, or class of men, I am bound to give due consideration to all, truly learned, who have taken in hand to give in our language the true sense of that in which the authors wrote. Several translations and versions of the New Testament have come under my notice. These of course represent a large number of the best Greek scholars of various ages. All these, whatever their religious opinions, unite in favour of the word "again" as the sense used by the New Testament writers, as witnessed in their choice of the word "resurrection." Surely the united testimony of all these is not to be treated lightly. Still I am not content to take their judgment untested, as I shall show presently.

It may be said that I myself have proved them all wrong, from the child's school book, which makes it *standing* while they make it *rising*. Perhaps there is less difference in the distinction than some, even of the learned, are aware of. For instance, Peter says to a cripple "*Rise up*." Paul says to another cripple "*Stand upright*." Now, I ask, what was the difference in the action of the two cripples resulting from the bidding of the two Apostles? Further, anything that has fallen, must be raised again or resurrected in order to *stand up* (or "*upstand*," if there be any difference.) I find my conclusions further strengthened by changing the words. For example, I Cor. xv. 12., "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Let us change the words and see if the same sense remains, "Now if the resurrection of Christ be preached, how say some among you that there is no rising from the dead?" This is strongly supported by comparing Matt. xxiii. 31, with Mark xii. 26—Matt. reads "But as touching the resurrection have ye not read," etc.; Mark reads; "As touching the dead that they rise, have ye not read," etc.

Another matter important to notice is, that in the Acts and Epistles, the resurrection of Christ is spoken of as past, while that of the saints is spoken of as a matter of hope, or still in the future: Acts i. 22; iv. 23; Rom. i. 4; I Peter i. 3; and Acts xxiii. 6; Romans vi. 5; Phil. iii. 11. In what

respect did Christ differ from his brethren in regard to the question, if not in the fact that he had passed death while they had it still before them? To make it a "moral upstanding" is to make it conversion. (This was admitted to me by one of the advocates of the *moral* theory.) If so, it must be already *past* in the experience of the saints—some of whom began better than they finished. According to Paul, to "say the resurrection is past" is to err from the truth. I should advise all interested in this question to imagine, or think out, what must have been the idea of resurrection held by Hymenaeus and Philetus. I have tried, but find it beyond my imagination, so I have consulted all the writers whose works I could lay hands on, who have noticed these heretics, and I find all, without exception, come to the same conclusion, namely, that it is a moral or spiritual rising, and not a literal recovery from death—just the same as advocated by the *Investigator*.

My conclusion then is, that the idea associated, in the minds of the writers of the New Testament with the word "resurrection" is a *rising again to life of those who should cease to live*, as witnessed in Christ's standing alive among his friends after he had been dead and buried. With this idea in the mind, which we will embody in the word *recovery*, let us try the whole matter upon that common-sense method of reading it into every place where the word *anastasis* is rendered by "resurrection," and I advise all, whatever their theory, to try it by this means, or whatever theory may be offered to them, try it thus, and surely the one that best stands the test has the greatest claim to be the truth. I shall not give examples, because it is such an easy matter for any with sufficient interest. Should I in any way have transgressed the law that should govern the use of the pen, the *Investigator* has among its friends those who can use the whip; only, in laying it on, let them be careful not to make that a substitute for argument, as is too often the case.



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THE APOCALYPTIC BEAST.

AS the writer of the article on the above subject in the January number, I should like briefly to reply to Bro. Hopkins' criticisms thereon in the April issue.

I am first charged with confounding the

beast of Rev. xiii. 1-8, etc., with its heads, because I said that the beast stands for Nero. But in claiming that such is the case, I am simply following xvii. 11, which says that the beast is the eighth (King), and is of the seven (Kings). The beast, therefore, stands not only for the Roman Empire, but also for one of the seven kings come to life again as "the eighth" (see also xiii. 3).

In saying that Farrar, in dealing with the number 666, "does not examine the point in the least," our brother has fallen into a mistake, as he will find if he looks at that writer's "Early Days of Christianity."

Bro. Hopkins maintains that I am mistaken in stating that his interpretation involves "a piling up of symbols in the same vision, representing the same thing." He says that there are two visions in Rev. xiii., divided by verses 9 and 10. I do not admit this; but even if this were so, we have the two symbols of the "deadly wounded" (head) that had been healed, and the image, in what he calls the second vision (verses 12, 14), both standing, according to him, for the same thing; also the two symbols of the first beast (of course, with his "mouth"), and of the second beast in verses 11, 12, both made by him to represent the Papacy.

Our brother errs in thinking that I supposed the empire of Charlemagne to be the same as the Papacy.

I had asked in my article, "by what right 'seven kings' in Rev. xvii. 10 can be transmuted into 'seven forms of government.'" Our brother replies by referring to a passage in Daniel, where he contends "king" is put for "kingdom." This, however, by no means meets the case. A "kingdom" is one thing, but a "form of government," which may or may not be a kingdom, is something different.

I did not write, as our brother misquotes me, "there can be no doubt," but "there can be little doubt," which is not exactly the same thing.

As to his complaint at my not signing my name, I fail to see the force of his remarks. If I were making any charges against his character the matter would be widely different. My article must be judged on its merits, and its arguments deserve consideration whether signed or not. X.

A. H.—I rather think the true doctrine of the *Anastasis* has suffered at the hands of some in Norwich, who have not got a right hold of it. The truth is seldom found at either of the extremes, more often between the two; and I think this will be found to be the case with the *Anastasis*. Personally, I could no

more believe that the *Anastasis* is merely a "moral upstanding"—whatever that peculiar phrase is intended to convey; it seems to be used to give a special character to the *Anastasis*—than that it is a mere "coming forth from the grave." Circumstances may involve both these aspects, but neither constitutes the *Anastasis* in itself. The term "moral" added to "upstanding" puts a limit to the *Anastasis* not justified by Scripture. It emphasises a mere aspect of the *Anastasis*, and tends to confuse some minds in relation to the truth embodied in the term.

But supposing the *Anastasis* was nothing else than a "moral upstanding" in the present, would that not be saying that it is not and cannot be "past already?" If Hymenaeus and Philetus had affirmed that the "resurrection" (*anastasis*) of the Christ was "already past," I could see how they could have overthrown the faith of some, for that, if true, would mean that our faith was vain, for "the *Anastasis* of the Christ" includes all Saints, and will only be a fact, in the historical sense, when the latter are "living and reigning with the Christ" in the Aeon to come. But if that were "past" then "our faith were vain." Have you given sufficient consideration to the fact that Jesus himself draws a sharp line between "coming forth" AND "the *Anastasis* of LIFE?" You ought, I think, to allow a fair interval between the "coming forth" to renewed physical existence and participation in "the upstanding of life"—or, on the other hand, "the upstanding of condemnation." The grand mistake that is made by both extremes is that the "resurrection" is regarded too much individually, whereas it is a collective affair, to which we in the present become related by our "moral upstanding" in relation to Jesus Christ.

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The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

Vol. X.

OCTOBER, 1895.

No. 40.

THE ESTABLISHMENT OF TRUTH.

A Paper suggested by Mr. A. Harwood's contribution appearing in the July issue of the "Investigator."

IN the course of the article referred to above, the writer asks:—"In view of so great a diversity among the learned, how is it possible for the unlearned to be sure in making choice that it is the truth?" In short, How can an ignorant man distinguish truth from error? This question, except in the particular case of the contributor himself, was left unanswered. It is my main object, in the writing of this paper, to deal with that question.

It will be understood that we are now considering theories that still need investigation in order to become established as facts; truth that has been, or has to be, discovered; not that which we know intuitively or by divine revelation. History presents to us the various stages which have to be passed through before a universal error is exposed, or a truth (or fact) becomes established. They may be styled as follows:—

- (1) The Unanimity of the Ignorant.
- (2) The Disagreement of the Enquiring.
- (3) The Agreement of the Wise.

Let us seek to illustrate this by noticing the evolution of any fact now established. Take this—The earth revolves round the sun annually. On this question there is now no disagreement; it is received among all civilised and educated peoples throughout the world; there is an Agreement of the Wise. No specialist dares to oppose it; only veriest fools would go so far as to deny it. But such was not always the case. The early astronomers and all private individuals were united in supposing that what actually appeared to take place every day was true—namely, that the sun travelled round the earth once in every twenty-four hours. Appearances were in their favour; no complication was necessary; they had only to "believe their own eyes." Later on, however, some enquiring students of the "heavenly bodies" began to doubt this; there was much disagreement of opinion; and several persons, Galileo among them, were persecuted for their belief in, and statement of, unorthodox opinions concerning this matter. But out of all this Disagreement of the Enquiring came the establishment of fact; and we have now reached the third stage in the development of this truth, when we all receive that which has been scientifically established. Hence we see an example of this principle underlying the gradual evolution of truth from error; or, as sometimes happens, the development from ignorant acceptance of a fact to the scientific establishment of the same.

Let this principle be now applied to opinions concerning religious and

theological matters ; it may help us in our object. Suppose we consider the subject of *Anastasis*. Take any one man's opinions on this question—Mr. Harwood's, for example. Has that stage been reached when no specialist dares to confute it ; *i.e.*, has it become established ? Is there universality of opinion, wise or otherwise ? To these queries we unhesitatingly answer, No. Upon this question we now find neither a unanimity of the ignorant, nor an agreement of the wise. This, in fact, is why we dare to call it a "question." The second stage is now in progression. There is individual search and private investigation, and the consequent disagreements among the enquirers.

If Christ's teaching to his immediate companions was clear and unmistakable, and had there been a true and faithful "apostolic succession," followers of Jesus Christ would be in no need of religious controversy to-day. But, as a matter of fact, by what means soever it occurred—whether by intentionally indefinite teaching on the part of Christ, or faithlessness in the succession—errors crept into the early church beliefs ; so that, in the Romish Church, there has been existing for hundreds of years a Unanimity of the Ignorant. The opinions they hold upon various subjects, be they true or false, have been arbitrarily imparted and ignorantly accepted ; hence, investigation is necessary as the only means of recognising, recovering, and discovering the truth. Martin Luther, like Galileo, was in the vanguard of enquiry and disension. There being no infallible authority to which to appeal for help, there has sprung up the disagreement of the enquirers, in the midst of which we live to-day. We have yet to anticipate the time when the truth upon many theological questions will be established ; when there shall be an Agreement of the Wise. But, certainly, this must come before the consummation of the Gentile era !

All the above has been necessary to intelligently consider the position of the "unlearned" man during the present stage of controversy. Firstly, it will be readily seen that a man "unlearned," in the general acceptation of the term—that is, ignorant ; lacking proficiency in the very "elements" of learning—cannot possibly be an expert, much less an authority, in any given line of study. Secondly, that an educated man might be comparatively "unlearned" in any one given subject—*theology*, for example—but yet he would be in a position to follow it up with more or less success ; he might be able to intelligently follow in others' footsteps, if not to be a leader. But this the "unlearned" man could not do.

Let us go back in thought once again to the time of Galileo. The unlearned man would have nothing to guide him. On the one hand, there were thousands who believed a certain error ; and on the other, a leader with a few intelligent followers who asserted the contrary. He would not be in a position to weigh the evidence produced in support of the new theory ; and hence, would probably "go with the crowd." But, with whichever he sided, his decision would be of no importance to any but himself. If he were unsettled in opinion, and could get no peace of mind in remaining neutral, but felt constrained to make a decision, he would be simply a blind believer. He would neither be able to intelligently endorse the new opinion, support the old one, nor discover another. His decision, if he came to one, I repeat, would be of value to himself alone ; and only to him in so far as it gave him self-satisfaction and peace of mind.

Similarly, during the enquiry stage upon theological and religious questions, the unlearned man may perhaps satisfy himself upon any given subject,

if he be not indifferent; but his opinion will be of no value to others. He is not in a position either to assist those who agree with him, or to confute those who do not. From no one would scorn or contumely come with such bad grace as from him; and for such a one to pose as a teacher is ridiculous in the extreme.

Now, Mr. Harwood, in the heading of his article, styles himself "one unlearned"; and as the article itself unmistakably supports that statement, I have no other alternative than to take him at his own valuation. It will be readily seen from the above what his position with respect to *Anastasis*, or any other debatable theological belief, really is; and also what his attitude towards others should be. How can an unlearned man possibly hope to deal with such a subject as *Anastasis*? How can he be able to distinguish between real learning and "great show of learning," as he terms it? Why should he presume to be an expert? to become a teacher, as he does when he says, in dealing with the root meanings of the word *anastasis*—"Perhaps there is less difference in the distinction than some, *even of the learned*, are aware of. For instance," etc. Even supposing Mr. Harwood were an educated man, but not a theological specialist, the utmost he could presume to do would be to attempt to follow the arguments of experts, and then either to accept or reject their conclusions; certainly not to endeavour to teach or to criticise those who are more proficient than himself; so far ahead of him, indeed, that he is positively unable to understand even what their contentions are. Mr. Harwood fails to grasp the meaning and main points of those theories "advocated with such great show of learning in the *Investigator*." How, as an unlearned man, could he hope to do so? He entirely fails to appreciate the position taken up by Bro. Barnes; and yet he attempts to "justify an opposition"—whatever that means. He says—"I am bound to give due consideration to all truly learned." He certainly has not duly considered Bro. Barnes, because he has not grasped his meaning, and cannot see what he is contending for. Presumably, therefore, he does not look upon our brother as one "truly learned." But how can a confessedly "unlearned" man distinguish between those "truly learned" and those who only possess "great show of learning"?

Mr. Harwood falls into error at the very commencement of his paper. He confuses "learning" with the particular misuse or abuse of it on the part of responsible men in the early Christian Church. This was certainly not so much the fault of the learning, as the carnal-mindedness of those who at that time were in possession of it. His conclusion drawn is likewise faulty. "I suppose," he says, "learning produces a taste for higher food than is provided in the *pure and simple gospel*." As Mr. Harwood cannot possibly know by experience anything at all about the effects of learning he has simply made a conjecture; hence he is more than usually "advised" when he prefixes the statement with the words "I suppose." I wonder what he means by "the pure and simple gospel"! He speaks as if there had come about that Agreement of the Wise in gospel beliefs; not recognising that that grand time in which none but the foolish would dissent has not yet arrived. Perhaps he means by that phrase—the gospel as received by him and the sect to which he belongs.

Mr. Harwood fails to realise what has been shown in the first portion of this paper, namely, the certain and gradual evolution and establishment of truth. Since the emancipation of England from the Romish yoke, there has been among us a steady progress towards correct ideas concerning God and

his dealings with, and purpose towards, mankind. It was one step in advance when the English Protestant Church was established. Out of this came the more progressive body of Nonconformists; and mainly from these dissenters have arisen various sects—Christadelphians and others. But is the task completed? Are those who venture to go beyond the standard of facts received by Christadelphians to be regarded as having been drawn by learning from “the pure and simple gospel”? I trow not.

In conclusion, I pray that all the followers of Christ will take care to refrain from being too conservative or dogmatic in their opinions. Let us remember it is a Christian duty to keep our minds free from prejudice, and open to receive any new development of the truth as it is in Jesus. Thus shall we be hastening, instead of hindering, the grand work initiated by Jesus.

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MENTAL ATTRIBUTES OF THE HUMAN SPIRIT.

THERE is an aspect in the subject of the spirit in man to which I should like to call attention, as I think it has not been dealt with so fully in our literature as it deserves; and that is, the question as to the reason of the ascribing of mental attributes to the spirit of the living man in the Scriptures. I refer to such passages as the following:—“What man knoweth the things of a man, save the spirit of man which is in him?” (1 Cor. ii. 2). “The spirit itself beareth witness with our spirit” (Romans viii. 16). “Holy both in body and in spirit” (1 Cor. vii. 34). “My spirit has rejoiced in God my saviour” (Luke i. 47). “Filthiness of the flesh and spirit” (11 Cor. vii. 1). “With my spirit within me will I seek thee” (Isaiah xxvi. 9).

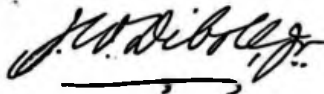
How shall we explain statements such as these? Can we suppose that the writers held the idea that the spirit really was the seat of thought, or at anyrate of the *higher* faculties of the mind? That certainly seems to me the natural construction of their language; and it is noteworthy in this connection that there is nothing to show that the sacred writers were enabled to anticipate the comparatively modern discovery (as I suppose it is) of the intimate connection that exists between the *brain* and mind-manifestations; on the contrary, we find frequent reference to various other organs of the body—such as the heart—as the seats of different mental emotions.

In view of these things, is it not a mistake to look for an entire conformity with scientific fact in these and other allusions in the Scriptures to the causes of mental phenomena? It is generally recognised that God did not inspire men to anticipate the discoveries of modern astronomy and geology, and it is hardly wise to construe every biblical utterance regarding human nature as a revelation in psychology.

If, therefore, we wish to defend the position that all mind is the result of the activity of the brain, we must do it with arguments drawn,

not from the Bible, but from natural facts. Moreover, it won't do to endeavour to prove from the *Scriptures*, as in the "Declaration" (page 26), that man's "faculties are the attributes of his *bodily organization*;" for, as we have seen, passages may be quoted ascribing those faculties, not merely to different parts of the body, but also to the spirit. So far as the Bible is concerned, therefore, the brethren, or any others, are at liberty to hold the ancient ideas respecting the causes of thought therein given expression to—that it variously springs from the spirit, the heart, etc.; but all, or any, holding such ideas should also recognise the need of bringing them to the test of fact and observation, in order to determine to what extent they are tenable to-day. On the other hand, it will be well for us not to assume too lightly that the modern materialistic ascription of thought to the brain, as its *sole* organ, is to be received without question. It may be that there is something to be said, even from a scientific standpoint, for the old Bible theory of the spirit having a direct share in the production of mind. Certain it is that there is very much that is mysterious about the wonderful process by which thought is generated, and that there are facts which are by no means easy to reconcile with the purely materialistic hypothesis. This, however, is an aspect of the subject which, enticing and important though it may be, is beyond the scope of this paper. My present design has been briefly to indicate what I think are some of the Biblical conceptions of the causes of thought, the attitude we should take up regarding those conceptions, and the need for examining, as we have opportunity, what modern research into a difficult subject can teach us. I would also, in conclusion, emphasise the necessity of avoiding a temper of hasty dogmatism or intolerance towards varying views in regard to the subject.

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A TANGLED SKEIN.

IT is recorded of Alexander the Great that when he was about to commence his victorious career in Asia he was asked to untie the Gordian knot; but, losing all patience with the intricate puzzle, he at length severed it by a stroke of his sword. This act was considered by his admirers a mark of great ability and statesmanship; and most people will agree in believing that the leader of an army who could have wasted time over an idle puzzle would not have conquered the world. The men who are born to accomplish great achievements have no time to waste over puzzles which, when solved, can only contribute to the amusement of mankind. While such is true of worldly things, how true it is of things divine. When a sect or party begins to occupy time by tying and untying Gordian knots its influence for the accomplishment of good is lost.

The sects of Judah at the time of our Lord compassed both sea and land

to make converts ; but, when converted, they were in a worse condition than before. An honest heathen was better than a dishonest Jew trained in all the intricacies of human tradition as taught by the priests and scribes. Judaism was a tangled skein—a Gordian knot which no man could untie, and Jesus simply ignored it by setting it aside and teaching the people “as one having authority, and not as the scribes.” How ready all Gentile sects are to denounce the Jewish scribe, and how ready to forget that Gentile scribes and priests commit the same mistakes, and seek to shut up the Kingdom of Heaven against all who dare to question their authority to tie and untie theological knots which are beyond the time and patience of those who are called to work in the Master's vineyard.

I have to-day received two tracts from “J. J. A.,” London, and while I find no fault with him and his opinions, if he is fully satisfied with them himself, I must decline to admit that he has untied the tangled skein ; or that the question he seeks to solve stands in the way of one's salvation. “J. J. A.” says :—“*Sin in the flesh is the lust or evil desire which resulted from Adam's eating the forbidden tree*” : and again he says—“*What I have said is, that sin in the flesh by baptism unto Christ is the subject of a justification—i.e., that it undergoes a change of relationship, the disfavour previously resting upon it being then taken away.*” Here we have a “Gordian Knot,” a tangled skein which neither “J. J. A.” nor any one else can untie. The ceremony of baptism, we are told, makes “*Sin in the flesh, lust or evil desire,*” the subject of a justification, as it undergoes a change of relationship. No pagan priest ever attempted to teach or assert a greater absurdity. How could sin in the flesh, lust or evil desire, ever become the subject of justification in any sense, not to mention the word commonsense ? and if it undergoes a change of relationship, to whom does it become related, and by what process is the change accomplished ?

If A has a lust or evil desire in his flesh, no amount of justification or theories about justification can make the evil desire justifiable. Nor can the relationship of the evil desire be changed to some one else. If A has the desire to steal, the evil desire would belong to A, and to no one else. A could not transfer the relationship to B, and, even supposing he could, the character of the evil desire of A transferred to B would not change the nature of the desire. Lust in B would be as unjustifiable as in A. The time was when “J. J. A.” had much clearer ideas regarding sin and its removal. When he wrote “Jesus Christ and Him Crucified” he seems to have been possessed of clearer light on the question ; but now he is retreating back towards the untenable position known as substitutionary atonement. He speaks of sin as if it were a marketable quantity, and capable of being treated of apart from its owner or author. Like the bonded stores in a warehouse, sin in its raw state is strictly forbidden to be put on sale ; but by submitting it to an outward process it receives the stamp of justification—“is the subject of a justification,” and, while the nature of the thing is not changed, it can become the subject of exchange and is transferred—“*it undergoes a change of relationship.*” The veto resting upon sin in its raw or original state is then removed, “*the disfavour previously resting upon it being then taken away.*” What a troublesome and tortuous process ! No Brahmin priest ever outmatched “J. J. A.” in this cunning invention. Sin becomes “*the subject of a justification.*” “*It undergoes a change of relationship.*” Then “the disfavour is taken away.” “J. J. A.” might have informed us

if the last-named stage is the final one, and what is done with sin after it has undergone all the changes. Is sin then taken away? If so, it would be better to remove it at the first stage, and save the process. Does sin remain after "*the disfavour previously resting upon it*" has been taken away? If so, then God recognises sin, and entertains no objection to its nature when he can remove disfavour from it. I do not wish to speak harshly of "J. J. A.," nor do I claim any authority over his faith; but he is seeking to claim authority over mine, and, like the Jewish scribes, he is inventing a theory out of his own imagination for which he demands recognition in the conscience of others. Unlike him, I utter no oracle; but I have looked into the question of sin and sacrifices much more fully perhaps than "J. J. A." has done, and in all earnestness I make bold to say that, in my judgment and experience, no more God-dishonouring notion was ever taught by Jew or Pagan. Sin can never become the subject of justification. Nor can its relationship ever be changed, and God's disfavour resting upon sin can never be taken away. Sin cannot be exchanged, or in any sense removed from its owner or author. God's disfavour rests upon the author of sin, and is only removed when the sin is put away—by the purging of the conscience. God is ever ready to forgive the sinner, and through Jesus give him living strength and power to crucify the old man; but sin can undergo no gratification, nor can its nature be changed; it will always be sin. In one of his tracts, "J. J. A." speaks of righteousness being imputed to us. I expect he holds to the old theory, viz., that our sin is imputed to Christ and his righteousness is imputed to us in return. I cannot learn such teaching out of the Book. Christ's righteousness is imparted, not imputed—a new life is begotten in the sinner, which transforms him into the image of Jesus Christ, not by the pagan method of imputing, but by the divine method of imparting the living power, which works an actual and growing transformation by bringing the whole man into harmony with the divine will. "J. J. A." talks much of the blood of Christ; but in comparing his types and antitypes, he seems to overlook the fact that the sinner under the law was not cleansed by the shedding of the blood of his offering—he could only go forth clean when the blood of the slain animal was sprinkled upon him. The death agonies of Jesus will avail no one whose heart has not been sprinkled from an evil conscience; and that can be done, not by imputing righteousness, but by cleansing the conscience, *purging it from dead works to serve the living and true God.*

I will not venture to trespass further on your valuable space at this time, and, in conclusion, I would just remark that "J. J. A." would be much better occupied doing some real good, instead of weaving tangled skeins, and seeking to force them upon others as essential to salvation. Our Heavenly Father will hold each of us responsible for the light we have in our own hearts; for he has given neither to "J. J. A." nor any other person any charge over the gateway of his everlasting kingdom. Rome is not the only centre where tangled skeins are woven. The latest invention if it ever catches on will require many generations of cunning scribes to interpret, while wise men will cut asunder the foolish puzzle as unworthy of their time and patience.

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THE CONSTRUCTION OF THE APOCALYPSE.

BY BRO. CHARLES SMITH.

THE 12th chapter carries us back to the events of the sixth seal, and along with the thirteenth gives the long period of supremacy of the apostate church in union with the political power, and also the time of its exercise of power in prevailing against the saints. The thirteenth chapter gives to it the same symbolism as the fourth beast of Daniel's vision, also showing it to possess the same elements as the three previous beasts, and so proving its identity with the kingdom of men, also symbolised by the image of Nebuchadnezzar's dream. The ten horns being crowned establishes the time of the vision, as applying to the period when the ten kingdoms were fully formed. In the eleventh verse another beast is mentioned coming up out of the earth. The first beast came up out of the sea, and it had ten horns; but the second comes up out of the earth, and has but two horns. The first beast has fallen into decay: the second beast causes an image or likeness of the first beast to be made, and endows it with political life, so that it could act as a living beast, able to speak or command all to be killed who would not worship it.

The beast that came up out of the earth, having two horns, seems to be the symbol of the Franco-Germanic empire, which rose up in the eighth century, whose great leader was Charlemagne, who assisted the Pope in gaining temporal power, and thus making a likeness of the imperial power of the first beast, or pagan Rome, in which the emperor was both the political and religious head of the state.

The 14th chapter sums up in the first five verses the results of the second section of the scroll by giving the symbol of those who had been redeemed unto God during the time it refers to—the long time of the supremacy of the apostate church. That they are redeemed out of this period appears evident from the statement that they were not defiled with women, for they are virgins. During the first section of the scroll there were no symbolic harlots, but in the second section they are present, clad in the garments of imperial favour, and make the nations to drink of the wine of the wrath of their fornication. It is then in harmony with the circumstances that the redeemed should be said to be undefiled with women.

From the sixth verse to the end of the thirteenth verse is the introduction to the third section of the scroll, having its beginnings in the last notes of the sixth trumpet. The changes from one set of symbols to that of another is seldom sudden; they generally merge into each other, and accordingly we find the preparation for the pouring out of the bowls, which contain all the wrath of God, going on during the sounding of the sixth trumpet. In those verses there is the proclamation of three messengers, and that the mission of the three is united is evident from their being numbered together, the last one being called the third.

It would have been strange if the scroll dealing with all the great events of history, that relate to the saints of God, should omit such an important matter as the Protestant Reformation, and it appears to us that those three messengers' work has to do with the events of that period, and are the apocalyptic symbols of the operations of the spirit, in calling men's attention to the Scriptures as the word of God, and the only rule of faith and practice. The great mass of the people embracing the reformed teaching fell far short of the truth in its purity, but still it was a power drawing men towards God, and was equally the spirit of God moving the minds of men towards the study of the Scriptures, just as it was the spirit of God moving the minds of men politically when "the spirit of life from God" raised up the witnesses who ascended into the heavens of France in a cloud. It has, indeed, been a loud voice that has been sounding in the mid heavens of the nations for the past hundred years and more.

Prior to this time the witnesses were witnessing in sackcloth, and the holy city was trodden underfoot of the nations. From whence did the light arise? Darkness cannot be the cause of light. God is light, and the Father of lights. From him alone could the light come, and so the first messenger of the three is the symbol of the spirit causing the light to shine. Through the invention of printing were knowledge and education spread abroad, along with the publication of Bibles, until they have been scattered broadcast over the earth. Apart from those agencies, our present relationship, as followers of the Lamb, could have had no existence. Many expect a literal fulfilment of this in the future, overlooking that the language is that of symbol. No doubt but there were many in the past enlightened in the everlasting gospel before the second messenger went forth proclaiming, "Babylon is fallen, is fallen." Indeed, it was the effects of the first messenger's voice that brought about the first French revolution, which opened a new era upon the world, an era of light in all directions. The light sprung up, not among the ruling powers, nor yet among the dregs of society, but among the

middle classes. It was, therefore, in "mid-heaven," between the upper and the lower classes. The messenger also said, "Fear God, and give glory to him; for the hour of his judgment is come." We have already stated that an "hour" is the symbol for thirty years. This "hour" of judgment began, as we think, about 1785, ending 1815. It was during this "hour" that the second messenger's proclamation takes place, "Babylon is fallen, is fallen." This was one of the results of the great earthquake of the hour of judgment, in the pope being dethroned, and losing the power to kill the saints of God. The literal Babylon fell when it was overthrown by the Medes and Persians; but, as a city, it existed for many years after, and so, when the symbolic Babylon fell, at the hands of the French power, it did not go out of existence, nor will it, until that is accomplished, which is uttered by the mighty messenger, mentioned in chapter xviii. 21: then she shall be "found no more at all."

The third messenger's loud voice shews that Babylon after her fall is still existing as a spiritual power, for he says—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." The third messenger, then, applies more directly to the times in which we live, although the whole period of these messengers is bound together. We are living near to another "hour" of judgment when the worshippers of the beast shall be tormented with fire and brimstone, in the presence of the holy messengers, and in the presence of the Lamb.

The holy messengers are the symbolic workers all through the operations of the scroll! There were other messengers, but under their direction. But after the mission of those three messengers, the symbolic workers become actual workers in person, with the Lamb at the head; and it is in the judgment, under the symbol of the "white cloud, and upon the cloud one sitting like to the Son of Man," that the worshippers of the beast are tormented with fire and brimstone in their presence. The time of this mission of the three messengers finishes the probation and trial of the saints. And so verse 12th reads, "Here is the patience of the saints, who keep the commandments of God, even the faith of Jesus." In all the three sections of the scroll, and, indeed, in all time past the saints have required much patience. Daniel and his companions, on the other side of the river of the kingdom of men, were asking "How long to the end of these wonders?" The symbol of the Melchisedec high priest, above the waters of the river gave the answer; and the saints on this side the river are also asking, "How long?" The symbol of the Melchisedec high priest has given place to him who was symbolised, and he has received from God the "how long" in receiving the apocalypse of Jesus Christ, and has given it to the servants of God, through John, in signs; and he was their "companion in the tribulation, and the kingdom and patience of Jesus Christ." While patience has been necessary in every age, it is more required in this last period, when many are running to and fro, and knowledge is increased. Men are in a hurry to get rich, in a hurry for pleasure, even in a hurry taking their food; impatience is the characteristic of the age. Here is the patience of the saints, or the result of their patience in what follows. But John hears another voice from the heavens saying, "write 'Blessed are the dead who die in the Lord from henceforth.'" Their blessing is from the end of this three-messenger mission. It might here be asked, how can the dead die? Paul, writing to the saints, says "Ye died, and your life is hid with Christ in God." They were living men and women, but there was a sense in which they had died; he shows in another epistle that in putting on Christ they had died to their former state. It is not every one who has been baptized upon a profession of faith that has died with Christ; it is only the sealed ones who die in the Lord, and it matters not whether they be in the grave or living at the time of the blessing, for the actual dead and living shall be all on one level. When this three-messenger mission is fully accomplished the saints rest from their labours, and their patience receives its full reward. This chapter is like the seventh; in the beginning of it describing the redeemed who have been taken out of the section, and the end of the chapter going forward to the day of the Lord. From the 14th verse to the end it gives the day of the Lord in its two aspects of judgment. The first messenger of the sickle belongs to the hour, and to within the city; the second to the 40 years, and to without the city. This is after the pattern of Israel's deliverance from Egypt.

The 15th chapter forms the introduction to the pouring out of the bowls. The pouring out of six of them takes place during the time of the proclamation of the three messengers of the 14th chapter. John says, I saw another sign in the heavens, great and marvellous. The sign was that of seven messengers having the seven last plagues, in which is filled up the wrath of God. In the sign the accomplishment of the pouring out of the wrath of God is shewn in the symbol of the nations as a sea of glass, that had been mingled with fire, and standing on the sea of glass are those who have gotten the victory over the beast in all its manifestations. They sang the song of Moses, the servant of God, and the song of the Lamb. The song of Moses being mentioned in the sign indicates an element among the singers that had a relation to the book, or covenant of which Moses was the mediator. Although they, Moses

included, belong to the Lamb, and have their life out of him, he is the root from whence all springs—the beginning of the creation of God, the new creation.

After seeing this sign, John looked, and "Behold the temple of the tabernacle of the testimony in the heavens was opened." The temple has been frequently mentioned in the symbolism of the scroll, and we know it to be the symbol of God's dwelling place on the earth. There was first the temple made with hands, and then the temple in the individual Christ, and lastly, the temple of the multitudinous Christ. But here we have "the temple of the tabernacle of the testimony in the heavens was opened." In the end of the 11th chapter, in a vision of the time of resurrection and judgment, we read that "the temple of God was opened in the heavens, and there was seen in his temple the ark of his testament." The ark was the receptacle of the testimony, and is a symbol of those in whom the testimony dwells covered by the mercy seat. The testimony makes known the judgment of the Lord, the living word, the multitudinous testimony, executes it. "The Lord is known by the judgment he executeth." And so when the temple of God was opened, and the ark seen, "there were lightnings, voices, thunderings, an earthquake, and great hail." But in this passage it is the temple of the tabernacle. God dwelt in the tabernacle during the time of Israel's sojourning when he was making his name known among the nations; he also dwelt in the earthy tabernacle of the apostolic church. But here we have the spiritual tabernacle, or sojourning of the immortal saints, during the time that God is making himself known to the nations by the judgments he is executing. When the kingdom is fully established, and the throne set up in the land, the temple condition then obtains, and the nations walk in the light proceeding from it. "The temple of the tabernacle of the testimony in the heavens was opened," seems to be the symbol of the saints in unsealing the seven thunders which John was commanded to seal up, and seems an appropriate symbol in the introduction to the pouring out of the seven bowls of God's wrath.

The 16th chapter gives the pouring out of the seven bowls. The first five were poured out in the hour of judgment when the first fall of Babylon took place. The sixth has been running its course for many years. Its work has been the drying up of the Turkish power, symbolised by the great river Euphrates. This is nearly accomplished. It has also been preparing the situation for the war of the great day of God Almighty, by the working of the three unclean spirits. In the pouring out of this bowl occurs the warning, "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The seventh bowl has not yet begun its pouring out, but we see the elements which it pours out already in preparation for the first events it symbolises. It begins some little time before the sixth has finished, and is poured into *the air*. The air is a symbol for the sphere of the political rulers. When this bowl begins its pouring out there will be much disturbance among the governments of the nations, and it will bring them into the state indicated in chapter xi. 18. Then the temple of God shall be opened in the heavens, and the mighty messenger of chapter x. will be manifested to the world.

The seven messengers, from their clothing being pure and white linen, and being girded with golden girdles, belong to the four-and-twenty elders, but they receive their bowls from one of the four beasts, indicating that there is a connection both with the without and the within, in the pouring out of the bowls. When one of the four beasts gave unto the messengers the seven golden bowls, "the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven messengers were fulfilled." This points to the time when the multitudinous temple, not made with hands, is dedicated. It is a time when the door of immortality is closed. In the pattern system of things this was shown when the tabernacle in the wilderness was reared up, "a cloud covered the tent, and the glory of the Lord filled the tabernacle, and Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle." In like manner, when the temple was finished by Solomon, "when the priests were come out of the holy, the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." Moses, not being able to enter, and the priests not being able to minister, shows that for the time the way was closed. The nations are being made to learn righteousness during the judgments, but the full priestly function of the saints to the people does not come into operation until the seven plagues are completely fulfilled. It is then "he shall come down like rain upon the mown grass." Then shall the nations be blessed in the seed of Abraham.

The 17th and 18th chapters describe the apostate church in her unlawful union with the beast, and also the hour of judgment, a thirty years' war, during which the ten kings receive power as kings one hour with the beast, and make war with the Lamb, and the Lamb shall overcome them, for he is the Lord of Lords, and King of Kings, and they that are with him are called chosen and faithful. Here, again, are three messengers giving to John the in-

formation. The first describes the harlot, the second the fall of Babylon, and the third her final extinction. But he also heard another voice from the heavens, saying "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues." This voice is the same as that of the third messenger in the 14th chapter, and must apply to the same period. When the judgment of God is being made manifest upon Babylon, no doubt many will come out of her, like the mixed multitude that came out of Egypt with Israel. But such cannot enter into the temple until after the plagues of the seven messengers have been all poured out.

The 19th chapter, in the first ten verses, gives the symbolism of the redeemed in the heavens praising God, and a voice is heard from the throne calling upon all that fear him, all his servants, small and great (this seems to imply both those in the flesh, and those in spirit) to praise God. There is then heard "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia, for the Lord God Omnipotent reigneth, for the marriage of the Lamb is come, and his bride hath made herself ready.' And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." In the symbol, John falls at the feet of the messenger to worship him. By this act of John the exalted nature of those in spirit is shown. But the messenger says, "See not?" or "Do you not see? I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus. Worship God." For the testimony of Jesus is the spirit of the prophecy. The vision of the beginning of the chapter, in its fulfilment, comes after the vision from the eleventh verse to the end of the chapter. In the second verse it is said, "He hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand." This first part connects itself with the previous chapter, where great Babylon has met with her final destruction, but the end of the chapter is a vision of the Lamb, and the saints executing the judgment, the result of which is given in the former vision of the marriage of the Lamb. It was after the hour of judgment upon Egypt that the union of the nation with God took place, and so it is after the hour of judgment on Babylon, when the marriage of the Lamb takes place. The saints have been immortalised at the beginning of the hour of judgment, but the symbol of the marriage seems to represent their ascension into the heavens of the kingdom of God.

In what follows of the chapter, John has three visions of the work of Christ and the saints in subduing the earth, which is the spirit or essence of the prophecy, the destruction of the power of sin; so that the earth becomes fit for divine manifestation, in the kingdom being full established.

The 20th chapter symbolises the consummation of this work in the binding of sin in all its aspects. This is shown in the first three verses. From the fourth to the end of the tenth verse is another vision. The first things seen by John in this vision are "thrones, and they sat upon them, and judgment was given unto them." Who are the "they"? Although not stated who they are in direct terms, it seems plain from what follows, that they are those who had suffered for the witness of Jesus, who had kept the faith, and had overcome, "They lived and reigned with Christ a thousand years: this is the first resurrection." The approved ones, all who had a part, or portion, in this resurrection, are blessed and holy, and on them the second death hath no power, but they shall be priests of God. This implies that there is a class on whom the second death has power, and it also implies that the class on whom it has power, had died in their relation to the first Adam, else it could not be the second death. The class belonging to the first resurrection live to the thousand years, which is equal to their receiving immortality. The rest, or those left out, not getting thrones, lived not to the thousand years, therefore they do not receive immortality; and are under the power of the second death.

Thus there are two resurrections, and that at the same time is evident, from the words of Jesus, where he says, "And shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" and this takes place in the hour, when all in the graves shall hear his voice. The eleventh verse is a vision by itself containing a symbol of the saints and Christ. The symbol is the great white throne, the dwelling-place of the Father in political manifestation. It is similar to the symbol in the twenty-second verse of the following chapter, although showing a different phase of the manifestation. The symbol there is, "The Lord God Almighty, and the Lamb are the temple of it." "Before the face of him who filled the throne, the earth and the heavens fled away, and there was found no place for them." The only earth and heavens that can fly away, and there be found no place for them, are the earth and heavens of this Gentile dispensation. The thousand years may come to an end, but the earth and heavens belonging to it are without end. Of Christ's kingdom, the messenger to Mary said—"There shall be no end." And the Lord

said to Israel, by Jeremiah, "I will make a full end of all the nations, whither I have driven thee; but I will not make a full end of thee, but correct thee in measure." During the thousand years Israel is the earth, and the gentle nations are those under the earth, also termed the sea. When the last enemy, death, has been destroyed, there will remain the nation of Israel in spirit, the new earth, which shall remain, filling the whole world, over which the Lord Jesus and his bride, the first fruits, shall reign.

From the 12th verse to the end of the chapter is another vision, and, although last stated, comes before the other vision in the chapter. John sees the dead, small and great, stand before God. "Small and great" is the symbol for all who stand related to the word of which Jesus spake, saying, "The word that I have spoken, the same shall judge him in the last day." The principle upon which they are judged is that of justice, and so the dispensation to which they were related is taken into account, and accordingly we read, "the books were opened." *Books* show that there must have been two relations of those standing before God. We find that the saints have had two relationships—that of the times of faith, and the times of the law, or the two covenants. Paul states that "death reigned from Adam to Moses over them that had not sinned after the similitude of Adam's transgression. This implies that from Moses to Christ they did sin after the similitude of Adam's transgression. And we find that such was the case, for they, like Adam, had a direct law forbidding certain things; but as the law could not disannul the word of promise, those under the law also stood related to the faith. There are then two books, that the dead might be judged out of the things written in them. There is a third book mentioned—"the Book of Life," the Lamb's, which is immortality. Those who are not found written in that book, on them the second death has power. These are the rest of the dead, that have no life to the thousand years.

The 21st chapter, and to the end of the fifth verse of the twenty-second, finishes the third and last section of the scroll, in giving the symbolism of the redeemed out of all the past ages of the world. The accomplished thing is first given, which is a new heavens and a new earth; the former heavens, earth, and sea have all passed away. When this has taken place there will be no more any gentile nations, for all the inhabitants of this earth will be constituents of Israel in spirit. Before this consummation, there is the preparation for it in the harvest taken out, or reaped, during the thousand years' reign of the Lamb and his bride. And John receives a symbolism of the bride, as "that great city, the holy Jerusalem, descending out of the heavens from God." Where else could she come from? She could not come from beneath, for that has not been her sphere. Even when the holy city was trodden under foot of the nations, her relationship was the highest heavens. The symbolism is of surpassing glory, her garnishing being of precious stones, gold and pearls, all symbols of the most holy state, showing the community represented to be immortals. John saw no temple in the city, because the temple and the city are one. "The Lord God Almighty and the Lamb are the temple of it." This is the symbolic title for the Lord Jesus and the saints, the living temple in which the Father dwells, "an habitation of God in spirit. The city has no need of the sun, nor of the moon, to enlighten it; each one is shining as the sun in the kingdom of their Father, therefore the glory of God enlightens it, and the Lamb is the light thereof. The nations, those saved out of the judgments, are seen walking in the light of it; it is their light of life, and is seen proceeding from the throne of God, and of the Lamb, in the symbol of a pure river of water of life. They are also symbolised by the wood of life, bearing twelve fruits, yielding her fruit every month, and the leaves are for the healing of the nations. In the days of his flesh, the Lord Jesus said to the rulers of the nation of Israel, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The fruits, which should have come before the Lord, as a sweet-smelling savour, were wanting. The priests were composed of four and twenty courses, two courses officiating at the same time, so that they yielded the fruit of the worship of the nation every month. In the symbolism before us we see the kingdom given to the nation or community who, as the four and twenty elders, shall bring forth the fruits of the kingdom every month. And their leaves as the trees of righteousness are for the healing of the nations. In the natural the leaves of the trees are their breathing organs. It is by the breathing of those trees of righteousness that the nations shall be healed. Saul was breathing out threatening and slaughter, but after he received the spirit of the truth he breathed out love and forgiveness. And so the immortal saints will breathe out the truth in all its purity and powers, to the healing of the nations, coming down like rain on the mown grass. The scroll concludes as it began with the warning and the statement—"Blessed is he that keepeth the sayings of the prophesy of this scroll."

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Chad Smith.

CONCERNING A MISUNDERSTANDING.

J. J. BROWN, on page 65 of the July number of the *Investigator*, has given a splendid title to his article. One could not describe it better than he has:—"A Bit of Misunderstanding about the Death of Christ." There seems, in it, to be a thorough want of appreciation of the plan of God. It is extremely difficult for some people to realise that God, "at the beginning," knew the end, and that the Fall of man, instead of being against the purpose of God, was one of the grand links in the great chain, which, like its author, is from everlasting to everlasting.

The writer, like many of our folks, is extremely dogmatic. It is a characteristic which has done much to alienate, where sufferance and sympathy would probably have drawn. Passing over the first paragraph, which is a mere indirect statement of the two views between which our friend draws a distinction, we come to a statement which is, to say the least, too strongly dogmatic. It is as follows:—

"That Christ suffered what we should have suffered is nonsense, and will not stand the light of pure reason for a moment." I, myself, do not advocate the idea of substitution; but it is not because I dismissed it after less than a moment's reasoning. It is a theory, which, if erroneous, has some show of evidence to support it. To characterise it as nonsense is probably correct; but this must be done, not after a moment's consideration, but after the matter has been well studied and examined by the light of reason, which, by-the-by, is always pure. Surely it is foolish to think that there are thousands of men and women in the world who believe in substitution for a mere whim. Many have given much time and study to the subject, and have had reason to guide them; yet they have failed to clear their minds from what we consider a fallacy. Why is this? It is because they, not having had true premises, could not draw correct conclusions. They have drawn from their premises the only conclusions that it is possible for them, under these circumstances, to draw; and here reason has been with them. We must not characterise such things as nonsense till we prove them so; and to prove anything nonsense requires more than a "moment," even when "the light of pure reason" is brought to bear. The root of the fallacy has to be searched, and when found it takes time to dig it out and implant truth.

But although I should take exception to J. J. Brown's dogmatic utterance on this point, I do not think that he advocates a better theory than the one he so thoroughly

depreciates. Where the writer got his idea of Christ dying as a missionary I do not know. It was certainly not in the scriptures.

The statements of the writer are so illogical, and so loosely arranged, that it is difficult to know what he means. What, for instance, is the meaning of "*left to themselves*," as applied to mankind? This, moreover, is given in italics. But let us look at the matter step by step; and first I shall state what to me is the gist of the writer's tenets regarding this great question.

Savages are ignorant of the true God and his laws. Missionaries leave this and other lands to teach them about him, and, in fact, to give them "*Rules of Righteousness*."

Jesus, in the same way, came to the people of Judea, who were "*left to themselves*," and were becoming corrupt. He began to lay down "*Rules of Righteousness*" and to "*teach men the true way of life*" (whatever that means to J. J. Brown). Now, the missionaries are often rewarded for their pains by loss of life, and "*the wild men*" of Christ's time so rewarded him.

These are the premises; on these the writer hangs certain conclusions which, it seems to me, cannot be so deduced. The death of Christ in such a way he styles "*a sacrifice*," and that of a willing son. "*The sacrifices of all the ages foreshadowed this great sacrifice.*" And so on.

Now, to me this idea of Christ suffering as a missionary is greater nonsense than the substitutionary idea. The latter is based on a false conception of scripture; the former is not based upon scripture at all.

Long before Adam was created God had in his mind the whole scheme which we have seen unfolding in the past ages, and which is still opening out to our astonished yet delighted eyes. He then knew that when man was created very good he would not continue in that state. It was his purpose that he should "*work out his own salvation with fear and trembling*." Consequently, he gave him a nature which if he kept perfect, would live; and which, if he sinned, was liable to death and corruption. Adam sinned; and Eve and he, knowing they were naked, covered themselves with aprons of fig leaves. Why did God not allow them to retain these? They covered the nakedness as such of the fallen pair. Nay, not to the eye of God. Although wrapped around by all whereon they could have laid their hands, they would, before God, have still been naked. They had disobeyed, and in the sight of God they were uncovered. The promised sentence was upon them; and not for themselves alone, but for all their posterity. "In the

day that thou eatest thereof, dying thou shalt die." And if they had died without being covered by God, there would have been no hope for Adam. But he, like us, was under two covenants. He sinned, and was liable to death; and all in him are under the same covenant of death. But God covered their nakedness. He made them coats of skin. Did these cover their physical nakedness more than the coats of leaves? Nay, verily. But the blood of the animal slain, by which means the skins were obtained, put them in a right relation towards God. Their sin was covered, and henceforth they were, individually, under the New Covenant, the Covenant which Christ sealed when his blood was shed forth. It was to him that the slain animal pointed forward, and Adam when covered was forgiven through the blood of Jesus Christ. Of course, just as with us, it depended now upon the keeping of the law of Jehovah by Adam and Eve, whether they will be raised from the dead to enjoy the reward promised to all who keep the conditions of the New Covenant.

Now, men when born are brought into this world under the first covenant; under the law of sin and death. They are born of the will of the flesh, under the covenant which was laid down to Adam. They may be pure in mind. A babe is pure, and of itself sinless when introduced into the world. Christ himself was sinless in this respect, and, unlike other men, he remained so; yet he died, and children die who cannot be said to have sinned. They die, and Christ died, because they were born of the flesh, under the curse laid upon Adam at the beginning. Now, like Adam, they may be covered. How? By being clothed as he was clothed, although not necessarily with coats of skin. Adam was covered because of the blood shed for the remission of his sin, and in the same way we may be covered by the shed blood, to which that, then shed, pointed forward.

Christ then, far from dying "as a missionary," fulfilled the purpose of God by his death, and sealed the New Covenant. He was born from Adam, begotten by the Spirit of God, and hence he inherited the curse under which all the children of Adam are. His life was a stainless one. He did *everything* according to the will of his Father. Last of all, he gave himself to the death, that through the shedding of the blood of this "Lamb of God," who was without blemish, he, first for himself, then for all those who are in him, died and covered them, even as Adam was covered.

J. J. Brown speaks of "the true way of life." There is but one way of life, and that is, and ever was, through the blood of Jesus Christ. It was taught long before the time

of Christ. If this is not so, then all the holy men of old, who lived and died before him, were "without hope in the world," and will consequently remain for ever in Death's silent mansion. The true way, or rather the only way of life is through Christ, and he was preached ages before he appeared on the earth. "Abraham saw the day of Christ afar off, and was glad." It was through Christ that Adam was covered. This saving power was manifested in all the ritual of the Mosaic Law. None beheld these in all their fulness, and few even saw their meaning at all; just as in our own day, although the Word of God is in the hands of all civilised men and women, it is the mere book that is there. None see the full plan of God, and few there are who grasp it even in small measure. Yet all things before his day pointed forward to him and to his death, which happened not as an accident, as death to a noted missionary, but as a set event in the plan of God, whereby all those covered by his blood would escape even as the angel of old passed over the household whose door was sprinkled by his antitype's blood.

There is still another point which clearly precludes the idea of the "missionary" death of Christ. During his ministry on earth there is a constant reference to a fixed time at which he would be taken and slain. Now a missionary's death is not one which is foretold, else if he knew about its coming he would flee, and so escape. Not so with Jesus. He delivered himself up a willing sacrifice. Why? Was it merely as a missionary to give more effect to his teaching? Not so; else why did he so strongly advocate to his apostles the advisability, *when missionaries* of fleeing from danger. "If ye are persecuted in one city flee unto another." They were not to die voluntarily as he died. A man who courts death is a fool. But Jesus did not court death. If you grant for a moment that Christ would have, at the end, run away from his death, the whole plan of the ages would have been shattered, and Paul's arguments upon resurrection would have served just as well for this—"If Christ had not died in the appointed way, at the appointed time, our faith is vain, ye are yet in your sins." But such a contingency is impossible. It was appointed he should die at an appointed time, and this he himself knew. "Then they sought to take him; but no man laid hands on him, *because his hour was not yet come*" (John vii. 30). He frequently uses this same phrase, "My hour is not yet come." These all point to the fact that Jesus Christ was crucified "by the determinate counsel and foreknowledge of God" to satisfy something in his great plan. This something I have shown to be the covering

of all those who take the name of Christ upon them. It depends, after their covering, upon themselves whether they will be of those who sing the New Song in the New Kosmos.

The coming of Christ was another step in God's plan. It was a critical point, after which the ritual of the Mosaic dispensation pointing to his death was done away with, and salvation was preached now in his name. As for the "Rules of Righteousness" referred to in the article, these were given to those to whom he was sent—"to the lost sheep of the house of Israel." We learn from them,

and, as the writer says, we must study them. His "Sermon on the Mount" is perhaps the grandest thing in literature; but let us be logical. It was delivered directly to the apostles for them to obey. There are points in it which we cannot obey. "Take no thought for the morrow" is meaningless to us, else how can we live? But whatsoever in it is applicable to us, let us obey; and by reading and re-reading all, we shall get the thoughts and spirit of it, and we shall more truly manifest ourselves to be a living prayer, "Thy will be done."

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Michael Oldham

ANASTASIS AS OTHERS SEE IT.

THE whole religious world, one may say, use now the word *resurrection*—a word which is so often in their thoughts and on their lips, and which they find so often in St. Paul's writings—in one sense only. They use it to mean a rising again after the physical death of the body. Now, it is quite true that St. Paul speaks of resurrection in this sense, that he tries to describe and explain it, and that he condemns those who doubt and deny it. But it is true, also, that, in nine cases out of ten, where St. Paul thinks and speaks of resurrection, he thinks and speaks of it in a sense different from this; in the sense of a rising to a new life before the physical death of the body, and not after it. The idea on which we have already touched, the profound idea of being baptized into the death of the great exemplar of self-devotion and self-annulment, of repeating in our own person by virtue of identification with our exemplar, his course of self-devotion and self-annulment, and of thus coming within the limits of our present life, to a new life, in which, as in the death going before it, we are identified with our exemplar—this is the fruitful and original conception of being *risen with Christ* which possesses the mind of St. Paul, and this is the central point round which, with such incomparable emotion and eloquence, all his teaching moves. For him, the life after our physical death is really in the main, but a consequence and continuation of the inexhaustible energy of the new life thus originated on this side the grave. This grand Pauline idea of Christian resurrection is worthily rehearsed in one of the noblest collects of the prayer-book, and is destined, no doubt, to fill a more and more important place in the Christianity of the future. But meanwhile, almost as signal as the essential-

ness of this characteristic idea in St. Paul's teaching, is the completeness with which the worshippers of St. Paul's words as an absolute final expression of saving truth have lost it, and have substituted for the apostle's living and near conception of a resurrection now, their mechanical and remote conception of a resurrection hereafter.—MATTHEW ARNOLD, in *Culture and Anarchy*.

IN the criticism *re* "A Bit of Misunderstanding," it does not appear that the writer has disposed of the arguments in the original contribution on the subject of Christ's death. It seems to me that, whatever else may be said about the death of Jesus, the fact that he died a missionary puts this point outside the sphere of debate. Jesus was sent to the house of Israel on a mission. The people would not have him. They put him to death. They may not have believed they were putting a missionary to death: the missionary himself knew that "he had not come of himself." The notion of "missionary" does not express all the work of Christ, but it fully and satisfactorily explains his death on the cross. The missionary was murdered! He did not commit suicide. He did not "lay down his life"—mistranslations of Jno. x. 11, 15, 17, 18, "giveth his life" (*psuche* = self), "lay down (*tithemi* = place, practically "risk") my life" (*psuche* = self), to the contrary notwithstanding. The orthodox conception of a "life" apart from the organism is responsible for the idea that Jesus "gave his life," a something which was not himself but his—the Scriptural conception is "he gave *himself*"; hence the Greek for "giveth his life for the sheep" is *ten psuchen autou tithesisin huiper ton probaton* = the soul of him he is placing over the sheep—which, in the East, every good shepherd did every night in life.—EDITOR.

The Investigator.

"Whatsoever things are true."—Paul.

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OCTOBER, 1895.

WITH this number Volume X. is completed, and the publisher—Bro. James Smith, 74 Polwarth Gardens, Edinburgh—will be glad to receive at once renewal of subscriptions from those who desire a continuance of the *Investigator's* quarterly visits.

I desire to draw special attention to the first article in the present issue which, in the absence of any more distinctive title, I have headed, "The Establishment of Truth." The theme is interesting, and the treatment it receives instructive. "Where are the wise?"

The short extract appearing on page 87, entitled "*Anastasis* as others see it," is from Matthew Arnold's work on *Culture and Anarchy*, published in 1869, and is sent by "Russell Mortimer," who refers to the correspondence between it and the teaching of the *Investigator* on the same subject.

Brother Stainforth's argument for immortal emergence (see page 94 of this issue) can hardly be said to have received additional strength from what he terms "the strengthened sense" in which *anastasis*, in his view, is expressive of "a making to stand up in the fullest perfection." Such a sense if it ever occurs must be deducible from the context: it cannot be held to be in the word itself, nor specially in the prepositional part of it (*ana*—"up to" and "along"). The idea of "completeness" or "intensiveness" which, in composition with other terms, *ana* has, is not to be confounded with that of "perfection" as is done in the above article, where the writer seeks to deduce the idea of a perfected physical *anastasis*, from the term *anastasis*, "completeness" and "perfection" are not one and the same. In "completeness" we have the notion of thoroughness, but not perfection.

A NEW BIBLE COMPANION is being issued by Brother Lea, of Birmingham, and which,

so far as I can judge from the MS. submitted for my consideration, would seem to be a clear improvement upon the existing one. The arrangement is different. It proceeds on a principle of its own, which would seem also to be a Bible principle, since it is the outcome of the application of common (or, in view of the traditions, it may be a case of uncommon) sense to the case, which is the endeavour to get through the reading of the entire scriptures in the course of a year. This is a thing I have not done myself within recent years, and I therefore cannot recommend what I do not practice. A "pious feeling" may be created by the practice of a course in reading, pursued after the common *Bible Companion* plan. And doubtless to prescribe three chapters per day from three different portions of the Bible having no necessary—although possibly some chance—connection with each other, may be useful in preventing people from thinking too much about what they read, but it certainly will not stand one in the stead of Bible study, although many seem to think otherwise. However, for those who use a *Bible Companion*, this one of Bro. Lea's should be hailed as an improvement. In a letter to me the compiler says—"You will see that the endeavour is to get a chronological arrangement" (that is, an arrangement according to the order of events and dates) "of the books, so that the study may be more consecutive and complete than hitherto. The main claim I urge in its favour is the great help it will be for private study. It is too much to expect it to overturn the existing arrangements for Sunday meetings, publicly, until at least it has become privately known and pretty generally adopted. The arrangements for publishing it are as follows. There will be two editions. The first—*Table of Readings*, price 1d; the second—*Table of Readings, with subjects noted at side*, price 2d, and they shall be ready (D.V.) by the end of November."

Below I reproduce from the manuscript the readings for the first week in January, which will serve to make clearer the plan than I am able otherwise to do in the space at my disposal. It forms a sort of *Commentary wholly Biblical*.

JANUARY.

1. Genesis	1-3	Romans	5
2. "	4-5	Psalm	1, 2
3. "	6-8	1 Peter	3, 17-22
4. "	9-11	Psalm	3, 4
5. "	12-13	Gal.	3
6. "	14-15	Rom.	2
7. "	16-17	"	3

Orders to John W. Lea, New Street, Erdington, Birmingham,

QUESTIONS ANSWERED.

QUESTION I.—*Was Christ born with original sin the same as any other man?*

QUESTION II.—*Is the physical death of man the punishment for original sin or for the sins done in the body?* R. INGRAM.

ANSWER I.—If by "original sin" is meant nothing more than the state of the race in its native alienation, then Christ was born with "original sin." But if "original sin" is meant to include the notion that Jesus was involved in the guilt of Adam, then I answer that Christ was born without "original sin." But then he is not alone in this, for while the race, which includes Jesus, suffers all natural disabilities, yet it has no doom hanging over it on account of "original sin," while in view of its original physical constitution, its natural destiny is Dust.

ANSWER II.—Physical dying is neither our "punishment for 'original sin,'" nor for our own personal transgressions; for good and bad alike experience "physical death." The "death" of which Paul speaks as "the wages of sin" must import something other than cessation of physical life, for these wages are for the sinner only. Physical extinction is the ultimate end of the individual who sins. See more at length on this subject in our paper on "The Question of Questions" in this issue.—ED.

QUESTIONS FOR ANSWER

(By Anyone who is So Minded).

QUESTION I.

(1) What law is referred to when the law of sin and death is written and spoken of?—"If ye walk after the flesh ye shall die."
(2) Does the law of flesh (our nature) become the law of sin and death to those who submit not to the law of the spirit? (3) In Romans viii. 7, Paul says, "The mind" (thought) "of the flesh is enmity against God." And in Ephesians iii. 15, that "Christ abolished the enmity in his flesh," or, as the passage has been rendered, "in his own flesh." Is the enmity of the two passages one and the same? If so. (4) Did he abolish the enmity in his own flesh instead of us? Or, (5) Have we, after his example, to abolish the enmity in our own flesh? (6) The writer to the Hebrews says: "Forasmuch as the children "are partakers of flesh and blood, he himself likewise partook of the same, that through death he might discomfit him, having the power of death, that is, the adversary." What adversary is here referred to, and through what death did Jesus render him powerless? W.S.

QUESTION II.

In opening his letter to the Romans, Paul says he was "separated unto the glad message of God—concerning his son, who was born of the seed of David according to flesh, and who, according to a spirit of holiness, was singled out a son of God with power, from an upstanding of dead ones." Who were the "dead ones" from among whom Jesus was singled out? W. S.

QUESTION III.

I HAVE at different times thought of asking information through the *Investigator*: If there is any ground at all for what is called the "Josephite theory?" We have one at Ulverston who believes in the said teaching; so much so as to say he believes it is the only point left amongst the Christadelphians (that is, in point of doctrine) of the harlot mother's lies. J. BARROW.

A REPLY FROM BRO. HARWOOD, WITH REJOINDER BY THE EDITOR.

DEAR BRO. NISBET,—I must ask to be allowed a few questions suggested by your remarks on my "Thoughts on the Resurrection"—

(1) Does your reference to *extremes* imply that I have presented any extreme view in my article? (2) Does not my illustration of "Christ standing alive among his friends, after he had been dead and buried," cover all that can be fairly claimed for *anastasis* wherever it is translated "resurrection"?

Further (3), am I to understand you to mean that participation in life or condemnation is needed to make a "renewed physical existence" *anastasis*? If so (4), what *takes place between* coming forth to renewed physical existence, and condemnation or life, to make it *anastasis*? I suppose (5) you mean by "renewed physical existence" a *conscious* existence.

Again (6), have I made a "grand mistake" in looking forward—should death overtake me—to an *individual* part in the resurrection to life? (7) Have I made a mistake in seeking reconciliation, or, a new standing ("moral upstanding," if you wish) in Christ, in order to an *individual*, or *personal*, participation in the blessings of the "first resurrection"? and (8) does not that depend upon my maintaining this "moral upstanding" in the present, while failure means a future standing of (*i.e.*, for) condemnation *individually*?

Further (9), is not the attainment and the maintaining of this "moral standing" a matter within my own power, and for which

I am personally responsible, while the *anastasis* is entirely in other hands?

Again (10), does not your attempt to free the "moral upstanding" theory from the "past already" difficulty confirm my impression that it is no easy matter, apart from a moral or spiritual sense of *anastasis*, for (11), if its true sense requires a *continued standing*, whether present or future, must not those who have done evil come forth to a continued standing of condemnation?

Perhaps the most startling thing in your remarks is the statement that Hymeneus and Philetus could have erred in saying that the "anastasis of the Christ" was *past already*, and (12) I must ask you for clear and unmistakable evidence that New Testament writers ever used the word with such a thought in their minds as you suggest, namely, that the Saints were included.

Surely (13) truth is not hard to simplify, and (14) I must say I regard with considerable suspicion any question that becomes *involved*—to the ordinary understanding—in the hands of learning and intelligence. (15) A scholar needs to be equal to his teacher to be sure he is being taught the truth.

Albert Harwood

Norwich.

REMARKS ON THE FOREGOING.—I gather that Brother Harwood will be satisfied in part by the appearance in print of his rejoinder to my remarks in connection with his "Thoughts on the Resurrection;" but, all the same, I have numbered his questions and objections, and reply to such *seriatim*. But, first, let me call his attention to the article at beginning of this issue, which, if he is one of the wise, he will lay to heart. The article in question is most opportune and apposite.

Dealing with the numbered questions, I should say in answer:—(1.) Yes; your view is extreme, since it affirms that "resurrection" is exclusively "a rising again to life of those who have ceased to live;" nothing else is "resurrection" in your view. The other extreme defines "resurrection" to be a *rising in the present exclusively* in contradistinction to your view, which regards "resurrection" as *exclusively a thing of the future*. I think both are extreme views, and, as I remarked,

the truth is seldom found at either extreme. (2.) Certainly not; an affirmative answer would be equivalent to saying that your extreme view is not extreme. Besides your question shows that you are not acquainted with the facts of the case. For instance, what can be meant by the statement (1 Peter iii. 21): "Baptism is also now saving us . . . by a 'resurrection' of (or in relation to) Jesus Christ"—*d'anastaseōs Iesou Christou*—if it be not that we are "now being saved by a baptism through means of (*dia*) an upstanding in relation to Jesus Christ"? Now, it does not matter one straw whether another has ever translated this passage as I have done; no one who knows *enough* about the Greek can dispute its exactitude. The common theory makes definite what Peter expresses indefinitely, inserting the definite article where Peter omitted it. So with Rom. i. 4 (lit.: "out of an upstanding of dead ones"); 1 Peter i. 3 (lit.: "through means of an upstanding in relation to Jesus Christ out of dead ones"); Acts xxvi. 23 (lit.: "chief out of an upstanding of dead ones"). (3.) Yes, if it be the *anastasis* of Christ that is meant, but No, if it be simple *anastasis* that is in view. (4.) Nothing; it is an *anastasis* of, or in relation to, whatever is connected in thought with it. (6.)—No, I should hope not. (7.) Again, I should hope not. (8.) I believe that participation in the "first resurrection" does depend upon maintenance of a "moral upstanding" or spiritual status in the present, while if your spiritual status is not maintained, ay, increased, you would not need to wait for future condemnation. (9.) It all depends upon what you have in view under the expression "the *Anastasis*." With me the *anastasis* is more than a present *anastasis* or "moral standing"; hence there is a distinction with a difference. (10.) Your question here is not very clear, but I may by way of an answer to what I think you mean, say—It may do so to you, while it may operate otherwise with others. (11.) There is nothing in the lexical idea importing continuance: *ana* in composition gives intensity to the term with which it is linked together. (See, on this, page 10 of the January number of

the *Investigator* for 1893.) (12.) The evidence is forthcoming whenever it is apprehended that the personal Christ is not the multitudinous Christ; the *anastasis* of the one is not the *anastasis* of the other, while all collectively constitute the Anastasis of the Christ; and this can never be a fact apart from the individual *anastasis*. The proof that the *anastasis* of the Christ has not yet taken place is to be found in the right apprehension of the phrase, "the gospel of the Christ" (1 Cor. ix. 18, etc.), in the perception that we "are the body of the Christ," while "members in particular" (1 Cor. xii. 27; Rom. xii. 5; Eph. i. 23; iv. 12); in "discerning the Lord's body" (1 Cor. xi. 29); in realising what the "communion of the body of the Christ" is (Cor. x. 16), of which the Lord Jesus is "the head" (1 Cor. xi. 3); "for as the (physical) body is one, and hath many members, and all the members of this one body, being many, are one body: so also the Christ" (1 Cor. xii. 12); whence it of necessity follows that until the members of the body of the Christ are partakers in the *anastasis*, the *anastasis* of the Christ cannot have "already happened," as Hymeneus and Philetus may have believed, the acceptance of which idea on the part of some would necessarily overthrow the faith of such, since it would mean that they were not among those included within "the first fruits, Christ" (1 Cor. xv-23). (13.) Truth needs no "simplifying," which, of course, implies that it cannot be "simplified." What is needed for its apprehension is that our minds should be simplified, made "single." This is the real difficulty. (14.) To me the truth regarding the *Anastasis* is a very simple thing, and there is no reason except the one I mention why it should not be so to others. (15.) The article I have already referred to fully meets your statement under this head, so there is no need that I should enlarge upon the subject—albeit, it is interesting enough. I commend it to your serious consideration.

Editor.

THE QUESTION OF QUESTIONS:

What "death" did Adam become the subject of on partaking of "the tree of the Knowledge of Good and Evil"?

[The above was the title of an unfinished paper which I read in Edinburgh a week ago. Since then I have re-written it in parts and completed the argument, giving attention at the same time to a few of the points raised by some who spoke against it.]

I CALL this "the Question of Questions" because, as it seems to me, a more fundamental one cannot be presented for our consideration. A misapprehension here means wrong conclusions on other questions which subsequently arise for determination. If we are not agreed upon the true answer to this question, we shall not agree upon what salvation is and how attainable. Not but what there may be on this subject as on many others practical agreement with theoretical differences. This may be questioned, and by the narrow in mind it assuredly will be called in question, for the more ignorant one is, the more dogmatic he is in his theories of things, and the less one's breadth of thought is, the more important do theories bulk in the mind. The Inspiration controversy affords a fit illustration of this. But there is nothing so conducive to toleration of theoretical differences as the conviction borne in upon one of his own ignorance of many things, and the consequent necessity for holding the judgment in suspension on many subjects. Only the fool decides undigested questions: the wise will wait God's own time, which never anticipates the natural processes of digestion and assimilation. The more ignorant a man is, he is always the more dogmatic—if he is capable, that is to say, of having any convictions on any subject outside of his own immediate surroundings. The question of "What Death?" implies that "physical death" is not the only death possible in the circumstances in which Adam found himself. As it presents itself to me "physical death" was not the death which befel Adam on his eating of the Tree of the Knowledge of Good and Evil, for he did not die in that sense, although he there and then entered upon a course of which the only logical ending was extinction of being, as expressed in the testimony itself—"till thou return unto the ground." But this "return unto the ground" was not the judgment: declared—rather was it the natural end which, in view of his physical constitution, was as really before Adam prior to transgression as it was subsequent thereto; for it cannot be said, at least, it cannot be proved, that any physical change took place in Adam,

in, or immediately subsequent to, transgression.

I have said that we shall arrive at wrong conclusions on subsequent questions which arise, if we are astray upon this initial question. The "Free Life Controversy," as it was called, affords an illustration of this. I say "controversy" advisedly, rather than "theory," as there were two sides in discussion. The question involved had, however, more than two sides, but only two were discussed; and there was much to be said on both sides; but more for a third side. It was like the question of Restoration *versus* Eternal Torments—both are true if the initial doctrine of man's natural immortality be conceded; but for neither of which theories is there any room the moment it is seen that man is not so constituted that he must live for ever somewhere; hence the theories of Eternal Torments and Restoration together with the explanation of the various passages marshalled on either side of these two sides to this question of man's destiny, are very simply disposed of by pointing out the assumption regarding man's nature, upon which assumption both sides proceed. And so, while there is a good deal to be said on both sides, and the balance of evidence so apparently even as to preclude some minds from arriving at a dogmatic conclusion, many more are unable to hold their judgment in suspension, and either one or other of the two conclusions mentioned is unhesitatingly arrived at. The decision does not depend upon the "evidence," for it is in the circumstances contradictory, but upon the idiosyncracies of the individuals concerned in the discussion. And so it is found that those at the two extremes—the Universal Restorationists and the ultra-Calvinists will be found to have accepted one or other of these theories, according as the natural bent of their minds tended in one direction or the other.

I have said that there was a third side to the "Free Life Controversy," which, so far as I know, did not get a public hearing at the time. That side calls in question what both the other sides are agreed upon, viz., that the condemnation of Adam consisted in a sentence of physical death. Both were agreed that Adam was judicially sentenced to death, some holding that the death in the case was the "natural" decay of his living powers ending in cessation of being, others that it was a violent taking away of life which was to be experienced by Adam; but both agreed that he was afterwards condemned to die, and that this condemnation passed upon the race—all the descendants of Adam being included within the condemnation, and doomed to extinction.

The phrase "Free Life" arose through

the contention of Bro. Ed. Turney that Jesus was exempt from the Adamic curse on the score that he was not a descendant of Adam. Edward Turney was not the actual originator of the idea, although it received such elaboration at his hands as to be generally known as "the Turney view." Bro. David Handley, of Maldon, is generally credited as the originator of the idea; but it existed previously in Scotland, having been advocated here in Edinburgh as far back as the year '67. According to Edward Turney, Jesus was born free from this condemnation, and for the lives forfeited in Adam he laid down his own, that whosoever believed in him might not perish. Edward Turney having publicly renounced all that he had previously taught, in so far as it was contrary to this, he and his sympathisers were christened "Renunciationists," and by this name they are known to this day. Those who took exception to this view regarding Jesus, who for the sake of distinction I may call the "Anti-Renunciationists," maintained, on the other hand, that Jesus was involved in the consequences, and needed as much to die for himself as does any other son of Adam or daughter of Eve. In this necessity of "dying" in some way on the part of Jesus, they were doubtless right, only, as it seems to me, they were wrong in the kind of death and the punishment of which Adam became the subject on and subsequent to his eating of the tree he was forbidden even to touch. If this be so, neither Renunciationist nor Anti-Renunciationist could be possibly right in their theories of sin and death and of the atonement of putting away of sin. And, as it seems to me, there are various points of view from which it appears that the "Renunciationist" is more correct than the "Anti-Renunciationist," and *vice versa*; but, as we are not dealing directly with this controversy, these various points do not call for specific mention. As things stand there can be no demonstration of truth afforded by either side in justification of the two theories held regarding sin and its result, and the ground and *modus operandi* of its removal from the individual. The initial question must be faced, and that is one which neither the "Renunciationist" nor the "Anti-Renunciationist" has yet done, and that initial question is the one I have presented for our consideration this evening. I am far from being dogmatic on the subject. At present I feel the difficulties too great to permit me to accept the ordinary view that "physical death"—violent or otherwise—entered into the world when Adam sinned. As a matter of fact, I do not find either of these in the narrative in Genesis, nor in the arguments of apostle or prophet when they dealt with the subject of the entrance of sin and death.

Adam's punishment was to be a matter of experience until concluded by a return into the ground whence he had been taken; for "dust he was, and unto dust he should return."

(To be concluded.)

SKELETONS—No. 3.

PREACHING THE GOSPEL OF SALVATION.

THE Gospel—What is it? Is it preached on our streets, or in our churches? Clerical authority—exploded notions concerning licensed preachers—their work—their failure—the cause—the remedy—Christ's mission on earth—He sends forth the twelve—to the lost sheep—afterwards to the nations—what nations? The seventy are sent forth—their message—its extent and limit—Peter's vision—the conversion of Cornelius—Paul is chosen—he preaches to the Jews—they reject his message—why? He turns to the Gentiles—his travels—preaches the gospel of salvation to the Romans, and in Rome.

A contrast. The good news of the gospel of the first and nineteenth centuries. The phrases, "The kingdom of God" and "the kingdom of heaven"—a clerical definition—opposed to the orthodox definition that "the Church is the kingdom"—that it is "the rule of Christ in the conscience, and not in the heart." Does this correspond with the use of the word in the Scriptures? An explanation—the king the symbol of power—Christ recognised as such on the cross. The Jews are blind—the vail not removed—God's purpose in the earth.

The Old Testament promises concerning the earth and man—The promises terrestrial—not celestial—Christ the seed promised—through David and Abraham—to bless the nations—by taking unto himself his power and reigning—The kingdom of Israel a kingdom of God.

The sceptic calls for proof—prophecy fulfilled and fulfilling—the basis of the unfulfilled—Palestine of to-day—of fifty years ago—Daniel's testimony—verified in history—The establishment of Christ's rule in the earth—Why we pray—"Thy kingdom come."

God's purpose with the nations—How they derive their names—It is not so with God's kingdom—It must have locality in order to exist—The earth, not heaven, the saints' inheritance—The words "heaven" and "earth," as used in Scripture—"heaven" not a place—a state—Britain's "heavens"—the "new heavens" and the "new earth"—Christ the head and centre of power.

Our needs be—Salvation—Is it a present attainment?—Is it possible to attain unto it?—Christ's instructions—Following the truth—An individual matter—The natural man estranged from God—Earnestness in a mistaken cause—God's methods clear and explicit—Belief does not save—work does not save—Putting on Christ—The new man continuing in well-doing—Christ's welcome to such.

I fear what little experience I have does not justify me in attempting to advise even the tyro. When time permits, my plan is to set down what seems the most important points to be dealt with, and to follow this out as best possible, dealing with each point separately, and when completed examining them to see that the order is good. I seldom follow the same arrangement in re-delivering a lecture. This gives more freedom, and in a way prevents one repeating a mistake. Nor can I advise any attempt at extempore speaking unless a thorough mastery of the subject has been attained. The written address has some advantages; for in extempore speaking you have to clothe your thoughts in words. What is true of good reading is equally true of a read address or lecture. It has been said; "A chapter well read is half expounded"; and if the reader but grasp the spirit of his subject there is little fear of his not being listened to. In speaking or reading the voice and breath play an important part. The voice should never be over-taxed, as you will be heard as well even in a large hall by speaking at a moderate pitch as at the full force of your lungs. On one occasion the writer was annoyed at the echo of his voice when lecturing in a little place. By dropping the head and speaking to the person farthest away from the platform the echo disappeared, and the work was got through without the exhaustion that must have been the result had I gone on as at the beginning.

There are other things the tyro has to guard against—"attempts at flourish" or "gesture." With both of these the elocutionist has fixed rules which it is well to know, but better to leave alone, otherwise your earnestness is more likely to appear assumed for the occasion. Let everything be done as naturally as possible in your own voice, and you will be more likely to carry your hearers with you all through. Practice reading out (not aloud), and in doing this, be careful to pronounce distinctly the last syllable of every word. By this means: what you read will be understood by those who hear you even should you yourself not quite understand every word. This note was made before the writer had ever attempted speaking either at private or public meetings of the brethren, and while as yet he had only had

the opportunity of reading the lessons for the day, but this is borne out by the following:—

"Mr. Thring ('*Theory and Practice of Music*'), spoke of articulation as the first rule of teaching. Rigid, absolute, unflinching exacting of articulate speech, and the pronouncing of the final syllable of each word firmly, distinctly, and unmistakably. And strongly as he spoke, it was not too strongly for the value of clear articulation in promoting accuracy and decision of thought, as well as speech."

Wm Pettyrew

74 Alexandra Parade, Glasgow.

IMMORTAL VERSUS MORTAL EMERGENCE, &c., &c.

WITH reference to the remarks of Bro. Thomas last April, page 29, and of Bro. Harwood in July, page 70, I have no hesitation in saying that 1 Cor. xv. deals exclusively with "*Immortal Emergence*." Doubtless there will hereafter be more cases of Mortal Emergence—many of them—but since that phase of Anastasis will be confined to such as "come forth to judgment," John v. 29, our interest therein must be purely "academic." I confess that I have not read all that has been written *re* Anastasis, therefore I may be mistaken when I say that the fact that there are two degrees of comparison in this word has been, if not overlooked, at least ignored. In Liddell and Scott, in addition to the three meanings of *ana* given by Bro. Harwood—"up, back, and again"—there are "throughout and all over" (implying completeness); "and in composition as *opposed to kata*" (downwards), "hence having the signification of *strengthening*." Now, there are in my edition more than ten pages of words beginning with these three letters; consisting mostly of *ana* in composition with another word; such as *didomi*, to give; *anadidomi*, to burst forth like a spring, to give back; *theoreo*, to look; *anatheoreo*, to look carefully, or again; and so on. So that when we find *anastasis* translated a "making to stand up," what possible objection can there be to give also the strengthening sense to this *ana*, and thus read it occasionally as "a making to stand up" in the fullest perfection, or "again"? Accordingly, when we find in John v. 29, "that the righteous are to come forth from *sheol* for an

upstanding of Life"—that, of course, must be the strengthened sense; while "the evil will come forth for an upstanding of Judgment"—that must be the weaker sense, to a mere resuscitation, to a renewal of animal life (whether simultaneously with the righteous, or at some later period). Now, in connection with the resuscitation of Lazarus, it is observable that it is described, John xi. 4, as "*huper = for* the glory of God"; whereas, the Anastasis of Jesus is declared by Paul (Rom. vi. 4) to have been effected "*dia = by* the glory of the Father." But in the Lexicon "*dia* with the genitive case (as here) indicates the manner of the action." So that when Jesus emerged from the tomb he came forth *enlowed with* the glory of the Father—divinely glorious, "marked out Son of God in power . . . by *Anastasis from the dead," Rom. i. 4; a Son of Deity being "a Son of Anastasis," Luke xx. 36. But what is that if not "*Immortal Emergence*?"

Think then of the glory, comfort, and heart-strengthening nature of this doctrine. Christ, the first-fruits, having emerged from the grave Immortal, "who can lay anything against (the graves of) the elect," that they should not rise "strengthened" likewise? No, I am *not* forgetting 2 Cor. v. 10, that "we must all be manifested before the tribunal of Christ (Young); for if that which Paul says in Rom. viii. 1 and 4 be only sober truth, "there is therefore now no condemnation to those who are in Christ Jesus," what have men to do with "a judgment day" for whom no condemnation is possible? How can there be in reserve any *post mortem* judgment, in the sense of an inquiry as to the fitness for eternal life of those who have till then been "*sleeping in Jesus*"? The idea is just on a par with the other doctrine that these saints have had this same "*sleep in Jesus*" inflicted upon them for having been in Adam's loins when he sinned!" But of course, while in the flesh condition, the saints remain liable to sin. Such failures will doubtless be treated on the principle enunciated in 1 Cor. xi. 17, where *re* the unworthy eating of the Lord's Supper, Paul says—"For this cause many are weak and sickly among you, and many sleep; for if we would discern ourselves we should not be (thus) judged. But when we are judged we are chastened of the Lord that we may not be condemned with the world." Consider, then, the position of such a one—if he sin (not unto death) he may on repentance and reformation procure forgiveness—"the Lord hath put away thy sin"; nevertheless there remains to be received the paternal chastisement. David was forgiven, yet chastised.

* Literally: "Out of an *anastasis* of dead ones—*ek anastaseos nekron*."—EDITOR.

He felt the consequences of his sin to the day of his death. Peter likewise, though forgiven, we may be sure would gladly have exchanged the frequent and painful reminders and regrets arising from his denial of his "Teacher and Lord" for Paul's sorrow on account of his persecuting past, even with his "thorn in his flesh" included. But who in his senses supposes that David will be called to account at the "Day of Judgment" for sins which the Lord has put away; or Peter, for his denial, after each has duly undergone the chastisement appropriate to a son? As to "giving account of themselves to God" (Rom. xiv. 12), had they not evidently both *already done so*? What further chastisement, then, did they each die, anticipating? Look at God's original nation of saints—"If thou shalt do evil in the sight of the Lord thy God to provoke Him to anger, the Lord shall scatter you among the nations; but if from thence thou shalt seek the Lord thy God, thou shalt find Him if thou seek Him with all thy heart and with all thy soul" (Deut. iv. 25-29). Again: "If the wicked turn from his sins . . . all his transgressions that he hath committed shall not be remembered unto him; in his righteousness he shall live" (Ezek. xviii. 21 and 22); "And thou shalt consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. viii. 5). Now, is there always remaining in the paternal heart, after such chastening, a sensation of unsatisfied justice, or a feeling that repentance and chastisement have not satisfactorily replaced the son in his original position of sonship? Was the above "seeking with all the heart and soul" after all only partially effectual? Then what room can be left for condemnation of those old (covenant) saints on account of sins which "God has cast behind his back," and "has blotted out as (with) a thick cloud"? Look, now, at the new covenant which, observe, "confirmed the promises made to the fathers"—that is, not merely the promises of future Jewish restoration and glory on which *The Declaration* lays such stress, but also all God's offers of mercy and forgiveness which are hardly mentioned therein, though infinitely more attractive to Gentiles. Look again at I Cor. xi. 32—the troubles that afflict the sons "are chastisements from the Father to prevent their condemnation with the world"! Here is plainly reasserted the old covenant principle that, given the correct mental attitude of the Son, paternal chastisement annuls his estrangement from his Father. In Heb. xii. 7 this same discipline is indicated as the mark and guarantee of sonship—"If ye be without chastisement, whereof all (sons) are partakers, then are ye bastards and

not sons." If, then, there is reason in the above line of thought, is there not also every consolation and encouragement in the idea that all the troubles which afflict the son, including the consequences of his sins and follies, will be undergone in this life exclusively, and if only his chastisement produces the peaceable (or wholesome) fruits of righteousness it has effected its purpose, and is really a blessing in the thinnest of disguises; being sent in love to save him from condemnation with the world? On rising, then, to the anastasis of life, for what has he to undergo a further judging? His sins and follies having all been balanced up or written off in this life by appropriate chastisement, what remains but the question as to over how many cities he shall have authority? Where, then, indeed, is the sting of death? And does not this view likewise clear up the mystery as to the occasional prosperity of the wicked, as compared with the troubles that so often severely afflict the righteous, as instanced on page 64, *re* Spurgeon and Torquemada? This so strenuously reprobated idea—"Immortal Emergence"—which alone is discussed by Paul, further clears away "the moral anastasis" so painfully extracted from I Cor. xv., together with all the blunders based upon Dr. Thomas's "Anastasis." Consider verses 35-54—how can "sowing a natural body which is afterwards raised a spiritual body" be anything but burying a corpse which is to rise to the anastasis of life? The chapter discourses or *nothing but bodies*, natural and spiritual. It is "the foolish" who requires to be reminded "that when thou sowest, thou sowest not the body that shall be, but a bare grain; and that God gives to each kind of seed a body of its own." But to carry out Dr. Thomas's idea—when a seed is sown in the autumn it should reappear next spring unchanged, and some extraneous circumstance should then decide whether the seed should rot or germinate. But evidently Paul would assume "the wise man whom he invited to judge what he said" (x. 15) as well aware that seeds, if they reappear at all, do not reappear as bare grains but as plants, varying according to the species of their seeds, each one having, within the limits of any particular species, a degree of perfection varying according to the qualities developed in, or attained by, the seed in the course of its previous life, as proved by the fact that, while all seeds of the same species produce similar plants, the individual plants vary in stature and beauty in proportion to the amount of vigour previously laid up in each seed—*just so then it is with bodies*. No objection to this view of anastasis arises from passages such as "Christ will change your *vile* bodies" (Phil. xi. 21); "Will quicken your *mortal* bodies" (Rom.

viii. 11), which are quoted as fatal to Immortal Emergence. Of course, the natural body is the indispensable basis of the spiritual. It must be so with those living at the return of Christ, why not then also in the case of those who have previously died? But the asserted *need* for Mortal Emergence disappears when it is perceived that a natural body truly must be prepared for the renewed existence of Abraham (say), just as certainly as one was originally necessary for the existence of Adam; but, as to which degree of life is to be infused into it when formed, whether temporal or eternal, that is entirely a separate consideration. So that the corruptible body can be logically said to put on incorruption without implying the slightest necessity for its previous endowment with renewed temporal life, and then passing the ordeal of judgment. "The Lord knoweth them that are his" all the while, and there will—on the supposition that both classes rise simultaneously—be no difficulty in discriminating between him that serveth the Lord and him that serveth him not—"Sheep on the right hand, goats on the left." Thus the dead in Christ will be raised incorruptible, while those remaining alive at his return will be changed in a moment, quite apart in their several cases from any waiting for a verdict.

In "the fourth letter to the afflicted Saints," which appeared some twelve years ago in *The Christadelphian*, among many other original notions, Abraham, in the kingdom of God, after having "become equal to the angels," was described as "a venerable form with a fine white beard." But where do we read of the apparition of angels as old men, as in a condition of senile decrepitude? When reference is made to their apparent age, we always read of "a young man." So of the Saint it is said—"that his inward man is renewed day by day" (of course, morally only, as yet), 2 Cor. iv. 16; "that his youth renews itself like (that of) the eagle," Psalm ciii. 5; and "that they that wait on the Lord shall renew their strength," Isa. xl. 31. How much more reasonable then to expect that each incorruptible person will be readily recognisable by his former acquaintances as a perfected and glorified reproduction of the man or woman as they formerly appeared *at their very best estate*—at their prime? particularly when we reflect that Jesus himself was just at that time of life when glorified, and that we are to be like him—his brethren—which, of course, as usual, includes sisters, Mat. xii. 49-50; Rom. ix. 3—not as his ancient relatives in appearance. Any, the smallest, declension from maturity and perfection being the shadow, or, at least, the penumbra of death is simply incipient physical decay, from which those who can die no more are of necessity exempt.

I think, then, that so far it is plain that 1 Cor. xv. distinctly inculcates the so much vilified, though glorious, doctrine of Immortal Emergence, in perfect concord with the rest of the Bible

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"THE SANCTUARY KEEPER" for September has come to hand. The first article, "Tempted of the Devil," is specially worthy of attention, the conclusion being that Jesus was tempted from within. There are those who consider that this view degrades Jesus to our level by picturing him the subject of internal struggle between sin and righteousness. But there is practically no difference, however temptation originates, since all temptation, whether originally from without or not, must get inside the mind if there is to be any real temptation of the person. Let it be granted that Jesus was tempted, then he was tempted from within, for nothing can be a temptation to me so long as the idea of it remains outside my mind.

Looking at the first subject in "Our Letter Box," it seems to me that if the editor will reflect he will see that the phrase "sin-in-the-flesh" as a distinct and compact thought does not find expression in the New Testament. The words are a part of a proposition—"condemned-sin in-the-flesh"—which does not justly lend itself to such borrowing as many besides the editor of the *Sanctuary* have indulged in. One has only to try their hand still further in the direction of other phrase-making to see how little grounds exist for pinning our faith to a single fortuitous allocation of terms. If this theory of "sin-in-the-flesh" were correct, James would be wrong when he says "every man is tempted when he is drawn away of his own lust and enticed"—*toward* sin, he means, as he proceeds to show. If sin were in the flesh, lust would be a superfluity, and there would be no room in the flesh for lust. Lust, or natural desire, appertains to the flesh *plus* an outside object, but *lust is not sin*—not until after it is "conceived" and "brought forth."—EDITOR.

XI.

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The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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No. 41.

MISUNDERSTANDING ABOUT THE DEATH OF CHRIST.

IN the October number of the *Investigator*, Mr. Oldham severely criticises Mr. J. J. Brown's short article in the July number. As Mr. Oldham admits that the idea contained in Mr. Brown's article is new to him, neither does he know where Mr. B. got it, you will perhaps permit me to say a few words in Mr. Brown's behalf—though I feel quite sure he is able to defend his position without dogmatism or the use of Roman and Protestant weapons.

Mr. Brown is not a stranger on this side of the Atlantic, and by his writings he is not only well, but favourably known, as a profound thinker, a logical reasoner, and as free from dogmatism as most men.

With your further permission I should like to inquire somewhat closely into some of the ideas presented by Mr. Brown's critic. I desire to do so, not for controversy, but for the reason that Mr. Oldham's criticism presents, in outline, the views of a large percentage of brethren who suppose they have the truth on this as well as on other subjects. But any belief or theory that is so closely allied to Roman and Protestant theology should receive most careful and critical inspection. The critic should expect to be criticised, and have it measured unto him as he measures unto others, especially if he attempt to deal with a subject that is evidently too large for him. His remarks on dogmatism are to be commended, but he who casts the first stone should not thereafter commit a multitude of offences of a kind with that which he condemns, lest it be said unto him, "Physician, heal thyself!"

The idea being *new* should not necessarily condemn it, for, said Jesus, "the instructed scribe will be able to bring forth things both *new* and old." As to where Mr. Brown got

THIS "NEW IDEA"

I am unable to say; but I largely suspect he discovered it by careful reading of the New Testament, together with logical reasoning, having more respect for Paul's prose than Milton's poetry. I have reason for this supposition, having made the same discovery for myself in this way some twenty years ago, and presented it to the public in an article in the *Christian Lamp*, when the late Mr. Farmer was editor, under the heading—"Why did Christ die?" Mr. Brown's appropriate figure of the "Missionary" did not occur to me at that time or I certainly should have used it—not as a complete answer to the question but as serving to illustrate one phase of the subject; and I presume Mr. B. only intended the figure to apply as far as it would fit the facts, not

supposing that any one would carry it to absurd extremes, which may be done with every parable the Lord employed.

Those who reject "orthodox" fellowship should also reject orthodox ideas and expressions; and especially such as "The Fall of Man"—"The Adamic curse"—"The penalty due to Adam and all his posterity." None of these expressions are scriptural, either in word or thought. They came to us directly from Milton, who borrowed the ideas from Greek and Roman Mythology, slightly modifying them so as to fit into Paganized Christianity. He told us more about God and Christ and Angels and Devils and curses and penalties than can be found in the sacred volume. From him comes most of our modern "Christian theology"; and it is surprising, when we come to take an inventory of our own theological capital, how much of this Miltonic currency still remains in our spiritual vaults, which many who profess the truth continue to pay out, as pure gold from the divine mint.

Mr. O. says, "*Mr. B.'s idea of Christ's death as a Missionary, is 'CERTAINLY not from the Scriptures.'*"

Has he given Mr. B.'s idea more than a moment's thought? He admits it is new, and he does not know where it came from, but is quite sure it is not from the scriptures. Possibly a little "sufferance and sympathy" together with more careful reading of Christ's words might have changed his opinion and modified his positive statement.

Those who go forth to the heathen believe they carry to them the word of life; but

CHRIST, THE TRUE MISSIONARY,

brought to a heathen world the words of eternal life. Mr. Brown's figure is a good one, and surely does no discredit to our Divine Master.

I will now as briefly as possible make a few quotations from Mr. Oldham's article and try to show wherein they are at variance with the testimony, or merely affirmations without evidence to confirm them. I do so without any personal feeling in the matter, and for the reason that I believe the writer and many others—honest and truth-loving people—are holding on to their old Miltonic ideas because they have never been attacked in a manner to show up their falsity and the entire lack of evidence on which they rest.

"God gave Adam a nature, which, if he kept perfect, would live."

Moses failed to to give us this interesting detail. Was Adam's nature not human? Is it possible for human nature to live for ever? Mr. O. says God had arranged a plan long before creation. This, no reasonable man will dispute; but was it in that plan that Adam should keep his nature "perfect"? If it was in the plan, then Adam frustrated God's plan. On the contrary if it was in the plan that he should not keep his nature "perfect," then Adam was acting in harmony with God's plan, and neither God nor man should find fault with him. God said unto Adam, "in the day thou eatest thereof—dying—thou shalt die." Can we explain why God used this word *dying*, unless it was to make known unto the man his nature—*i.e.* a decaying, a dying nature? We, to-day, are dying while we live, and we no sooner cease dying than we cease to live. There is no reason to believe that human nature has been changed in that respect since the breath of life first entered Adam's nostrils; and besides this, it is not recorded that God ever gave Adam any promise that he should *continue* to live, although Mr. O. says this would have been the fact had he kept his nature "perfect."

What he means by keeping his nature "perfect" is not quite clear.

God said nothing to Adam concerning *perfection* of nature. He only spoke of it as he did of *all* his work when he pronounced it "very good." All animal and vegetable creation was declared to be good, and I conclude this must be understood as good for the purpose for which they were created. Adam possessed a good *temporary* organization, in which it was possible to develop

CHARACTER THAT WOULD BE WORTHY

of a *permanent* organization; but this development could only take place by extreme trial and experience. How an organization that is subject to incessant decay and daily the subject of renewal could be called perfect, and therefore entitled to eternal existence, is beyond my comprehension. The fact of his eating proves that his nature required renewing.

"Adam sinned; and Eve and he, knowing they were naked, covered themselves with fig leaves."

How does Mr. O. know that Adam sinned? I do not know of a single declaration in the Holy Writ denouncing Adam as a sinner. Paul seems to intimate that Adam was a type of Christ (Rom. v. 14.), and if Christ were a sinner, then was Adam also a sinner. Paul further affirms that "the woman was in the transgression," and explains how *she* shall be saved. (1 Tim. ii. 14, 15.) If Adam were *equally* in the transgression* why does Paul maintain such expressive silence when discussing the very sin that is almost universally laid at Adam's door?

I am aware that Paul says, "by one man sin entered into the world" (Rom. v. 12.) Moses also said, "God created MAN, male and FEMALE" (Gen. i. 27.) I ask Paul—By which one of these two did sin enter? and his answer is, as above—"the woman was in the transgression."

Then Mr. Oldham goes into many details that Moses failed to give. He tells us that fig leaves were not sufficient to cover Adam's sin; and that the "skins of an animal" were no better. It is to be regretted that he did not give us the *name* of this peculiar, multi-skinned animal. Still, as Moses failed to give us the name of the skins, or even to mention that they were animal skins, and neglected that most important feature of all—the blood, it is with a degree of pleasure we note this single exception in Mr. Oldham's details.

Asking pardon for this apparent irony, I have permitted the pen to run thus far—not to sting or wound the feelings of any honest, sensitive seeker after truth, but to stimulate thought, reason and investigation into this mysterious, unreasonable and

UNSCRIPTURAL THEORY OF BLOOD

covering sin. I have a right to speak in this way, having at one time held these same views in common with nearly all of this generation who had, or professed to have, the truth as revealed in Christ Jesus. It is not surprising, however, that when we were all young in the faith, we indulged in these childish thoughts; but now that we have had ample time to become strong men in Christ, let us put away the mistakes of our youth, and learn to think and reason as men of God *should*. Let us stop the advocacy of *every feature* of false Christianity, and no longer accept old theories, simply because they have been repeated over and over until they who first told the story have come to believe it true.

I know the history of Abel and his offering, and should be pleased to take it up here did time and space permit. We have read many things in that

* To what, then, does Paul refer when in Rom. v. 12 he speaks of some who "sinned not after the similitude of the transgression of Adam who is a type of that about to be?"—EDITOR.

short account that Moses failed to give us, and like our orthodox friends and the "immortal soul," we have thought the scriptures full of proof for all that our theories required.

In giving further details, Mr. O. says, "*The promised sentence was upon them; and not for themselves alone, but for all their posterity.*"

This promised sentence he explains to be death, and we may presume he means that all Adam's posterity were sentenced to die, as a penalty for his transgression. I presume we have all, at some time in the past, given assent to this idea, supposing it to have been clearly taught by Moses. It did not occur to us to inquire how we got so much information concerning incidents that occurred 6,000 years ago between Adam and his Maker. The Lord said *nothing* concerning a penalty to come on his posterity. This idea of a *penalty* on Adam's offspring because *he* sinned, came also from Milton, who invented "*the Fall of Man.*" Moses said, the Lord God clothed them with skins; but Mr. O. says, neither the leaves nor the skins clothed them, but *the blood* put them in a right relation. When historians differ, how are we to come at the facts?

Moses was attempting to show forth God's *goodness* by this *better* clothing, while with the advocates of blood it is necessary to invent testimony to manifest God's desire for vengeance. "The fall of man" seems to be a sweet morsel on the tongue of saint and sinner. The old story has been repeated—that by eating of the tree of the knowledge of good and evil Adam fell—until we really believe it. The fact did not occur to us that if Adam fell,

HE MUST HAVE FALLEN UPWARDS;

for the Lord God—or the Elohim—*after* he had eaten, said, "Behold, the man has become as one of us." Is it much of a fall to become as an Angel of God? I care not whether it was the "Lord God" or the "Angel of God"; Adam, by eating of the tree had become at least somewhat like Him who uttered these remarkable but sadly neglected words. It may be said he became like Elohim only in the knowledge of good and evil. True, but is knowledge the evidence of a fall? If so, then how does it affect the character of the Lord God? for in that respect they had become alike.

This was the tree of KNOWLEDGE. Solomon says, Fools hate it (Prov. i. 22). Adam was seeking for instruction and knowledge, therefore Solomon called him wise (Prov. xxi. 11). This first pair desired to *know* things, and this commendable desire could only be attained by human experience. They soon learned, however, that "he who increaseth knowledge increaseth sorrow" (Eccl. i. 18). Knowledge many times brings sorrow, but even with sorrow, it *elevates* him who possesses it above the ignorant and the foolish.

This tree was "good for food and to make one wise" (Gen. 3-6). Solomon also said, "Wisdom is the principal thing." "Get wisdom, get understanding." Did God prohibit wisdom in Adam's day, and urge its possession in Solomon's day? Where is our God "that changeth not"?

God commanded Adam *not* to eat. He also commanded Abram to offer his son Isaac for a burnt offering. Here are two commands which seem to me were not intended to be obeyed *to the letter*. The history of the affair proves that God did not permit Abram to do what he commanded, and as he is "a God that changes not," it is evident that he only intended or desired *obedience in spirit and not in fact*.

I think we may study the command given Adam in this light, and derive

much information from it. God says, "Come, let us reason together." It is within the bounds of reason to believe that what is called Adam's transgression has

RESULTED IN MORE GOOD,

and will be the cause of more blessings to the human family than would his perfect obedience.

I am not prepared to say that Adam *fully* disobeyed. We must compare his *disobedience* with Christ's *obedience*. Jesus obeyed actively—if I may express it in that way—but not willingly; for, said he, "not my will, but thine be done." Adam disobeyed actively, but, I have reason to believe, not willingly; for Paul says, "he was not deceived." Seeing he was not deceived, as was his wife, by the words of the serpent, he still believed the word of God, that death would follow certain actions; can we presume that he *willingly* committed the act that he believed would bring death?

I therefore conclude there must have been a necessity in the case—at least, it must have appeared so to Adam. This is a phase of the matter I would like to dwell on, but space will not permit. It is a thought, however, that will bear diligent investigation, and will yield interesting returns. It is readily admitted that this condensed history of the genesis of the human family is, in some respects, perplexing; but I see nothing in these perplexities on which to base the theory of blood covering sin.

It may be inquired, what could have induced Adam to disobey, knowing that death would follow? What was it that induced Christ to enter on a mission that he knew would cost his life? With Christ it was *love* for his church. With Adam it was love for his wife. He believed God and was not deceived. Like Abraham, he no doubt reckoned that God was able to raise him from the dead to fulfil the promise—"You shall have dominion" (Gen. i. 28).

Who could look on the head of the human family with anything but contempt had he selfishly remained in the garden, with his poor, helpless, deceived wife cast out, with no associates but the animal and serpent class, until death came to her as a blessing rather than an enemy? No; he loved his wife, and—like his great antitype—gave himself for her. Instead of regarding our federal head as the first and greatest sinner, I am inclined to the belief that a perfect knowledge of the facts would place him the foremost hero of the human race.

When we come to carefully analyze the few facts recorded, we have reason to believe that Adam practised almost perfectly the exhortation of Peter, found in his 2nd Ep., i. 5. He evidently had faith in God's promise of dominion. To this he added virtue by not permitting the statement of the serpent or the persuasion of his wife to deceive him. He added knowledge by partaking of the allegorical tree—human experience—like his great antitype, who was tempted with all the feelings of our infirmities. During their *discomfort* "in the wind of the day" (Gen. iii. 8, *margin*) he bore the suffering with patience, trying to alleviate the same with coats of leaves. These coats were invented to cover their nakedness, *not* because they were *ashamed* of the condition in which the hand of God had left them, but because they were *afraid* (ver. 10)—and fear is *always* the result of pain. The testimony that they were afraid is evidence beyond dispute that they were suffering pain. At this point their Maker comes to their assistance, and

INSTEAD OF CURSING, HE BLESSES,

by giving them knowledge concerning things in their future, and a promise of ultimate redemption, and a practical lesson in the art of making clothing both comfortable and enduring.

Unto all who would see the truth and beauty in this condensed history of Adam I would say, Stop adding details to the Mosaic account. Put from you that Satanic, dramatic dressing which Milton gave it. Use the light which God alone has given. When you read of a tree, accept the explanation Moses gave—that it is *knowledge* of good and evil. Then ask how they were to acquire knowledge without experience, and you will begin to see things in a different light.

If I were to give a more modern name to this tree, I would say, Human Experience. This is the centre of the garden of life. All other trees surround it. We must study this subject from a different standpoint than that whereon all Christendom meet. Mr. Oldham thinks the coats, which God made of skins, were no better than the aprons of fig leaf. It is not quite clear whether he means by this to commend Adam as a draper and tailor, or to disparage the work of the Lord God, but most people in America could vouch for the superiority of sealskin over fig leaf.

"The blood of the ANIMAL slain, by which means the SKINS were obtained, put them in a right relation towards God."

All things are possible with God, but to obtain skins (in the plural) from the animal (in the singular) must have been somewhat difficult. Moses only makes mention of the "coats" and "skins." He tells us nothing of "animals" or "blood" in this transaction. Writers of the present day, however, are doing this for him.

It is very remarkable that he failed to refer in any way to this "precious blood" which covered sin, even though the animal be nameless. Moses found no occasion to speak of blood until he came to record the tragic death of Abel; and the translators have found no necessity to use the word *animal* from Genesis to Revelation.

Surely there is something wrong with a theory that must use a word so frequently, which never occurs in the scriptures, and that lays so much stress on a

SUPPOSED TYPICAL SACRIFICE,

in which the shedding of blood is only surmised, as Moses failed to record it.

This idea of procuring *skins* from *one* animal was not a slip of the pen, or an unintentional error in syntax. Mr. Oldham is not a careless writer. He makes no such blunders. He has thoroughly studied his subject and may be regarded as a champion of the blood theory. But to use these two words as he does is a necessity, and all educated advocates of that view know it. This theory supposes that God used lambs' skins from which to make the coats. The supposition is not unreasonable, as a lamb is many times used to represent one phase of the Christ. But the skin of one lamb would not have been sufficient for two coats, so they are *obliged* to accept the plural, "skins," as given by the translators, and speak of them as having come from *one animal*. This is necessary in order to preserve harmony in what they suppose to be the *first type* of the sacrifice of Christ.

Supposing it required ten skins to produce the two coats, how could the slaughter of a flock of sheep harmoniously prefigure the death of an individual Christ? Having seen this dilemma, they are obliged to procure *skins* from one *animal* in order that this supposed lamb may represent the Christ in this

theology of blood, which is as unreasonable as it is absurd and lacking in divine testimony.

Mr. O. says, "*They die—i.e., Christ and children—under the CURSE laid upon Adam at the beginning.*"

Moses records that the curse was laid *on the ground*, and makes no mention of a curse on Adam. Paul also teaches that Christ was accounted as cursed, because he had been hung on a tree, and not because of Adam's sin. It is easy to find testimony to confirm the truth, but error requires much invention.

"*Christ fulfilled the purpose of God by his death.*"

If it be true that it was God's purpose that the Jews and Romans should kill his son, then I am unable to justify a God who condemns those that assist him in the execution of his purpose. What better is he who plans the murder than they who execute it?

Mr. O. thinks *God's purpose was fulfilled by the death of Christ.*

Before his death on the cross he informed the Father that he had *finished the work* which had been given him to do (Jno. xvii. 4). This work was to preach the gospel, and when finished, he found himself in the hands of the law. But according to the blood theory, the most important part of his work remained at this time unfinished. The blood must be shed in order that God may forgive. In other words, God planned that wicked men should commit

THE MOST DIABOLICAL CRIME

that mankind were capable of committing, in order that he might forgive their minor sins. To say that injustice was done to the Son of God, is to express it mildly; and he who planned the injustice is unworthy the respect of any righteous man.

"*Christ inherited the curse, under which all the children of Adam are.*"

If he *inherited* this supposed curse—by which I presume Mr. O. means death—how then could he "*give himself to death*" as the writer affirms? Did he make a virtue of necessity, and attempt to deceive his disciples, when he said, "no man taketh my life from me, but I lay it down of myself" (John x. 18).

It is good to be earnest in advocating a cause, but *better* to be honest. In discussing divine things, we should not resort to the practice of the political class and make a man's writings appear to teach what they do not, in order to come out victorious in the contest. These are matters of too much importance to all of us, to discuss and criticise simply for victory. Our efforts should be solely to bring out the truth, that we may all be victorious in the possession of it. Mr. Oldham would have us believe, by using quotation marks and giving neither chapter nor verse, that some one had said, "*Jesus Christ was crucified by the determinate counsel and foreknowledge of God to satisfy something in his great plan.*" As he employes a few words found in Acts ii. 23, it is to be supposed that he relies on the testimony there found to verify

THIS NONSTROUS ASSERTION.

It may be presumed he is a Greek scholar; in that case he must know that these words of Peter lend no countenance to any such God-dishonoring statement.

I have before me several different translations and criticisms by scholars on this passage, and they all agree in the main points, viz.—That God had delivered the Christ into their hands; and by his foreknowledge he had indicated

(through the prophets), or 'marked out' what these wicked Jews and Romans would do unto him. It is worse than folly to hold that what God permits and predicts has been planned and authorized by him. *This would make him the author of every crime, seeing he had the power to prevent it, but did not.*

This Mosaic history was prepared for Israel when they were in their national childhood. It was very good for the time, but like the fig leaves and the skins, the tabernacle and the Law—they all served a purpose, but none were perfect. Even their language was so imperfect that it must have been difficult for the historian to give details of times and events with that exactness we expect to find in like records of to-day. They seem to have had no forms to express future tense. They spoke of the present and the past. This fact may partly account for some seeming absurdities found in modern translations. The people of those days were rich in ideas, but poor in words; they were therefore *obliged* to invent figures of speech and parables to express their ideas more forcibly and in greater detail than they otherwise could. The English speaking people are not much given to parables or poetic figures, and in reading authors in whom they have confidence are inclined to accept what they read as matter of fact without stopping to enquire if it be allegory, parable, or a sober statement of facts.

The theory or belief, almost universal among Christians of the

LITERAL BLOOD OF JESUS CHRIST

cleansing us from sin, is the outcome of reading figures of speech and metonymy as literal statements. When John wrote in his 1st Ep. i. 7, "the blood of Jesus Christ . . . cleanseth us from all sin," we took this as literal, even when our own knowledge told us that literal blood could cleanse nothing. We overlooked the *fact* that Jesus said unto his disciples—*before* his blood was shed—"Ye are clean through the word which I have spoken unto you," and that Peter said, "God purified their hearts by faith (Acts xv. 7). The words of Jesus and Peter are statements of *facts*, while John employs metonymy. He uses the word expressing the *cost* of the cleansing instead of the *words* of Christ which *caused* the cleansing. This may be illustrated by a man in a distant country writing to his friend and saying, "the hundred dollars you gave me brought me here comfortably." This is not a statement of fact. The steam ship or rail road cars *brought* him, but the hundred dollars was the *cost* of the bringing. The words which Jesus delivered, and his godly example is what cleansed, but the delivering of this message of good news cost him his life or blood. John, therefore, in recognition of our benefactor's goodness, refers to the *cost* of the cleansing in order that we may appreciate that which actually cleanses, at its true value. The careful student and unbiased reader will discover these figures of speech, and will not attach a meaning to them that the writer never intended.

This theory of blood covering sin should be thoroughly investigated by men able to rightly divide the word of truth, that those who are *unable* may also partake of the tree of knowledge, that they may become wise.

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SPECULATIVE APOCALYPTIC INTERPRETATIONS.

IN the *Investigator* for July and October last, there appear two articles by Bro. Smith, on "The Construction of the Apocalypse," in which, in a brief form, he sets forth the main lines of Apocalyptic interpretation as generally received amongst the brethren. Having come to the conclusion that the view of this interesting subject commonly held by us is open to very grave question, I ask leave to subject these articles, and expositions which follow the same method, to a brief examination.

A beginning may be made with chap. vi., where we have a description of the first six seals. The horses of various colours referred to in verses 1-8 are said by Bro. Smith to denote the Roman Empire in different conditions during successive periods. But here comes a question which at once reveals the uncertainty attaching to all these explanations—how can it be shown, beyond doubt, that the horses here do denote the Roman Empire? This is not the only place in which horses figure in visions in the Scriptures, for we have an earlier instance in Zech. vi., where they are explained to mean "spirits of the heavens"; and in Rev. xix. 2, Christ is represented on a white horse, where, so far as I know, no one suggests that the Roman Empire is intended. What is there then to *fix* the meaning of the horses of Rev. vi. to be that empire and nothing else? I fail to see. May not the horse and his rider in the four seals represent respectively, simply conquest, war, scarcity, and death, without the Roman Empire being particularly denoted thereby? No one, so far as I can see, can reasonably give a positive "No" as an answer to this question. But if so, where is the proof of the refer-

ence of the first four seals to the period and locality named in the article? And then, where is the certainty in the application of the sixth seal to the revolution that took place when professed Christianity became the religion of the Empire? A similar question might be asked as to the exposition given of vii., 1-8. Then, with reference to the "space of half an hour" in viii., 1 it is stated: "in Scripture . . . a day is taken to represent 360 years, . . . and so half an hour would represent 30 years." But where is a day used in Scripture as meaning that period? I do not remember such a thing. Perhaps Bro. Smith will kindly say what passage he is thinking of.

Of the four trumpets of chap. viii., we are told that their sounding "brought forth the barbarians . . . to the breaking up of the empire into the ten-horned condition." But such an application of this chapter rests upon the same entirely speculative mode of interpretation as we have already examined. What is there *certain* in applying the "hail," "mountain," "star," "waters," "sun," &c, we read of here, to the persons and events generally thought to be referred to? Just take one term from this chapter—"trees" in ver. 7. Dr. Thomas says, it here means "great men"; but if this be so, it is strange that trees and men are mentioned together in ix. 4, as if they did *not* mean the same thing.

Coming to chap. ix., we are told that verses 1-11. describe the "Saracens in their dreadful career," and verses 11-21., "the Turkish power," which again seems to me mere guessing. As an illustration of the way in which this method of interpretation plays

fast and loose with terms, taking them now in one sense and now in another, with no guide but the arbitrary choice of the expositor—it may be pointed out that Dr. Thomas says that the Euphrates in ver. 14. is the *literal* river of that name, but when he comes to xvi. 12, he takes the same word in a *symbolical* sense. It might also be noticed that in the 'Thirteen Lectures' it is argued that as 'five months' are twice mentioned (verses 5-10), ten are really meant, indicating 300 years? Does an exposition of this sort really satisfy any? And, of course, such a thing would not have occurred to anyone, apart from the assumed necessity of making room here for 300 years. In a similar way $3\frac{1}{2}$ days in xi. 9. are explained as meaning, not $3\frac{1}{2}$ years, according to the scale adopted in the last case, but 105 years; because it is supposed $3\frac{1}{2}$ lunar days are meant, of 30 earth-days each; which on the day-for-a-year principle would give 105 years. But if terms may be twisted about in this way, what scope is given for the imagination to work in!

The French Revolution, we are told, is what is referred to in xi. 11-13, France being meant by "the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (ver. 8). But again it must be asked, where is the proof of this? Where is the Roman Empire referred to in the Apocalypse as a 'city'? Nowhere. The reference to the crucifixion of Christ would rather lead us to think of Jerusalem as intended. The *City of Rome* is elsewhere spiritually called *Babylon*, but not *Sodom and Egypt*.

Chap. xiii. contains matter impossible to square with the theory of it set forth in the article in the October number. That theory, it will be seen, regards the "beast" of ver. 1-8 as representing the Pagan Roman Empire of the past, the second "beast" of ver. 11-17 as standing for "the

Franco-Germanic Empire, which rose up in the 8th century";—and the "image" of the first beast which the second causes to be made (ver. 14) is explained to mean the Papacy, after Charlemagne had assisted it to the addition of temporal power to spiritual, "thus making a likeness of the imperial power of the first beast, or Pagan Rome." Unfortunately, however, for this theory—the first beast, instead of being represented in the Apocalypse as dead and gone in the times of the second beast and image, is spoken of as being *contemporary with them right to the time of the end*. "He" (the second beast) "exerciseth all the authority of the first beast in his sight" (ver. 12 R.V.) See, too, ver. 14—"in the sight of the beast." And xix. 20, "the beast was taken . . . and the false prophet" (which last is identical with the second beast—compare xiii. 14, 15 and xix. 20). And further, it is not sufficiently noticed that the "mark" and "name" (xiii. 17, xiv. 9, &c.) are those of the *first* "beast"; and that it is the *first* "beast" and not the *second*, who figures in xvi. 10-13, xix., 19, 20, &c. These last facts are quite out of joint with the usual exposition, which supposes the second beast to be meant where the language requires the first to be understood. That exposition has in fact too many symbols on its hands to know what to do with, when it is seen that we have *two* beasts and an image, all contemporary.

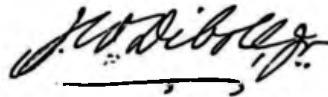
Our view of the vials of chap. xvi. is necessarily affected by these considerations. And it is only by further arbitrary fixing of meanings to the language of the book that we can make the vials apply to the events of the present century, commencing with the French Revolutionary epoch. For instance, why *must* the "rivers and fountains" of ver. 4 indicate the north of Italy? Or why must the "sun" of ver. 8 stand for Napoleon I? If, as

is affirmed elsewhere, a sun means a King or Emperor, how are we to understand "the *third part of the sun*" in viii. 12? And is it an established fact, or a guess, that the "frogs" of ver. 13, mean France? And if, as already pointed out, the Euphrates be taken *literally* in ix. 14, why *must* it be taken *symbolically* in xvi. 12?

Again, is it a proved fact, or an unproved assumption which takes the 'seven Kings' of xvii. 10, to be "seven forms of government"? Or is there any proof of what is so generally assumed in relation to "Babylon the Great," viz., that it does not stand only, as we are told, for "that great city" (Rome), which reigned "over the Kings of the earth" (xvii. 18), but also, *as we are nowhere told*, for the Church of Rome, wherever found?

The foregoing questions and considerations, the result of lengthened study and thought, are commended to the careful judgment of the readers of the *Investigator*, in the hope that they will stir up enquiry into this important subject. If the usual inter-

pretation of the Apocalypse be in many respects faulty, the sooner it is known the better; in order that room may be cleared for a truer understanding of the subject. It cannot be good to cherish erroneous ideas on any matter, however well-established we may have (perhaps in many cases without sufficient examination) supposed it to be. As a brother well said, in a recent number of the *Fraternus Visitor*—"It is better that we should know that we do not know, than that we should be persuaded of the truth of what is false." And I am convinced that the harm and mischief resulting from the confident predictions made in the past and now, of the date of Christ's coming, and of its certain nearness, are largely traceable to speculative Apocalyptic interpretations.



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AN APOCALYPTIC CONTRIBUTION.

FROM BRO. JARDINE, OF BIRMINGHAM.

I AM greatly pleased with the insertion in full of Brother Smith's article, "The Construction of the Apocalypse." It is a masterly reflex of much that Dr. Thomas has written in his "Eureka." I have read it all, I think, fully four times, and I intend before I am done with it, to read it over four times more. It is not what one might call as clear as noonday. It is not an article so plain and simple, as that he who runneth may at the same time read; nor, is it one so paraded with authority, as that we should judge of it as the product of one who cannot err, whose judgment should not be questioned, whose statements should be taken for granted. We have to prove it

all: and in the process of proving it, whether in the end we agree with it or not, the work accomplished thereby shall have its fruit in the having acquired such a knowledge of prophecy and its symbols, its signs, and its seasons, so valuable in many ways, as shall render the student of it, ever after, greatly indebted to *his* writing it and *your* insertion of it.

The great objection to much, or rather to all, Dr. Thomas has written, is the dogmatic way in which he has put it forth. "Eureka," the meaning of the term, is the figure head of all his articles. *He* has found it, nobody else has. If he had said "I have compiled it, I have built it up, I have found the stones ready prepared for the building: and see! I have

brought them together, and set them in their proper places," he would have stated a truth, and accomplished for his work a greater attention and interest. His dogmacy in the circumstances which surrounded him may be, however, greatly excused, and I have grounds for believing there is good reason for saying there was more appearance of dogmatism in his character than reality. The profound acquaintance he had of scripture, by his long, close and expansive study of it, had produced in his mind so strong a conviction of the excellence of his conclusions that he inadvertently fell into the idea, that he *must* be right in all he advanced. This was a fault rather *fallen* into, than fostered. Hence, it is but just and honorable to extenuate his fault; and reckon him innocent of any thing that need create a prejudicial effect against his writings. We should rather foster for him much unalloyed respect, much gratitude for what he did, and thereby value his works most estimable, as *helps* towards our study of scriptures, but nothing more. Other books deserve attention as well as his. He has shown an example, and we may safely follow it. He, himself, did not find all he has written out of the scriptures. He read *into* them much that others before him had read *out* of them. He was indebted to them, as we are indebted to him! Hence, let us not confine ourselves too much to one interpreter, to one line of thought, to one method of exegesis, let us exercise patience in examination and industry, by finding out for ourselves the true interpretation of things "hard to be understood," by all the aids we can command, outside our community as well as inside; and beware of dogmatism. Dr. Thomas may have in his writings, gone beyond his intentions—I believe he did, in the matter of dogmatism; and, had he been alive now, we would not have had so many divisions amongst us, as we have to-day, through imitating him in what was more an accident, than a studied purpose. There are those amongst us who out-Thomas Thomas! All copyists, either come short or exceed the original—and if not in exact words, yet in manner, spirit, allusion, and quotation claim for his writings the authority of scripture. "He was a divine man," say they: "he was raised up

of God to do the work he did," say they (Who is not, pray?)—and hence, what he has written in the service of the truth and for the elucidation of prophecy is all divine. Therefore, *if this is so*, there is an end at once to all controversy. We need not further search the scriptures for ourselves. We need no more to study the matter for ourselves. *There*, in his writings, we have it all '*cut and dry*,' ready for use; we have just to accept it. Yes, how easy! How simple! It saves time, trouble, anxiety, and if we require a cheap, ready-to-hand test by which to discover heresy, we have only to discriminate the distinction between what a Guinness—not to say that I commend him above others—may write about prophecy, or any other competent authors, and what Dr. Thomas writes. It is not for us to exercise our own judgment in the case. It is enough to know that *that* is heresy which does not exactly agree with *Eureka* or *Elpis Israel*. Dr. Thomas, had he been alive would not have gone so far. He would have been more moderate, more modest in his assumptions; he would have been ashamed of those who now, without his merits, ape his faults, and vaunt themselves his friends.

I therefore do not hesitate to here append another view of the construction of the Apocalypse, copied from a book I have been recently reading. I do not copy it for the purpose of commending its correctness. It may be right, it may be wrong, it may be partly both; I do not here for the moment venture an opinion on it. I send it for insertion, as it may prove a help, along with Bro. Smith's article, to those presently interested in studying the Apocalypse. If it does not prove, it may suggest; and suggestion is often a stepping-stone to something better. The bridge has yet to be constructed that will easily and pleasantly lead us over, back or forward, from the 19th century to the 1st; we have only stepping-stones at best—*Eureka* notwithstanding.

Here, therefore, is the "construction" by another author. It may not be—indeed it is not exactly what is desired; but it is nevertheless a kind of something towards constructing the bridge. It may prove a mere temporary piece of scaffolding, but still, scaffolding is necessary at times.

STRUCTURE AND PLAN OF THE
APOCALYPSE.

“Commonly interpreted nothing can be more loose and unconnected than the arrangement of “The Apocalypse.” It seems an intricate maze, without any intelligent plan, ranging through time and space, and forming a chaos of heterogeneous ages, nations, and incidents. In reality there is no literary composition more regular in its structure, more methodical in its arrangement, more artistic in its design. No Greek tragedy is composed with greater art or more strict attention to dramatic laws. It is no exaggeration to say with the learned Henry More, “There never was any book penned with that artifice as this of the Apocalypse, as if every word were weighed in a balance before it was set down.” Yet the plan of its construction is simple, and almost self-evident. The number *seven* governs it throughout. The most unobservant reader cannot fail to notice four of its great divisions which are distinguished by this mystic number:—The seven churches; the seven seals; the seven trumpets; the seven vials. As every division has certain marked characteristics by which its beginning and ending are distinctly indicated, it is not difficult to draw the lines between the several divisions. In addition to the four already specified, viz., the churches, the seals, the trumpets and vials, we find other three—the vision of the sun-clad woman; the vision of the great harlot; and the vision of the bride; these complete the mystic number seven, and form the clear and well-defined arrangement into which the contents of the Apocalypse naturally fall. It would be difficult indeed to invent any other. There is also a preface or prologue at the commencement, and an epilogue at the conclusion, so that the whole arrangement stands as follows:

- Prologue, ch. i. 1-8.
- 1st Vision of the Seven Churches, chs. i., ii., iii.
- 2nd Vision of the Seven Seals, chs. iv., v., vi., vii.
- 3rd Vision of the Seven Trumpets, chs. viii., ix., x., xi.
- 4th Vision of the Sun-clad Woman, chs. xii., xiii., xiv.
- 5th Vision of the Seven Vials, chs. xv., xvi.
- 6th Vision of the Great Harlot, chs. xvii., xviii., xix., xx.

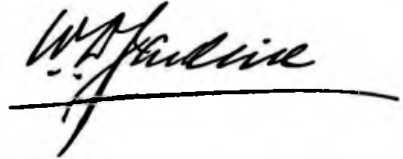
7th Vision of the Bride, chs. xxi., xxii. 1-5.
Epilogue, ch. xxii. 8-21.

Such is the natural self-arrangement of the book, so far as its great leading divisions are concerned; there are also subordinate divisions, or episodes, as they may be called, which fall under one or other of the great divisions. We shall find that in the different divisions there is a common structural basis, and that more particularly each division concludes with a *finale* or catastrophe representing an act of judgment, or a scene of victory, or triumph. But the most remarkable feature is that the several visions may be described as only varied representations of the same facts or events: re-arrangements and new combinations of the same constituent elements. This is obviously the case with two of the great divisions, viz., the vision of the seven trumpets and that of the seven vials. These are almost counterparts of each other, and though the resemblance between the other visions is not so marked, yet it will be found that they are all different aspects of the same great event. If we may venture to use such an illustration we should say they are not telescopic, looking at the distance, but kaleidoscopic: [here I might interpolate—why not both? W. D. J.] Every turn of the instrument producing a new combination of images, exquisitely beautiful and gorgeous, while the elements which compose the picture remain substantially the same. As Pharoah's dream was one, though seen under two different forms, so the visions of the Apocalypse are one though presented in seven different aspects. The reason of the repetition is probably in both cases the same.”

Note.—“Probably.” I like this word in the relation it stands. It comes from one who was greatly distinguished for his learning, and his study of the scriptures. Had he been otherwise we would likely have had “certainly” in its place. *Certainty*, as to future things not clearly understood, is always in the inverse ratio of knowledge and understanding, hence the certainty with which the author of the “Midnight Cry,” asserts that Christ will come on a certain day, in a certain month, in a certain year. He is sure of it, and others are equally sure as to a given period in

which they have no doubt of it. Their lectures are made sensational by this kind of fortune-telling, and crowded audiences give popularity to such teachings. The people are pleased, the preachers greatly flattered, whereas if these would exhort their hearers, and exert themselves to keep their hands clear, their transactions with their fellow-men honest and honourable, then would transpire a better preparation and readiness for the coming of Christ, however soon that may be realized; than all their conjectures and prophesying,

and sensational discourses—discourses which are as likely to lead to disappointment and consequent departure from the faith as the sowing of wind is sure to reap a whirlwind.



7 Farm Road, Sparkbrook, Birmingham.

The Investigator.

"Whatsoever things are true."—Paul.

Editorial Communications should be addressed to
THOMAS NISBET, 12 Renfield Street, Glasgow.

Orders and Remittances for the *Investigator* to
JAMES S. SMITH, 74 Polwarth Gardens, Edinburgh.

JANUARY, 1896.

THE *Investigator* is just three months behind time. It was February before it was decided to proceed with Volume XI.—this because subscribers had been somewhat tardy in renewing subscriptions, and it was feared even if it did go on, it might have to be produced in a reduced form—more particularly as to amount of reading matter. This latter contingency has been avoided, however, it having been deemed desirable in cutting down expenses not to reduce to any appreciable extent the amount of reading matter, but rather to sacrifice a little of the appearance of the *Investigator* by reducing the broad white margin surrounding the type and also the weight of the paper, thus saving both in cost of the same and in postage. This has necessitated a change of printer, which in itself has conduced somewhat to delay in production.

I hope to issue No. 42 somewhat closely upon the back of this number. Any contributions of matter intended for it should accordingly be sent in at once, otherwise these may not find a place, but have to wait the issue of the July number.

NEW BOOKS.

To be published shortly:—"Jesus: the Everlasting Father—the Last Adam." Sister Emily Hawken has a book in the press with the foregoing title. It will make a volume of some 200 or 300 pages, and will probably cost 2/6 in cloth or 2/ in paper covers, postage extra.

I cannot speak yet as to its particular teaching, but Sister Hawken, in a letter, ventures the remark that "it is unlike all the sects," and "neither Trinitarians, Unitarians, nor Christadelphians will like it." It must thus be something quite unique. But I shall be able to speak more particularly after a perusal.

A postal order for 2/6 sent to the office of *The Bristol Mercury* will ensure a paper copy on publication.

Bro. Geo. Cornish, of Melbourne, has published a pamphlet of 190 pages (entitled "The Editor of *The Christadelphian Unmasked*") which I notice on page ii. of cover.

M'Clure's SHORTHAND FOR THE MANY: a Short and Easy Guide to the Practice of Shorthand based upon Taylor's Famous System, with Additions and Amendments. Robt. M'Clure, "Ye Auld Buik Shop," 206 Buchanan Street, Glasgow, 1896).

Shorthand has always had an interest for me, and I happen to feel a special interest in this system which, although based on Taylor's, has an equal claim to the term "new" with many other existing and more or less popular systems which lay claim to originality—a claim which is not likely to be challenged by those who know nothing historically of shorthand but what they may learn from the author of the particular system they may have adopted—and that little is sometimes neither very unprejudiced nor informing. My interest in shorthand has been somewhat quickened of late by the publication of this system by my friend, Mr. M'Clure, a gentleman who, although not a professional reporter, is endowed with all the qualifications of head and heart requisite for the work he took

in hand. He has constructed many systems of shorthand differing in principle from this one, but he has not published any one of them simply because they did not entirely satisfy him in not conforming to certain principles which he has kept steadily before him in the constructing and perfecting of a

SHORTHAND FOR THE MANY.

The features which should characterise a system that is to be worthy of the above name—to be really "For the many"—are:—

1. That it should be easily written and combine brevity and compactness of outline with legibility, and consequent ease in afterwards reading what has been written.

2. That the characters should be so distinct in form and appearance from each other as to allow of the most rapid writing without endangering legibility.

3. That the characters should lend themselves readily and kindly to combination without awkward joinings and without unduly carrying the resulting outline much above or below the line of writing.

4. That there should be no distinction of thick and thin characters, the form alone determining the word; so that whether a letter is written heavy here and light there the sense will always be the same—just, in fact, as in ordinary longhand.

5. That no distinction of meaning should obtain between half and whole-length and double-length characters as tending either to detract from speed in writing or from ease in reading.

6. That a system should not be burdened with rules and exceptions, but should be characterised by simplicity, naturalness and consistency.

Mr. M'Clure's system embodies these principles and thus ensures ease of acquisition, brevity, and legibility when written.

In any system of shorthand speed in writing cannot be attained except by constant practice; and not always then, even by those who try their best. One may do better with a poor system than another may do with a good one. It is with shorthand as with longhand—there are those who are "ready writers" and those who are otherwise. But Mr. M'Clure, in his system, has eliminated many of those obstacles to the attainment of shorthand which are inherent to many existing, and even popular, systems.

The cost of the Text Book is but 2d (2½d post free), a price which puts it within the reach of all: and there are no other books required nor issued, as this moderate sum gives one the complete system. Those who have never tried to learn shorthand but who want to do so should give this system a trial, while those who have tried "Pitman" or any other "popular" system and given it up in despair, thinking that shorthand is something out of their reach, should at least see this system before they decide that, to them, shorthand is impossible.

Order of the author: Mr. M'Clure, "Ye Auld Buik Shop," 206 Buchanan Street, Glasgow.

QUERIES Re "THE ESTABLISHMENT OF TRUTH."

DEAR BROTHER NISBET,—I trust my humble contributions to the *Investigator* are not found to be unwelcome, as I have tried to keep to the line of "investigation." However, I am satisfied to allow the subject of *Anastasis* to rest, at any rate till we possess a more reliable translation of the New Testament; for if what we have will justly yield to the kind of treatment that 1st Peter iii. 21, received of your hands, it is of little value to me without some living authority to interpret it, and you must not think me unkind because I am unable to recognise in yourself this authority; for I must see, on your side, a greater agreement of the learned in order to discover the wise whom I should prefer to follow.

(2) I should just like to observe that I believe it is generally recognised among us that the Apostolic writings, especially those of Paul, speak of believers—in a sense other than literal—as accompanying Christ through all his experiences, suffering, dying, and rising with him, and also being exalted and glorified with him. Such being the case, surely there must be a literal counterpart of this, and I hold that this literal sense is the primary matter for the understanding.

(3) But my chief object in writing is to ask a few questions relative to the article to which you ask my attention, as I fail to see what it contains that the wise do well to "lay to heart," unless it is something to be avoided. But it strikes me this was not your thought. What is it then? Surely it is not what is said about my ignorance or presumption in taking in hand a matter beyond my reach; for you did not treat me thus when you asked me to supply a second copy of my paper, through loss of the first, neither did you treat my arguments as unworthy of notice.

(4) Is it the writer's reference to Galileo? This might stand good were it a question of natural science instead of the truth of Divine revelation. But who is the Galileo of the question in dispute? Is he to be found in the leader of the group represented by the writer of this article? If so, where is the agreement, and who is the wise? for you plainly teach a "coming forth to a renewed physical existence." This he distinctly denies—perhaps I ought to say, *did* deny, as "evolution" is not so *stava* in that direction as in some.

(5) Would you have me lay to heart what the article says about my failing "to appreciate the position taken up" by the leader referred to above? I can hardly think this; for you would be one of the last to regard an "appreciation" of what one "fails to grasp" as the agreement of the wise, and you would be one of the first to invite any one to justify their opposition to what they did not appreciate.

(6) Again, I cannot suppose you mean this writer's attempt to belittle the one he opposes; for had such been your object, you would have taken the wiser course of *showing* the weakness of my position or arguments, by which means you would not only make your opponent look

small, but would leave no room for the suggestion that you had admitted the weakness of your case by "abusing the plaintive."

(7) I had almost decided that it was the plausible argument for the establishment of truth you had in mind; but on due consideration, I cannot think you would teach that "the establishment of the truth" of revelation will be brought about by "certain and gradual evolution," nor do you teach that "the agreement of the wise" in relation to Divine truth will be effected in any large degree before the consummation of the Gentile era. Besides, are you not aware that Divine truth has more than once been established among men by the authority of inspiration, but has as often been *disestablished by the certain and gradual evolution and establishment of error?*

(8) In conclusion I would say, I know of none whose labours (apart from Divine inspiration) have been more successful in the establishment of Divine truth than John Thomas. I do not claim perfection for his work; but I think I see in various directions a gradual process with the plausible pretext of perfecting his works, which is in reality a tending *back* to the uncertainties and mistifications from which he to a large extent so nobly helped to deliver us. This is something that the wise do well to "lay to heart."

Albert Harwood

21 Cowgate Street, Norwich.

THE QUERIES ANSWERED.

I HAVE for convenience of reply numbered the paragraphs in your communication appearing above.

Par. 1.—You need not wait for "a more reliable translation of the New Testament." We already have one, viz., that of Rotherham (*New Testament; Critically Emphasised*: Bagster & Son, Paternoster Row, London, price, 7/6), who does not, without the knowledge of the reader, insert the definite article "the" in his translation, where the original writers have omitted it, nor omit it where they inserted it. Get this book; read 1 Pet. iii. 21 for yourself; and then ask yourself, why Peter speaks of a resurrection? Could he have meant the individual "resurrection" of Jesus Christ, when he said "a resurrection?" But you are not quite logical in this humility which you lay claim to, for if the Greek "will justly yield to the kind of treatment that 1 Pet. iii. 21 received at my hands," the translation given by me should be of some "little value to you without some living authority to interpret it." If you can

make the true teaching on the subject your own, without the aid of such living authority," it will do you a vastly greater amount of good than if you were, by any outside authority, saved all the profitable labour involved in the establishment in your own mind of "whatsoever things are true." Your "inability to recognise in me" such an "authority," does not trouble me in the least; for as will appear on reflection I should neither gain nor lose anything by "recognition" or the want of it.

Par. 2.—I hardly think you have the right hold of the matter to which you here refer. The "sufferings of Christ" are as "literal" now as ever and are shared by every member of his Body. It is quite a mistake to describe the sufferings of Jesus as "literal," and ours as "other than literal."

Par. 3.—I am afraid I cannot make more evident to you the advantage of laying to heart the article entitled "The Establishment of Truth," by further remarking on the value of the article. I cannot recall to mind an article in the *Investigator* which I appreciated more than this one. As you seem to have misunderstood my reason for asking you for a repeat of your "Thoughts on the Resurrection," which had got mislaid, I should perhaps explain that it was not because of any singular value it possessed, but because I endeavour to carry out the motto on the cover, "Hear the Other Side," and as I had decided to print your contribution, there was no alternative but to trouble you to re-write it for insertion.

Par. 4.—"The truth of Divine Revelation" has never been in question: the question has been the truth, or otherwise, of received interpretations. (See also answer to par. 7).

Par. 5.—I certainly should—if it be the case that you have not "grasped the meaning and main points of Bro. Barnes' theory and teaching on that and other points—press the article in question upon your attention. The writer's remarks may have been qualified to make you smart, but they seemed to me wholesome, and being of general, as well as particular application, and so "making for righteousness." I was indeed well pleased to reproduce them in the *Investigator*.

Par. 6.—The writing of the paper was doubtless suggested by your contribution in the previous issue—the sub-title expresses this fact—but it had higher aims than to belittle you. None of us need trouble ourselves too much

when "made to look small." Our loss may be the truth's gain.

Par. 7.—You surely have not read the article with even ordinary care—it should in your case have been extra-ordinary—when you found therein "the truth of Revelation" discussed with a view to its establishment. The fact of revelation, objectively regarded, is not in question. It is plainly stated that it is with reference to "opinions concerning religious and theological matters," and more particularly opinions on "the subject of *anastasis*." You either seriously misapprehend or blameworthily misrepresent the intention of the article you so little appreciate.

Par. 8.—John Thomas is of no account at all in the question of "What is Truth?" His arguments are; and the wise will doubtless give them due consideration. Whenever I find him in correspondence with what I apprehend to be truth, I rejoice; but I do not distress myself on perceiving a divergence of thought or con-

clusion. There can be no hesitation in choosing between Jesus Christ and John Thomas—indeed there is really no choice possible, since one can't select his beliefs—these necessarily follow upon evidence. And truth is greater than any mortal whatsoever, so that, if one cannot hold with John Thomas and Jesus at the same, the former must go; and if this course should seem to some to lead to "uncertainties and mis-tifications," still there is real progress being made in "the way, the truth and the life." One may have to make detours in order to get forward. He may even seem to be "going back." But what of that? To his own master he stands or falls. "We can do nothing against the truth, but for the truth." And truth will ultimately prevail.

Editor.

A BIT OF MISUNDERSTANDING ABOUT THE DEATH OF CHRIST.

I THINK the article on page 65 is correctly though inadvertently headed as above. J. J. Brown asks—"Did Christ die for us as a substitute, suffering in his soul at his death the exact amount, in one concentrated pang, what the whole world would have suffered in its everlasting punishment for its sins? Or, did he die for us as a missionary amongst savages?" I answer—Neither; he died "in direct contradiction to pure reason," if J. J. B. will have it so, as our substitute; but the work and the suffering to be endured evidently did not exceed the capacity of a perfect Man, such as he is uniformly described. He died (as I think J. J. Brown will acknowledge when he has read two tracts which I have sent him) "the just for the unjust;" as the antitype of the goat of the great day of Atonement—as a creature free from sin, without spot or defect, upon whom in consequence the iniquity of all could be laid, and with whose stripes they could be healed. The goat, by his substitutionary death, thus justified many, for he bore their iniquities by Divine appointment. But what Jew ever supposed that that goat "suffered in one concentrated pang, &c., &c., or, as a missionary?"—Of course "the blood of a goat could never take away sin;" not, however, because it was of a different nature from human blood, as taught at Birmingham; but, as I have shewn in the above tracts, because (as Paul says) the penalty of sin consists not only of "tribulation and anguish," *i. e.*, of bodily pain, but also of Divine "indignation and wrath," which mental suffering can be experienced and appreciated by an *intellectual* animal only.

Now Christ, we are told, suffered that mental anguish when he assumed the position of the human race as under the curse of the law, thus acting as our substitute in the garden of Gethsemane, when the mental suffering that the shepherd endured *instead* of his sheep caused the sweat to fall from him in great drops to the ground. This *mental* agony was "the cup" as to which he prayed that it might pass from him; the cross was "tribulation and anguish" no doubt, but hundreds and thousands have died that death; and impalement is doubtless a still more dreadful death. As to the cross itself, therefore, we hear no complaints; that was mere bodily anguish which could be borne by a sufficient manly fortitude, as it evidently was. In corroboration of the above, in Justin's dialogue with Trypho, *cap.* 103 (which dates at about the year 140, A.D., and was composed therefore, many years earlier than any New Testament M.S.* that has come

* Bro. Stainforth does not mean to say here that because we do not happen to possess a manuscript copy of the New Testament of earlier date than the third century after Christ that therefore Justin's Dialogues (composed about A. D. 140, but of which we have not copies as old as any one of the three more ancient Greek MSS. of the N.T.) are more ancient than the N.T. Then existing New Testament MSS. were not "composed;" they were mere copies of copies of copies of the original autographs of the Apostles, the most ancient of these copies which have come down to our day, dating from more than a hundred and fifty years after Justin's time. But neither have we Justin's autographs of that date any more than we have those of Paul or any of the other New Testament writers.—E. U.

down to us), he writes "in these Memoirs, which were composed by the Apostles and those who followed (or accompanied?) them, it is written 'that sweat, as drops, streamed down as he was praying.'" This agrees with Ps. xxii. 14. "I am poured out like water;" and relegates the "bloody" sweat into the limbus of P'opish interpolations; dispensing, as it does, with the astounding miracle of a man with every minutest bloodvessel in his skin ruptured and all his perspiration stopped, yet competently walking and talking in public, and not attracting the slightest attention to the horrible condition of his clothes, soaked with blood! explaining also the indifference with which the soldiers stripped and reclothed him, and disparted at his execution for the garment that had been next his skin. [Luke xxii. 44: "As it were"; not, "as it was."—EDITOR.]

This, then, is the reasonable, the sufficient explanation as to wherein lay the shortcoming—the inefficiency of animal sacrifices. As I have shown in the tracts, difference of nature is no disability in a substitute; for a lamb or a kid was an acceptable substitute for a firstling ass, Ex. xxxiv. 20; all three of these, observe, being of different bloods; therefore, the kid could not have merely represented the young ass any more than the five shekels of Num. xviii. 16 could be a representation of a Jew's firstborn son; but each could be perfectly efficient as substitutes. So white can be perfectly substituted for black, the righteous for the sinner, though not representatively; for a representative must resemble its object in the qualities in question, whereas Christ's special value, viz., his efficiency as a sacrifice lay in the one fact that he differed in those qualities from sinners, *solo celo*—as far as the east is from the west. Christ, then, we see from Isa. liii. 5, 6, & 11, 12; Luke xxii. 44, and Rom. v. 6-8, substitutionarily as an innocent man, bore the penalty of our sin (in the atonement—goat sense) in both its mental and bodily effects, as if he had been the chief of sinners, and in consequence of this, his self-sacrifice, we, who have righteously incurred that penalty to an equal or less extent, *escape* on the sole condition of faithfully accepting him as our Saviour! Who so dense as to fail to appreciate such services as the above? Such love shewn to sinners, that while it was undoubtedly open to Christ to have entered eternal life alone, he was willing to become poor—being rich all the while—that we through his poverty might become rich? Heaven was open to him, but sooner than enter alone he was willing to endure the death of the cross, prefaced by the ill then unknown "Terror of the Lord;" 2 Cor. v. 11. Thus *negatively*—we escape the unimaginable horrors of the second death, which caused the sweat to stream off Christ, which horrors he has endured instead of us, while *positively*—he has opened to us Eternal life and all the happiness appropriate thereto; which two latter things "a God of love" has inseparably joined together. But if the foregoing is all nonsense, if "the cross of Christ is (still as much as ever) foolishness," where, even then, does "the missionary death among savages" come in? He was sent into

the world *at 30*, expressly "to give his life a ransom, *anti*, instead of us." Do missionaries go to China on those terms—that "on *no account* do you return alive?" I had thought that Paul and Stephen truly died as mere missionaries; if, then, their deaths were thus on an equality with that of Christ, the just for the unjust, in nature if not in degree, why did Paul contemptuously ask "Was Paul crucified for you Corinthians?" I read that Jesus was executed for claiming to be king of the Jews, that Pilate had that idea in his mind when he wrote the title of accusation, and that the Jews agreed thereto. But where do we find the missionary idea in "the sacrifices of all the ages," or of any of the ages? If they did foreshadow "Christ's missionary death" it should be found easily enough. What, then, was there of missionary nature in Abraham's lamb; in the Araunah sacrifice; or in the Mosaic bulls, goats, and pigeons? I think it plain then that the *substitutionary* death of Christ, his redemption of sinners by his blood (as a missionary?) Matt. xx. 28, 1 Tim. ii. 6, effected by his submitting to be treated by the law as a chief of sinners, thus acting as our sin-offering—so far from being, as compared with any different view thereof, "nonsense," is the most reasonable and comforting idea possible; and that it affords *the only* effectual incentive to obedience and to love to him who has done such great things for us. This, and not the entire *Declaration* (in which, if I remember, it is as conspicuous for its absence as if Christ had never died for us at all), *this* was the one thing needful chosen by Jesus and Mary as their topic for conversation (Luke x. 42). This one consideration it is, that alone having sufficient power over "the good heart" to keep it from falling, "the Truth" puts aside with contempt, and then complains of the inevitable consequences. It contains the good news in a nutshell [of which the possibility is denied in *Twelve Lectures*, &c.]—"When we were yet sinners Christ died for the ungodly;" concentrating as it does into one brilliant focus faith, hope, and love; of which the greatest is love. Meantime, just as the Jews accepted in preference to Jesus of Nazareth the Son of God—the murderer Barabbas; so for those poor sinners who repudiating substitution as "blasphemy," stand out for an exclusively "representative" Saviour, no "substitute" for them! there is always One who meets their requirements to the full. One whom they can logically regard as their all-sufficient representative, One who has placed beyond all controversy the fact that he is of their own "sinful flesh," One whom none of "the unstable" can deny really did die "first for his own sins"—Judas Iscariot the Son of Simon.

R. R. Sturtevant

13 Woodview Gardens,
Highgate, London, N.

**DID CHRIST DIE FOR US AS A
"SUBSTITUTE" OR AS A
MISSIONARY?**

(To the Editor of the Investigator.)

SIR.—I have almost spent myself already writing private letters to friends upon this subject. But when I got the clue that Christ died for us as a Missionary and not as a substitute, I then saw that the all essential thing was to give heed to and obey his teachings, even at the expense of having to drink of the same cup that he drank of, and of being baptized with the same baptism that he was baptized with, *as had all his disciples*: which cup, by the way, was not a cup of substitution, but a cup of *missionary martyrdom*. I have to thank you for inserting my note on the subject last July; also, Mr. Oldham for his of October, and yourself, then, for yours there-
anent. I am in receipt of M.S. of a reply to Mr. Oldham from Mr. H. C. Jacobs of America. My thanks to Mr. Jacobs. Hope you find room for it in *Investigator*.* Might you find room for this letter also? If so, I will add the following true story to it:—

I was standing on the rocks by the shore of the German ocean at Berwick-on-Tweed during summer holiday of 1895. It was a place called Greenses Harbour, where the tide was lashing against pro-jutting pillars of rocky caves. I was waiting till the tide should retire that I might pass. There was a man there, also, waiting likewise. We were watching the waves in silence. At length the man remarked that the waves and the sea all showed the power of God. I replied that nature always suggested such to me. So we got on the talk. At length he said to me, "Friend, are you on the Rock? all other ground is sinking sand." Knowing what he meant, I lifted up my heart to God for assistance, and said something to the effect that I believed that God had sent his Son into the world to show us the right way, and that Christ, in his sermon on the mount chiefly, had shown me what the rock was, and I was now striving to keep on it. The man looked at me and said: "Christ himself is the Rock—*The blood of Jesus Christ, God's Son, cleanseth us*

from all sin."* I said that, in a sense, that is true; but, I said, I believe on the Lord Jesus Christ, and Paul didn't say to the jailor, "Believe on the Lord Jesus Christ that he died for you and you shall be saved." At this the man pulled out his testament and began turning over the leaves. I put forth my hand for it, saying, "I'll show you." He let it into my hand, but suddenly changed his mind, saying, "No, I'll show you." So he took the testament again, and I, looking by the side of his shoulder, saw he had accidentally (?) opened at Matthew vii. His eye caught the word "Who-so-ever" in verse 24, and he began reading—"Who-so-ever heareth these sayings of mine and doeth them." Here he suddenly stopped short, saying, "That's not the bit," and would have turned over, but I prevented him, saying, "That's it, that's the bit; read that verse." So he read "Who-so-ever heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock." "There's the rock," said I. Said he—"What rock?" Said I, "Those three chapters of the Sermon on the Mount—the doing of them." We both were now excited, and I began blaming the orthodoxy generally, at which he went off, getting his feet wet in the tide, which was not far enough back for me. After he was gone, I felt strange, had a misgiving that I was not kind enough, but felt sure that there was a Providence in it.—I am, &c.,

J. J. Brown.

300 Cathcart Road, Glasgow.
7th Jan., 1896.

ADAM—MORTALITY—IMMORTALITY.

DEAR BRO. NISBET,—I mail to you herewith a very short article which I put up a short time ago, which I caption "Adam" of Edenic celebrity, in relation to whom no end of theories have been formulated as to what his nature was? and what his destiny? and which, from the beginning of A.D., remains as unsettled as ever in regard to whether

* The article appears in this issue of the *Investigator*.—ED.

* See Mr. Jacobs' comment on this text.—J. J. B.

the first man was mortal or immortal. I most emphatically hold said man mortal, as much so before he fell as he was after he fell. He was "of the earth, earthy"—a groundling, for all intents and purposes. Also, this first man was a man of destiny as truly as was the "second man," the difference being that in the case of the "first man" he had to be tested, to be put on trial, and when trial was put on him he, unhesitatingly, developed himself to be mortal for all intents and purposes. Deity destined the earth should be replenished by a race of mortal men and women—not angels. He "created and made" a male, and a female, with that purpose in view; a couple of groundlings, in order to produce a world of earth-begotten progeny; and why that portion of religionists, termed Christadelphian—of which I am one, *on a Bible basis, though*—keep up the contention as to the nature of Adam, when the word of inspiration tells us that he was of the earth, earthy, can be explained only upon the principle that the genus *homo* is, constitutionally, opposed to accept what Deity has said of himself in relation to his purposes on the earth and in heaven.

Jesus, and his brethren, are both of one Father—God—he by inheritance (Heb. i.) they by "adoption" (Gal. iv.)

G. BALMAIN.

Rochester, N.Y., August, 1895.

[The following is the article referred to above.—Ed.]

ADAM.

It is affirmed, in some quarters, that Adam was a candidate for immortality. The Bible does not say so. This candidature for death, and its consequences, was manifested when trial was put on him. He obtained his diploma, and his Maker, in short order, expelled him from his paternal home into a wide, wide world, to earn his living among briars, thorns and thistles, until he should return whence he was taken, which was 930 years from date. *The ground was cursed for his sake, i.e., on his account:* he was not.

There are a few things asserted by certain parties, in this connection, lacking proof, viz., that the coats which God brought to the man and the woman were of the skins of animals which had been offered in sacrifice. The Bible makes no such assertion. Accordingly we relegate the assertion to the fate of a paltry fable. And just here are four things we want to know. Can the parties alluded to tell us who were the

sinner, and what was their sin for which sacrifice was offered, and who was the officiating priest, and where was the sacrifice accomplished? These questions are put in the most sincere manner.

MORTALITY.

Mortality is a congeries of flesh, blood, bones and viscera, doomed to death and dissolution, and when alive possesses cerebral organs, or functions, termed mind, utterly erring and fallible in their nature.

IMMORTALITY.

Immortality is a congeries of organised *entity* in literal and absolute contradistinction, in its nature, to mortality, and is obtained, not on the principle of procreation, but by Spirit bestowal, or transformation, by Spirit power, as "the gift of God"—"Aionian life, indeed, to those who, by perseverance in good works, are seeking for glory, and honour, and incorruptibility" (Rom. ii. 7). "Glory" we understand as Spirit, "Honour" as status in the kingdom, "Incorruptibility" as being void of organic dissolution, and all animated by "Aionian," i.e., unending,* life.

G. B.

RELIGION.

THIS splendid name has been often misread and misused, till it has been reduced to a narrow and ascetical theory of life. Instead of being the emancipation of human nature—a state of liberty wherein every power and instinct will have its noblest exercise—religion has been its bondage, an elaborate system of checks and rules. Its voice was not "Behold and possess in all godliness and honesty," but "Beware of this," and "Thou must not do that,"—a weary refrain of negation instead of a heartening benediction. It would be difficult to mention a good gift of God which has not been forbidden to men at some time or other in the name of religion, from liberty of conscience to soap and water, from the fields of corn on the Sabbath Day to the novels of Sir Walter Scott. Let it be understood that while it is one of the offices of religion to teach us self-restraint and inspire us with high aims, it is not her work to dwarf or cramp any part or function of our varied nature. From the physical passions to the dreams of imagination every province comes under the beneficent sway of religion,

*Is "unending" the most fit adjective to use as giving character to the life? If the term *aionian* signified unending it would of course be quite legitimate to say, as does bro. Balmain, "aionian, i.e., unending;" but it does not even signify duration, not to speak of unlimited duration. "Immortality" and "aionian life" are not equivalent terms.—Ed.

which sanctifies love and justifies vision.

Some have offered a still worse indignity to religion, when she has been represented as an inglorious escape from the penalties of one's sins. It is a tax, as it were, one has to pay sooner or later for his misdoing, and which secures him quittance, an insurance policy against the future whose value he cannot quite estimate now, but will fully appreciate in the next world. Whoever has represented religion directly or indirectly as a composition with one's creditors, or a lifeboat from a sinking ship, or a fire-escape from a burning house, has dragged a fair name in the dust, and been guilty of the worst kind of slander—the degradation of a spiritual idea. One could hardly imagine anything baser than to serve the devil the best days of his life and then fly to religion in his decrepitude on grounds of policy. It were a masterpiece of effrontery, a very apotheosis of selfishness. Perhaps the person inclined to this policy will be more impressed by the fact that it will prove a failure. Whatever religion may do for a man, it does not relax the punishment of sin, for indeed there is nothing plainer than the impartial and irresistible action of the Law of Retribution. If one plays the fool in his youth, he has to pay his reckoning afterwards, and religion will not accept his debt. Were religion simply a scheme for condoning sin and feeding selfishness, she would be a curse and

Procuress to the Lords of Hell.

Perhaps the noblest conception of Religion ever given to the world is found in the Book of Proverbs, which combines the shrewdness of Rochefoucauld and the reverence of Pascal, where there is an easy mastery of this world combined with a profound sense of the world to come. Proverbs is a repertory of advice on the conduct of life, and its directions are grounded not on the suggestions of a petty cunning, nor even on the deductions of a wide experience, but on the rock of wisdom. With the author of Proverbs, Wisdom and Religion are synonymous. One would gather from the modern mind that Religion is estimable and beautiful, but a property of women or the fancy of a few feminine men. The ancient mind regarded Religion as the foundation and strength of

life, the principle which gave it unity and meaning. With our writers there is an underlying suggestion that Religion is foolishness, with the Easterns that irreligion is madness.

Wisdom, it must be explained, is not knowledge which

is earthly of the mind,

and we are all aware that one may know many things and be a fool. According to this fine idea, wisdom is that principle by which all things have been created, and by which they are ruled, which lies at the root of everything wise and good, which is the reward of all high endeavour and true thinking. It is "the expression of order itself, that is the eternal." Wisdom on our part is to recognise this order and adjust ourselves to it, to surrender one's will to the Will which is at the heart of the universe; to reconcile oneself with the laws of nature, and work in harmony with them; to love the True, the Beautiful, the Good. Wisdom is to make one's life "a journey towards the ideal," or as Bishop Wilson, so beloved of Matthew Arnold, would say, "to make reason and the will of God prevail." Was there ever a more sane or persuasive conception of Religion? Wisdom does not coerce or fetter; wisdom appeals and draws. One ought to be religious because Religion is lovely. A man takes to "piety" for many reasons, he only becomes religious for Religion's sake.

If this be Religion, it follows that the sooner one puts himself under her guidance the better, and in all ages youth has been recognised as the season of decision. The Hebrew Prophet makes two women, Wisdom and the Temptress, plead with the young man, and the Pagan poets create the same situation in the choice of Hercules—such kinship is there in all noble thinking. Folly, with a cup of pleasure, a brief delirium, sated desires, and squandered manhood, allures the hot blood to destruction. Wisdom, with manly self-control, high purposes, lasting strength, and a good conscience, makes her majestic appeal.

It is strength

To live foursquare, careless of outward shows
And self-sufficing. It is clearer light
To know the rule of life, the eternal scheme,
And knowing it, to do and not to err,
And doing to be blest.

And the choice is endless.—"Ian Maclaren" in *the Young Man* for June.

THE GREAT EVENT.

As we appear to be approximate to the great event—the coming of Christ, as set forth in Rev. xvi. 15—I send you a few lines for your paper, the *Investigator*, more in the light of suggestion than exposition, and upon which some of the brethren may pass their opinions. For my part I have, although an admirer of Dr. Thomas, never been satisfied with his view of the beast, false prophet and dragon symbols, as being altogether too abstruse. Political movements of more recent date seem to me to have shed some light upon these symbols. We see the evaporation of the Euphratean power rapidly progressing in the political heavens, and it is not necessary to remind the watchers to have an eye to their garments; the way of the kings of the East is in preparation.

Aside from religious matters, we find the Bible deals very fully with political movements and the destiny of nations.

During the past year we have witnessed the overthrow of China by Japan, an ominous “*breath*” or “*wind*” from the “*East*,” which may yet have some influence in the destruction of the ships of Tarshish, as predicted in Psalm xlviii. 7. Japan is preparing and repairing for revenge upon Russia for robbing her of some of her hard-earned laurels. I mention these events to show that first steps in civilization of Japan and China (Pagan powers) are taking place and coming before the world’s notice. These two countries, symbolized by the dragon on their banners, represent Paganism. Now, the false prophet appears to me to be the Mohammedan power, headed up in the Sultan of Turkey, and Christianity as we find it is symbolized under the head of the beast power. Now the record saith, “I saw three unclean spirits (or political emanations) like frogs, or the appearance of frogs (R.V.), come out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.” Observe the order of narration—Pagan disturbance first, Christian interference in Turkey second, and Mahomedan uprising last—like frogs—well, like that aquatic creature that swims upon the water (it is its element, in fact)—the fleets, the iron-clads and torpedo boats

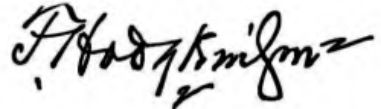
of these powers—proceeding out of their mouths. What, mouths of nations? Yes, the rivers, and harbours, and dock-yards of these nations—working miraculously—which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty.

“*Behold I come as a thief.*”

“Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame.”

“And *He* gathered them together into a place called in the Hebrew tongue Armageddon.”

The deposition of the Sultan may possibly lead to quarrels among the powers as to the division of his lands, and a general explosion in the European waters, and the uprising of the Mohammedan in India and all over the world; the contention for the Suez Canal would follow, and this would bring Gog to the mountains of Israel.



Columbia, Hendon, N.W.

WOMAN'S PLACE.

ON page 45 “R. Mortimer” criticises the Editor’s views on the above subject by an argument which appears to me unsound.

While admitting “that the average woman is inferior to the average man” (?) he ascribes that result to “the fact established by modern research that environment is a potent factor in determining the position of an organism.” He instances the human race, for “History bears witness that circumstance has always been favourable to man’s intellectual progress and unfavourable to woman’s. Need we wonder then that six millenniums of hereditary transference have resulted in the female brain being lighter by several ounces than the male.” But “this century” holds forth “the promise of woman’s ultimate emancipation. The average woman of to-day is better than she was 100 years ago.” He then instances “Jane Austin, George Eliot, and Olive Schreiner,” as having eclipsed their man-competitors

in certain branches of literature : Novelism more particularly. So far, then, the mischief done, in six millenniums has been undone—and *more* than undone—in one century! Marvellously resilient elasticity of the female intellect! But with reference to these three ladies—whereas “the ordinary female brain is lighter by several ounces than the male”—I ask were the brains of these exceptionally intellectual females any heavier than the average, or as heavy, say, as Anthony Trollope’s brain? Probably not. Then since they were able to produce work superior to that of, at least, all *average* men, who are each blessed with several ounces more brain—how can the smallness of the female brain be seriously put forward as a result of disadvantages under which woman has laboured all down the centuries? And if this smallness be the outcome of the overbearing conduct of the male, how does “R. M.” account for the inferior dimensions of the female head, and (I suppose) the correspondingly smaller brain in the whole of the rest of the mammal kingdom? Witness the tiger, the cat, ass, bull, dog, sperm whale, &c., &c., I think, *without exception*.

Again, if, as “R. M.” inferentially asserts, the man and woman started originally with an equal share of brains, how did man contrive to induce woman to submit to treatment, evil and unnatural enough to result in such a serious disturbance of the dividing line in their joint stock of brains; especially seeing how she is now turning out too many for him, her smaller brain notwithstanding? The truth on this point rests not with Evolution, but on the basis of Paul’s dicta, “that the woman was created for the man,” and “that the head of the woman is the man.” And further we must remember that in the case of all mammals the female has got to bear about the unborn young for frequent and lengthy periods at more or less severe personal inconvenience, sometimes even incapacitatingly so; we need not then be surprised to find the office of guardian and champion devolved upon the sex which is exempt from these complications. The vigour of body and energy of mind, necessitated for an efficient discharge of these latter duties entail corresponding increase of the

appropriate organs of the brain, without any necessary increase of the intellectual portion thereof. Hence the male is always more pugnacious in every mammal and larger brained as well, but *not* necessarily more intelligent.

It is a further error to teach that size is the only, or chief factor in a serviceable brain. Just as in the muscles of the arm, quality is more valuable than quantity, in fact at first, as quality improves bulk diminishes. It is equally erroneous to teach that woman is *only now* beginning to come to the front. Which was provided with the more serviceable brain—never mind its size—Barak or Deborah, Manoah or his wife, Nabal or his wife? We find of all the followers of Christ, including all the Apostles (!), the only two who thought it worth while to visit the tomb at the termination of the 72 hours—the only two were women! The above five women all had commonsense (invaluable commodity!), alias “Faith” enough to make us think that the surplus accommodation in their men’s skulls was, as likely as not occupied by water, and not by brain matter at all. Depend upon it, the entire slender basis of truth in Evolution may be summed up in the one old saw “circumstances alter cases”—individual *cases* only. Evolution has never once affected any animal’s nature *permanently*. If the environment alters only slightly, nature adapts herself to the new conditions with more or less inconvenience, as when an Englishman goes to India; if considerably, the species dies out, as when he goes to the Gold Coast. Since the Cambridgeshire fens have been drained the plants peculiar to the district have died out, and their appropriate butterflies and moths are extinct; the rabbits which are unaffected by this cause remaining as before. The alteration in the environment has utterly *destroyed*—not evolved those plants and insects into other forms. Evolution is “a bruised reed that would pierce a man’s hand,” only it is too rotten, even for that. A woman’s brain we see is none the less perfect for being small; all who have a competent faculty for thinking are aware that it has its strong peculiarities complementary to some of the most objectionable points in man’s, so that “when God hath joined

the two together, they become one flesh" —one very good flesh now ; one perfect flesh hereafter.

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AION.—Mr. Maurice in his letter to Dr. Jelf, p. 6, says—"Aion expresses a permanent fixed state, not a succession of moments—that it does not convey so much the idea of a line as a circle ; that it does not suggest perpetual progress, but fixedness and completion."

AIONIAN LIFE.—Dr. B. F. Westcott, dealing with the nature of life in John's Epistles, brings together the various terms in which the apostle speaks of it, and then proceeds : "In considering these phrases it is necessary to premise that in spiritual things we must guard against all conclusions which rest upon succession and duration. 'Eternal life' is that which Paul speaks of as *hē ontōs zōē*, 'the life which is life indeed' (1 Tim. vi. 10), and *hē zōē tou theou* 'the life of God' (Eph. iv. 18). It is not an endless duration of being in time, but being of which time is not a measure. We have, indeed, no power to grasp the idea except through forms and images of sense. These must be used, but we must not transfer them as realities to another order." (*Epp. of John*, p. 205). Again, "the life which lies in fellowship with God and Christ is, as has been seen already, spoken of as eternal life in order to distinguish it from the life of sense and time, under which true human life is veiled at present. Such a life of phenomena may be 'death' (1 John iii. 14; compare v. 16). But 'eternal life' is beyond the limitations ; it belongs to the being of God (1 John 1, 2 ; *en pros ton patera*), and its consummation is the transforming vision of the Son seen as he is (1 John iii. 2 ; John xvi. 23). For us now, therefore, it is spoken of as both present and future. . . . This thought of the present reality of 'eternal life' is characteristic of John, and in its full development is peculiar to him (*Ibid.* p. 207).

APOCALYPTIC PATCHES.

I.
WITH regard to the number 666, the explanation "*Lalinos*" (the Greek for the words Italian or Latin), which is probably as old as John himself, is confirmed by the remarkable coincidence "that in the year 666 A.D. the then Pope, Vitalianus, ordered divine service to be everywhere celebrated in the Latin tongue" (see *Collette's Claims of the Papacy*, page 49; of *Protestant Alliance*, 430 Strand, London, W.C. Price, 6d).

II.
Rev. xxii. 15, would be better translated—"Without are the dogs, *even* the sorcerers, and the whoremongers, and the murderers," etc., etc.; *i.e.*, "the entire canine race as specified," not merely "dogs and sorcerers, and so on," as per A. V. and R. V.

III.
Rev. xv. 2.—This sea of glass upon which the victors over the beast, etc., are said (in *Thirteen Lectures on the Apocalypse*) to stand, is further described therein as "translucent ocean, vitrified by the agency of fire ; and, since nations are symbolised by larger or smaller quantities of water, evidently represents in a figure the Gentile nations in subjection to the saints during the millennium." It is some time since I read that interesting work, but I think that was in effect the explanation offered. A little consideration will show this view of the figure to be erroneous. This same sea or ocean is said to be "before the throne." Now we could imagine a chair or camp-stool being set at the brink, or on the beach, before an ocean, but hardly an ocean being set before a chair or stool. But it is further observable that "there were seven lamps likewise before the throne." Now here we have an unmistakable reference to the ancient Mosaic seven-branched lamp-stand which stood in the tent of meeting, and subsequently in the temple ; see Rev. iv. 5, where this lamp-stand is represented as being used for its appropriate purpose. What can be plainer than that the "sea mingled with fire," in the next verse is the same object as that described in 1. Kings vii. 23, as "a molten sea" ; but not therefore a melted ocean, nor now in a melted condition, but as a vessel formed by pouring melted brass into a mould. So this "sea" of Rev. xv. 2 is evidently a similar object formed of clear glass like crystal by "having been brought into contact with (Lexicon), not "mingled with" (Lex.) fire. This sea then stood before the principal throne, and the company stood *epi*, by it, or near to it, not upon it. The same word *epi* is used by John in the same book (vii. 17), "he shall lead them *epi*, by or near unto, fountains of water of life," not upon the fountains." So "Jesus sat *epi*, by or near, the spring," John iv. 6. If "on, or upon," were intended, then *epi* would have been followed by the dative case, instead of the accusative, as it is in the above instances. And since the original "molten sea" was used by the priests for purification, it is not difficult to follow out the figure in the Apocalypse.
R. R. S.

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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CHRISTIANITY—IS IT SUITED TO ALL MANKIND?

IT is a common saying that "human nature is much the same all the world over"; and unlike many old *saws*, due consideration leads us to believe it. All men, of whatever race, country, temperament or position, possess, to some extent, the power to *feel*, to *think* and to *act*. In the case of some nations, however, there is a marked predominance in the exercise of one of these powers over the other two, and this is chiefly consequent upon their geographical position.

Generally speaking, the peoples of equatorial regions exercise the powers of acting and thinking much less than that of feeling. They indulge very largely in emotion; and that of the most purely physical kind. Dozing and sleeping occupy a very large proportion of their time. Their ability to feel is exercised more than that of thinking, or acting. Further removed from the equator, but still in hot regions, the same inclination exists; but their emotions are somewhat higher, slightly elevated above the mere physical, more the result of intellectual operations; less animal-like and more *spirituelle*. Music, sculpture, painting and other such artistic and æsthetic occupations and exhibitions are popularly appreciated; as in the case of Italy, Spain and Greece.

Proceeding into the temperate zone we find the powers of thought coming more to the front. Hence education and civilisation have been evolved and spread in countries of temperate climate. The temperate regions of Europe, for example, have produced nearly all the great thinkers which the world has ever seen. Here, then, we find thinking, or the intellectual faculty most prominent. In the north temperate zone we find people cultivating more of the acting or practical capabilities of mankind, but still guided by thought; and the outcome of this thought and action can be seen in marvellous invention.

In colder countries, as we proceed northward, there is still great activity but less thought, and consequently their occupations are more simple, natural, automatic, unintellectual. The Esquimaux is necessarily active and practical, but he is not noted for such an amount of thought as the English and German peoples, neither is he so emotional as the Italians and Spaniards, nor so indolent as the central Africans.

It will of course be understood that though certain peoples may have a predominance of the emotional, or the intellectual, or the practical turn of mind, they have the other two also. Nor do I mean to imply that the predominance of any one of these powers necessarily renders the people who possess it superior to the rest.

Again, we must bear in mind that the individual persons in a country will differ very much from one another. It would not be fair nor true to state that every Englishman is more intellectual than any given Hindoo or even Negro, or than some particular Greenlander. Though we may claim for England that she is one of the more intellectual nations, the men and women in our midst are not all deep thinkers; nor, indeed, would it be good for the country if such were the case. We want people of all temperaments. And I should imagine that the man, the individual man, would be most happily constituted who possessed an equal amount of the intellectual, the emotional and the practical in his nature. He would stand in an unbiassed position towards all persons, objects, institutions and activities by which he was surrounded.

But, unfortunately, we do not find many such people. In religious beliefs, for example, there are men who pride themselves upon so-called "intellectual superiority," upon being cool, calm and philosophic. They affect to look down upon those impulsive, emotional brethren, who are more readily moved to tears; and who, be it also said, are often more easily stimulated to acts of grand self-denial and heroic action. Others belong to the practical class. They, in their turn, look upon the more thoughtful man as a "cumberer of the ground." They say "Give us men who can *do* something; not those who 'moon' their life away."

Hence we notice that, right in our very midst, we find these three classes of men—one upholding the superiority of intellect, another preferring to see all men active workers, and the other indulging in the emotional exercises, every individual man, be it remembered, being possessed of all these three powers, but predominating in one, and allowing the other two to become subservient—the result being what we may call his particular bias or temperament: that turn of mind which decides his general character and mode of life.

Now the question is, will Christianity suit all these men and women, of whatever turn of mind, of whatever natural or acquired bias of temperament? Can the Truth as it is in Jesus be accepted and firmly endorsed by every individual? Let us look at those men who first embraced Christianity, particularly to those especially appointed to be the more immediate followers and learners of the great originator and founder of our faith—the twelve Apostles. Their very number is significant. The number twelve denoted, to the Jewish mind, completion or perfection. Their number of tribes was twelve. It occurs from time to time in connection with important symbolism. The high-priest's breastplate had three columns of four stones in each. The New Jerusalem was depicted as possessing twelve gates. Now, as well as being of a representative number, did these twelve Apostles fairly represent all mankind? Were they typical men? If this can be fairly shown, our problem is solved.

The names of the Twelve as recorded in Matthew x. are—Simon, Andrew, James, John; Philip, Bartholomew, Thomas, Matthew; James, Thaddæus, Simon and Judas. By looking at this list carefully you will observe an important arrangement into three equal groups:—

Group I.—Peter,	Andrew,	James,	John.
„ II.—Philip,	Bartholomew,	Thomas,	Matthew.
„ III.—James,	Thaddæus,	Simon,	Judas.

Lists of these names are also given in Mark iii., Luke vi., and Acts i. in

the last instance omitting Judas Iscariot. But in every case the individuals remain in their own group, though their position within that group is often changed. For example, in Group I., Matthew places James third, while Mark puts him second; again, Mark mentions Andrew fourth, while Luke places him second; but every one of the four remains within the first group. Similar alterations occur among the members composing the second group, likewise those of the third. But in no single instance is a name shifted from one group to another. Further, by comparing this order with the record contained in John i., it will be noticed that this order *is not arranged according as the Apostles were called to become followers*. Taking all these facts into consideration it certainly appears to be the result of design rather than of chance that these twelve men are so grouped, and presuming there is a cause for this particular arrangement, I want us to see what it is.

Let us consider the four men named first:—Peter, Andrew, John and James. They had one common characteristic. They were essentially of emotional temperament, being guided in their thoughts and actions by impulse, or feeling. We shall look at them individually.

It will not be necessary to study the accounts given us about Peter very long to convince us that, though he was a man who could both act and think, he was only too often guided by emotion, impulse, feeling. One readily calls to mind that scene upon the Galilean Sea. Peter no sooner sees his Lord walking upon the water and hears him say "Be not afraid" (Matt. xiv. 27), than he gains permission to attempt a similar exploit. The result was not an entire failure because he did think sufficiently to ask Jesus if he might venture. If he had only thought a little more he would not have even asked the question. At the Transfiguration Peter allowed his feelings to run away with his common sense. He said, "If thou wilt, I will make three tabernacles; one for thee and one for Moses and one for Elijah" (Mat. xvii. 4). Luke very fittingly remarks, "not knowing what he said." He so far forgot himself on one occasion that he broke in upon one of the discourses of Jesus and remonstrated with his teacher. This brought upon him that severe rebuke, "Get thee behind me Satan, . . . thou mindest not the things of God" (Mat. xvi. 23). Just previous to his greatest failure, the triple denial of his master, he asserted, quite regardless of logic, "Although all shall be offended, yet will not I" (Mark xiv. 29). And also the vainglorious boast, which he doubtless meant and believed at the time, "I will lay down my life for thee" (John xiii. 37). Many years afterwards Peter fulfilled his promise. With all his thoughtlessness and consequent shortcomings we cannot help loving him. Brave, rash Peter!

Andrew was Peter's brother, and consequently we might well conjecture that he had a somewhat similar temperament; and the study of his life, in so far as we know it, shows that it was so. On one occasion he and John (afterwards the apostle) were standing in conversation with their leader and teacher, John the Baptist; it was when he uttered those memorable words, "Behold the Lamb of God" (John i. 36). Andrew not only "beheld" him but immediately left the Baptist, followed Jesus, conversed with him on the way, entered his house and abode with him the rest of the day. John went too. Now none but a man led by his immediate feelings could have left one master and become enchanted with another at so short a notice. He is readily convinced that this stranger is the Anointed One; for he immediately seeks out his brother Simon and tells him "We have found the Messiah"

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But, unfortunately, we do not find many such people. In religious beliefs, for example, there are men who pride themselves upon so-called "intellectual superiority," upon being cool, calm and philosophic. They affect to look down upon those impulsive, emotional brethren, who are more readily moved to tears; and who, be it also said, are often more easily stimulated to acts of grand self-denial and heroic action. Others belong to the practical class. They, in their turn, look upon the more thoughtful man as a "cumberer of the ground." They say "Give us men who can *do* something; not those who 'moon' their life away."

Hence we notice that, right in our very midst, we find these three classes of men—one upholding the superiority of intellect, another preferring to see all men active workers, and the other indulging in the emotional exercises, every individual man, be it remembered, being possessed of all these three powers, but predominating in one, and allowing the other two to become subservient—the result being what we may call his particular bias or temperament: that turn of mind which decides his general character and mode of life.

Now the question is, will Christianity suit all these men and women, of whatever turn of mind, of whatever natural or acquired bias of temperament? Can the Truth as it is in Jesus be accepted and firmly endorsed by every individual? Let us look at those men who first embraced Christianity, particularly to those especially appointed to be the more immediate followers and learners of the great originator and founder of our faith—the twelve Apostles. Their very number is significant. The number twelve denoted, to the Jewish mind, completion or perfection. Their number of tribes was twelve. It occurs from time to time in connection with important symbolism. The high-priest's breastplate had three columns of four stones in each. The New Jerusalem was depicted as possessing twelve gates. Now, as well as being of a representative number, did these twelve Apostles fairly represent all mankind? Were they typical men? If this can be fairly shown, our problem is solved.

The names of the Twelve as recorded in Matthew x. are—Simon, Andrew, James, John; Philip, Bartholomew, Thomas, Matthew; James, Thaddæus, Simon and Judas. By looking at this list carefully you will observe an important arrangement into three equal groups:—

Group I.—Peter,	Andrew,	James,	John.
„ II.—Philip,	Bartholomew,	Thomas,	Matthew.
„ III.—James,	Thaddæus,	Simon,	Judas.

Lists of these names are also given in Mark iii., Luke vi., and Acts i. in

the last instance omitting Judas Iscariot. But in every case the individuals remain in their own group, though their position within that group is often changed. For example, in Group I., Matthew places James third, while Mark puts him second; again, Mark mentions Andrew fourth, while Luke places him second; but every one of the four remains within the first group. Similar alterations occur among the members composing the second group, likewise those of the third. But in no single instance is a name shifted from one group to another. Further, by comparing this order with the record contained in John i., it will be noticed that this order is *not arranged according as the Apostles were called to become followers*. Taking all these facts into consideration it certainly appears to be the result of design rather than of chance that these twelve men are so grouped, and presuming there is a cause for this particular arrangement, I want us to see what it is.

Let us consider the four men named first:—Peter, Andrew, John and James. They had one common characteristic. They were essentially of emotional temperament, being guided in their thoughts and actions by impulse, or feeling. We shall look at them individually.

It will not be necessary to study the accounts given us about Peter very long to convince us that, though he was a man who could both act and think, he was only too often guided by emotion, impulse, feeling. One readily calls to mind that scene upon the Galilean Sea. Peter no sooner sees his Lord walking upon the water and hears him say "Be not afraid" (Matt. xiv. 27), than he gains permission to attempt a similar exploit. The result was not an entire failure because he did think sufficiently to ask Jesus if he might venture. If he had only thought a little more he would not have even asked the question. At the Transfiguration Peter allowed his feelings to run away with his common sense. He said, "If thou wilt, I will make three tabernacles; one for thee and one for Moses and one for Elijah" (Mat. xvii. 4). Luke very fittingly remarks, "not knowing what he said." He so far forgot himself on one occasion that he broke in upon one of the discourses of Jesus and remonstrated with his teacher. This brought upon him that severe rebuke, "Get thee behind me Satan, . . . thou mindest not the things of God" (Mat. xvi. 23). Just previous to his greatest failure, the triple denial of his master, he asserted, quite regardless of logic, "Although all shall be offended, yet will not I" (Mark xiv. 29). And also the vainglorious boast, which he doubtless meant and believed at the time, "I will lay down my life for thee" (John xiii. 37). Many years afterwards Peter fulfilled his promise. With all his thoughtlessness and consequent shortcomings we cannot help loving him. Brave, rash Peter!

Andrew was Peter's brother, and consequently we might well conjecture that he had a somewhat similar temperament; and the study of his life, in so far as we know it, shows that it was so. On one occasion he and John (afterwards the apostle) were standing in conversation with their leader and teacher, John the Baptist; it was when he uttered those memorable words, "Behold the Lamb of God" (John i. 36). Andrew not only "beheld" him but immediately left the Baptist, followed Jesus, conversed with him on the way, entered his house and abode with him the rest of the day. John went too. Now none but a man led by his immediate feelings could have left one master and become enchanted with another at so short a notice. He is readily convinced that this stranger is the Anointed One; for he immediately seeks out his brother Simon and tells him "We have found the Messiah"

(John i. 43.) Considering that the Jews had been looking for this Promised One for nearly 2,000 years, it would seem to the thoughtful, cautious man, either presumption or credulity for Andrew to be so positive in so short a time. But he had no intellectual doubts to get rid of; he was simply convinced; he apprehended that it was Christ. We must remember that John was similarly convinced; and his attitude would affect Andrew's decision. With emotional people, the "sympathy of numbers" is always very much in evidence. There is also a nice little touch of brotherly love demonstrated, in that, feeling certain he was in possession of the best and greatest secret, the most important news that a Jew could ever hope for, Andrew seeks Peter to be the first sharer in his joy, and leads him also to Jesus.

John was that disciple "whom Jesus loved which also leaned back on his breast at the supper." He must have been an affectionate and lovable man; a man capable of intense emotion. He was a most close and faithful follower of Christ during his three years' ministry. Jesus bore practical testimony to his knowledge of John's affectionate heart, when hanging upon the cross. Seeing him standing by, and Mary his own mother near him, he committed her to his charge. "And from that hour the disciple took her unto his own home" (John xix 27).

We do not read much about James. He was, however, John's brother; and that is saying a good deal. We have every reason to believe in his love for, and faithfulness to, Christ. He became a prominent leader in the church after Christ's death; so much so that when Herod first attempted to make a stand against these followers of Jesus, "he killed James, the brother of John, with the sword" (Acts xii. 2). Thus did this faithful man seal his testimony with his blood.

Here, then, we have the characters of these four men before us—Peter, Andrew, John and James; not men of great intellect, nor very mighty action; but men who could love; and loving, had no thought but the will and wishes of their master.

We now come to the consideration of Group II.—Philip, Thomas, Matthew and Bartholomew—men who were guided more by intellect than feeling; men whose logical faculties were developed, who wanted reasons and demonstration before either believing or working.

When Philip first found Jesus he went to his friend Nathaniel and told him about it. You can tell a man's character fairly well if you know his friends. Note, then, Nathaniel's conduct as well as Philip's. Philip did not speak with the assurance of Andrew—"we have found the Messiah." This was for two reasons: firstly, he was more cautious in his temperament; and secondly, he knew he was speaking to a thoughtful, cautious man. He said, "We have found him of whom Moses, in the law, and the prophets did write; Jesus of Nazareth, the son of Joseph" (John i. 45). He did not commit himself in any way. But though he took care to show that he had taken into consideration and borne in mind the prophecies concerning Christ, Nathaniel was far from being convinced. He asked, "Can any good thing come out of Nazareth?" Again, Philip, the cautious man, will not commit himself; he simply replies, "Come and see" (John i. 46). Now Jesus at once perceived the kind of man with whom he had to deal, and exclaimed, "Behold an Israelite indeed, in whom there is no guile!" (John i. 47). Yes, here was a man who could not be beguiled, misled, deceived; the cautious, thinking, reasoning man. He no doubt prided himself upon being thus. Anyhow, he certainly recognised the

fitness of Christ's greeting as applied to himself, for though his name had not been mentioned, he said, "Whence knowest thou me?" that is, How do you happen to know that I am a man who is not easily taken in? And you will further notice that he did not admit that Jesus was the Christ until it had been further demonstrated that he possessed superior knowledge and power to any other man he had known, either in person or by repute. During his apostleship, Philip would not accept Christ's teaching without mental, and sometimes, verbal questionings; in fact he was so constituted that he *could* not. In that notable discourse of Christ's, of which we have such a good account in John xiv., Philip and Thomas (another member of the group) were the only two who questioned the Master. Philip said, "Lord, show us the Father and it sufficeth us;" that is, and we shall be satisfied about the truth of what you now state. We see his great cautiousness manifested in one instance which occurred some time previous to this. Certain Greeks came up to Philip during the Feast of the Passover, having heard about Jesus, and wanting to see him. Philip did not conduct them straight to Jesus. "Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus" (John xii. 22). On the occasion of Christ's feeding the Five Thousand, he tested Philip's trust by asking him, "Whence are we to buy bread that these may eat?" (John vi. 5). Now Philip was not a man of much imagination; everything was referred to his intellect; and hence we find him rapidly glancing at the multitude and working a sum in mental arithmetic. "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little." One other incident in Philip's life and we must leave him. The scene is a desert place between Jerusalem and Gaza. An African officer of high rank and authority is returning from a visit to Jerusalem, puzzling over the prophecies of Isaiah. God's spirit had led Philip to meet this man, and now prompted him to join him. The very first question is indicative of the mental character of the questioner. Philip asks, "Understandest thou what thou readeest?" (Acts viii. 30). Philip, the thoughtful and reasoning man, was the very best person to assist this educated officer in the best possible way.

Thomas has already been referred to in connection with Christ's discourse to the apostles just previous to his betrayal by Judas. Jesus had said, "Whither I go, ye know the way." But Thomas did not agree with this. He said, "Lord, we know not whither thou goest; how know we the way?" (John xiv. 5). The only other record of Thomas is that which has given him the epithet, "The Doubter." His attitude on that occasion is so well known to us that it is not necessary to do much more than refer to it. Thomas, you will remember, was absent when Jesus first appeared to his disciples in the upper room after rising from the sepulchre. They told him about the visit. In this instance his cautiousness and reasoning were pushed to the extreme; he would not believe their combined testimony. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe" (John xx. 25). It was as natural for Thomas to speak like this, as it was natural for Peter to first assert in indignation, "Lord, thou shalt never wash my feet," and to exclaim immediately afterwards, "Lord, not my feet only, but my hands and my head" (John xiii. 9). He was used to treating everything in this way. He did not actually mean what he said any more than Peter; for no sooner did he himself see Jesus and hear his voice than he exclaimed "My Lord and my God."

Of Matthew, or Levi as he is sometimes called, we do not know much;

his most intimate disciples and friends. In his times of trouble and anxiety, he seemed to seek the society of Peter, James, John and Andrew in preference to all the others. And again, one cannot help noticing that whenever he wished for witnesses in his most touching and wonderful miracles, these were the men invited to be present; also at such wondrous exhibitions of his glory as the transfiguration. And further, not that I wish in any way to cast a slur upon the faithfulness of the intellectual men, we find that, of the twelve apostles, the intellectual group is the only one which did not supply one or more martyrs to the truth.

Now, in conclusion, seeing that Christianity, practical and theoretical, as taught by Jesus Christ, was suited to every one of the apostles (for they embraced it); and having shown that they were a representative body of men, it is evident that, if the doctrines which are taught to-day are the same as those promulgated then, they should be acceptable to every earnest and sincere man of our time; for human nature has not changed. If this is not so, the only conclusion we can arrive at is that the teaching has undergone a change; has become, to some extent at least, altered. Jesus taught truths that were eminently fitted to be received by persons of every temperament, race, and climate. If such cannot be said of the teachings of the Christian Church to-day, those teachings are not identical with Christ's.

Supposing that the true interpretation of many of Christ's words has been corrupted or lost, by whatsoever means it may have come about, the first duty of all sincere men is to seek to discover and recover the true apostolic teaching. Now the men best able to do this are undoubtedly the thoughtful, intellectual men; and this is why, during the present period of controversy and doubt, the intellectual man is of most importance in the church. But when truth has become established, when all error has been swept away, and when the words spoken by Jesus and his apostles are received as teaching what Christ intended they should teach; then, once more, the intellectual man will sink back into his original position—on an equality with the emotional and practical. And the truth as it is in Jesus will spread throughout the world with lightning speed, and be accepted and professed by "every creature," hailing millennium's joyous days.

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LONDON, W., March, 1896.

Frank Pearsons. -

A N A S T A S I S.

THE desirability of arriving at a satisfactory and definite conclusion upon *Anastasis* is impressed upon my mind frequently, through being brought into contact with the difficulties attending it which still perplex some of our number. It is even now not rare to find the difficulties magnified to such an extent as to cause division. If, then, by consideration it is in any way possible to simplify the matter, we should endeavour to do the same; to cover the matter up is impossible. If we have a sore, it will be none the greater because it is known. So exposition of the subject may possibly lead to healing.

The word *anastasis* has generally been translated "resurrection" in the

Authorised Version. But it is well-known that *anastasis* includes much more than we mean by "resurrection." The term *anastasis* means standing up, or rising up; if the object has stood up before then the standing up would be resurrection, but there is nothing in the word *anastasis* itself to enable us to determine whether the upstanding is the first or a subsequent standing.

In this paper I shall use the word *anastasis* to signify "upstanding," and the word "resurrection" in its current use.

That *anastasis* signifies something more than coming out of the tomb is seen upon reference to John v. 29. "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto are *anastasis* of life; and they that have done evil unto an *anastasis* of condemnation." It will be evident to the thoughtful that *coming forth from the graves* is the equivalent of our word "resurrection," and therefore the *anastasis* referred to here lies beyond resurrection; for they come from the graves unto *anastasis* (or, as Dr. Thomas says, "for" *anastasis*). It matters not for the present question whether they come forth *for* or *unto anastasis*: it is determined that the coming forth from the graves is not the *anastasis*.

This thought is not confined to one verse: it is running through the argument. For instance, in verse 21, Jesus says, "The Father raiseth up (*egeirei*) the dead and quickeneth them." We therefore conclude that the dead in graves need more than raising up: they need quickening, and this we imagine takes place when they *stand up* in life (*soe*). It is noteworthy, too, that while Jesus says that the Son quickeneth *whom he will*, he does not say the same with respect to the raising (*egeirō*); and from the context we are bound to associate this raising with the coming forth out of the graves, beyond which lies the quickening,* the *anastasis*.

But I do not infer that *anastasis* never applies to any upstanding except this, and that it includes nothing beside. I simply note that when it is necessary to draw a contrast, and distinguish between two separate acts, both of which we call raising, John uses two distinct terms, *egeirō* and *anastasis*.

In Philippians iii. 10 Paul expresses a wish that he "may know Christ and the power of his *anastasis*, and the fellowship of his sufferings, being made conformable unto his death, if by any means he might attain unto the *ex-anastasis* from the dead." It will be conceded that Paul did not wish *to know about the anastasis* of Jesus. He already *knew about it*. He wished to know it practically, *i.e.*, to experience it. But it seems somewhat strange that Paul should wish to experience the power of the *anastasis* of Jesus so that he might attain the *anastasis* from the dead. We should imagine that if he had practically experienced the power of Jesus' *anastasis* he would already have attained unto the *anastasis* from the dead. But this confusion comes about through misunderstanding the *anastasis*. It should be noticed that Paul places the *anastasis* of Jesus before his sufferings and his death. So that the raising, which he has in his mind in the 10th verse, appears to be that spoken of in Acts iii. 22, where God's promise to *raise up* a prophet like unto Moses is referred to. This is said to have been accomplished (see verse 26). That raising must refer to the time when Jesus was being prepared for his ministry; for the people are exhorted to hear him when he has been *raised up* and denunciation is pronounced upon their possible rejection: And since Jesus himself pronounced the coming punishment on Jerusalem before his death

* Quickening is here equal to *anastasis* for life (*soe*). We infer from ver. 21 that there are some whom he does not choose to quicken.

it is evident that the *raising up* referred to here could not have been resurrection. But the word used here for *raising up* is the verb *anistémi*, which is the foundation of the noun *anastasis*.

While, therefore, the word *anastasis* may be applied to any particular event in the raising up, it is also inclusive of the whole work of raising up, and is not complete until those undergoing the process have been quickened.

It is evident that believers in apostolic days had these ideas with regard to *anastasis*. Some even went to extremes, as men always will, and denied any future resurrection. They said the whole work of *anastasis* was accomplished. (See 2 Timothy ii. 18; 1 Cor. xv. 12). I imagine that this heresy consisted in supposing that, in some manner or another, the saints would live without further raising; but whatever form it took the faith of some was overthrown thereby.

To combat this error in the Corinthian church, Paul found it necessary to write the dissertation in 1 Cor. xv. He therefore sets out to establish the fact of Christ's resurrection. And it demands notice that as long as he is concerned with demonstrating Christ's resurrection he makes use of the term *egeirō*, but as soon as he has settled that point he proves a higher raising than resurrection, even the completion of the *anastasis*.

The contrast in the use of the two words is very marked. For instance, in ver. 12, he says: "If Christ be preached that he rose (*egeirō*) from the dead, how say some among you that there is no *anastasis* of the dead. But if there be no *anastasis* of the dead then Christ cannot be risen (*egeirō*)."
We have found these words used in like manner by John when there was need for contrast, and I therefore conclude that it is not undesigned. In working out his argument Paul says, "Some man will ask, 'How are the dead raised up (*egeirō*) and for what body do they come?'" He calls this man a foolish one, for he ought to have known that God gives to every seed a body of like character, although the body sown is not really the same as that produced, and the fruit cannot be produced but at the expense of the seed. He then gives instances of different natures and returns to the argument in verse 42. "It is sown in corruption." What is sown? This cannot relate to the preceding clause: "So also is the *anastasis* of the dead." The meaning of "The resurrection of the dead is sown in corruption" would not be apparent.

We may talk of seed being sown, but never of the raising or the growing being sown. Paul has been speaking of sowing wheat, grain, seed.

Whatever is sown must be seed; the question arises, What is the seed?

The dead body certainly is not seed; there is no germ of life in it; its spirit is with God who gave it, its life is hid with Christ in God.

"The seed is the Word of God" (Luke viii. 11). This is being sown in corruption, it is being raised into incorruption; it is being sown in dishonour, it is being raised into glory; it is being sown in weakness, it is being raised into power; it is being sown (as) a natural body, it is being raised (to be) a spiritual body. There is a natural body and there is a spiritual body. "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible; thus shall we be changed."

This raising evidently affects all who are changed, whereof some have slept and some have not slept. It therefore appears to me that *the dead* or verse 52 is the parallel of *this corruptible* and *this mortal* of verse 53.

That Paul has regard to other things than graves and coffins in this

chapter is shown by verse 31. Paul had the good of the body-of-Christ at heart; the care of the churches came upon him daily. Brethren ran to some strange extremes in his day, but he never counselled nor countenanced separation from any who lived in subjection to Christ's precepts. Errors of judgment met nothing from him but instruction, entreaty or admonition. Where brethren differ about such things as I have written of, both parties should be careful not to hurt the susceptibilities of the other. Everything depends upon our subjection to the Spirit of Christ now.

If we have learnt to subject ourselves willingly, we shall be eminently fitted to teach others that Spirit in the age, and may with confidence wait for the coming of our Master.

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Wm. R. G. Hopkins.

BRO. HARWOOD AND ANASTASIS.

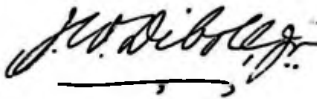
I THINK Bro. Harwood has been somewhat unfairly dealt with in the October and Jan. Nos. To begin with the article in the October No., by Mr. Pearsons: The latter takes up Bro. Harwood's admission of being "unlearned," and, in my mind, reasons very fallaciously from it; for he takes this somewhat elastic word in its extreme sense, and writes as if Bro. Harwood were a veritable clown, utterly unable to judge for himself between opposing theological theories. It surely by no means follows that because a man makes occasional grammatical trips, and is "unlearned," as compared with one who has had a better education, he therefore is not in a position to weigh opposing arguments and decide for himself, as well as to be of some use in helping others. Experience shows us quite the contrary of this, in the case of those, who with slender educational advantages, have nevertheless, by persistent attention to some branch of study, attained to considerable proficiency in it—and this though they may never quite master grammatical and other shortcomings. If it be necessary to be learned after Mr. Pearsons' standard before one has a right to an opinion on biblical topics, I am afraid the number so qualified is very small compared with what some of us think. In regard to the particular matter in dispute, the meaning of *anastasis*, I contend that any intelligent man, even

though his grammar may leave something to be desired, will be able to come to an opinion about the subject by the method Bro. Harwood suggested, viz., a careful examination of the passages where the word occurs, with their contexts, in the light of the best translation he can get—and the Revised ought to be, and I believe is, generally reliable, seeing it is the work of some of the ripest scholars of the day.

By the way, it strikes me you ought not to object if one regards the Revisers as persons, who, to use your words (Oct., p. 90), "know enough about the Greek," even in comparison with yourself, and I note that they differ from your rendering of 1 Peter iii. 21, though *you* say "no one who knows enough about the Greek can dispute its exactitude." Evidently they do not think, as you do, that the definite article should *not* be inserted in the translation before "resurrection." You must pardon some of us if we attach considerable importance to their opinion on a point of this sort. Dr. Bullinger, too, who is, I believe, no mean authority on matters of textual criticism, gives no hint in a pamphlet of his on this passage that "the" should not appear in the English translation, but accepts the A.V. here, and understands the reference, as Bro. Harwood does, to be to *the* resurrection of Jesus Christ. And here, again, I think the learned author of "The Critical Lexicon and Concordance to the English and Greek New Testament" (a book described by Dr. Westcott as "eminently scholarly and exhaustive"),

can hardly be regarded otherwise than as "one who knows enough about the Greek." It surely by no means follows that a *literal* translation of the Greek, like Rotherham's, is the best rendering of the sense of the original in idiomatic English; nor do I think he himself would claim that it is. Greek idiom is surely one thing, and English idiom another.

To my mind, you strangely misunderstand Bro. Harwood in your comments respecting pars. 4 and 7, on pp. 16-17, Jan. No.



REMARKS ON THE FOREGOING.

WITH the first paragraph of what immediately precedes this I do not seek to meddle: Bro. Pearsons may have something to say himself in defence of his remarks *re* Bro. Harwood's "unlearnedness." The absence of "learning"—in Bro. Diboll's sense of it—never distresses me when seen in another: I am content when I know what one means, however it may be expressed. An "unlearned" man may at the same time be educated (in the best sense), which is more than some "learned" men are. At the same time I cannot but think that Bro. Harwood in a way invited—not, however, by his "unlearnedness"—some such strictures as were made by Bro. Pearsons—perhaps, somewhat too bluntly expressed—in connection with his acknowledged want of learning. The practice of the former as evidenced in his fearless Greek criticism was, however, not quite in keeping with one who acknowledges his ignorance of Greek.

Touching the second paragraph which has reference to my own remarks: I wish to point out that in the Revised Version we have not quite what Bro. Diboll appears to think we have. The somewhat too pronouncedly orthodox company engaged on the work of *revision*—it was not *translation*—were hampered by conditions which tended to conserve the Authorised Version pretty much. As it was: no changes could be made in the Authorised Version which did not receive the support of two-thirds of the Company. Say there were 24

in the Company: it required over 16 of these to vote in support of a change before it could be effected. One can only imagine—he can never know—how it might have fared, not only with 1 Pet. iii. 21, but with the whole of the New Testament, had a bare majority been sufficient to determine the vote. We see what the result has been in the direction in which the Revised Version is a decided advance upon the Authorised Version, *viz.*: in respect to the application of the Laws of Textual Criticism—which has to do, not with various *readings* in the translation, but with various *readings* in the original. Here the Revisers wisely put themselves into the hands of Messrs. Westcott and Hort, with the result that they very largely adopted as a *basis* for their work of revision the readings of the Greek Testament, edited by these two able Textual Critics—than which, as it seems to me, no better edition of the Greek Text exists.

But Bro. Diboll misses my point somewhat as regards 1 Pet. iii. 21: there the definite article is undeniably absent from the Greek before *anastasis*: it is as undeniably present in other passages (see the complete list of cases published in the *Investigator* for Aug., 1883, p. 13). Why is it absent here? And further, I venture the remark that had the Revisers to retranslate this passage into Greek as it stands in the Revised Version, they would never think of leaving out the definite article from their translation. But it does not exist in the Greek at present. Why have the Revisers ignored this fact? The answer to the last question is—because subjective considerations impelled them: they thought it was *the* personal resurrection of Jesus Christ, rather than a resurrection of persons standing related to Jesus Christ.

Then I do not stickle for a *literal* translation; all I want is an accurate rendering, and that can be done without detriment to either Greek or English idiom. I have really drawn attention to a fact which has been ignored by the Revisers, and for no reason either of Greek or English idiom, for there is nothing except traditional bias to prevent the same thought as the Greek expresses being clothed in idiomatic English. A literal rendering of course can never be an idiomatic rendering, except in the more rare cases where English and Greek idioms are at one. The fact that the Revisers have dealt with the passage as they have, is no proof at all of the inaccuracy of the translation I give. And I repeat the statement that "no one who knows enough of Greek can dispute its exactitude."

I have referred to my comments on pars. 4 and 7 (on pp. 16-17 of the Jan. number), but cannot see in what respect I have "strangely misunderstood Bro. Harwood." If Bro. Diboll will descend to particulars it might help me to do so.

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The Investigator.

"Whatsoever things are true."—Paul.

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APRIL, 1896.

With this issue the Publishing Departments of the *Investigator* are transferred to Glasgow. Both the Financial (undertaken for a time by Bro. Charles Smith) and the Despatch work had been combined in Bro. James Smith. The former of these will now be undertaken by Bro. P. B. M'Glashan, 316 Crown Street, Glasgow, the latter by Bro. Wm. Pettigrew, 74 Alexandra Parade, Glasgow. Bro. James Smith will, along with his father, Bro. Charles Smith, continue, as Financial Committee, to look after the in-

terests of the magazine and will audit a balance sheet which it is proposed to issue at the end of each year for the information of subscribers.

SISTER HAWKEN'S Book of 320 pages, entitled, *Jesus: The Last Adam, The Everlasting Father*, is now ready and may be had post free, in paper, 2/6; and in cloth boards, 3/3; of Bro. H. A. Patchett, 101 City Road, Bristol. Those who wish to know what sort of a book it is, had better order a copy and read for themselves, for I am not in a position to speak fairly about its contents as I had hoped to do ere going to press, but judging from various lengthy dips I have had into it I should think the class of readers for whom Sister Hawken principally intended it, should find it both interesting and instructive. Sister Hawken ventured the remark to me, as stated in last issue, that "neither Trinitarians, Unitarians, nor Christadelphians will like it." I—but I may not be regarded as a sufficiently orthodox Christadelphian to make my opinion of any value—have not yet stumbled across anything to which I should be inclined to take exception. I only wish that all brethren and sisters were as much in love with truth and righteousness as the authoress of this neatly got up book is, and realized as she, how much more important good works *plus* correct theories are, than correct theories *minus* good works. We should soon see a generation more in harmony with the Master's actions and less exercised about distinctions which are not of prime importance to such as believe.

God speed the Right and confound all Wrong!

MISUNDERSTANDING ABOUT THE DEATH OF CHRIST AND MISUNDERSTANDING ABOUT MILTON'S THEOLOGY.

WITH the controversy between Mr. Jacobs and Mr. Oldham I do not, in the following, desire to directly interfere. In reference to the Death of Christ, I may merely say; that Mr. Jacobs has tendered a thought or two worth pondering, as the subject requires reconsideration. Much crude thought abounds concerning the pouring out of Jesus' blood, as if his literal blood were the all-sufficient element in the function of his sacrifice; but, as I do not incline to enter at present on the subject, the hint given may inspire others to work out the matter for themselves. For my own part, I quite believe in the "blood of the covenant": I quite believe that "without the shedding of blood there can be no remission of sins": but, between believing this according to the Scriptures, and believing it according to the ideas generally afloat, there is a wide difference. My object however in this, is not to support Mr. Jacobs' views, nor combat them. Indeed, I am not exactly sure, that I sufficiently know what his views are, to do so. What I rather write for, is to reprobate his views on

MILTON'S THEOLOGY:

to protest against his associating Milton's name with what is called "Orthodoxy," and to deprecate the libel he has thought necessary to perpetrate on Milton's creed and teaching. So far from being "Orthodox" according to the conventional use of the term: he was the most heterodox of his time: so much so: that, "the presbyterian clergy of his day, incensed at his boldness, reported him to parliament, having placed among its sins, the toleration of his writings"—(see Guizot's history of the English revolution, Book VII). That he held certain doctrinal errors there is no doubt:—Who does not? but, I think, in this respect, that his errors were more of a crudeness of thought concerning subjects which required longer consideration than he had time for, amidst the toils of his official work, and the troublesome character of his circumstances: but, be this as it may; his doctrinal errors were few and insignificant, as compared with his scriptural expositions as a whole, and the high-toned excellence of his spiritual character. His creed was this:—He

believed in the Oneness of the Creator, —the unity of Deity: the one *out of whom* alone, all things came, and the Son as well. He clearly repudiated Trinitarianism: but, he was not a Unitarian in the received sense of the term. He was more like ourselves in this matter, yet, not exactly. Dr. Thomas in his later expositions of the Christ, seemed more to incline in the direction of Milton's teaching. Christ was in purpose and spirit from all eternity in Dr. Thomas's view. Christ was in person a long distant creation, before he was born of a woman, in Milton's view. He was the "By whom" the worlds were made, and in this view of Christ's pre-existence there is an inconsistency on the part of Milton, with what he taught concerning the nature of man. The subject is intricate. But the pre-existence of Christ is necessary all the same, to the clear understanding of our faith in its fulness, but it should be as regards *purpose* not as regards *person*. Further: "he rejected Calvinism and infant baptism. He antagonized priestly and clerical ecclesiasticism. He maintained that ministers are not to monopolise public instruction: or, the administration of the ordinances: but, that all Christians having sufficient gifts are to participate in the services: speak, teach, or exhort according to their gifts and that the privilege of dispensing the elements the breaking of bread, or of administering baptism is confined to no particular man or order of men. He believed in the second advent: that Christ is to appear visibly for the judgement of the world, and that he will reign on the earth a thousand years: et cetera." And what is more to the point in our contention:—he in no unmistakable sense, and with a force irresistably logical and scriptural, rejected the doctrine of the immortality of the soul. (See Dr. Channing's review of Milton's prose works, Griffin's edition, Glasgow, 1840.) In short, Milton was a "Christadelphian" of his day. He belonged to what in his time were called "fifth monarchy men," and like him, we Christadelphians are the fifth monarchy men of our time. Moreover, the circumstantial evidence is so strong, there need be no hesitation in saying, that we are through Dr. Thomas, more indebted to Milton for

our knowledge of God, Christ, Creation, and man's nature, than we are to Dr. Thomas himself. For, all that Dr. Thomas teaches concerning these items of our faith, are to be found with little variation in Milton's "TREATISE ON CHRISTIAN DOCTRINE." This was published in 2 vols. at Boston, U.S.A., in 1825; was subsequently reviewed by Dr. Channing; was better known for a few years after, just about the time Dr. Thomas was investigating the Truth for himself, than it is now; and was quoted from, by him in his "Herald of the Kingdom" before "Elpis Israel" was thought of. Hence, it may be averred as regards Milton, that the doctrine of the immortality of the soul, lies at the bottom, as the basis of all the absurd notions, mischievous teachings, and superstitions, which prevail in the mythological and theological worlds. The man that can logically from Scripture, and hence scripturally, destroy that doctrine root and branch, must merit for himself the thanks and praise of all lovers of The Truth. This Milton has done in the treatise referred to: and therefore, whatever errors he may not have had the opportunity to fully purge himself of, these should not stand in the way to his having the full measure of the honour due to him: nor, occasion a slight, to stain the grandeur of his noble character. "Honour to whom honour is due" says the apostle.

Milton's teachings as regards the nature of man, are summed up in a very short sentence from his prose; and in a very short quotation from his poetry, and here they follow:—

"Man" says he "is a living being intrinsically and properly one, not compound, or separate, not according to common opinion made up and framed of two distinct and different natures, as of soul and body,—but the whole man is soul and the soul man: that is to say, a body, or substance, individual, animated, sensitive, and rational."—So much for his prose: and now for his poetry:—

Yet one doubt
Pursues me still, lest all I cannot die.
Who knows
But I shall die a living death? O thought
Horrid, if true! Yet why? it was but breath
Of life that sinned: What dies, but what had
life

And sin? the body properly hath neither,
All of me then shall die: let this appease
The doubt, since human reach no further
knows."

This is from "Paradise Lost." Book X.

Can anything be clearer to demonstrate Milton's teaching as against the inherent immortality of man.

Mr. Jacobs should get Vol. IV. of Bohn's edition of Milton's prose works, and read the pages 187 to 195 and 268 to 284, and there he will find for himself as calm, clear, and convincing an argument purely based on Scripture, which no treatise since on the same subject can surpass; or, if he will go to the public library in Chicago, the city he dates his paper from, I have no doubt he will find Dr. Channing's works in which the Review is, and some other edition, of Milton's prose works, if Bohn's is not to be had. The first portion referred to in the pages given is in ch. vii.: the second portion is in ch. xiii. The pages of another edition must of course differ, but the chapters will be found the same.

Mr. Jacobs does Milton great injustice. He evidently draws his conclusions from a very superficial understanding of Milton's poetry: through a total ignorance of Milton's prose. This appears from a remark he makes as to a Mr. Brown. See this among the first sentences of his paper. He speaks of him as "having more respect for Paul's prose than Milton's poetry": a remark which turned to account in another way puts another face on it. For example:—those who believe in the "Devil, and his angels," and in "Hell and hell torments," do so from having more respect for John's Apocalyptic, and other such scriptural parabolic and symbolic writings, than they have for Jesus' plain teachings and the epistles of the apostles. The prose and the poetry of the Bible do not more *literally* agree than do the prose and poetry of any outside author. And Mr. Jacobs' own words, middle of page 8, express exactly the character of his criticism; or rather, I should say, his assault, on Milton,—not a fair one by any means. What he there says, like plucking the mote out of his brother's eye, points more directly to the beam in his own. "The English speaking people," says he, "are not much given to para-

bles, or poetic figures; and in reading authors in whom they have confidence are inclined to accept what they read as matter of fact, without stopping to inquire, if it be allegory, parable, or a sober statement of facts." Just so. This is just what Mr. Jacobs does in reading Milton's "Paradise Lost." Mr. Jacobs tells us that "Milton has told us more about God, and Christ, and angels, and devils, and curses, and penalties than can be found in the sacred volume": and this is true: if we put the *letter* of his poetry against the prose of Scripture. But, if we put the poetry, the allegory, and parables of Scripture alongside of Milton's poetry Mr. Jacobs' judgment becomes reversed. And, if people believe from the letter of Scripture: or, from the letter of Milton, what the mere letter in poetry and parable, may convey different from what the authors intend by it; then, this is the readers' fault not the author's. Did Jesus mean his literal body when he said of the bread he held in his hand: "This is my body"? When the prophet Jotham stood on the top of Mount Gerizim, and told his hearers that the trees went forth on a time to anoint a king, and that the olive tree said one thing, the fig tree another, the vine a third, and the bramble a fourth, did he mean them to understand that the trees could travel, and also speak? True: they do travel: their offspring float on the wings of the wind, and are carried by birds to distant climes: as for their speech there is the "language of flowers" so full of sentiment; and the language of trees, so purely political: but, these breathings from their foliage, the prophet alone, and the poet only, can make intelligible. Then, what did Isaiah mean when referring to the king of Babylon as the falling of "Lucifer, son of the morning," and of "Hell being moved for him to meet him at his coming": that the dead would be "stirred for him"? Is there nothing in these phrases to suggest a virtual abode of the damned: an abode in which the individual inmates are all alive and stirring in a living-death state:—pray excuse the paradox: it is from Milton—ready, on the alert, to give the living-dead king an heroic welcome: and the strong among them—the mighty ones—the mighty among the dead: just think of

it—would speak to him from out the bosom of their dwelling in hell. Does not this grievously rasp with grating effect on the prosy statement; “inspired,” shall I call it,—too meagre for a poet’s theme:—“Cans’t thou show wonders to the dead? They that go down to the grave go down to darkness and to silence: they see nothing; they say nothing; they remember nothing; they know not anything.” (Ps. lxxxviii., 10, 11, 12; Isa. xxxviii., 18; Eccles. ix., 5). What is there in all this: What was there in the dismal darkness, and in the know-nothing silence of the cold, cold tomb to provide matter for the prophet’s muse? He had himself through the spirit, to create the striking figures he so effectively produced to humble the pride, loftiness, and haughtiness of kings.

Can God make deathless death? That were to make
Strange contradiction which to God himself
Impossible is held: as argument
Of weakness, not of power.

Paradise Lost, Book X.

Again: when Christ said he saw “Satan as lightning fall from heaven” did he mean the rebel angel Milton refers to?

“Him the Almighty Power
Hurled headlong from th’ ethereal sky
With hideous ruin and combustion.”

Book I.

And is it not so: that the beloved apostle to whom Christ unbosomed himself more than to the other apostles, went farther than his master:—farther than his master said in his public teaching: not farther than his master said to him in detail? John says, he saw “a great red dragon in heaven”: and that after this, he saw a great battle with this dreadful beast: that Michael and his angels fought with it, and overcame it, and cast it down to the earth: and then again farther on, he saw this fierce, fiery, fiendish monster: which, was the old serpent “He that is called the Devil and Satan, the deceiver of the whole world”:—viper that he is, or was! he evidently had gone up from the garden of Eden to assault and insult heaven once more, but in a dress so different in manner and show, from that of the sleek, sly, subtle, enticing, seductive wretch that he was. Yes: he sometimes appears as “an angel of light”—the villain:—And it was this Devil, John saw

laid hold of, by an angel, who bound him and cast him into the abyss:


“To bottomless perdition there to dwell
In adamant chains and penal fire”

as Milton has it: “and shut him in, and sealed it, that he should deceive the nations no more.” The Apoc. ch. xii. 7 and xx. Why: if Milton means what the letter of his poetry suggests: why may the same not be said of what Christ saw, and John in detail, more strikingly describes? If the Bible can be shown to speak the same thing in words of like character, to those Milton writes, wherein lies Milton’s heresies? Why find fault with Milton in putting speeches into the mouths of Satan and Beelzebub, Moloch and Baalim: Ashtaroth, Belial, and others? Are we to assume that Milton meant his readers to understand these idols of the heathen, to be living evil spirits; devils from hell; rebel angels expelled and disbanded by heaven’s decree, from heaven’s rule, to encumber the earth with their presence and turn the inhabitants thereof into rebellion against the most High? Certainly not. Yet; it must be so, if Mr. Jacobs is to be believed. Let Mr. Jacobs and others of like errant notions with his own, read the times in which Milton lived. Let them read of the days of Charles the first and Oliver Cromwell. Milton was secretary of state for Foreign Languages during a period of the interregnum: was a prominent figure in the then current events; and hence he had the opportunity beyond many of his contemporaries of observing as much behind the scenes as before them. And when we ponder the fierce conflicts in every shape which then prevailed: the civil and religious strifes, bitter as wormwood which then galled the state; in the war speeches, the wicked councils, the treachery, treason, and cunning craft of designing men: princes and people: clergy and laity: the prosecutions, persecutions, and executions, the atrocious cruelties, and bloody battles, which then stormed and deluged Erin’s Isle and England’s land in the days of the English revolution: we may picture an earthquake heaving earth’s stable mountains: or, a volcanic eruption vomiting fire and smoke from the bowels of hell: and a parliament of devils in the shape of men: concocting confusion, and spreading devilment and

damnation over the land. And Milton in the speeches he puts—he may have listened to the like—into the mouths of those idols he names, gives but the reflections on many of his time whose characters, machinations, and actions, correspond with what were in the conceptions of the past imputed to the gods—to the Satans, the Beelzebubs, the Molochs, and Belials of Paganism. What the sculptor does to make his statuary of stone, look as flexible, as beautiful, and living as life; what the painter puts on canvas to make his landscape rival nature itself: that did Milton with certain characters of his time. With the superstitious fancies of heathendom he pourtrayed them in poetry, as devils from hell: who in their strife for power, displayed in forms the most Satanic: and under the pretence of religion: the worst passions of man, “in a degree,” says a writer, “the ecclesiastical annals can scarcely find a parallel.” And Milton was an eye-witness of it all. He saw in the higher, and highest seats of England’s state: he saw in the *heaven* of England’s land:—heaven is the seat of power and there are heavens and heavens, lower and higher: in the highest of which, to which no rebel can reach, sits the Almighty the most high, above all—he saw in the heaven of England’s state: a war, a civil and religious struggle, each against the other: a strife of parties: religious against religious, political against political: a great commotion: a battle between right and wrong: justice

and injustice in which Michael as the insignia of God on the side of right, and Satan as the personification of evil on the side of wrong each with their respective angels, the righteous and the wicked, just men and unjust men, range themselves to fight: and fight they do, and have done in various aspects since the days of John. What John saw in his day, Milton saw in like manner, in the revolution of England. The picture of John, and that of Milton are two of a series in the history of the nations. John’s represents the whole, beginning in his time and culminating in the downfall of wickedness in its struggle for power over all the earth: when sin in its most exalted personal and imperial aspects, will be cast down, and in its place a monarchy—the fifth—will be set up to govern the world in righteousness, Christ being the Head. This appears the measure and end of John’s war in heaven: and Milton reflects it. Will Mr. Jacobs refute this? Will he maintain still that Milton tells us more about God, Christ, Angels, and Devils than John did, or the Prophets do?

I might add more, but refrain.



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HENRY C. JACOBS' NEW ADAM.

HENRY C. JACOBS is not afraid to express his thoughts, nor to attack the dogmatic assertions of those who think they possess a monopoly of truth. His article shows great breadth of opinion, but it is unfortunately lacking in depth, and while he is very successful in detecting the weak points in the armour of his opponents, he has altogether missed the great moral which the story of the fall was intended to teach. His theory is very interesting, and written in a somewhat humorous vein; but after carefully reading it through, one cannot

help wondering why Adam and Eve were turned out of the Garden of Eden at all; instead of a fall we find produced “*the foremost hero of the human race.*” This new dramatic rendering of the story of the fall has a very bad ending. The moral of the play is lost, and it seems to have no point from beginning to end. It is certainly a startling and daring masterpiece. The idea of observing God’s commandments by disobeying them, on the assumption that God somehow intended it to be done, and that in so doing one *falls upwards.* I have no doubt the idea is strictly

original ; but the old theory is, after all, not so complicated. Henry C. Jacobs credits Moses with writing the history of the creation : but here he makes the mistake which he so readily condemned in others. The story, or rather stories—there are two distinct narratives—were written long before Moses or the Hebrew nation had any existence. When Abraham's forefathers were wandering Sheiks, the tradition was written in picture form, and the children of those remote ages were taught the story of the fall in somewhat the same form as we find it to-day. It matters little whether we receive the narrative as literal or allegorical, the object of the writers was to teach a moral—the simple lesson of obedience to God's commands. Henry C. Jacobs makes one fatal mistake in altogether ignoring the moral teaching. He supposes that one who obtains his object by *law-breaking* is equal to those who have gained the same object by obedience to law. He forgets that in the one case the process of obedience brings our higher nature into operation and elevates the man ; while in law-breaking, although there may be the *sense of equal possession*, there is also the knowledge of self-degradation. Adam gained his object by self-degradation, and like all criminals ran and hid himself for fear. "*The foremost hero of the human race*" was mean enough, when detected, to blame his poor wife. I wonder where the heroism is displayed ! Coward would be a more fitting term, and would be more in keeping with the drama of our friend. The term, "*Fall of Man*," is perhaps a little unfortunate. There was not so much of a fall as a sense of failure—the self-conviction of the sinner resulting in fear and shame—a lost paradise, innocence betrayed, and a guilty conscience, like a flaming sword, standing between the transgressor and the realization of a blessedness that can never be again enjoyed by the breaker of law. The idea of our friend making Adam a hero, enduring self-sacrifice and pain, is so grotesque as to suggest the thought of an attempt to introduce a concluding farce at the close of the drama. A hero does not usually run and hide himself, nor betray signs of fear, after he has done some great act of self-sacrifice : nor does he try and

shift the responsibility of his brave deeds on to others. Henry C. Jacobs' "*new Adam*" is about as impossible as Maria Corelli's new Devil, who has been changed from a fiend to a hero, seeking the salvation of the whole human family. I am afraid if the real Adam were to rise up and read the latest, he would not recognise himself, as transformed by our friend into "*the foremost hero of the human race.*"

The article has certainly contributed to the breaking down of some of the human traditions and threadbare theology which has been imported into the narrative of the fall. The pagan theories about blood-shedding and animal-killing and the necessity for such before God could forgive sin, are all foreign to the primitive ages of the world. "*If thou doest well shalt thou not be accepted ? and if thou doest not well, sin lieth at the door.*"

God was pleased to accept gifts or offerings from those who did well ; but the offerings of evil doers never were acceptable, they did not atone for wrong done, and could not remove moral guilt from the offerer. Men were not saved by the observance of sacrifices or outward ordinances. Behind all these visible signs—which were needful during the world's childhood—lay the one great and eternal truth which was from the beginning and is equally true to-day : "*Not every one . . . but he that doeth the will of my Father which is in heaven.*"

Theories about Adam and the fall will not work out our salvation, nor will our opinions about Christ's death in relation to Adam bring us any nearer to God if the law of the Spirit of life is not in active operation in ourselves. A firm and steadfast faith in the risen Lord, and the realization of his power cleansing us from dead works to serve the living and true God will alone make us perfect in the day of his coming.

Not in dead faiths and human creeds,
May we discern God's sacred plan ;
Yet, for the hungry seeking soul,
The manna falls at early dawn.

I am, yours, etc.,

John Henderson

14A Mount Street, Aberdeen.

"A BIT OF MISUNDERSTANDING ABOUT THE DEATH OF CHRIST."

SOME time ago there appeared in the *Investigator* an article from the pen of Bro. Henderson, of Aberdeen, entitled "The Mosaic Sacrifices." That article has not been referred to by anyone, therefore it may be presumed the writer's contention cannot be successfully disputed. Be this as it may, I quite agree with him in asserting that the Levitical sacrifices did not in any sense whatever typify or shadow forth the death of Jesus on the cross; neither were they instituted with that object in view.

Lately there has appeared various articles under the above caption which clearly portrays the fact that there exists not only a bit of misunderstanding, but in many quarters a total misunderstanding concerning the death of Jesus. Had the Levitical sacrifices been arranged for the purpose of adumbrating that which took place on Calvary, such teaching would never have been left out of the Mosaic code of doctrines. Why, we have in our youth been led to believe the death of the Passover lamb in some very mysterious way typified that of Jesus on the cross, although in relation to that feast of the Jews no teaching could possibly be more plain or simple. In Exod. xii. 26 Moses enjoins upon the sons of Israel that in after years, when their posterity should make enquiry as to the meaning of the feast, they were to instruct them in the fact that it was "the sacrifices of the Lord's Passover, for that he passed over the houses of Israel's sons in Egypt, in his smiting the Egyptians, and delivered our houses." It is perfectly outrageous to suppose Moses so very careful to enjoin this, and to leave out what would certainly have been the more weighty teaching if true, viz.—that the sacrifice was meant to shadow forth the death of Messiah.

If it was seen and believed that the Levitical law with all its ritualism was a yoke imposed upon the nation of Israel because of transgression of Jehovah's law, until the seed should come to whom the promise was made—that it was an order of things arranged by message-bearers in the hands of a Mediator or Conductor—that it was an arrangement God neither willed nor delighted in—that under its ritualism the nation became so very corrupt that their offerings were a stink in Jehovah's nostrils—that, in fact, the institution had become so impregnated with traditional doctrines and commandments of men, that it was reduced simply to a system or order of things leading the nation on in sin—causing the nation to sin; it would very probably assist to a better understanding of John, the Immerser, in his proclamation: "Repent, and be immersed, for the reign of the Heavens hath drawn nigh." Christadelphianism repudiates substitution, albeit that is as firmly imbedded in its system of teaching as it

is in Roman Catholicism. A late writer suggests that Jesus died as a "missionary," while another asserts this idea is not obtained from the Scriptures, and that his death on the cross was planned and purposed by God as a necessity—"that it was to fulfil something in his divine plan." But, is the missionary idea unscriptural? Had Jesus—though sent of God—no mission? He was undoubtedly "sent to the" lost sheep of the "House of Israel." If so, on what mission was he sent? John, in pointing him out to those assembled on the banks of Jordan, exclaims: "Behold the Lamb of God who is about to remove the sin of the arrangement." Afterwards, Jesus himself proclaimed that "fulfilled hath been the time, and the kingship of Deity is at hand; repent ye, therefore, and believe the glad message." Here, then, the nation is being informed that the time of reformation had arrived, and that causing it to sin was about to be removed, and a new order of things, termed "The reign of the heavens," was about to be introduced, while those proclaiming the fact invited all to talk with God in relation thereto and believe the glad message.

Jesus was certainly the seed to whom the promises were made, and he no sooner hears the voice of John than he repairs to Jordan's banks prepared to repent; i. e., to get into line and think with God in believing the glad message concerning this new departure. We find him there taking the first step in the removal of that causing to sin—we find him there taking the first step in the new covenant order of things by repenting and being baptised because of having become dead to the preceding arrangement—dead to the world (the Mosaic world in its Levitical aspect—Col. ii. 20)—and having become dead thereto he was buried by John in Jordan, and raised from that death state by the glory or power of the Father, to associate no longer with the dead ones of Hades (i. e., those in the unperceiving state), but to walk in newness of life—in a new or peculiar life. In all this we see the initiatory movement being made in the removal of that ritualistic abomination of the Jewish world—that which was causing the nation to sin.

In chap. x. 4 the writer to the Hebrews informs us that "the blood of bulls and goats could never take away sin, wherefore when I (Jesus) come into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me. Then said I, Lo, I come (in the roll of the scroll it is written of me) to do that which thou has willed." Has this anything to do with the mission of Jesus? What had God willed? Was it not the removal of the sin of the Jewish world? Yes, the making obsolete—the putting to death of that ritualistic abomination causing to sin was certainly the mission of that Anointed One. The Levitical arrangement was instituted until a time of reformation—until the seed should come. None dare dispute that Jesus was that seed, and John had pointed him out as the one who was to remove the sin of the arrangement; while he had himself proclaimed that the time had been fulfilled. Now, then, was its removal to

be effected? How, except through that body prepared of God through Jesus, and of which he was the head? If the subsequent history of the hour be closely studied it is incomprehensible how anyone not entirely under the power of tradition can fail to see how surely that fleshly form of worship was superseded by "the reign of the heavens." How surely the "sin of the world" was being taken away, and the apostolic body—a spiritual body, in unison with God—thinking with him—doing his commands, and making powerless that causing to sin, was being fully established in its place.

Then, why did Jesus die? It was in order that he might live unto God. In other words, he became dead unto, or fell completely out of harmony with, existing institutions in order that he might repent—*i. e.*, think with God in relation to this new covenant arrangement. Now, in this dying of the Lord Jesus unto sin once for all, it is quite possible for us to follow him—we can fall out of harmony with existing institutions—whether ecclesiastical, political, or other. We can become dead to that causing us to sin—the traditions of our fathers. We can repent—that is, we can get into line and think with the Father, and do his commands, as Jesus did. We can be baptised—buried—in water because of that death, and rise, like him, to walk no longer in association with the dead in Hades, but in the same peculiar life as he did. We can meet Sunday after Sunday and make public declaration of our conformity to this death. We can remember this dying of the Lord's, and meditate on all that it involves—all that it effected in our favour. We can bear about in our bodies this dying of the Lord's, and, like Paul, do so in order that the life also of Jesus may be exhibited in our mortal flesh. But, if Jesus became thus dead to that causing to sin in order that he might live unto God, why was he nailed alive to a cross? He exposed himself to this in persisting in living unto God, in executing his mission of removing the sin of the arrangement. All the wiles and machinations of that evil and adulterous generation were brought to bear upon him, but they failed to move him even in thought from his steadfastness; and the result, as depicted in that terrible tragedy enacted on Calvary, was the outcome of his severely sacrificial life. In it we see a practical illustration of his own teaching—"Whosoever shall save his life (by living unto

himself) shall lose it, but whosoever shall lose his life for my sake (by living unto God as I have done) shall save it," for the Father shall certainly give him life and that more abundantly. But where are we informed that all this took place in order that God's plan and purpose might be carried out? Where are we informed that it was part of God's plan that the innocent blood of this holy and harmless one should be shed in order that he might forgive sin? Paul informs us that "had the Jews of that generation believed the testimony concerning him they *would not* have crucified the Lord of Glory. What if they had refrained through belief? We would not now have such a traditionary doctrine to be saved from as this mysterious unscriptural one of "sin covering by bloodshedding." Neither would we have any, claiming to be brethren of Christ, accusing God of murder by asserting that he planned and made the death of Jesus on the cross a necessity in order that he might forgive sin.

Did Jesus then die as a missionary? Unhesitatingly we answer yes. The idea, too, is without doubt scriptural. Let the mission upon which he was sent be rightly apprehended, and none can fail to see that in the accomplishment of it he exposed himself unto all that ultimately befel him. We are not asked to become conformed to this cruel and savage death, but we are invited to take up our cross and follow in his steps in becoming dead indeed to that which causes to sin, and fully alive unto God. In thus living unto God after his example we must do so with the same persistence as he did, and, if called upon, be ready to sacrifice all he did for the joy set before him. We must become dead unto sin, even though it cost our most cherished traditionary belief, and live unto God even though it cost our life's blood as it did the Master.

There is no such thing as substitution in any of its varied forms with Deity; and though the term "missionary" does not embrace all involved in the dying of the Lord Jesus, yet it is certainly a term conveying a true scriptural idea.

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APOCALYPTIC STUDIES.—No. XI.

DANIEL'S four beasts arose out of the sea; that is, they successively arose out of commotions and wars, by which previous national organizations were broken up and dispersed, by the powerful waves of the conquering armies. The fourth broke in pieces, and trampled under foot, those which existed before it. It was diverse from the other three beasts. It was to continue in various forms until the kingdom of God should brake it in pieces. Therein we observe its diversity

from the others. The first three, symbolized by the lion, the bear, and the leopard, would each be characterized by a uniform policy corresponding to the habits and characters of those beasts. The will of the monarch was law. Despotic government was the rule. The fourth beast had no name. It was diverse from all the others. It was "terrible, dreadful, and strong exceedingly"; and its policy was destructive—"It devoured and brake in pieces, and stamped the residue with its feet." It had

ten horns, and an eleventh one of a peculiar character added. All of which showed that its career would be both lengthened and varied; and that, contemporary with it, while in subjection under it, the countries symbolised by the other three would have a territorial existence—"their lives were prolonged for a season and a time."

The beast of Rev. xiii bears out the idea of diversity. It is described as being like a leopard, and his feet as that of a bear, and his mouth as that of a lion—thus combining characteristics of the other three. The fact that Daniel's fourth beast, the successor of the Grecian, was to be the fourth kingdom upon earth, and to continue till the kingdom of God should come, compels us to identify with it all the beasts of the Apocalypse—the dragon, the leopard, the two-horned beast of the earth, the scarlet coloured beast carrying the woman, with all their horns, crowned and not crowned, as various aspects or phases of that fourth beast. The Roman empire succeeded the Greco-Macedonian, and although it has passed away so far as its imperial form was concerned, there has since been and still exists a power seated in Rome, with a mouth speaking great things and blasphemies, associated with the mother of harlots and abominations of the earth, the shedder of the blood of saints, and making the nations drunk with the wine of her fornications.

Daniel and John agree as to the number of the horns, with the exception of the eleventh added. Daniel does not describe the head. The Greco-Macedonian leopard had four heads, which indicated four phases of that regime. The same thing is taught by the goat symbol in Daniel vii. First one horn, then, when it was broken, four stood up for it, and out of one of the four, a little horn appeared and waxed exceeding great. From what follows, descriptive of the doings of that little horn, we are warranted in identifying it with the Roman power, as arising out of the body of the Greco-Macedonian dynasty, and identical with the fourth beast. The prophetic aspect of the Roman power begins with its succession to the Grecian, as the fourth dynasty upon the earth. Its position and greatness as a western power is not taken into account. The Roman phase would therefore be symbolized by the leopard body with its four heads, with three added making seven; and the feet of a bear, and as the mouth of a lion, but no wings.

As the dragon, the heads are crowned, and therefore autocratic. The horns are not so, and may indicate the ten provinces into which the empire was divided. In the leopard symbol the heads are not crowned, but the horns are, which would indicate a later phase of divided authority. In chap. xvii, the horns are stated to be "ten kings, which have received no kingdom as yet; but receive power, as kings, one hour with the beast." When John wrote, five of the kings represented by the seven heads had fallen, one was then existent, one was to come; and further on, an eighth, who would rank as one of the seven. On the understanding that the Roman, as the successor of the Greco-Macedonian, is the fourth kingdom upon earth,

we need not take note of the previous forms of government which had existed in Rome. They have no prophetic significance. When the prophetic successor was established, we are introduced to it as the Egyptian dragon on the south, the body of the Grecian leopard in the west, the feet of the bear on the east, and the lion's mouth on the north. At that time the triumvirate was the ruling power, which was practically merged in the dictatorship of Julius Cæsar. That headship was followed by the imperial form under Augustus Cæsar. That head was existent when John wrote. The imperial power was first Pagan, a persecutor of the Christians, and therefore a blasphemer of God and his truth. Looking at the heads from that prophetic point of view, the five who had fallen were the first four heads of the leopard, and that of Julius Cæsar. Or, if we take the goat symbol as our guide, we get the five fallen ones, preceding the little one, which proceeded out of one of the four and waxed great—namely, the Roman, which destroyed the sanctuary and scattered the holy people. On that view we would regard the dictatorship of Julius Cæsar as merging in the imperial, and therefore counting as one head—the sixth.

When Constantine became emperor and embraced Christianity, there was practically no change in the form of government. Only, a religious overseeing element was introduced. "Eyes and a mouth," to oversee and dictate to the churches, thereby usurping Christ's headship over the church, making the church subservient to the state. The removal of the seat of Government to Constantinople, took it away from the seven mountains of Rome, which, chap. xvii seems to indicate as the seat of the beast, in relation to subsequent events; while Constantinople would be regarded as the seat of the dragon phase, inherited from Egypt. I think it is important to keep that in view, as it will simplify the apparent difficulties which would otherwise be involved.

By and bye Rome was taken by the Goths, and a Gothic kingdom established in Rome, which continued during 60 years. Theodorus, the Gothic king, professed to rule on behalf of the emperor at Constantinople. Be that as it may, we are warranted in regarding that as the seventh head of the beast. The and verse says, the dragon gave this seven-headed beast his power, and his seat, and great authority. That seems to point to a later phase of the beast than applies to the time when Rome was the only seat of government. It indicates the contemporary existence of the dragon on one seat, and the leopard-like beast on the other. The dragon remains apparently unchanged, and not much regarded. On the other hand, the beast, on its Roman seat, passes through various phases, many of which are of no prophetic interest. The most interesting phase that falls to be considered is the eighth head. It seems to me, even in the face of all that has been written to the contrary, that the eighth is the Popish power in its temporal and spiritual aspects. The sixth head had been mortally wounded on its Roman seat, by the Gothic sword, and was succeeded by the seventh. But, in 606-608, the dragon,

Phocas, gave the Bishop of Rome his power, and his seat, and great authority. That was an eighth head, with the body of the beast clothed in scarlet, but in reality, a revival of the sixth head, characteristic of that which was introduced by Constantine; jurisdiction over civil and religious affairs. The beast carried the mother of harlots on its back. He had assumed power as the eyes and mouth of that blasphemous and persecuting system called the Roman Catholic Church. The sixth head was a blasphemer and a persecutor of the Christians, but the eighth excelled both in a degree, and in length of time. He was to make war 42 months, or, in literal time, 1260 years—a period which ran out during the years 1866-68, when the Pope lost his temporal power, and his power to persecute those who had differed from him, or would not submit to his authority. That head is still in existence, and in the same seat, and still exercises jurisdiction over a wide area; ruling over peoples and nations. The eleventh horn of Daniel vii. has the same characteristics as the Papal head of the beast, which would seem to identify them as one and the same power. If that is so, then we may look for that power to continue until the coming of the Lord. Any other power, which now exists, or may yet come into existence, does not rank in prophecy as its successor. The majority of Continental powers are related to that head by religious or ecclesiastical bonds.

The two-horned beast of ver. 11, is stated to be *another beast*; not another head rising out of the leopard beast of the sea, but, "another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed." That beast, therefore, did not supersede the first one; but rather appeared as a helper, aider, and abettor of the first beast in his blasphemous and persecuting career. We find in the history of the Papacy, that the Popes were sometimes hard pressed to maintain their authority without help. At no time were they in so much need of help as during that era, which began when Leo iii., commonly called the Iconoclast, issued an edict abolishing the images of Christ, the virgin, the angels, martyrs, and saints, from all the churches of Italy. The Pope was promised imperial favour by compliance, or degradation and exile as the penalty of disobedience. The Pope would not submit, and war was the consequence. After much bloodshed, victory was with the supporters of the Pope. But the Lombards, after supporting the Pope against Leo, attempted afterwards to take possession of both the ex-archate and dukedom of Rome, and also Rome itself. "The terrified Pontiff, Stephen ii., addresses himself to his powerful patron and protector, Pepin, represents to him his deplorable condition, and implores his assistance."† "The French monarch embarks with zeal, in the cause of the suppliant Pontiff." He was successful at first, but his

virtues had to be repeated owing to the breaches of agreement on the part of the Lombards. Pepin was succeeded by his son Charles, who was afterwards distinguished by the name of Charlemagne. "This prince, whose enterprising genius led him to seize with avidity every opportunity of extending his conquests, and whose veneration for the Roman See was carried very far, as much from the dictates of policy as superstition, adopted immediately the cause of the trembling Pontiff."* The actions of Charlemagne not only extended his own territorial power, but at the same time, and by the same means, extended the power and authority of the Pope and the Roman Catholic religion. He was both a conqueror and an ecclesiastical propagandist. His history clearly points him out as the two-horned beast, exercising both secular and ecclesiastical power. Verses 13 to 17 is a true summary of his victorious career as a supporter of the first beast, with the eighth head. On that account he was an image of the first beast. He was distinct from it, both as represented by Constantine as the sixth head, and the Pope as the eighth, but alike as regards methods and objects. "Pope Leo iii., on Christmas day, 800 A.D., unexpectedly as it appeared, crowned him while worshipping in St. Peter's Church, at Rome, as Carolus Augustus, emperor of the Romans," thereby giving life and breath to him as the image of the beast. An attempt was made to unite him by marriage with the Eastern empire, but it failed; so he remained an image of the Roman beast, but not that beast itself. His Austrian successors are by some of the brethren regarded as the beast, but there is no warrant for that, seeing that the two-horned beast existed along with *the* beast. The beast had seven heads and ten horns, but only one body. That one body is to be destroyed in the lake of fire, after the coming of the Lord. The Austrian emperors had a concordat with the Pope, executed in August, 1855, which subordinated much of their authority and privileges to the See of Rome, and the bishops and clergy. That was broken by Austria in 1866; on that account Austria cannot even be an image of the beast, far less the beast itself. The history of the middle ages bears out the truth of the intolerance and persecution indicated in the 17th verse, which were enforced both by the Popes, and Charlemagne, and his successors.

As the beast of chap. xiii. is a subject of controversy among the brethren at present, I submit the foregoing as a contribution to its solution. I regard the mark of the beast as the cross and crucifix, which is to be found in the houses of all members of the Romish Church, and the number of his name to be *Lateinos*, or *The Latin Kingdom*, both of which contain the number 666. But that can only apply to the Papacy, as the language of the administration of his kingdom is Latin, and the worship is conducted in that language.

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* Mosheim.

W. Hill

† Mosheim's Church History.

WHAT LAW?

IN the October Number of the *Investigator*, page 89, under the heading of "Questions for Answer," I find the following, by "W.S."—

What law is referred to when the law of sin and death is written and spoken of?

(1) I would suggest that the answer is found in the question, viz., "The law of sin and death," and the answer to all of the other questions from (1) to (6) depends upon the answer to the question, *What is the law of sin and death?*

The only place where this phrase is found is in connection with another law, called "the law of the spirit of life," which Paul says had made him "free from the law of sin and death" (Rom. viii. 2). In the 21st ver. of the 7th ch. he makes this statement: "I find then a law that when I would do good, evil is present with me," and in the 23rd ver. he says, "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."

Here we find two laws, one Paul calls "the law of God" (22nd ver.), and the other "the law of sin which was in his members" (23rd ver.), and between the two there was enmity.

The law of gravitation existed before man was created, in order that he might dwell on the earth, yet it was not known by that name until the time of Newton. So also the law of sin existed in man from his creation, in order that he might be placed under the "law of the spirit of life," and develop a character that would honour his Creator, but it remained for Paul to locate and name these two laws.

How do they operate?

The law of sin operates by means of the nervous system being set in motion by the senses, which produce certain feelings, the gratification of which is sin, if the law of God says, "Thou shalt not." [Illustration, Gen. iii. 6. "And when the woman saw that the tree was good for food (the desire of the flesh), and that it was pleasant to the eyes (desire of the eye), and a tree to be desired to make one wise" (the pride of life). The woman, at this point, was subject to the carnal mind within her, which was enmity to God's law: this caused her to partake of the forbidden fruit.]

According to the 1st ch. of James, 13, 14, & 15 vers., this is the way that all mankind are tempted, without exception. From these premises we will answer the questions.

(2) The law of sin is there whether one submits to the law of the spirit or not, but his future existence depends upon which law he walks after (Rom. viii. 1).

"Our nature" includes other things besides "the law of sin;" for example, the law of the respiratory organs would never become "the law of sin."

(3) "The carnal" or fleshly mind of Rom viii 7, I understand, is that mind of man which is generated by the natural law of the flesh, which is "of the earth, earthy," and animal in its nature. It always wants its own way, hence the enmity between it and the higher law of God which says, "crucify the flesh" (Gal. v. 16, 17, & 24).

(4) (Eph. ii. 15). Here seems to be a two-fold application of "the enmity." It includes the enmity of the Mosaic Law, as explained by Paul in the 2nd ch. of Col. ver. 14, "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." In the 15th ch. of Acts, 10th ver., Peter calls it a "yoke which neither our fathers nor we were able to bear," and Paul says, that he would not have known that lust was an unlawful desire, "except the law had said, 'thou shalt not covet.'" Hence the enmity of the Mosaic law, and the enmity of the flesh (so far as the beginning of the new creation of God is concerned) was abolished by the death of Jesus, who hath made of twain (Jew and Gentile) one multitudinous man, the seed of Abraham to whom the promises were made, and through whom the blessing of all nations is to come.

(5) We read that Jesus, the head of this body, was "made perfect through suffering," that is, he was tempted in all points by being a partaker of flesh and blood nature, and subject to all the laws thereof, but unlike all others, he overcame where they failed, which finally brought him to the death of the cross (Heb. ii. 18, & iv. 15). This to my mind is one of the main features of the atonement, viz., the overcoming of the natural law of the flesh during life, and its final destruction on the cross, thus abolishing death by abolishing its cause.

(6) This is the adversary, or *diabolus* of Heb. ii. 14., that which has caused mankind to sin (the penalty of which was death), from the creation to the present time.

"Resist the devil (carnal mind), and he will flee from you" as he did from Jesus in the wilderness.

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THE LIFE OF JESUS.

WHEN the mere English reader scans the passages in the New Testament relative to the "life" (*zoe*) of Jesus he gathers no sort of notion of the emphatic expression given to the subject by the presence of the definite article "the" (and sometimes even "the this") before the term

"life." The following quotations will put him in possession of some features which find no place in either Authorised or Revised Version.

Jesus said:—

Matt. vii. 14.—"Narrow is the way which leadeth into *the life*."

Jno. v. 24.—"He that believeth . . . has passed out of *the death into the life*."

Jno. vi. 48.—"I am the bread of *the life*."

Jno. viii. 12.—"He that followeth with me shall not walk about in the darkness but shall have the light of *the life*."

The angel, to the Apostles in prison, says:—
Acts v. 20.—"Speak to the people all the words of *this the life*."

Paul says:—

Rom. v. 10.—"We shall be saved in *the life* of him."

In ch. viii. 2.—"The law of the spirit of *the life* in Christ Jesus, freed me from the law of the sin and the death."

1 Cor. xv. 19.—"If in *this life* in Christ we have merely hoped [and there has been no reality about it] we are of all men most to be pitied."

2 Cor. iv. 11.—"That *the life* also of Jesus might be made manifest in our mortal flesh." Ver. 12.—"*The death* worketh in us but *the life* in you."

2 Cor. v. 4.—"Mortality might be swallowed up by *the life*."

Col. iii. 3.—"And *the life* of you has been in hidden store with Christ in God." 4.—"When Christ *the life* of us."

James says:—

Jas. i. 12.—"He shall receive the crown of *the life*."

Jas. iv. 14.—"For of what sort is *the life* of you?" [the self-pleasers].

John speaks thus:—

1 Jno. i. 1.—"*The word of the life*."

1 Jno. v. 11.—"*This the life* is in his son."

Ver. 12.—"He that hath the son hath *the life*." Ver. 14.—"Passed out of *the death into the life*."

Rev. xx. 27.—"The lamb's book of *the life*."

In all or most of these expressions we have a life referred to which is quite obviously brought into the present instead of being excluded from it and only hoped for. It is ours to attain now. And Peter tells us, Acts iii. 15, Jesus was "the chief leader of *the life*"—its principal and leading exponent; hence Paul speaks of "the life of *Jesus*" in us *now*—in our mortal flesh. His life in us; otherwise "the life of God" or the divine life from which ignorance alienates. If we follow with him we have "the light of *the life*"—we do not walk about in the darkness which obtains; we are become the children, or off spring of Light. Light is our mother. Let us therefore walk as children of the light.—EDITOR.

Essentials of New Testament Greek, by John H. Huddleston, A.B. (Harv.), instructor in

Greek in North Western University (Macmillan & Co., New York and London, 3/ net). This little book endeavours to answer the following questions: 1. Can the Greek of the New Testament be brought within reach of a larger number of earnest Bible students? 2. Can a way be mapped out along which the student may work, and without sacrificing essentials, gain the same end that usually requires many months of hard study? 3. Can the absolutely essential parts of the language, as used by New Testament writers, be set forth in small space? These questions are here answered in a practical and thoroughly satisfactory manner by the author, who brings it within the power of the earnest Bible student to acquire a reading knowledge of New Testament Greek in an interesting and comparatively easy way. The book represents the results of class-room experience. Part I. includes the thirty-two lessons, which will afford sufficient preparation for the reading of the extracts from the Text of Westcott & Hort's New Testament which follow these. Part II. contains the essentials of the grammar which are given in an incidental way in Part I., for in the First Part the student begins without the alphabet, but gradually acquiring a knowledge of the letters as they occur in the lists of words which begin each lesson. A teacher is not really necessary as the author has made the explanations in the lessons so full that satisfactory progress may be made by private effort without a teacher. The author proceeds upon the lines laid down in the *Word Lists of Profs. Bradley and Horsewell*, incorporating in his lessons those verbs, nouns, adjectives, pronouns, prepositions, adverbs, conjunctions, and other particles which occur most frequently in the Greek Testament. Another feature of no little value as economising time and simplifying the student's labour is the fact that in all verbal forms which occur in the lessons the aim has been to confine the forms given to those found in the Greek Testament. He thus does not require to learn much that would be of no use to him in reading the New Testament writings. Part III. gives the main features of the Syntax, illustrating the same with examples from the New Testament. The Prepositions are also discussed somewhat in this section, and accompanied with sentences illustrative of what the author considers New Testament peculiarities. So far as my acquaintance with books written to enable the private student to read for himself the Greek New Testament goes, there is no better aid than this little work for the purpose. If any one has any difficulty in getting a copy he may have one by sending 3/3 to Mr. McClure, "Ye Auld Baik Shop," 206 Buchanan Street, Glasgow.

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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THE CURRENT INTERPRETATION OF THE BOOK OF DANIEL; IS IT SOUND?

THE view generally taken amongst the brethren as to the meaning of the Book of Daniel, at any rate as to the second and seventh chapters, is too well-known to need any lengthened description. It is sufficient to say that it is generally believed that in those chapters there is a brief but comprehensive sketch of the history of the four great empires of Babylon, Medo-Persia, Greece and Rome, and of the uprise and career of the Papal power in its relations to the kingdoms of Europe and to those whom it has persecuted.

To many it may seem the height of presumption to call in question a view so widely held, and which seems to those who hold it to be so well established. Those, however, who have a wide acquaintance with modern religious thought, are aware that there is another way of regarding the Book of Daniel amongst many devout biblical students of the present day, which has to a very large extent supplanted the old view of the Book; and it is this newer view of the subject, which, in some of its leading features, I should like briefly to set forth in this paper, together with various reasons for taking it.

It is fully admitted that if we confine our views to the two chapters already referred to, the usual explanation of them looks extremely plausible—although it would be by no means difficult to show that even there certain details do not easily fit in with that explanation. One great objection, however, to the usual exposition is, in my view, that it is impossible to harmonise it fairly with other parts of the same book; whilst, on the other hand, there is an interpretation of chaps. ii. and vii, which, while fully enabling us to understand the language to be found there, has the great advantage of putting those chapters into intelligible relation with the rest of the Book of which they form a part. In short, it may be said that the modern view is based on the sound principle of regarding the Book of Daniel as a whole, and of looking at each part of it in the light of the rest. This way of proceeding should recommend itself to those who, like ourselves, so strongly insist, and rightly, upon the need of consulting the context in expounding the Scriptures. Another principle underlying the newer exposition, and one which ought also to find ready acceptance with all brethren, is the sound one of avoiding strained and non-natural interpretations of language, and of taking words in their literal sense except where there are clear indications that their author meant them to be understood allegorically.

Guided then by these excellent rules, and avoiding the snare of coming to our investigation with any preconceived notions of what we think the Book *must* have predicated, let our endeavour be simply to find out, if we can, what is its real meaning.

If, then, we are agreed that any view of chaps. ii. and vii., to be correct, must be capable of adjustment with the remainder of the Book, we might make a beginning by looking at chap. viii. The symbols of the ram and he-goat are explained in verses 20-25, from which we gather that the latter represents the King of Greece, the great horn between its eyes standing for the first King, the four horns that came up in its place indicating the division of his empire after his death, and the little horn that came out of one of them, pointing to a King of fierce countenance, who should stand up in "the latter time of their kingdom," "destroy the mighty and holy people," and, amongst other things, abolish the daily sacrifice (ver. 11). It is difficult to resist the conclusion that this is a portrait of Antiochus, the King of Syria, who in the 2nd century, B. C., made such fearful havoc amongst the Jews, as we may read at length in the Books of the Maccabees in the Apocrypha. It is he who figures in Dan. xi., from the 21st verse, and of whom we read in ver. 31, that those helping him "shall pollute the sanctuary of strength and shall take away the daily sacrifice, and shall place the abomination that maketh desolate." It is generally granted that this language, just quoted, refers to Antiochus, but, if so, what follows? Why, that the rest of the chapter was also meant to refer to him. To suggest, as Dr. Thomas and others following him have done, that verse 36 jumps away to a state of things in the Roman Empire centuries later on, and that the scene shifts then to the Popes, the Sultan of Turkey and the Czar of Russia, seems to me the veriest trifling with language, and to indulge in the wildest and most fanciful species of so-called "interpretation." If words are to have any meaning at all, it appears to me quite clear, if the whole passage be carefully read, that Antiochus is, as has just been said, the subject of it all, quite from ver. 21 to the end of the chapter. He is "the King of the north" (or Syria) referred to throughout. No one would have dreamt of any other meaning, it may safely be said, apart from the supposed necessity of making the chapter cover the whole time that has elapsed since Antiochus; but this is to make facts bend to theory, which is reversing the process we should always endeavour to carry out.

But it will naturally be asked, "How then shall we understand the words in xii. 1, 2, which seems to indicate that the resurrection should follow immediately on the things detailed in the previous chapter?" It may be said in reply that it is quite common, both in the Old Testament and in the New, for the end to be spoken of as if it would follow almost immediately. (See Isai. xii. 1 with xi., Matt. xxiv. 29, 30, Rom. xiii. 12, &c., &c.) Shall we be far wrong if we see in this peculiarity of all prophecy a sign of that "human element," the presence of which in the Scriptures, many of us, I suppose, have learnt to acknowledge? [*Question 1 but see Note on p. 51.—ED.*]

If the foregoing exposition of "the little horn" of chap. viii. and the "King" of xi. 21-45 be correct, what bearing has it, it will be enquired, on chaps. ii. and vii.? This—that in the last named chapter (vii. 24-26), a personage is introduced, who closely resembles the character sketched in the passages in chaps. viii and xi, already referred to; and the inference naturally is, that if there is good reason for believing him to be Antiochus in the two latter cases, it is, in all probability, he that is spoken of in vii. 24-26 (compare vii. 25 with the verses in viii. and xi. referred to in the margin). The "ten Kings" of ver. 24, would, in this case, probably be Antiochus' predecessors and those who had to give place to him, and whose names Farrar gives in his

book on "Daniel;" and the "time and times and the dividing of time" of verse 25. like the similar periods of chap. xii., could refer to the few years during which Antiochus' persecution lasted. It seems most reasonable to suppose that, as there is no mention of any King or power after that monarch in chaps. viii. and xi., that he, too, found the horizon in the sketch of the human Kingdoms given in chap. vii. This view, of course, necessitates a re-adjustment of our ideas respecting the four Kingdoms of ii. and vii.—but this presents no difficulty of any account, for we may regard them as being meant for the Babylonian, Median, Persian and Greek respectively.

This paper is very brief and sketchy, but it is not intended as anything else. Having already treated the whole subject in considerable detail in the articles entitled "Notes on the Book of Daniel," which appeared in last year's "Fraternal Visitor," I would refer any who may desire to see the matter further developed and argued out, to that periodical. Amongst other interesting topics treated of there, which are not dealt with here, are the "70 weeks" of chap. ix., and the narrative portion of the Book, as regarded in the light of the exposition given above.

To some the suggestions set forth in this paper may appear very strange and unwelcome, but if they are sound, as I fully believe they are, they have the effect of opening up and clearing the meaning of this interesting portion of scripture in a remarkable way, making plain and easy to be understood, passages which present a very puzzling aspect from the ordinary point of view; and they have another great advantage, and that is, that they free us from what we then see to be the harm, and mischief, and wasted effort that come of trying to fit the times and symbols of this book to modern periods and instructions, which are quite outside the scope of its language. That confident fixing of dates and forecasting of the future which has been falsified again and again as time has gone by, from which our own community has been, and even yet is, by no means free, and which tends to bring the Prophetic books, and the Scriptures of which they form a part, into ridicule and disrepute—is very largely founded on what I cannot but regard as an altogether mistaken view of the meaning of the Book of Daniel. These things have been written in the hope that some will be able sufficiently to rise above prejudice and preconceptions, as, at any rate, to give a candid consideration to what is here advanced.

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[I fail to see any sign of the "human element," the presence of which Bro. Diboll assumes, but his remarks thereon afford an illustration of the human tendency in ourselves to misinterpret, and, on the strength of our misinterpretation, to assume the presence of a "human element" in the texts which we have misconstrued and misunderstood. Even granting the abstract justness of Bro. Diboll's suggested theory of a possible gap—in applying it here, however, I think him mistaken—it would not follow that this "peculiarity of all prophecy" was due to what he calls a "human element." Such a position would logically destroy the value of the whole, for the "human element"—ignorant or mistaken—might extend much further than our mere preconceptions would for the time being admit. But is there any real need for concluding that a resurrection—*anastasis*—did not take place in a comparatively short time after the events prophetically mentioned by Daniel in the xi. chap? I think not. Quite the other way about, indeed. Jesus himself, when the time was fulfilled (A. D. 30), *stood up*, which was followed by the *standing up* of many who were previously "sleeping in the dust of the earth," "some *unto* aionian life, some *unto* shame and aionian contempt;" which was again, and immediately, followed by "a time of trouble (A. D. 72) such as never was since there was a nation upon the land (of Israel), *no, nor ever shall be*" again in that same land. This particular *anastasis* is obviously referred to by old Symeon in Luke ii. 34, where, as probably as not on the score of Dan. xii. 1, 2, he says, "This one is being set for a falling down (*ptasin*) and a standing up (*anastasis*) of many among the Israel." The "human element" in scripture is something much more innocuous than underlies the suggestion of Bro. J. W. Diboll.—EDITOR.]

FLLEE FROM THE WRATH TO COME!

(A paper by the Editor, read at the Edinburgh week-night class).

IT may seem a mere truism to remark that the less intelligently we read the Scriptures the less shall we get out of them. But the remark involves more than may at the first blush appear. Among other things it means that the Scriptures are not alike to all, nor are they alike to the same person at different times. This needs no proof, as it must be a self-evident fact to any one of intelligence in the word. For we find we only receive to-day what we are able to take in; and no more. To-morrow we shall see things to which we are blind to-day. It is not that the Book alters; it is we who alter. We can receive very little at a time, and that little just as we have become fit to do so by previous education in the word. We may read much but understand little. So little, indeed, do we get to understand, and so slow and imperceptible is our progress in divine knowledge, that it is almost true to say that we cannot understand anything beyond what we already know when we take up the Book afresh. It is certainly true that we can only receive more of the Truth than we already have, by our minds being by previous spiritual preparation brought into that state in which we may readily fall into line, so to speak, with the word itself. "The natural man receiveth not the things of the spirit of God, . . . neither can he know them because they are spiritually discerned. But he that is spiritual discerneth all things," (1 Cor. ii. 14-15), and "that is not first which is spiritual (*pneumatikos*) but that which is natural (or soulical = *psuchikos*), afterwards"—if at all—"comes that which is spiritual." One may still belong to the soulical order even after he has received what have been dignified into *First Principles of the Truth*—a sad misnomer, as is evidenced by the peculiarly barren results in those who regard these as the "Be-All and End-All of truth, and who have fallen so much in love with these as to be quite incapacitated from making any progress in "Truth as in Jesus." Bound hand and foot by a system which for the practical purpose of progress in the Truth—the Truth is not of a nature to be "Defined in a Series of Propositions"—might as well be that of any one of the many existing sects; they cannot make that progress in divine things which the one begotten of God must of necessity make because he is a child of God. This because "that which is begotten of the flesh is flesh, and that which is begotten of the spirit is spirit." We have here the natural and the spiritual results which obtain side by side in the present—the "of-the-world" kind and the "not-of-the-world" kind. Progress is easy—because natural—in the former; difficult, because non-natural, in the latter. But however slow the progress in the spiritual direction may be, it is yet quite sure, because "the seed of God remaineth in him" and he can no longer practice the natural things because he "has passed out of the death in the life" in being "born out of God." There are no doubt obstacles in the way of all who pursue "the narrow way of the life," but that is just what we should expect, but as time goes on large obstacles become smaller, and small ones disappear, and while the road remains narrow as ever the road seems smoother, and becomes indeed more and more pleasant, because a habit of mind which is spiritual has supplanted the former "natural" habit, and one has become more assimilated to the divine, and thus we "do by (a sort of second) nature the things" of God.

It is only the child of God who can "see the wondrous things out of His Law" or Instruction book of Truth. Progress in the divine life is only for him. He

alone can draw near unto God. But between what I have been saying and the subject of my paper it may be said there is no obvious connection. It was however the subject which suggested the foregoing line of thought, so there must be some connection, albeit it may not be quite evident to all. The connection however is in this way. I was thinking that some things in the book are not understood by us *because we already think we understand them*. That may not be correctly termed an unspiritual condition of mind, as some would define "spiritual," but it is a condition which precludes the entrance of light that might otherwise find ready ingress; and to this extent is unspiritual. I think this explains, to a certain extent, the wrong views held regarding what John the Baptist referred to as "The wrath to come," *tēs mellousēs orgēs*: wrath which is generally but mistakenly believed to be still awaiting execution.

John is the first in the N. T. Record who alludes to "a wrath to come," but this wrath was not a new thing never before spoken about. The prophets of Israel made frequent reference to "the wrath of God." A few such cases may be here instanced. These, as I understand, all point to a certain epoch of wrath upon Israel when the cup of its iniquity had become full to the lip.

Isaiah, liv. 7. "For a small moment have I forsaken thee; but with great mercies will I gather thee. (8) In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Redeemer."

Isaiah, lx. 10. "For in my wrath I smote thee, but in my favour have I had mercy upon thee."

Hosea, v. 10. The princes of Judah were like them that remove the boundary, therefore I will pour out my wrath upon them like water."

Zephaniah, i. 14. "The Great Day of the Lord is near, it is near, and hasteth greatly. Even the voice of the Day of the Lord. The mighty of man shall cry there bitterly. That day is a day of wrath—A day of trouble and distress—A day of wasteness and desolation—A day of darkness and gloominess—A day of clouds and thick darkness—A day of the trumpet and alarm against the fenced cities and against the high towers. And I will bring distress upon the men, they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall even make a speedy riddance of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation not desired, before the decree bring forth; before the day pass as the chaff, before the fierce anger of the Lord come upon you; before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment. Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." And so on in all the prophets.

In view of the Scripture just read from Zephaniah, John the Baptist's ironical query of the Scribes and Pharisees finds point. It is the epoch of the "Kingdom being at hand," and John is proclaiming his herald-message: "Repent for the Kingdom of Heaven is at hand"! "Prepare ye the way of the Lord; make his paths straight." (Matt., iii. 2). "And Jerusalem and all Judea and all the region round about Jordan went out to John and were baptised of him in Jordan, confessing their sins"—in the national sense as declaimed against by the prophets. "But when he saw many of the Pharisees

and Sadducees come to his baptism, he said unto them, 'O viper's brood, who warned *you* to flee from the wrath to come?' Matt. iii. 5-7.

The expression "the wrath to come" calls for some consideration in itself. What does it import as a phrase? The expression rendered "to come" is not so indefinite in Greek as it appears in English. The phrase in the Greek has the following order: "the coming wrath" (*tes mellousēs orgēs*) or more literally, "the-about-to-be-wrath," for the verb *mellō*, rendered "to come," is one signifying *to be about to*, and as the expression found here before "wrath," viz., *tēs mellousēs* is the present or imperfect participial form of that verb, (with the article preceding) proximity is clearly expressed by the phrase *tē mellousa orgē*. It should be noted that the expression is not put in the future tense, but in the present, showing that in John's estimation it was, so to speak, "at the door." The expression, then, should not be understood otherwise than "*the being-about-to-be-executed* wrath," as is indeed indicated by John's reference further on in Matt., iii. 10, "already the axe to the root of the tree is being laid."

The foregoing construction put upon the term *mellō*, which gives its simple and normal sense, is one which will be found to vitally affect received interpretations of certain interesting eschatological* passages of scripture, involving the near rather than the far off, focussing the foreground of a picture rather than the dim distance. The *Spirit's Thesaurus*, with the material for an extended study of the subject will, when completed, afford a wide basis for induction.

I have not been able to come to any other conclusion from a careful and prolonged consideration of the various bearings of the subject—and they are various and complex and far reaching—as presented to me in my study of the scriptures than that "the wrath of God," spoken of by John and others who came after, is wholly and only Jewish in its direction and realization; and that it pertained to that generation of Jews contemporary with Jesus; and was brought to bear upon them, as the record informs us, when the cup of their iniquity brimmed over. This is the conclusion; the argument I have barely touched; but the evidence exists, and as I shall not wait to argue the matter on the present occasion, I now proceed to apply the theory, as a working hypothesis, to particular passages, since it seems to me that if we take this view of "the wrath of God," we shall the better appreciate, because we shall understand, various references in the New Testament to "a wrath of God" which in any other view involves us in serious moral difficulties.

I of course take it for granted for the time being that the hypothesis I advance is tentatively accepted, and I proceed to examine *seriatim* the various passages where the subject presents itself, so that the hypothesis may be either verified or discredited.

John, iii, 36. He that believeth (*†pisteuo*) into (*eis*) the son hath *aionian* life: and he that believeth not (*apeitheō*) the son, shall not see life, but the wrath of God abideth (or waiteth) upon him—*menei ep'aulon*.

* Eschatology deals with the *Doctrine of Last Things*.

† The terms alike rendered "believeth" in Jno., iii. 16, it will be seen from the above are different, the former being *pistenō*, to believe—and here it is to "believe (and get) into," the term being followed by the preposition *eis*—while the latter is *apeitheō*, to be disobedient. Belief, of a sort, is not, however, excluded by *apeitheō*, while personal trust or service, most assuredly is. No one can be condemned justly to any positive infliction of punishment for simply not believing in Christ, just as no one can be rewarded for mere belief, belief being simply intellectual assent, which follows as a matter of course where the evidence is enough to carry conviction. Being a matter of evidence, it is obvious there can be no merit in mere belief, and no moral demerit in simple non-belief, whatever loss of good may accrue to the non-believer. It should not be forgotten of course that

Here we see, that since "wrath" can only with justice await the transgressor, the "him" in the case could be none else than a Jew, or one already under law, and sinning against light. "The wrath of God" is thus Jewish, and a Gentile, as such, has nothing to do with it or it with him. "The wrath of God" must therefore be limited here to Jesus' contemporaries: a pagan might be saved from *himself* by the obedience of truth, as the modern "christian" may still be, but neither could be saved from the wrath of God, because not obnoxious to it. When therefore John the Baptist said "he that believeth into the son, hath *aiōnian* life: and he that trusteth not the son, shall not see life, but the wrath of God awaiteth him," he was not looking beyond the then existing generations of Jews, who stood related to God's wrath as foretold in the prophets, and as embodied by John in his proclamation. It was the wrath just about to be let loose upon the nation.

Paul's earlier references to "wrath," in Romans—"God's wrath is being revealed," (ch. i. 18), and "wrath against a day of wrath, and revelation of the righteous discernment of God," (ch. ii. 5), are perhaps, not so obviously referring to the same thing, since the wrath is here expressed indefinitely, as "wrath of God," and "a day of wrath," the definite article being not expressed in either of the passages, but I have little doubt but the same thing is in view of Paul as was before John in the previous occurrence of the term. So with the reference which follows in the 3rd ch. 5th ver.: Is God unrighteous who executeth the wrath? (the term, which is here rendered in the A.V. "vengeance" being the same as previously rendered "wrath"), the same coming wrath is obviously in view of the apostle.

The next occurrence should, I think, be unmistakable: "Much more then we (apostles) being now justified in his blood shall be saved from the wrath through him."

In chap. ix. 22, we read, "What if God, willing to show the wrath, and to make his power known, endured with much long-suffering vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?" This may or may not be in direct reference to the wrath of God, which he speaks of in 1 Thess. ii. 16 as aoristically accomplished thus:—"for the wrath came upon them to the uttermost."

Eph. v. 6—"Let no man deceive you with vain words, for because of these things, is coming (*erchetai*) the wrath of God upon the sons of distrust." The term *erchetai*—is coming—shows the imminence of the wrath. It was proceeding forth from Deity, and was therefore coming upon those here styled "the sons of no-trust"—*apeithia*, which signifies that condition of mind which does not merely disbelieve, but which cannot be persuaded; from *apeitheō*—compounded of *a*, not, and *peithō*, to persuade (see under John iii. 36, regarding *apeithēō*).

1 Thess. i. 10, "To be awaiting the son of him, out of the heaven, who raised, out of dead ones, Jesus, the rescuer of us away from the wrath, the coming." Note here the change from "the-just-about-to-be wrath;" *tēs mellousēs orgēs*, to "the wrath, the coming"—*tēs orgēs tēs erchomenēs*—*tēs erchomenēs* being the present participle of *erchomai*, to be coming. It was at this time not merely *about to be*, it was now *coming*.

non-belief and disobedience are totally distinct terms, and when I speak of non-belief, I mean that simply. A real and vital distinction it will thus be seen exists between "belief" and "faith," the former not necessarily going beyond mere intellectual assent, the latter implying personal trust, such as the first step in "the obedience of faith" necessarily implies.

1 Thess. ii. 16, has already been referred to in connection with Paul's allusions in his letter to the Romans, where the wrath is, as I have remarked aoristically spoken of as having come upon them to an end—*cis telos*.

1 Thess v. 9, "God hath not appointed us to wrath but to obtaining salvation through our Lord Jesus Christ."

Here the term is anarthrous, i.e. it does not carry the definite article with it. But this only serves to emphasise the idea of wrath in contrast with salvation—its antithesis, and makes it parallel in thought with Rom. ii. 7.

These—excluding some references in the *Apocalypse*—are all the places where "the wrath of God" is specifically mentioned, although "wrath," as an anarthrous term, occurs in other connections and with diverse application.

One passage, where it is found, leads one to wonder if there is not some implied reference to the subject under consideration: it is in the expression occurring in Ep. ii. 3, "and we"—the apostolate—"were by nature children of wrath even as the rest." Such, however, has not been my view of the passage in the past, having hitherto resolved the term "wrath" into its original etymological signification of *impulse* and read the passage as signifying that Paul is saying that he and those associated with him were by heritage, or descent, children of *impulse*, even as the rest of his flesh—that they also were originally the natural as all are by native descent; but it is just possible "the wrath of God," as a natural, national heritage comes into Paul's view and finds expression in the words of Paul just quoted.

The subject suggests other subjects. There is something calling for investigation in the term forming part of the expression, "the wrath to come." The phrase "to come" isn't so indefinite—as I have already remarked—in the original as in our Authorised translation. As I have said, it means *to be about to*. Now the expression occurs in other connexions which suggest thought, but towards which the Authorised Version affords no help, not distinguishing between those diverse terms uniformly rendered by the indefinite expression "to come." But investigation into these must be left to some future occasion.

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Editor.

MISUNDERSTANDING ABOUT THE DEATH OF CHRIST.

I AM afraid that originality is the utmost that H. C. Jacobs can claim for his theory, see pages 1-8. As for its novelty, Christ's death was expounded from the "Exemplary" point of view in Lant Carpenter's *Lectures on the Atonement*, published fifty-three years ago; and not Unitarians only hold that view, but, at least two living Bishops likewise—Dr. Maclagan, the semi-Popish Archbishop of York, writes, "It is a common error to suppose that Christ's sacrificial sufferings gave satisfaction to his Father; that is a monstrous view . . . the Saviour's obedience, not his agonies, atoned for man's disobedience;" Dr. Westcott, Bishop of Durham, writes, "that Christ was not a Substitute for men . . . I know no passage in the New Testament in which Christ is said to have delivered men from future suffering, or from the penal consequences of Sin." Let H. C. J. then "stop at once his advocacy of this feature of false Christianity" (see p. 3).

He then revives another "feature" *re* "dying thou shalt die." Adam was not threatened with a lingering death, in that phrase; *e.g.* in xxvi. 11, "Abimelech said, he that touched Isaac or his wife *dying doth die;*" (again a lingering death?) so in verse 28 he further said, "*Seeing we saw that the Lord was with thee;*" which is reasonably rendered, "we certainly (clearly?) saw." So Joseph's brethren said, xlili. 3, "The man *protesting protested* to us;" and in verse 7, "*knowing could we know, &c.;*" all similar expressions to that of Jesus—"With desire I have desired to eat." H. C. J. is futher in error in saying "we are all dying while we live," for until an animal arrives at maturity, while it is true that his organs are continually discarding effete matter, yet that is being simultaneously more than replaced by fresh material. Doctors have declared that they can see no reason, when a man has attained full development, why he should ever retrograde. The merest smattering of physiology should prevent a confounding of the processes going on in a healthy living body—old or young—with those taking place in a corpse. The vital change in such an animal can no more be regarded by commonsense as a continual death, than evaporation can be styled "a drying up of the sea," which is being exactly replenished by condensation. "Science" (or "knowledge"—Rev. Ver.) "*falsely* so called" is as objectionable, in its way, as "false Christianity," p. 3; and doubtles the Tree of Life was correctly calculated to maintain exact the balance in Adam's physical economy. But how ridiculous to represent a healthy child as in a dying condition, while we see it daily acquiring all that makes life worth living! H. C. J. "does not know of a single declaration denouncing Adam as a sinner" (!) Presuming he might define sin as "disobedience to Divine Command"—I call his best attention to Gen. iii. 17, "Unto Adam God said . . . because thou hast eaten of the tree of which I *commanded* thee, saying, thou shalt not eat of it, cursed is the ground for thy sake . . . dust thou art and unto dust thou shalt return." When he has disposed of that tolerably distinct testimony, there are plenty more. He then asked, "By which of these two did sin enter?" inferring that it was by Eve, and not by Adam as stated by Paul. It is, however, observable that in verse 19, the death sentence is pronounced upon Adam alone. Eve is doubtless included in the ruin of the race, but apparently as a mere consequence of his "fall." Adam being "the head of the woman" all responsibility is justly charged to him. "H. C. J. would be pleased to expound Abel's sacrifice in harmony with his contention," p. 3—I invite him then, first to deal with Abraham's substitution of the ram instead of Isaac, on Mount Moriah; and that of the first passover lamb for the Jewish nation; both of which are, I think, universally regarded as typical of Christ's sacrifice. Let Abel wait. No exposition of the Atonement can be said to hold water that fails to provide comfortable accommodation for both these transactions. We know on what principle the Mosaic animals ("beasts," I mean; Moses does not use the word "animals," as H. C. J. caustically remarked) took away sin—"Without bloodshed—no remission;" but what was there of "Missionary enterprise" in their deaths?—"God gave Adam a nature in which, if he kept perfect, he would live." This H. C. J. denies; but why? Since if disobedient he was to die, does not that arrangement entail the *per contra* (apart from any special exception) that obedience would ensure life?—Unless, indeed, H. C. J. is a believer in the state of being, styled "neither mortal nor immortal"—query *crystallized?*—equally distinct from life or decomposition. There should be but one opinion that

God's plan was based on Adam's "perseverance;" but since it plainly contemplated his possible fall it is absurd to talk of Adam's failure as in any way interfering with its success. There is no record of anything being required of Adam that was not well within his capacity. As to "Adam's upward fall," Dr. Young renders the passage thus—"And Jehovah God saith, Lo, the man *was* as one of us as to the knowledge of good and evil," Gen. iii. 22.—Yes: but some knowledge, though increasing our information, is the reverse of beneficial; or what did Paul mean when saying, Rom. xvi. 19, "I would have you wise unto that which is good, but simple unto that which evil." Some "knowledge puffeth up;" and the men of Bethshemesh had better have remained ignorant of what was inside the ark, for "Jehovah smiteth among the people, seventy men—fifty chief men;" 1 Sam. vi. 19 (Young). "Neither the command to Adam not to eat, nor that of Abraham, were intended to be literally obeyed" (!) p. 4. We then have Adam's ignominious failure represented as heroic self-sacrifice out of love for his wife—see Milton's *Paradise Lost* (really—Br. Jacobs!), as a triumph of faith in God, achieved in a firm trust in his power and will to raise him from the dead! And his love for Eve is compared to Christ's love for his Church, forgetful of the facts that Adam debased himself to Eve's fallen level—Christ raises his bride to his own exalted position.

There are many other remarkable statements—but space being limited I will merely add, with regard to "the diabolical crime of Christ's death as arranged by his Father," does H. C. J. suppose that Christ regards himself as the ill-treated son of an unnatural Parent? See Isa. liiii. 10, 11. And as to the imperfection of the Hebrew language, all competent authorities acknowledge that it has at least been found perfectly capable of handing down compositions of all kinds that have neither equals nor rivals in the entire domain of literature, outside the New Testament.

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"BRETHREN, PRAY FOR US."—PAUL AND OTHERS.

(A brief "Sunday Morning" in Glasgow.)

IN perusing the scriptures there is an aptness on the part of the great majority of scripture readers to have their eyes specially open to statements of a class. Belonging, as many do, to some distinctive sect or other, there is a ready ear for what specially favours the dogmas believed, which form, as it were, the boundary between one denomination and another. This applies all through, as true of the Christadelphian who revels in such passages as explicitly teach that the soul is mortal, and extinction of being the ultimate fate of the wicked, as it is of the modern Evangelical who finds his sole sustenance and comfort in such isolated passages as seem to teach substitution, and whose heart is filled with honest yet mistaken gratitude while believing that he is irrevocably saved from such a fate, literally understood, as is described of the rich man in Luke xvi.

The consequence is that the scriptures, even in the most imperfect form in which we have them, are never read in the true sense of the term. A stock of dogma has been laid in, satisfaction of a sort obtains, the scriptures are

skimmed of what suits the theological palate, and the danger ahead is that of becoming—not Christians by any means—but mere religious automatons, ignorant and bigoted, or else a falling into carelessness and indifference to the things already believed and accepted, with a virtual letting-go of everything. Our duty and privilege, as those who have been borne along to a knowledge of the Deity and his purpose to which our human reason can rise inviolate and fully appreciate, is to search out the things which are to us still sealed and secret, for it is only in so doing that we can keep ourselves in approved touch with the Deity, if perchance we do it in the spirit of truth-lovers with a view to becoming more pleasing to him; and there is no limit to the treasure of truth to be sought after, and no search can be more delightful and yield such fine and abiding results.

The chapter in Thessalonians read this morning opens with one of the little things liable to be overlooked, and which points as an index-finger to a phase of the character of the great apostle who was set by God, even as Jesus, a model to be copied. It is a request, and a very short one, but doubtless an earnest one—"Brethren, pray for us." From this request, made here and elsewhere, we conclude that Paul, with all his special knowledge and divine call, believed in the necessity and efficacy of prayer. He was no mere self-appointed exponent of an evanescent philosophy, appearing before his contemporaries with something affording scope and exercise for his dialectic powers, and calculated to tickle the fancy of those who hankered after novelty in the philosophic world. No! To him everything was very real and of importance. He believed in a Deity who was not afar off, but who was there and then operating among men in a special, palpable manner, for his own pleasure and their highest good. He knew that he himself had a special call to work, and that this living and true God was behind him, his director and sustainer, and though the high and lofty One inhabiting eternity, his delight was that men should seek his face, and learn of him in the ways suitably arranged to their natures; and although their requirements as dependents for all things pertaining to life and godliness were better known to him than to themselves, still his way was that his children should give expression in all sincerity and earnestness to their wants. Some cannot understand the "philosophy of prayer," inasmuch as God knows what we require without being told, and because so much that life demands comes without request being made, and many things asked for being withheld. But such objections cannot count, for the exercise of prayer accomplishes different ends. If it were only for the simple reason that a thing worth getting was worth the asking, prayer is necessary. And if things desired be not granted, it may prove that our spiritual condition is not satisfactory to him with whom we have to do (see James i. 6; Heb. v. 7), or it may be he trieth our faith, or perhaps what is desired may not be for our good. He knows best. In any case, if the mind be wisely exercised, the endurance of Christ will be wrought in us, and his character produced. It is undoubtedly the pleasure of God that in prayer we should give expression to our needs and manifest our dependence; 'tis his delight that worthy ones should seek his face, 'tis his method for us of bringing down special blessing. And what better means could be used? As separated ones in Christ we are called to walk with God, and as children are with a loving father, we have thoughts of dependence, gratitude, and confession to express, and how *else* can we express them, to do it systematically, than by means of words, either thought or spoken; and as the presence of God is

entered and the thoughts centre on the importance and magnitude of one of the most sacred acts possible to mankind, the spirit is lifted heavenward and refreshed with draughts from the wells of salvation, which would be an impossibility if this method of mind-concentration and expression of dependence were neglected, even were we choke-full of clear ideas of doctrine. It is possible to be clear and very cold after the manner of ice, but we have the injunction and the oft-repeated example from the very highest authority to pray, and if we neglect sincere hearty exercise of this method of fanning the spark of heavenly life, we will degenerate into mere intellectual fossils, and miss the mark of following Christ in deed and in truth.

18 East Russell Street,
Calton, Glasgow.

Andrew Thomas

The Investigator.

"Whatsoever things are true."—Paul.

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JULY, 1896.

WITH next number, I hope to be quite abreast of our regular time of issue, viz.:—the first Sunday in October. This will conclude the year's issues, and *subscribers must then determine whether they desire a continuance of the "Investigator."* If they should so desire, I would ask them to be earlier this year than they were last year in letting my Publishers know in the practical form of orders, with subscriptions—or, in the case of some ecclesial parcels, not prepaid, with an early intimation of the number required. If the January issue is to be out on the first Sunday of the year, "copy" has to be in Printer's hands with the beginning of December. This means that orders have to be in

the hands of Publishers during November, since, in the absence of such there is no means of determining whether or not another volume is desired. It was February before the issuing of the present volume could be determined upon, and that meant April before the first number could appear; with the result that each succeeding issue has been behind time in being published. No. 41 was 3 months behind, this issue is 6 weeks late, but as intimated above, the October No. will be "up to time."

It should be obvious that unless subscribers are well forward with their subscriptions by middle of November, the January issue cannot well be punctual to published time of issue. Subscribers have the thing in their own hands. I shall be ready as ever to produce the magazine, if it is wanted. But some think I am not sufficiently restrictive, that I should exclude from the *Investigator* much that I print. With such I have no quarrel: but they must allow the same liberty of judgment to me which they exercise themselves. I am, however, quite conscious of the fact that the policy I pursue does not increase the list of subscribers, from which fact the enemies of the *Investigator* must draw what comfort is possible to them. But I cannot comfort them with the assurance of the certain demise of the *In-*

investigator with No. 44. That will depend.

Foreign Subscribers might do well to remit before waiting for next issue, so as to be well forward. If it should be necessary to return subscriptions, which is not anticipated, these will be returned in full without any deduction for commission charged by Post Office on Orders.

The Spirit's Thesaurus.—Part 3, still hangs fire, but I trust to be able to give sufficient time to the work to enable me to get it and the remaining number out this year yet. The work is one which demands a considerable amount of time and care, and it must be thoroughly well done or not at all.

BRO. HARWOOD SPEAKS FOR HIMSELF.

DEAR BRO. NISBET,—Remarks relating to me in your last issue have induced me to forego a resolve to say good-bye to the *Investigator*, and ask to be allowed to add a few words, in order, if possible, to remove misunderstanding.

I do not think I need complain of the personal remarks of your correspondent, F. Pearsons. That something of that character was expected, may be seen from the closing words of my paper in No. 39 *Investigator*. Such remarks were doubtless "qualified to make one smart," especially on your adding a little salt to the wound, but it so happened that both the lash and the salt only reached the "old man," who, if still alive, ought to be past feeling. Still, I am curious to know in what you consider I have transgressed to deserve chastising. If

it is really, as I suspect, my opposition to Isaac Barnes, or a want of an appreciation of his position, my simple reply is, that among all the brethren in these parts—myself apart, if you will—those who understood him the best appreciated him the least.

In your reply to Bro. Diboll's remarks, you speak of my "fearless Greek criticism." If you mean my reference to the school book, I see nothing to fear. That did not require a great amount of learning; in fact, it was discovered to me by one of my children. Had it been a book written by some theologian endeavouring to establish some favourite theological dogma, I grant you there would have been good reason to be less "fearless."

It ought to be remembered, that my object in writing was to show that criticism, and investigation, are not beyond the reach of the "unlearned." A further object was, and still is, to warn those in like position of the danger of placing themselves in the hands of those who claim to be learned, for I maintain that where there is a want of agreement among the learned—those who quote Greek—the *authority*, claimed for learning, is not established.

You say you cannot see in what respect you have misunderstood my words in pars. 4 and 7. It seems to me to be through reading something into my words that was quite foreign to my mind when I wrote them. It was certainly *not* the question of Divine revelation that was in dispute, but the *truth*, or true teaching of Divine revelation concerning resurrection. Then, again, in regard to par. 2, you think I have not got the right hold of the matter, when I speak of "believers *accompanying* Christ through all his experiences," from suffering to glory, as not being literal; and you pick out one item, "suffering," and tell me that "the sufferings of Christ are as literal now

as ever." Even this I do not accept unless there could be literal suffering of a mystical Christ, but you see I referred to "dying" and "rising" and being "exalted," &c., with him; *are these as literal now as ever?* I rather think the charge of want of "care" and "blameworthiness" is misplaced. Let us endeavour to have the literal right, then there will be but little fear for the mystical side of things.

Albert Harwood

Norwich, Aug., 14th 1896.

REMARKS.—The remarks made by me on p. 66 in answer to Bro. Diboll's defence of Bro. Harwood were in type before the above letter came to hand, and I need add nothing further in that direction beyond to repeat that I made a mistake in attributing an idea to Bro. Harwood which he did not mean to express.

Regarding the enquiry in par. 2, above, I cannot satisfy Bro. Harwood, as, never having said he had "deserved chastising," I cannot say what it was for. In such a connection I hate the phrase. But I think when Bro. Harwood uses such terms, the "old man" he speaks about is asserting himself. As regards Bro. Barnes, I am in the position of not quite knowing what he holds on the *Anastasis*, as he never brought his papers to a conclusion, and I am still waiting for same, so that I, and others, may know what he would himself say his position is. I must confess that I appreciated him as a man and a brother, whether for the reason that Bro. Harwood suggests I will not say.

Bro. Harwood must try and forgive me if I still think that Greek criticism is beyond him. I do not say, however, that he is incapable of appreciating the *results* of criticism—while obviously he does not appreciate some of the critics—but he does not rest content with results. Then "those who quote Greek" are not necessarily "learned": otherwise Bro. Harwood would, himself, be among them, for he has been guilty of this.—
EDITOR.

BRIEF ANSWERS TO QUESTIONS WHICH ARISE.

THIS is a department which I started in the April issue, for 1893. It does not seem to have "caught on," as no material has since come to hand suited to this column. The aim of this department is explained in the above issue, to which I refer those interested. And, I am sure, very much might be put in print which is otherwise merely spoken into the air, if readers would but take a note of anything which interested themselves when they heard it, and forward to me for use under the above heading.

"A BIG MISTAKE."—It is a matter of taste. In the case in point I prefer the phrase "a big mistake" to "a great mistake" as expressing more accurately the complexion of my thought. But I do not make any claim to purity of style. We should aim at clearness of expression; that is a necessity; elegance is not undesirable but is not indispensable.

"NATURAL DEPRAVITY."—This is a contradiction in terms. Depravity is never natural; it must needs be acquired—whatever a false theology may affirm and require. If depravity were "natural" God would be responsible. "Natural depravity" is on an equal footing with "original sin," and is as much of a fiction. A child finds it easier to be "bad" than "good," no doubt, but that is not because of any "natural depravity of the human heart," but simply because it comes much easier to him to please than to deny himself.

"FATHERS," "YOUNG MEN," AND "CHILDREN."—These terms, used by John, are not settled by application to the register of births. The date of one's birth would assist but little. The "new birth" is more to the point, but even the date of it is only a help, since some brethren remain "children" to the last, while others become matured more or less rapidly.

MISCELLANEA.

THOSE who do not think are never disturbed about anything. Disturbing Questions. Nothing troubles them. They accept conclusions which they have never reasoned out for themselves, and questions which might trouble some who have endeavoured to reason out a matter, and arrived at some more or less definite conclusion, never seem to them to be even questions worth consideration, much less to be disturbed about. But although such cannot be said to be disturbed, and do not even believe in the existence of any questions, nevertheless disturbing questions do exist, and they exist for settlement. Such as are never troubled with questions, are those who either cannot think, or who leave others to do all the thinking for them. This second class may be regarded as practically brainless and on an equal footing with the other

claim which cannot think, for while the one does not think because it can't, the other does not think because it won't—the result, which is the important point—is practically the same. Those who cannot think, hold by conclusions which they received with their mothers' milk; those who can but do not think, may have done the same, or they may have accepted conclusions on the authority of some person or association of persons regarded by them as possessed of some divine right to teach them. If to those who can think, but—leaving it to others—do not, a question *should* perchance arise, the *ipse dixit* of authority settles it once for all. If this authority has no solution to offer he ordains that it is a question best left unconsidered. "Wiser men than he," the would-be-enquirer is told, "have considered the question, and have decided to leave it unanswered: and he had better do the same." And as such a dictum is clothed with a recognised authority, as in the case of priest, or parson, or friend, there seems nothing left to do, but to bow to it; and stifle all enquiry. His course does not commend itself to some who cannot submit to think by proxy. Such must think for themselves, and while they may be more or less capable of doing so, and their conclusions be not always as correct as they might be, yet the satisfaction and the benefit accruing to such, as a result of independent thought, cannot well be overestimated. They are indeed better men, because more honest to themselves, albeit the question as to whether they are more enlightened, as a result, may well be left an open one.

QUESTIONS will arise which cannot be settled unless by **Science no appeal to some authority.** But such an authority not being forthcoming always, the questions remain unsettled, and ever present with us. Such questions come within the category of the natural, and are such as will always be with us. As Mr. Balfour has shown in his book on "The Foundations of Belief," the Agnostic-Infidels, with respect to his convictions and conclusions, is no better off than the Christian—he is forced to accept the authority of Science, which authority really rests upon assumptions regarding the reality of things which cannot be verified by reference to any authority outside of the appearance of things—what they, in common with Christians, call the phenomena of nature. The Christian is possessed of all that the Agnostic or the natural man has, and more. He has the same, or equivalent, reasons for accepting the authority of Scripture as has the Agnostic for accepting the authority of Science as fallibly deduced from the material world. If the Christian deals in mysteries so does the Agnostic or Natural Man: the latter finds himself surrounded, immersed in mystery, but this does not prevent him from arriving at certain, definite conclusions regarding the Universe, which conclusions he can never verify except through the medium of senses which certainly cannot prove, the reality of things, by a mere appeal to the evidence of these senses. Some proof outside these is required by the Agnostic before he can point the finger of scorn at the

Christian for believing more than he can see. The Christian is, indeed, more reasonable than the Agnostic with all his boasted appeal to reason and facts, for the former admits the need for some authority—which authority he finds in the teaching of Scripture—while the latter disclaims against all authority outside the Natural, but yet brings in the authority of Science, which is an authority of the Agnostic's own creation practically, resulting from his interpretation of certain supposed facts which his five senses have revealed to him, but which revelation is merely, for all he knows, but self-revealings, and can never amount to a demonstration of the reality of things; in which the Agnostic nevertheless believes, and believes without any evidence of a diverse sort from those reasons which constrain the Christian to his belief in the postulate that there is a God behind it all, in whom is found the Reality of Things, and where safe anchorage may at least be found enabling him to ride through the storm of life with, in the main, better results than the Natural Agnostic can ever hope to do.

It is useless for the uninformed **Ultimate Scientific Ideas.** Agnostic to say that he is more rational than the Christian and that he holds only such conclusions as are demonstrable by Science. He may do this; but he has not reached the ultimate conclusions of Science, or his tune would be somewhat different. Herbert Spencer himself admits, may he insists, that ultimate scientific ideas are inconsistent and incomprehensible. Space, time, matter, motion, force, and so forth, are each in turn shown to involve contradictions which it is beyond our power to solve and obscurities which it is beyond our power to penetrate. Science, then, can give us no more than what, as Christians, we already possess, and it hardly becomes the Agnostic Scientist to regard, with that intolerant supercilious bigotry usually characteristic of him, the theologian whose ultimate ideas are, to say the least, as intelligible and rational as that which rests upon the precarious and uncertain, because unthinkable, basis of certain mutually inconsistent and incomprehensible principles. For on examination, full and free, the certitudes of Science, upon which Agnostics so pride themselves, are seen to lose themselves in the depths of unfathomable mysteries which, however, must be postulated as true to allow of these, so-called, Certitudes of Science being held by the Disciples of Science-divorced-from-Theology. When I, therefore, postulate the being of a God immanent in all, I postulate something not unthinkable, however impossible it may be of demonstration to the Natural Man. When one accepts these Scriptures as the Record of a Revelation from the otherwise Unknown, his troubles are by no means at an end. They may be said to have fairly begun. The large question as to their teaching remains. We have not gone far in their study before questions present themselves for settlement. However, the questions are not created by the Scriptures: they are generally due to our pre-conceptions with which we begin the study of the Book.

A DISSERTATION UPON ROMANS ii. 7. AS A REPLY TO THE EDITOR'S REMARKS UPON MY "ADAM," "MORTALITY;" "IMMORTALITY," IN *INVESTIGATOR OF JAN.*, 1896.

DEAR BROTHER NISBET,—This is the middle of May and the belated Jan. No., for 1896, has just come to hand, and although the *Investigator* has, for a while back, been the vehicle for all sorts of theories, good, bad and indifferent, yet I wish you well, and shall be glad to see your endeavours amply repaid in some way or other.

Now let's get back to "Adam," "Mortality" and "Immortality." We contend that there are four things or principles enumerated in Rom. ii. 7—to "all those, indeed, who by perseverance in good works are seeking for glory, honour, and incorruptibility, he, God, will give life *aionian*" (so *Emphatic Diaglott*) or "*age-during*" (so *Young*)—the *Diaglott* and *Young's Translation* are the best versions extant.

Now let us go back to the Master himself, in John xvii. 2, 3: "As thou hast given him authority over all flesh, so that every thing which thou hast given to him, he—the Son—may give to them, even *aionian* life," (Young: "Age-during.") "And this is the *aionian* life, that they may know thee, the only true God, and him whom thou did'st send, Jesus Christ."

Now Brother Nisbet, it is somewhat alarming that you have not got hold of what we affirm that "unending life" is—the result, or outcome, of a successful attaining the four things, or principles, enumerated in Rom. ii. 7 which, literally, are the constituents of Immortality, and which, constitute the whole of Jehovah God, and which, His Son now possesses, "by inheritance," in his association with "the Father" "at His right hand."

In your footnote you say that "Immortality," and "Aionian life," are not equivalent terms. We did not say they are, but this we say, and have proved it, that Aionian life is a portion of Immortality; *there can be no Immortality apart from "Age-during" or "unending life."* The man that doesn't see this is yet in the dark as to what constitutes the knowledge of

the "Father and the Son," in order to a safe baptism.

Again, in your footnote you ask, Is "unending" the most fit adjective to use as giving character to "the life"? Answer: "It is, and it isn't." It depends, in this connection, upon which life does your definite article "*the*" refer to. Does your definite article "*the*" refer to the life of this age, or the life "Age-during"? Please hunt up my article and you will see to which life I allude: it is the life "Aionian," or "Age-during," (Young), when Messiah will be enthroned on David's throne, for 1,000 years at least, with his immortalised brethren, as coadjutors, for "the Father" God, who will reign with him—the Son—until he, the Son, *shall have put all enemies under his feet* (1 Cor. xv. 25); and this will be accomplished on the earth, *i.e.*, by his immortalised ones, his coadjutors, all through the "Age Aionian," *without tasting of death*, and (verses 26-27-28) when his "Age-during" work shall be accomplished, he, the Son, will deliver up to "the Father," the "Age-during" Kingdom, and, with his immortalized ones, will be merged into the "*beyond*," (Dr. J. Thomas), which will constitute "*life eternal*" when Jehovah God will then be "all things in all," they in Him, and He in them.

Note that, Immortality cannot be possessed apart from "unending life." You say "Immortality," and "Aionian life" "are not equivalent terms." (I did not put it in that way). I have proved that "Aionian life" is *one* of the component parts of "Immortality."

I presume, I have said enough as a reply to your foot note to my "Adam" article.

Goldman

14 Chili Avenue,
Rochester, N. Y.

REMARKS.—"Unending life" cannot be called a scriptural phrase on the mere score that the collocation "*aionian* life" is found, for that would be to assume that *aionian* signifies "unending,"

which it does not; nor does it signify "age-during." "Age-pertaining" would be less objectionable as a rendering. But why render it at all? The term *aiōnian* has been practically transferred into the English language—Tennyson even used it—and is thus on a level with the words "hades," "baptism," "angel," etc., which are transliterated—not translated—terms, the meaning of all such terms being thus happily left undetermined by the English version.

Bro. Balmain is "somewhat alarmed" to find my notion of "*aiōnian* life" is not what he affirms it should be. But I think I have "got hold of" something better, viz., what the writers of the New Testament thought it was. I find there a marked distinction in the use of the terms "eternal life" and "immortality." Those who believed into Jesus were said to have the former there and then. "He that hath the Son hath the life": *Hō echōn tōn uhiōn echei tēn soēm*. They were never said to have immortality, which literally signifies *deathlessness*=*athanasia*; but were, indeed, plainly excluded therefrom by these words—"the Blessed and only Potentate" (the Lord Jesus Christ) "alone hath immortality." *Aiōnian* life was the life of the believer then, upon the possession of which *aiōnian* life, immortality was to be given in Messiah's age. The former was a gift as really as "repentance" was—"the free gift of God is *aiōnian* life"—the latter was spoken of more in the nature of a reward to be bestowed at the conclusion of the race. Immortality is therefore included in "the crown of the life" *aiōnian*; "the crown" and "the life" are distinct from each other.—ED.

"BRO. HARWOOD AND ANASTASIS."

I FEEL constrained to write a few words in reply to Bro. Diboll, jun.'s, remarks in the April issue of the *Investigator*.

Bro. Diboll, jun., in the paragraph devoted to the criticism of some of my statements in the article entitled—The Establishment of Truth, would make it appear to one who had not read that article, that I had taken exception to Bro. Harwood's English; and that I had

been ungentlemanly enough to censure him for the lack of technical knowledge concerning our mother-tongue. Bro. Diboll, jun., uses the word 'grammar' once, and the term 'grammatical' twice, in the course of this one paragraph.

But such is not the case; neither of these words, nor any equivalents, appear in my paper, and I am not aware of having referred in a single instance to the manner in which Bro. Harwood expresses his thoughts.

Mere verbal accuracy is of no crucial importance; but the intellectual training an educated man has undergone to attain such accuracy is of immense value. The intellectual superiority of one man over another rests upon the degree of his ability to appreciate fine distinctions; and a man who has not had the advantage of a thoroughly systematic course of study, is very much handicapped in this respect. The unlearned man shows his deficiency most in failing to differentiate between minutæ.

This seemed to me to be very palpably the case with Bro. Harwood in his treatment of Bro. Barnes' series of articles in which the writer has drawn some rather fine distinctions; and, to repeat my original statement—'Bro. Harwood fails to grasp the meaning and main points' of his contentions. Hence, it was that I criticised Bro. Harwood in the manner I did.

I have had the pleasure of meeting Bro. Harwood a few times, and all who have conversed with him most willingly acknowledge, that, for a gentleman of his advantages, his knowledge of the Bible in particular and other matters in general is very wonderful; and of his sincerity there is not an atom of doubt.

If my remarks were so severe as to hurt his feelings, or to disarrange the normal condition of the mind of Bro. Diboll, jun., I am sorry. But if they only prove the means of assisting Bro. Harwood to better appreciate his position with respect to *Anastasis* and one or two other theological questions, one object, at least, of my paper will be accomplished.

Frank Pearson. —

3 Woodstock Road, Uxbridge Road,
Kingsington, London.

THE TRANSLATION OF I PETER
iii. 21.

IN further reference to my remarks on this subject in the April No. and your reply (pp. 35, 36.) I would point out that you do not deal with the fact to which I call attention—that Bullinger's great authority is against you with regard to the question as to whether "the" is required before "resurrection" in the English translation. Rotherham too, whose version you recommend to Bro. Harwood, also takes opposite sides to you on this point in his rendering of the verse under consideration. In his remarks on "The Absence of the Article" at the commencement of his New Testament, Rotherham says, "The Article assumes familiarity; hence it is frequently removed from objects, which are, indeed, familiar, but which the writer wishes to be considered *anew*, as though no such familiarity existed." He has other remarks on the reasons for the absence of the article in the Greek in various places, but the words just quoted may indicate the true reason of its omission in 1 Pet. iii. 21; at any rate, this is sufficient to show that there is by no means that *necessity*, for which you contend, to understand the reference here to be to something else than the individual resurrection of Christ. It seems to me that it might as well be argued by you that because in the original we read "a Saviour," and "a living God" in Phil. iii. 20 and Heb. x. 31, respectively, therefore the reference cannot be to *the* Saviour and *the* living God, of whom we read elsewhere.

You say you cannot see that you have "strangely misunderstood" Bro. Harwood in your comments on pars. 4 and 7, on pp. 16, 17, Jan. No. The misunderstanding to which I referred was your taking Bro. Harwood's expression about "the truth of Divine Revelation" in the sense you did. Surely his alternative expressions (see his pars. 7, 8, p. 16) about "the establishment of Divine Truth," apart from anything else, might have shown that he meant "the truth in religious matters," "the truth in regard to what has been Divinely revealed."

J. W. DIBOLL, JUN.

REMARKS.—Dr. Bullinger does not, anywhere, so far as I know, discuss the question as to whether the article should or should not be expressed in translating 1 Peter iii. 21, into English. That he has quoted the Authorised Version as it stands, amounts to nothing in the circumstances. Bro. Diboll does not give any reference to any tract of Bullinger's where he deals with the passage critically, and, until this is done, any reference to him as taking a view opposed to my own is beside the question. But what sort of a "great authority" is Bullinger? All that he has done, which might be thought to entitle him to a "name," is the compilation of a *Critical Lexicon and Concordance to the English and Greek New Testament*. I say "compilation" advisedly, for there is internal evidence of different minds in the work. The evidence of this is found in the fact that diversity of definition is given to the same terms in different sections of the work; and, however useful this work may be, it does not entitle him to be quoted as an authority on Greek *Syntax*, since the work is concordant and lexical, not grammatical; and even as such, requires more careful editing than it has received. I expect Bro. Diboll has in view one or other of Bullinger's tracts—probably the one on "the Spirits in Prison," where, with an overpowering display of "scholarship," the author concludes that the spirits are certain "supernatural beings, higher than man, lower than God, without corporeal garb of 'flesh and blood,' or 'flesh and bones,'" who sinned, and for their sin were imprisoned in Tartarus, and to whom "the sound of Christ's triumphal proclamation reached even unto"—according to this "authority." Does Bullinger's "authority" carry conviction to Bro. Diboll's mind respecting the truth of his conclusion that not mortals, but immortals it was, who in Tartarus heard the sound—merely—of Christ's "proclamation" regarding his "spoiling of principalities and powers?" Christ too, he contends, never went to the spirits in prison, far less preached to them. He only went near enough for the sound to reach the ears of these immortals, apparently for no other purpose—if we may believe the author of

this tract—than to let them hear, without any intention or possibility of benefiting thereby; for Bullinger is at no little pains to show that Christ neither *went* nor *preached* to them, rather only did the *sound* of his proclamation regarding the success of his work *re* mortals, reach their "ears." And this, he maintains, is what Peter referred to, when he said, "Christ . . . went and preached to the spirits in prison!" Apparently he "went" nowhere and "preached" nothing to "spirits in prison."

But I am told that even Rotherham, whom I recommended, is against me. Well, I did not recommend Rotherham because of his *understanding* of Scripture. I recommended his Translation, because he never fails to give intimation of the absence from the original of the article where the writers omit it; and he does this in the passage in question. It is quite true that Rotherham says, and rightly: "the article assumes familiarity; hence it is frequently removed from objects, which are, indeed, familiar, but which the writer wishes to be considered *new*, as though no such familiarity existed." But he also says, "many of the omissions of the Greek article, likely to attract attention, are neither Greek idioms nor common licenses of speech, but are appropriate expressions of accurate though unusual thoughts; requiring, firstly, a scrupulous translator, and secondly, readers willing to subordinate their preconceived opinions to the results of further enquiry"—which is all very much to the point. But let us seek to apply what Bro. Diboll has quoted from Rotherham, and what results? Nothing! absolutely nothing *new*, if it be still read as if the article were present, and the personal resurrection of Jesus, after all, to be read into it. The writer's object is certainly likely to be defeated by the insertion of the definite article in a translation.

But let us look a little further afield, viz., at the doctrinal aspect of the matter. "Baptism," we are told, "doth also now save us . . . by the resurrection of Jesus Christ." Is it true that baptism saves by the personal resurrection of Jesus Christ? No! Baptism saves us through our spiritual relationship to Jesus Christ, as evidenced in our *upstanding* in him. We are not being saved (*σωσει*) by Jesus Christ's deliverance from death, but by

that moral relation to him, of which we become the subjects in the obedience of truth. Col. ii. 12. Baptism, then, saves us by nothing else than our "upstanding derived from Jesus Christ." But why render the Genitive construction by 'derived from'? Because that is the force of the case. In Dr. Green's *Handbook*, p. 225, § 246, we find "the Genitive case primarily signifies *motion from*, answering to our question, *Whence?* From this general meaning arise many modifications, including the several notions expressed in English by the prepositions *of* or *from*. § 247—These modifications may be classed under the following heads:—1, Origin; 2, Separation; 3, Possession; 4, Partition; 5, Object; 6, Relation; 7, the Genitive Absolute." According to Drs. Donaldson and Farrar, and others, these significations are reducible to three:—"1, Ablation; 2, Partition; 3, Relation" (Farrar points out that the first two are really comprehended in the third—Relation). "The name of the case, *genitive*, designates it as expressive of the *genus* to which anything is referred, whether as belonging to it or classed under it (Max Muller); or, according to others, the sources from which it is generated or supposed to spring." The phrase, *δι' αναστασεως Ιησου Χριστου*, is then, accurately rendered by, "through means of resurrection in relation to Jesus Christ." The interpretation is, of course, another matter—but true wisdom does not ignore facts.

The two passages quoted by Bro. Diboll, bear me out in my contention. The terms, "saviour," and "living God," are used characteristically, hence the absence of the article. Bro. Diboll is taking more out of Rotherham's rule than is in it when he argues as he does. He may see, and at the same time understand, just what Rotherham means, if he applies the rule to the term "law," as it occurs in the N.T. We have "law" and "the law." In the latter, Moses' law is meant (unless where some other obvious reason justifies the presence of the article), therefore "the law." In the former the term is used characteristically, *law* as such, and not any particular code. So with *anastasis*? In the passage under review it is *anastasis* as such, not the individual *anastasis* of Jesus. There is more in Rotherham's rule than Bro. Diboll allows.

Apparently I have misunderstood Bro. Harwood in, at least, one particular. By "the truth of Divine Revelation," he seems to have meant, not the *reality* of Divine Revelation, but the truths revealed in the Scripture. The general trend of his remarks ought, perhaps, to have precluded me from taking too literally the particular phrase to which I objected. It would have done so with some, but I have an unfortunate faculty of assuming that people *mean* just what they say, and *say* what they mean, whereas, as a matter of fact, we do not always mean exactly what we say, nor are we always able to say exactly what we mean. This seems to have been more or less the case with some remarks of mine where I was commending to Bro. Harwood's notice the article on "The establishment of Truth," by Bro. Frank Pearsons, and which Bro. Harwood seemed to have had great difficulty in understanding; offering, as he did, five possible solutions in the direction of what I might be supposed to mean by what I had said. He was, however, wiser, it appears, than I, for I concluded that I knew what *he* meant, whereas he held his judgment in suspension, while freely indulging his imagination. Bro. Harwood will, no doubt, excuse my error—if error it was.—ED.

THE TERM "AIONIOS."

THE use of the word *aionios* and of its Hebrew equivalent — *olam* — throughout the whole scripture ought to have been sufficient to prove to every thoughtful and unbiassed student that it altogether transcends the thoroughly vulgar and unmeaning conception of *endless*. Nothing, perhaps, tends to prove more clearly the difficulty of eradicating an error that has once taken deep and age-long root in the minds of theologians than the fact that it should still be necessary to prove that the word 'eternal,' far from being a mere equivalent for 'everlasting,' never means 'everlasting' at all except by reflection from the substantives to which it is joined; that it is only joined to these substantives because it connotes ideas which transcend all time; that to make it mean nothing

but time endlessly prolonged is to degrade it, by filling it with a merely relative conception which it is meant to supersede, and by emptying it of all its highest conceptions which it properly includes. I am well aware that this truth will for some time be repeated in vain. But once more I repeat that if, by *aionios*, John had meant 'endless' when he speaks of 'aionian life,' there was the perfectly commonplace and unambiguous word *akatalutos* used by Apollos in Heb. i. 6; and there were at least five or six other adjectives or expressions which were ready to his hand. By the epithet 'eternal' (*aionios*) John meant not an endless life (though it is also endless) but a spiritual life, the life which is in God, and which was manifested by Christ to us. By calling it *aionios* he meant to imply not—which was a very small and accidental part of it—its unbroken continuance but its ethical quality. The life is endless not because it is infinite extension of time, but because it is the absolute antithesis of time, and *aionios* expresses its internal quality, not as something that can be measured by infinite tickings of the clock, but as something incommensurable by all clocks were they to tick for ever. St. John is the last of all scripture writers who uses it; he alone of all scripture writers defines it; and he makes it consist not in idle duration but in progressive knowledge. In defining it, he says it is the gift of Christ, and that 'the eternal life is this, that they may know Thee, the only true God, and him thou sendest, even Jesus Christ.' For thus we see at once that in the mind of St. John eternal life is an antithesis, not to the Temporal, but to the Seen; that it is not a life that shall be, but one that for the believer now is; that everyone who beholdeth the Son has—not shall have, but has—eternal life; that he who hath the Son hath the life, here and now; and that one of the objects why John wrote at all was that they might know they had it. He who will lay aside bigotry and factiousness and newspaper theology, and will sincerely meditate on these passages, will see how unfortunate is the antique and vulgar error as to the meaning of this word."—From Farrar's *The Early Days of Christianity*, p. 510.

WHAT LAW?

IN April issue of the "Investigator" Bro. E. N. Eames essays to answer a few questions which appeared in October, 1895 issue, over the initials W. S. As I do not consider he has quite accomplished the task, probably you will not object to allow me space enough to assist him.

So far as question (1) has been dealt with I take little exception, and I fully endorse what is advanced in reply to his own question, viz., "How do the laws operate?" The only conclusion however, which can be arrived at is: that so soon as the law of flesh is confronted with a law of God in the same individual, the former immediately becomes the law of sin and death, because "the thinking of flesh is enmity against God," and the "flesh has an inclination against the spirit"; so that in answer to question (2) I should say, The law of our nature certainly becomes the law of the sin and the death to those who submit not to the law of the spirit. The purely natural man has a law like all other animals pertaining to his nature, in obedience to which he commits *no sin*. Hence Paul says, "where no law is, there is no transgression"; that is, where no law of God obtains, then man in obeying the law of his nature, cannot run counter to it, and therefore does not sin. It is only, as has already been said, when this law of flesh is confronted with a law of God that it becomes the law of the sin and the death.

Bro. Eames seems to have quite missed the point of question (3) and has given his understanding of the fleshly mind of Romans viii. 7; but the question is:—"Is the enmity of Rom. viii. 7 and that of Eph. ii. 15 one and the same?" It is certainly an enmity of flesh—an enmity produced and developed by the thinking of flesh in antagonism to the law of God which says:—"Thou shalt not." Whether therefore it be looked at in an individual or a nation it is the same enmity. Hence question (4) "Did Jesus abolish the enmity in his own flesh instead of us?" which Bro. Eames ignores altogether. Jesus was certainly subject to the laws, cravings and impulses of the flesh and blood which he inherited. If it be admitted that the law of sin was in his members, and that he "took (or put) away sin by the sacrifice of himself"; that he "condemned sin in the flesh"; that "he abolished (or put to death) the enmity of his own flesh," then it must also be admitted that in putting to death the antagonisms in the flesh—the sufferings in the flesh—the pains of death, *in his case* must have been of the most pronounced character.

But, was all this accomplished *instead of us*? He was made perfect through a discipline from which suffering was inseparable. Was he made perfect *instead of us*? Most emphatically **NO**. Question (5) "Have we to abolish the enmity in our own flesh?" Bro. Eames says "This to my mind is one of the main features of the atonement, viz., *the overcoming of the natural law of the flesh during life.*" (The italics are mine). This is correct. Atonement is neither more nor less than the putting away

of sin, and this Jesus effected in his own person in giving himself a living sacrifice through life, thus putting to death the carnal manhood, converting his members into instruments of righteousness, and bringing in a new manhood—a spiritual one adapted for immortality. In this way was Jesus "put to death in the flesh and made alive in the spirit."

Now Paul says he "bore about in his body the dying of the Lord Jesus in order that the life also of Jesus might be clearly perceived in his mortal flesh," and he invites all to become imitators of him, even as he was an imitator of Jesus. If, then, it was necessary that Paul should undergo the same process as Jesus had, viz., that of "being put to death in the flesh, and being made alive in the spirit," can it be supposed we can rise to the *state* of the Christ on different principles? I trow not. We also must exhibit this "main feature of the atonement by over-coming the natural law of flesh during life," thus, after the example of Jesus, "abolishing the enmity in *our own flesh*," and "being put to death in the flesh, and made alive in the spirit," it may also be said of us, what Paul said of certain holy ones at Rome, "Ye are not in the flesh, but in the spirit."

Blessed and holy are they who attain that *state*. They, in imitation of Jesus and Paul, are, through a *death* (question 6), even the *dying of the Lord*, over-coming the adversary which "has caused mankind to sin from the creation till the present time," and in so doing are also making powerless in themselves—even as Jesus did—that death which is the wages of sin—that death which Jesus never saw, and which he said the righteous shall *never see*—that death which the sinner *alone* can earn. (There is no law whereby those in the un-perceiving state can earn the wages of sin). Animal death is certainly not the wages for sin, else all mankind, good, bad and indifferent, are paid sin's wages; neither was it through the death on the cross that Jesus discomfited the adversary, but through that process which we find so fully illustrated in the life of his faithful imitator Paul, who day by day was dying into that causing to sin, which process he submitted to in order that he might live unto God.

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There is no safe side but the side of truth. Every truth, like true coin has its counterfeits. Some men are zealous for truth, provided it be truth brought to light by themselves.

A mistaken dread of innovation causes men to overlook the errors that are, in reality, the greatest innovations.

The great body of mankind show their humbleness of mind, by submitting themselves to man, instead of to God. — From Whately's *Detached Thoughts*.

APOCALYPTIC STUDIES, No. 12, CHAPTER XIV.

THE opening scene of this chapter is situated on Mount Zion. The Lamb is there with the 144,000 sealed ones, selected from among the twelve tribes of Israel. They sing a song peculiar to themselves, which none else could learn; which may mean that their song of praise may embrace the peculiar situation in which they shall be placed, as a reward according to their works. One peculiarity of their position is, that they "follow the Lamb whithersoever he goeth." They are distinguished as "the first fruits unto God and the Lamb." They formed a class which had not been defiled by the harlotry of the Apostacy. It is customary to regard these as a representative number of the whole of those in Christ; but, if that were so, it would exclude all who had been at any time associated with the harlot, and daughters of Babylon the great. The testimony, however, is clear that these were taken from among the twelve tribes of Israel, and that in addition to them is "a great multitude which no man can number, of all nations, and kindreds, and people and tongues."—Ch. vii. 9.

It would appear that at that particular period of time all the saints had been gathered together and that the judgment of the household of faith had been finished, and that preparations were about to be made for bringing the nations into subjection to the new order of things about to be inaugurated.

The first step taken is the sending of messengers to the nations, stating that the time is come for the establishing of the Kingdom of God, and calling upon all that dwell upon the earth to submit themselves to Him whom God has appointed to rule the world in righteousness. This is symbolized by "an angel flying in mid-heaven having the alonion gospel to preach to them that dwell on the earth, and to every nation and kindred, and tongue, and people." The message being:—"Fear God and give glory to him; for the hour of his judgment is come: and worship (or submit to) him that made heaven, and earth, and the sea, and the fountains of waters." There is nothing that could better show the right of God to take the affairs of nations into his hand, and place under his own control, than such a statement. He proclaims himself the maker of Heaven and Earth and all that is therein. No such message has, up to the present time, been addressed to the people of the nations. Whoever may be employed as the messengers, the message will be an audible one, and the audience composed of every living man and woman then upon the face of the earth, or the sea. As the "saints are to execute the judgment written," it is likely that that they will be the bearers of that message to all that dwell on the earth; seeing they will have to follow it with compulsory measures, if it should be disobeyed. Subsequent events show that they do not all submit. For, in chap. xix. 19, it is said:—"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. He who sat on the horse was the "King of Kings, and Lord of Lords, and they that were with him were the called, and chosen, and faithful."—Ch. xvii. 14.

As God is never hurried in his dealings with mankind, time will be allowed for the message to take effect. It will really be good news to the oppressed and down-trodden peoples, that God is about to take the judgment of nations into his own hand. There will be time for enquiry as to the *bona fide* character of the divine claimant for the kingly power. There will be time for submission on the one hand, and for organizing opposition on the other. How long that time may be is not stated. Some regard "the hour" as meaning thirty years. But, if a day stands for one year, on what principle can an hour count as much as thirty years? I cannot see any principle in such calculations. I regard "the hour" as simply indicating the time when the process of judging (*krisis*) shall begin. It is used in that sense often in the scriptures; notably by Jesus himself—"Father, the hour is come; glorify thy Son"; "Behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners." Many such examples might be quoted.

If submission to the message is not readily made, force will be used through Divine manifestations. First, they will be *pleaded* with by manifestations of Divine power, as stated in Isaiah lxi. 15, 16, "Behold the Lord will come with fire and with his chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. For by fire and by his sword will the Lord *plead* with all flesh; and the slain of Lord shall be many." In Jeremiah xxv. 31, we find the same process of pleading along with a manifesting of power: "For the Lord hath a controversy with the nations, he will *PLEAD* with all flesh; he will give them that are wicked to the sword, saith the Lord." These passages show that power and persuasion will be combined, in order to induce all flesh to submit themselves to the new order of things. But when these fail, those who wickedly resist will be given to the sword.

The popular ideas regarding the salvation which is in Christ Jesus, are opposed to the truth regarding the kingdom of God upon the earth. The clergy will incite the people against it; hence a controversy will arise as mentioned by Jeremiah. The Roman Catholic Church, with its head, the Pope, will be the first to fall under the wrath of the Lord. As the Pope claims to be the ruler of the Kingdom of God, as Christ's vice-gerent, he thus heads up an anti-Christian organization, which is opposed to the teaching of apostles and prophets regarding the Kingdom of God. It must therefore be removed out of the way. Hence the announcement: "Babylon is fallen, is fallen, that great

city, because she made all nations drink of the wine of the wrath of her fornication." After its fall, another messenger appears, warning the survivors that if they continue to worship under that system they will come under the wrath of God without a mixture of pity. An example will be made of the active opponents as a warning to others. "The smoke of their torment ascendeth up into the age of the ages." Those who continue that forbidden worship, will get no rest or peace to carry it on either by day or by night. The word translated tormented (*basanizō*), is a verb that signifies, to try the genuineness of a thing, test, make proof of. As the prophets Isaiah and Jeremiah state that the Lord is to plead with the people by fire and sword; so here He is said to put them to the proof by fire and brimstone. It might be explained thus:—There is, on the one hand, the proclamation concerning the Lord having come to establish his Kingdom, and inviting all people to submit to his rule and government; on the other hand, those who won't submit are to be put to death by the sword or by fire and brimstone. The case is like that of Joshua with Israel of old:—"Choose ye this day whom ye will serve." Those only who refuse will be punished with death:—"He will give them that are wicked to the sword." Whether there may be prolonged suffering or immediate death by the sword—still, death is the end of them. It is the *smoke* of the fire of their proving that ascends into the age of the ages.—See Isaiah xxxiv. 8-10.

Then will be the time for rewarding the "patience of saints, and them that keep the commandments of God, and the faith of Jesus." Then will be the time of blessing those who have died in the Lord, that they may rest from their preparatory labours and receive the reward of their works in that glorious era then being inaugurated.

The next scene in the chapter portrays another stage in the work. The Lord Jesus with the saints have subdued the nations, and are about to organize the government of the kingdom. This is symbolised by one like the Son of man appearing, having on his head a golden crown, and in his hand a sharp sickle. He is told by an angel out of the temple, to thrust in his sickle, for the time is come for him to reap the harvest of the earth. Reaping does not imply destruction. As John the Baptist said of Jesus—"he will gather the wheat into the garner; but he will burn up the chaff with unquenchable fire." Reaping is the separation of the grain from the earth, in order to put to the use of the owner. It means, therefore, that the nations are separated from their former governments, and placed under the government of Him whom God has appointed to rule the world in righteousness. The Angel of the temple corresponds with the Ancient of days in Daniel vii, who is also called Michael, the Prince of Israel in Dan. x. 13, 21 and xii. 1, who is to stand up for Daniel's people in the resurrection period. He was placed over Israel in the wilderness as the God of Israel. (See Exod. xxiii, 20-25; xxiv, 9-11, compared with

Acts vii, 30, 35, 38). As Paul says that, "the future habitable is not to be put under angels. And as that arrangement has been in existence hitherto by divine appointment it is fitting that there should be a formal giving up of their jurisdiction to the Lord Jesus." "For when God bringeth again the first begotten into the world, he saith: And let all the angels of God worship him"—Heb. i, 6. As in Daniel vii, he gives over the Kingdom to the one like the Son of Man, so here he tells him that "the time is come for thee to reap; for the harvest of the earth is ripe." "The Lord himself will descend from heaven with a command, with the voice of the archangel and with the trumpet of God."—1 Thess. iv. 16. "And there were great voices in heaven saying: The Kingdom of this world became our Lord's, and His Christ's."—Rev. xi, 15.

The other Angel from the altar is evidently Gabriel, who is associated with the altar, and the worship of God. It was by the altar that Zechariah saw him when he announced to him the birth of John, and his subsequent mission as the forerunner of Jesus, God's anointed one. In Daniel we also find him making known the future history of Israel, and the appearance of Messiah as the sacrifice for their sins. He also made known to Daniel that a persecuting power would arise against God's saints, under the symbol of a little horn on the head of the fourth beast, having eyes and a mouth which would prevail until the ancient of days should come. It is therefore quite a fitting arrangement for him to appear, and give over to the Messiah his power connected with worship, and to tell him that the clusters of the vine of the earth is to be gathered, because "they are fully ripe." The fate of these grapes is destruction. "They are cast into the great wine-press of the wrath of God." That symbolizes the fate of all the religious systems who have derived their origin from "the mother of harlots." I understand that the Roman Catholic Church is represented as "the mother of harlots and abominations of the earth." That is, the mother of all the existing denominations who have more or less retained or imbibed her false teaching regarding the Kingdom of God, and alliance with the secular governments of the nations. It is said that, "with her the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Wine is thus symbolic of false doctrine: an intoxicated condition in which people are deluded into the belief of a lie, while they think they have the truth of God, and are doing God service in persecuting all who differ from them. In Joel iii, 13-14, we have in one sentence, the harvest ripe, the press full, the fats overflow, and the greatness of the wickedness. Which is shewn to be the gathering of "multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

The locality of the wine-press was "without the city." The city is not named, but as the scene opens on Mount Zion, it is reasonable to conclude that the city is Jerusalem. In Joel it

is stated that the valley of decision, is the valley of Jehoshaphat, which is in the vicinity of Jerusalem: and that there the Lord is to plead with the gathered nations. And Isaiah xxv, 6, shows that on Mount Zion a great feast is to be prepared for the accepted ones, "the harvest of the earth." So from that locality, the rejected ones will be driven away in their great wickedness into the wine-press of the wrath of God, 1,600 stadia from the city. In Isaiah lxiii, 1-6, the locality of the wine-press is stated to be in the land of Edom, in the vicinity of Bozrah. There the wine-press was to be trodden in the fury of the Lord, "For the day of vengeance is in my heart, and the year of my redeemed is come." There is no mention of two wine-presses to be trodden; there is therefore no ground for the idea held by some that the wine-press will be in the vicinity of Rome. Rome as a literal city does not occur in connection with these judgments. Babylon the great, as set forth in the Apocalypse, is not a literal city, but the symbol of an organized system of worship headed by the Pope, which has subverted the truth, and persecuted those who contended for it. Rome will suffer punishment as the seat of the beast; for one of the seven last plagues is to be poured upon the seat of the beast; and his kingdom is to be full of darkness. But it is not said that the wine-press is to be there. Neither will the lake of fire be there; for it is to be in the land of Edom; "the streams of which will be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever."—Is. xxxiv, 9-10. Such a state of things have not been in the land of Edom hitherto. They are to be associated with "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."—ver. 8.

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MISCELLANEOUS NOTES.—I.

Lot's Wife, Gen. ix. 26.—"Gen. ix. 26, contains an old illustration of a true saying of the true witness, 'one shall be taken and another left.' The moral character of Lot's Wife could hardly have been worse than that of her two daughters, who escaped while she perished. We read in our English Version that 'she became a pillar of salt.' This is in accordance with the traditions of Josephus, the Jewish Synagogue, and the Christian Church. But is it the real meaning of the words used in the original text? I doubt it, and simply on grammatical grounds. The Hebrew word used is *haya*, which means only to be, never to become, except when it has the preposition *lamed*, after it, which it has not here. Hence, the true translation is, 'and she is (or, shall be) a pillar of salt.' Now as *salt* is used symbolically

to designate perpetuity, see the phrase 'covenant of salt in Num. xviii. 19 and in 2 Chron. xiii. 5, and as the word translated pillar is etymologically anything set up, constituted or appointed, being translated officer in 1 Ki. iv. 19 and 2 Chron. viii. 10, and garrison in 1 Sam. x. 5, xiii. 3, 4, 2 Sam. viii. 6, 14, &c., there is no reason why the whole might not be rendered 'and she is a perpetual monument' of God's judgment against the love of the world which lingered in her heart. The Saviour's language, 'Remember Lot's Wife,' likewise points her out as a beacon against procrastination.

Another fallacious prodigy produced by a mistranslation is found in Judges xv. 19, where we read that 'God clave a hollow place that was in the jaw,' whereas it should be 'which was in Lehi,' for it is immediately added that 'it (the jaw, or the fountain?) is in Lehi unto this day.' (Dr. Young's *Biblical Notes and Queries*, p. 43).

Deut. xv. 11—"The Poor shall never cease out of the land." "How true that prophecy (?) is, even at this far removed period! And why should we complain, since it was so even in the most prosperous period of the favoured people of God; if, even when the promises contained in the beginning of chap. xxviii were in course of fulfilment, they were to be called on to support, or at least assist paupers." That, I think, is the light in which this passage is generally regarded—"that pauperism is a Divine institution as much as marriage or reading the Scriptures." But a reference to Dr. Young's valuable translation puts the matter in quite a different light. He gives it "according to the letter and idioms of the Hebrew language" (see Title Page), thus:—"Because the needy one doth not cease out of the land, therefore, I am commanding thee, saying, thou dost certainly open thy hand to thy brother, to thy poor, and to thy needy one in thy land." Here the word "dost" occurs twice. Suppose we replace it by "must," we then have—"You must give liberal assistance to your needy brethren, for they must not be allowed to perish while God has blessed you with abundance." This is no mere fanciful guess; there can be no question but that the second "dost" is of the nature of a command, and the whole chapter strongly inculcates the doctrine of a generous and painstaking and serviceable liberality. On this principle, the rich Jews even to the present day permit none of their poor to enter the workhouse—to which they pay their share of poor rates, of course. They will start a poor man with the loan of a truck and the gift of a box of oranges, for instance, and thus put him on the road to self-support. In confirmation of this view, we may refer to Exodus xx, where all the negative commands commence, "Thou dost not (i.e. "you must not"), in the imperative mood. "The Divine installation then of the pauper as one of the blessings of, or at least a constant and an unavoidable accompaniment to, the Gospel," turns out a fallacy based upon an inexcusable wrong translation.

R. R. S.

The Investigator.

"All things, put to the test; the good retain."—1 Thess. v. 21.

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A PAPER

ON THE JUDGMENTS (*KRIMATA*), OR THE LAWS OF DEITY, AS RECORDED IN THE SAYINGS OF JESUS AND HIS APOSTLES, IN CONTRAST TO THE POPULAR DELUSIONS OF THE TRADITIONS OF CHRISTENDOM.

(A SUNDAY MORNING ADDRESS IN GLASGOW, BY BRO. GILLON, OF LINLITHGOW).

BELOVED Brethren, the one object of our coming together this morning is to remember the anointed Jesus; and, in doing this, to build each other up in our most holy faith. But we seek to remember him, not merely in regard to that last tragedy of his life, in which he was for the moment the vanquished victim, but rather to remember him in all the various aspects of his life, in relation to his doings and sayings, as recorded for our imitation, and as portraying to us that which is "the way, the truth, and the life (*zoe*)."¹ The truth we here refer to, is that truth through which Jesus brought life (*zoe*), and incorruption (*aphtharsia*) to our perception, through the power of the reception of a glad message from Deity. Exact knowledge points to no special truth, but to every species of truth, in contrast to mere theory. But the truth which most concerns those whose aim it is to have a kingship with the anointed Jesus in that "chief (or best) *anastasis*," of the thousand years, is that truth which was made manifest in the life of Jesus, and which has been set forth in these writings for our imitation, even to the exposing of ourselves unto death, in behalf of that same truth, as he himself did for our example. And as enquirers after that way and that truth, and who have not yet attained to that exact understanding of all that is written concerning the doctrines and purposes of Deity in relation to man and this earth, it behoves us to enquire what saith the writings on every given subject affecting our relationship to these same arrangements. And from this standpoint let us this morning enquire, what saith the writings on one of the various phases of the judgments that are set forth in these writings for our guidance.

In pursuing this course, we find from our investigation of this subject, that there are no less than nine different Greek words that are all more or less rendered "judgment" in the A. V.—all rendered as if they meant the same thing.

Now, all who take their stand upon this carnal or fleshly platform, go in for making up a kind of heterogeneous compound of all these different Greek words, and which they affirm are but so many different terms, all more or less affirming the same thing. This at once we deny, holding as we do that each of these Greek terms has its own phase of meaning. And we cannot do better in justifying this position, than refer you to that article on the word *luo* "destroy" which was so plainly set forth on the cover of the

April No. of the *Investigator*, 1889, for in this case, also, there are no less than eleven Greek words rendered in the A.V., all after the same fashion, viz: "destroy."

We will now turn to the subject of our lesson by asking—What do the Writings teach concerning a phase of judgment which has occupied the attention of some of our various sections of Christadelphians for some time, and upon which Bro. J. J. Andrew has joined issue with the Editor of *The Christadelphian*. To begin with, let us take the word *krima*, which occurs some 28 times in the A.V., and is rendered 15 times *judgment*, 5 times *condemnation*, 7 times *damnation*, once *to be condemned*, once *avenged*, and once *to go to law*.

Now there is nothing in this word *krima* necessitating this want of uniformity in these various renderings as they occur in the A.V. And in order to thoroughly disabuse our minds of any misconceptions regarding this subject, let us examine each of the passages where the word *krima* occurs. But while doing so, let us not confound the word *krima* with the word *krisis*, which latter word occurs 49 times in the A.V., and is rendered 41 times *judgment*, 3 times *condemnation*, 3 times *damnation*, 2 times *accusation*. From this you see our Translators make no distinction between these two words, while, all the same, the distinction is there, both in the character of the judgment as well as in the application of the two different words. Before proceeding to look at the various passages, let me here say, that any remarks that may be made are not to be taken as an exposition, but merely as an incitement towards investigation.

The first occurrence of the word *krima* will be found in

Matt. vii. 2—"In what *judgment* ye judge ye shall be judged, and in what measure ye measure it shall be measured to you."

We have but to read from the beginning of the 5th chap. to the end of the 7th, and contrast what Jesus says had been said to the ancients, and what he was now saying to his disciples, in order to see that the blessings and the judgments he was speaking of, did not exclusively point to a future age, although, most certainly, those practising the good things he was impressing upon them, should then have their final reward, but not so with the *krima*-judgments here spoken of. It is but the natural outcome of our everyday practice and must be concurrent with the events that make such a judgment necessary.

Matt. xxiii. 14—"Woe to you Scribes and Pharisees, hypocrites, because ye eat up the houses of the widows, and for a pretence make long prayers; because of this ye shall receive more abundant *damnation (krima)*."

With careful reading any one can at once see that the judgment here spoken of was that woe which was to be poured out on that nation for their iniquity. There is nothing in this whole chapter to warrant us in believing that this judgment is still awaiting those hypocrites, or that they will await it on the other side of the grave.

Mark xii. 40 and Luke xx. 47, which both contain the word *krima*, are parallel with the one we have just read.

Luke xxiii. 40—"And the other answering, was rebuking him, saying, dost thou not even fear God, that thou art in the same *judgment*."

It is in reference to the position they each occupied that we have the term used here, in their sarcastic mockery of the anointed Jesus in which both indulged. So that we do not here find anything pointing to the judgment of sinners beyond the grave.

Luke xxiv. 20—"How also the chief priests and rulers did deliver him up to judgment (How would 'damnation' look here?) of death and crucified him."

Through the execution of this unrighteous judgment, blind christendom has been betrayed into a false hope. Through this crucifying of the anointed Jesus, they have been taught to believe a lie, whereas those which "have been born (*gennaō*) from above, have been begotten-anew (*anagennaōmai*) to a living hope through an *anastasis*, or upstanding, of that same anointed one out from among the dead" (not the dead in graves).

John ix. 39—"And Jesus said, for judgment I to this world did come, that those not seeing may see, and those seeing may become blind (not physical blindness surely)."

From this we find it was the coming of Jesus among these self-righteous Pharisees that made manifest their mental blindness and this judgment as well as its purpose. We have only to read the narrative of this blind man in order to understand the teaching as well as the nature and time of the judgment. And this we have by reading from the 35 ver. to the end of the chapter.

Acts xxiv. 25—"And he was reasoning concerning righteousness and temperance and the judgment that was about to be, and Felix having become afraid answered etc."

We here learn while Paul was reasoning or disputing concerning the righteousness and temperance of the new arrangement and that judgment which was about to be poured out upon the nation, "Felix became afraid, and said, 'Be going on until another opportunity.'" It was not judgment beyond the grave that alarmed Felix: he stood in no relation to such a judgment: it was the one Paul was disputing about that alarmed him.

Rom. ii. 2, 3—"And we have known that the judgment of God is according to truth upon those practising such things, and dost thou think this, O man, who art judging those who such things are practising, and doing them thyself, that thou shalt escape the judgment of God."

We have but to read from the 22nd ver. of the preceding chap. to the 10th ver. of this one, in order to understand the nature and time of this judgment which Paul is here speaking of. In regard to this class he says, "though they once knew God, they did not glorify him as God, but changed the glory of the incorruptible God into the likeness of corruptible man." This was the evil these men were practising, and for so doing it is said—"God gave up, or over, to the desires of their own hearts, to uncleanness, to dishonour their own bodies among themselves." Would any one tell me that all this was done without God having judged them worthy of such a judgment? This same idea is also applicable to every phase of the various judgments here enumerated by Paul, for he says, "who shall render or give back to each, according to his works, to those who in continuance of good are seeking glory and honour and incorruptibility" (not *athanasia* = immortality, but *aphtharsia* = incorruption). The question with us here should be, Can the blessings of such a judgment as this be enjoyed, by those doing the good things, in this life and in this age? Or is it also to be classified along with the rest of the popular judgments, which, is said, can only be enjoyed beyond the grave? But such an idea is dispelled from our minds when we turn to the converse judgment which follows, where the writer says, "to those contentious and disobedient indeed to the truth, and obeying unrighteousness—indignation and wrath, tribulation and distress upon every soul of man that is working evil, to both Jew and Greek." We believe that Deity is now executing these judgments to-day, even as he was doing when Paul wrote this letter; for men under law live to-day as they did then.

Rom. iii. 8—"According as we are injuriously spoken of, and according as certain affirm us to say, let us do the evil things in order the good things may come; whose judgment is very just."

What we have said on the two foregoing passages is also applicable here, seeing that Paul defends God's method of judgment by asking, "how otherwise could God judge (or discriminate) the world," but by the judgments he was executing every day?

Rom. v. 16.—"And not as through one who did sin is the free gift, for the *judgment* indeed is of one to a judging down (*katakrima*), but the gift is out of many fallings-aside to a declaration of righteousness."

Here, again we say, any one understanding the case of the first Adam, that the writer here refers to, can at once remember when and how this adverse judgment was executed when he was expelled from the heavens which God was arranging.

Rom. xi. 33.—"O depth of riches and wisdom and knowledge of God, how unsearchable his *judgments* and untraceable his ways!"

No one from the reading of this passage and its context, and who has been enlightened according to the writings, and through them has laid hold of the divine idea taught, can fail to see that what filled Paul's mind with wonder and astonishment was the judgments (*krimata*), that had been and were being executed by Deity upon Paul's brethren, his kindred according to flesh. Paul was not exercising his mind about some imaginary judgment that was to overtake his people beyond the grave; such ideas belong to the darkness of tradition, for the word *krima* never once conveys such an idea.

Rom. xiii. 2.—"So that he who is setting himself against the authority, against God's ordinance hath resisted, and those resisting, to themselves shall receive *judgment*."

Here again we have but to read the text and context, in order to learn who the executors of this judgment are, in order to have the popular teaching concerning its future character dispelled from our minds.

1 Cor. vi. 7.—"Already indeed, then, there is altogether a fault among you, that ye have *judgments* with one another, wherefore do ye not rather suffer injustice, wherefore do ye not rather be defrauded?"

The fault here, which Paul complained of, was that brethren went with brethren into the law courts in order to have judgments (How would "damnation" sound here?) passed upon each other, and that by unbelievers. No one can be at a loss to understand the nature of the judgments Paul objected to. We have but to read to the end of the eleventh verse in order to be fully convinced.

1 Cor. xi. 29.—"For he who is eating and drinking unworthily, *judgment* to himself he doth eat and drink, not discerning the body of the Lord."

From this we learn that any one eating or drinking under the scrutiny of anointed Jesus, without first complying with the conditions here specified, is in danger of being the subject of an adverse judgment, such as, "I know you not;" and if not now, never.

1 Cor. xi. 34.—"And if any one is hungry at home let him eat, that to *judgment* ye may not come together, and the rest when ever I may come I shall arrange."

This judgment stands in the same relation as the last. Any one believing that these judgments (*krimata*) that we are now dealing with, shall not overtake them until they reach the other side of the grave, are simply living under the delusion of their dead surroundings. God is now judging all men according to that law in which they stand related to him. But God will judge no one for the deeds done in this life, beyond the grave. Only those who will be accounted worthy of that age, and a Kingship in that chief, or best, *anastasis* in the reign of the thousand years, shall enjoy God's righteous judgment, which he awarded them for the deeds done in the body in this life. God will judge the men of that age, according to their works, as he has done in all past ages; the only difference will consist in the carrying out of his judg-

ments.

Gal. v. 10.—“I have confidence in regard to you in the Lord, that you will be none otherwise minded, and he who is troubling you shall bear the *judgment* whoever he may be.”

In every passage where the word *krima* occurs, we have but to find out the cause of the judgment in order to understand its nature, as well as the time and place of its execution.

1 Tim. iii. 6.—“Not a new convert lest having been puffed up, he may fall to *judgment* of the devil.”

To understand the punishment, or judgment, inflicted by the devil, or rather adversary, is to perceive what would be the nature of the judgment that would fall upon a novice, or newly planted one, when he becomes puffed up in his own self-conceit, and because of this position falls into a snare of the adversary. The question here would be, when would this “judgment of the devil” overtake the novice—here or hereafter? Brethren, we consider it would be next to impossible for the popularly educated mind to perceive this divine teaching as set forth by the Apostle. Divine knowledge can alone dispel popular delusions.

1 Tim. v. 12.—“Having *judgment* because the first faith they did cast away.”

From this portion of Paul's first letter to Timothy, we at once perceive that this judgment arose out of a condition of things that existed in the body of the anointed at that time (and may still exist), and refers to one who had waxed wanton against that same anointed body, by having cast away his first faith or pledge, and because of this was deemed by that same body to be unworthy of their fellowship; but in such a judgment we cannot detect anything of popular “damnation.”

Heb. vi. 2.—“Of the teaching of baptisms, of laying on also of hands, of an ‘*anastasis*’ *i.e.* upstanding, out of dead ones, and of ‘*aionian*’ *judgment*.”

This is not a very enviable condition of things that is here presented by the writer, for when we read the preceding verses to this chapter, we come to know the sad state that those called-out ones had reduced themselves to, by their indolent habits, and also by that lower state they were about to plunge themselves into, not by running on to gain the goal of perfection, but by making a new start, by instituting a new beginning of things, by laying down a new basis of thought in relation to repentance, or *thinking-with* deity, concerning the various baptisms or washings then existing among the Jews, also the putting on of hands, and a new *anastasis*, or upstanding, out from among the dead, in order, as we may presume, that if possible they might have a more sure part in that chief or best *anastasis* of the thousand years. (We cannot say whether this is the verbal sense of the teaching, to put an *anastasis* as a starting point in order to attain the final purpose, but one thing we are certain of, it was the divine sense of the teaching in the days of the Apostles). Neither is this “*aionian* judgment” a judgment of a future age, but Deity's estimate of them in their then lapsed condition.

Jas. iii. 1.—“Many teachers, become not, my brethren, knowing that greater *judgment* we shall receive.”

Just as if the writer had said, “Brethren, the more diversified you become in your teaching the greater shall be the judgment concerning you.”

1 Pet. iv. 17.—“Because it is the time of the beginning of the *judgment* from the house of God, and if first from us, what is the end of those disobedient to the good news of deity?”

Undoubtedly the judgment here referred to was that fire or burning which those early disciples were not to think “a strange trial,” that was happening unto them, in as much as it was needful for them to fellowship the

suffering of the anointed Jesus, in order that they also might rejoice at the uncovering of his glory. It was because of this, that they were made to suffer reproach for his name. From this we can easily see that this judgment was also co-existent with their sufferings.

² Pet. ii. 3. — "And in covetousness with moulded words, of you they will make merchandise, whose judgment of old is not idle, and their destruction doth not slumber."

We here again at once learn that this judgment was also co-existent with that condition of things then obtaining. It points to no future tribunal, for the same state of things has existed from of old, from the time of Deity setting about the creating of heavens and earth, and will continue to the completion of his great purpose.

Jude. 4. — "For there did come in unobserved certain men long ago, having been written beforehand to this judgment, impious, the grace of our God perverting to lasciviousness, and our only master (*despotis*) and lord Jesus Christ denying."

We have in this instance but to study the comparisons here given to satisfy ourselves of the nature and time of this judgment. The last three passages where the word *krima* occurs will be found in Rev. xvii. 1; xviii. 20; xx. 4, and on examination you will find that the judgments here referred to are of the same nature, and will be co-existent with the things that necessitate their existence. From the foregoing you will see we have used the word "judgment" wherever the word *krima* occurs, and have done no violence to the teaching. Let any one take any of the other renderings, say "damnation," and see its effects when substituted for "judgment."

The next point we come to is, do we find anything in any of these passages, which we have been reading, which could lead us to the conclusion that the popular teaching which surrounds us is in any sense in strict harmony with what is here written? We say it would be simply impossible to find anything in any of these passages, teaching that these judgments were only to be executed beyond the grave in the age to come. Brethren, we can only understand the teaching of this new covenant arrangement, just in proportion as we possess the spirit or disposition of the anointed Jesus. It is that spirit, and that alone, that can lead us into all the truth as it is in the anointed Jesus; and if we are now under process of being raised out of the darkness, of the first-Adam-condition, into the light of the second-Adam-condition, this process will only proceed in proportion as we come to accurately understand the doctrines of this new covenant arrangement, even as Jesus did. And don't let us exalt this anointed one by our traditions to such a height, that we cannot behold in him the man approved of God, as the one we have to imitate in righteousness, but let us ever remember that he was once tried even as all his disciples have been and are now being tried, and for a like purpose. We must also understand that great truth proclaimed by John in the wilderness of Judea, and which caught the ear of Jesus, and lead him to "repent" or *think with (metanoein)* his Father and his commands. If the reception of that glad message does not produce in some degree the same effects on our minds, as it did on his, it is only because we have not understood it in the same sense as he did. We say if this glad message has not begotten (*gennao*) in us that quality of mind that it begot in Jesus, it is simply because we have not been born (*gennao*) from above as he was, and if so, how can we presume to understand that reign of the heavens that had then come nigh, in the same sense as he did; and if not in the same sense, how then can we have been "born of water and spirit," in order to have a kingship in that chief reign which is still future? And all this must be made

manifest by our daily dying away from our dead surroundings, even as Jesus did, or how is it possible for us to consider that we are being raised up from that condition of Adamic death, to walk in newness of life (*zoe*)? For if we have not become united to Jesus by being in the likeness of his death, how can any of us now be in the likeness of his *anastasis*? To tell me that the deeds of the anointed can be made manifest in our mortal flesh, without in some measure possessing the knowledge possessed by Jesus, in relation to this reign of the heavens, is to tell me that an effect can be produced without a cause, or that grapes can be plucked off thorns, and figs off thistles. If Jesus is set before us, as the way, the truth and the *zoe*, let us not be found mystifying his righteous deeds by our traditions, until his deeds become a something we cannot practice; neither let us be found obscuring that death which he was baptised into by our traditional types and shadows; but let us intelligently understand, that in order to be a sinner in the sense we are dealing with, we must first become a transgressor of this new covenant law; for "apart from law sin is dead," for "where is no law there can be no transgression." So do not let us deceive ourselves by believing that we are thinking-with (*metanoein*) Deity, as Jesus did, while all the time we are ignorant of his doctrines. We can only be imitators of the anointed Jesus, just in proportion as we share his knowledge, and that spirit which raised, or separated, him from among the dead, to the divine plane of the Father; and after having done our very best, in our imitation of him, we shall find to our chiefest joy that his love (*agapē*) to the Father has been in excess of ours; that his dying unto sin was in excess of ours; and his living unto righteousness was in excess of ours. Yes, he will ever be "chief of the ten thousand, and the altogether lovely." Let each of us be prepared to make that sacrifice which the anointed Jesus made, for the glory set before him, and the race and the glory will be ours.

West Port, Linlithgow.

R. F. Gillon

QUESTIONS ANSWERED.

THE ATONEMENT AS TAUGHT BY BRO. STAINFORTH.

I HAVE read the various articles in the *Investigator* on the subject of the Atonement, and have noticed, that while Bro. Stainforth's view of the matter has been declared unscriptural and absurd, no one has as yet shewn its want of harmony with the scriptures. I should feel less disposed to agree with him, if the arguments he has used were shewn to be either contradictory to the statements in the Bible, or useless to *prove* substitution. I do not think they can have been overlooked, as it seems to me that he has to a certain extent urged them *more than once*.

What is to be said about the Ram on Mount Moriah, Gen. xxii. 13, 14, and the Passover Lamb, Ex. 12 chap., both of which he represents as specimens of *plainly substitutionary sacrifices* the possibility of which is denied by all the rest of your contributors? Jesus was a missionary, but did his death derive its *saving power from that fact*?

Yours fraternally,

ALFRED LUMBER.

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ANSWERS.

DEAR BRO. NISBET,

Having many duties in hand which fully absorb my time, I am not in a position to deal with the theories of the atonement which have been propounded and discussed recently by a number of brethren. I do not know what it is (ultimately) they want to discover or decide.

To me, the supreme facts are—By union with Christ Jesus, I have received forgiveness of sins and am spiritually joined to Him; His life flows into and manifests itself through me, in a faint yet growing degree. I live in Him, and He in me, and the Father in Him; and I shall live eternally through and with Him.

I cannot yet translate His life into practice as I would like, or as He desires. When I have accomplished this please send on the questions again, but at present they do not seem to be even of secondary importance.

Yet the brethren might think twice before comparing the voluntary death of Christ with that of the accidentally entangled Ram on Mount Moriah! He that hath eyes to see, let him see! Surely in the surrender by Abraham of his only son—the one on whom his affections were lavished, and in whom every hope centered—and in the complete submissiveness of the young man, we have a far deeper lesson and more striking illustration of “freely giving up for us all” an “only begotten son,” than in the mechanical resemblance of the real death of the ram to the real death of Christ!

As to the Passover Lamb being a substitute, or Jesus being one, the *exact sense* in which the word is used, and the facts which seem to bear out the idea should be defined, before discussing—if there is any good end to be served by the controversy. It always seems to me that men think God could not balance His account

unless He adopts their method, when these questions are afloat.

Yours in the loving Christ,

Herbert H. Hot Smar

UNDER the heading of “The atonement as taught by Bro. Stainforth,” Alfred Lumber asks about the Ram on Mount Moriah, and the Lamb of the Passover, both of which Bro. Stainforth represents as specimens of plainly substitutionary sacrifice.

We sent a paper to the editor of the *Investigator* replying to some of Bro. Stainforth's remarks, but, as it never appeared, we conclude that the Editor had considered it not up to the Mark.* However, it seems to me that many brethren err in supposing that because a theory that has been propounded has not met with a reply that it cannot be overturned. In many cases it is unworthy of remark, while, in some cases, the theory carries its own condemnation within itself. In most cases the better way is to state the truth as one understands it on any subject, and the evidence upon which the understanding is based, and thus pursue the pathway of truth, without turning aside to tilt with the windmills of theories springing up in the human brain—a brain often saturated with the wine of the cup that has been handed round among all the nations. As an example of those fine spun theories: a writer in the *Investigator* some time ago, commenting on Rev. iv. 6, said that it would be more appropriate for the throne to be set before the sea, than the sea before the throne. His idea evidently was that The Throne was but a piece of cabinet work, and

* The Editor has no recollection of receiving such a paper, but very probably he did. If so it seems to have vanished quite, as a search through his papers has not unearthed it.—E.D.

therefore the sea was greater than it. Even among men, the bit of cabinet work called the throne is only so called from its relationship. The Rule is the Throne, The Queen ascended the Throne in 1837, and she has remained on the throne night and day ever since; and her throne encircles the whole globe: how much more the throne of Rev. iv. 6? The sea is small compared to the throne. It is much more profitable to spend time in a seeking after a clear knowledge of truth than to be following such vagaries.

Now as to the two sacrifices mentioned. But first, a substitutionary sacrifice can never in any case be just. For the innocent to suffer in place of the guilty is the height of injustice. Justice is a pure element that cannot be mixed or tampered with, and remain justice.

Our first parents when created, could be in the divine presence unashamed. But after they had transgressed the law, they could only come to the divine presence under a covering, and the covering was by the shedding of blood. Why the shedding of blood? It was the sign of the execution of the sentence of the law. In all the sacrifices and divine service of the time before Christ, there was a shadow of higher things. They were not the exact likeness. They could not be. Nevertheless they pointed to the truth. In the law there was "a form of the knowledge and the truth." Isaac and the Ram were one sacrifice, just as the two goats, the one slain and the other going free; and the two birds, one killed over living water, and the other escaping. In all the three, there is death and living again; Isaac's being the most striking one, as he was actually in the place of the victim upon the altar.

In the case of the Passover Lamb the sign-shadow took within it the horse and all therein, most distinctly

the door through which those within go out and in. In no case is there substitution, but simply the sign of fulfilled law. In Jesus, sin was destroyed by the sacrifice of himself. He was made sin, although he did no sin; he comes the second time without sin, which implies that he came the first time in sin, although he knew no sin.

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Edinburgh.

TO understand the questions submitted for reply in the above and to fittingly answer them: we must take the posterior evidence first; and reflect it upon the incidents referred to.

The atonement appears to me nothing more nor less, than an arrangement of things in equity on the part of God for man. God is just and righteous: and his justice and righteousness appear so adapted to man's native sense of what is just, and what is right, as to conciliate man's favour. God dispenses his justice on a given principle of obedience: and also, his mercy through mediation, on the same. And he demands from all, individually and personally, without proxy; a conformity to his arrangement for both obedience and mediation. He therefore accepts no one's obedience as a substitute for another's obedience, nor does he make one suffer for another's sin. Isa. liii. 4, 5, 10, do not bear the meaning usually attached to them. That Jesus suffered for sin is quite true; he suffered so as to do away with it, he did not suffer as if he were punished for it. His suffering was neither punitive, nor reformatory. His suffering was on the contrary, an element of education; an experience calculated to exalte him

to understand human nature:—its weakness and its wants. (Hebrews ii. 17; v. 2-8). Hence, as by one's disobedience preceded by no experience, or understanding: many were made sinners: so by the obedience of one educated by suffering, many shall be made righteous: that is, as I understand it:—that many will become sinners by following *from desire*, the example of the one: and that, many will become righteous from following *by contract* the example of the other: that, neither, will become either, by any hereditary or physical process of implantation.

Adam brought death upon himself by his own act: but, this sin, on his part, did not originate death. And all after him by their own acts, have in likemanner, brought death upon themselves. By their continuing sin they perpetuate death: but, they do not inherit death for Adam's sin. They inherit their mortal nature from Adam; but, not their death. Mortal nature Adam had before he sinned. Mortal nature is not due to sin. It is due to creation out of dust. All animal nature so created, is mortal: as for death it is natural to all not under law, and punishment only; through nature, to all who under law transgress: but, otherwise, it is not punishment; and, where sin in a man is so found wanting as to justify life, death is passed over as in Enoch and Elijah's cases. As for Christ: he did not die in the ordinary course of nature. He was killed by wicked men, not as punishment for any sin he had committed before God: for, he was absolutely "without sin;" nor, was he punished in any substitutionary sense for sin committed by others: but, because, his obedience to God offended his murderers. Hence, having thus lost his life, through his determination against all opposition, to obey God: this obedience of his "unto death," made it obligatory on

the part of God in keeping with his own law—"obey and live"—and in keeping with his covenants, and promises to restore his life, and he did. Adam sacrificed his life by *disobedience*, hence he died, and still remains among the dead. God is under no obligation to bring him to life again. He died *in sin*. Christ died apart from sin. He died *to sin*. He died *from sin*—from the possibility of him ever sinning, and from any bondage sinners would further lay upon him. God condemned Adam: but sinners condemned Christ: God did not condemn him. For had he, Christ, come under the condemnation God passed on Adam: he *would have returned to the dust*:—a part of the curse on Adam; which they who affirm Christ came under, omit to notice. Jesus "saw no corruption," hence, he did not come under Adam's condemnation. Had he done so, he would have died as Adam died, and we would have heard no more of him.

Keeping this before us then, that he died as a sacrifice in the performance of his duty: let us turn to the incidents in the case of Abraham and Isaac on Mount Moriah. All systems for development have in their foundations the germs of the future. The seed we may hold in our hand, we may know nothing of; but, when we plant it, and in the course of years it sends upwards a stem, and this ultimately grows to a great tree, etc., we have from this posterior evidence positive proof, that that seed contained in some inscrutable form, the whole of its future. This in some measure illustrates the types, the figures, the emblems, the prophecies of the scriptures from Genesis to Malachi. These contain all that we read from Matthew to the Apocalypse, much as the seed and its sprouts contain the design and the purpose of the tree. And so looking at the sacrifice Christ made for himself, we see that the burnt

offering on Mount Moriah had nothing to do with expiation. All burnt offerings were not sin offerings, some were for thank offerings and adoration in the service of God: and this of Abraham's, was evidently of the latter class. God commanded it, and Abraham obeyed the command. In itself apart from what it shadowed forth, it presents nothing more than a trial of faith. But, reflected on, by that which it shadows, Isaac appears as the promised seed. He was long, long of coming, and after he did come, God commanded him to be slain; but, while bound and laid upon the altar, a substitute was found in the Ram, and he was saved. The Ram therefore was *Isaac's substitute*, nobody else's: and it had nothing to do with sin. In place of this an atmosphere of obedience and its results surrounded the whole circumstances. So with Christ, of whom Isaac was not only a type, but, a something more.

Christ was a promised seed too, but a greater; and was before Isaac. He was the promised seed of the woman before Abraham was; and the remotest seed, too, of Abraham, long after Abraham had been put among the past. He like Isaac was long, long of coming: and when he did come, he was afterwards slain: and before this happened he bore on himself through obedience the iniquities which consigned him to the cross. These were the cause of his death. But iniquities in all cases, are not sins; nor, are they the punishments of sin: but through the hands of wicked men, they may become the instruments of cruelty: and in this case, the victim of their cruelty had the consequences of their sins, laid upon him: but, in such a case: these iniquities as consequences: or stripes: from others: in place of being a punishment from God; have a wealth of great spiritual value. So far, therefore, we have a comparison with Isaac in

carrying the fuel. The sinner in sinning carries no burden: it is the righteous who feel the burden, "like Lot who vexed his soul from day to day with the unlawful deeds" around him. Further, Isaac was submissive to his father's will: so was Christ: and here in a measure Isaac as a type fulfilled the purpose of figuring the future: and so here the comparison like as it were ends. But let us look again. Christ had a mortal life—a life physical: and an eternal life as pertaining to the future age. This had nothing to do with his body *per se*. It simply dwelt in him by the Word his flesh manifested, and the Holy Spirit with which he was endowed. The other was natural to his animal or human nature: his body depended on it. And, it was this life:—this bodily life, he laid down. And hence, like as the Ram in Isaac's case, it was the substitution for himself:—the *psuche* (life), substituted for the *zoe* (life)—that, as the promised seed he might not lose the repossession of the latter or eternal life. He therefore died for himself in the first place ere he could save others. He died to save himself. Save himself from what? From returning to the dust. To save himself from death in the aspect of loss. For, whosoever will seek to save his life by shirking his duty to God, will lose it: and whosoever will lose his life for God's sake, shall find it. In the death on the cross therefore the eternal life (*zoe*) which belonged to Jesus was not suspended. It was simply hidden with God: reserved for Jesus' repossession. It was his physical life (*psuche*) only that was suspended.

To some extent Jesus dying for himself and giving his body as a substitute for himself, looks like confusion. But look through the epistle to the Hebrews: see also John i. 29, Rev. x. 6-9, and by these we have Christ represented as exercising a

plurality of functions contradictory each of the other. We have him as Priest—the one who offers: the altar his flesh, on which his body is offered: himself as the lamb slain, and laid on the altar. He as Christ represents the whole: of which, the sacrifice on Mount Moriah and the passover lamb are figurative parts: or parts typical of Christ in separate functions.

Turning to the Paschal Lamb we have in this a figure of death as the great divider. The lamb is killed, the blood is put on the doorposts, and the body is eaten: the eaters all ready; their loins girded, their shoes on their feet, etc., so to pass over to another condition of life. The destroying angel seeing the blood on the door posts passes the inmates over, as if already dead. The death of the lamb is here substituted for a literal death of the people; for the people having eaten of the lamb, are participants in the death of it. The destroying angel passes them over. The whole represents a passing through death from bondage to freedom. Hence Jesus as the lamb slain from the foundation of the Mosaic world; though

also from the one previous; is our pass-over after a like fashion. We participate in his death by eating of his body and the drinking of his blood, which in plain terms means nothing more than following his example of obedience unto death, presenting our own bodies as living sacrifices in the service of God. Dying unto sin: passing from the bondage of it, to freedom in Christ. If ye continue in his word: ye shall know the truth: and the truth shall make you free. If ye participate in his death, ye will pass from death into life. Substitution is nowhere in the case. Substitution precludes participation.

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NOTE.— Referring to the third paragraph of above, beginning with "Adam brought death upon himself," read in connection with it the paragraph on page 236 of the "Fraternal Visitor" of August, 1896, beginning with "Going back to Adam."

W. D. J.

THE PRE-EXISTENCE OF CHRIST.

MILTON'S TEACHING CONCERNING IT.

DR. THOMAS' TEACHING CONCERNING IT.

REFERRING to three sentences of mine on page 38 of the *Investigator*, No. 42, 1st column, beginning with "Dr. Thomas, in his later expositions of the Christ," etc., I find that when I penned them, the impression remaining with me of what I had read twenty five years ago, had been very faint: or, that I had at the period so long past, read the article which follows, entitled, "He was before me," in a very cursory fashion; for, Bro. Hawkins, of Derby, having called my attention to it, I perceive that so far from following Milton, the Doctor had gone beyond him.

The article suggests Trinitarianism—a doctrine Milton wrote to confound. At any rate, were a Trinitarian disposed to challenge a Christadelphian, of the sort worked like a machine by a shaft from the centre of Thomasism,* he could pick his arrows were the challenge accepted, from

* See under Editorial with reference to the term "Thomasism."

his opponent's own quiver, and "hoist him with his own petard"; so much does the Doctor, in the article referred to, play into the hands of the Trinitarian.

Here, therefore, the following questions may be fittingly asked:—

Do those who set forth Dr. Thomas, as the greatest teacher of the truth, since the apostles' days: do they, who place his writings on an equality with the Scriptures: do they, who reckon him a Divine man specially appointed to open the eyes of the blind in these days of perverted perceptions of Divine Truth: do they still teach what he taught in *Elpis Israel*, and later, in his *Herald of the Kingdom*, page 35, No. 2, Vol. v, Feb., 1855, on John iii. 13: or, do they now teach Christ's pre-existence, as taught in the Doctor's latest pronouncement?

In this the pre-existence of Christ is set forth in a form which greatly detracts from the nature of Christ. It suggests a fair reason for the pre-existence of souls; and from this there is an easy step to the doctrine of the immortality of the soul. Accept the one and you may quickly step on to the other.

In forwarding the copy, Bro. Hawkins characterises it thus:—"a more miserable effusion of superlatives, of confused figure, of distorted Scripture, surely, was never penned."

The Doctor when he wrote it should have reconciled it with his previous teachings, or formally said that he had before gone wrong. His previous teaching hardly justifies the character he gives to those who in his own words "could not see beyond their nose." Was he of this class then, when he wrote his *Elpis Israel*: and, if he was wrong in this phase of his teaching at that time, may he not have been wrong too as regards "sin in flesh," for example: or any other doctrine? The lesson is, "prove all things!" Take for granted no man's dogma. The following is the article. "He was before me." Copied from the *Christadelphian*, 1870, page 103.

W. D. JARDINE.

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"HE WAS BEFORE ME." JOHN, 1ST CHAPTER (A.V.)

THE words at the head of this writing are those of the *Messenger* of JEHOVAH sent to prepare the way before HIM, as the Spirit of Christ in Malachi declared several hundred years before JEHOVAH manifested Himself in the Abrahamic Nature. Christ's words by the prophet are, "Behold, I (the Lord of Hosts, or Yahweh Tz'vaoth) will send My messenger before ME, Chap. iii. 1. This messenger that Christ said he would send to introduce his appearing in the flesh, is the same that Christ in Isaiah styled, "the VOICE crying in the wilderness." The words of Christ in Isaiah xl. 3. are these:—"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." This shows that John, the Immerser, not exceeded in greatness by any prophet born of woman, was sent to introduce the appearing of JEHOVAH in plural manifestation; as is evident from JEHOVAH-ELOHIM'S own words in John xiii. 16-18, "I am not alone, but I and the Father that sent me. It is also written in your law (of Moses) that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me:" and in ch. x. 30, "I and the Father

are ONE," in the sense of the words following, "The Father in me, and I in Him" (ver. 38): than which, a greater or more intimate oneness cannot be conceived to exist.

John the Immerser, then, was not sent to introduce one who had no existence until six months after his own birth of Elizabeth; but to herald to the house of Jacob "the Lord of Hosts, the King of Israel," without whom there is no SAVIOUR" (Isaiah xliii. 11); and who, as the great Light, was about to tabernacle among them in the sense of his name, IMMANUEL (*immanu-ALL, DEITY with us*).

In the days of the decadence of Judah's commonwealth, Scribes erected for themselves watch towers high as the turrets of the celebrated watch towers of the days of Nimrod. On the pinnacles of these, they sat themselves to eye the incidents of the situation with telescopic gaze. Their telescopes, however, though shone upon by all the prophets, did not permit them to see beyond their nose. They professed to sweep the horizon to the end of heaven; they were very wise in their own esteem, as most people are whose conceptions are scarcely skin deep; but all their wisdom resulted only in the confession of their tongues, and an inability to discern anything in Jesus but a mad blasphemer, who affirmed equality with Deity, and existence before Abraham. Their prophetic telescope from the pinnacles of their Babel watch towers enabled them to see nothing but a man of flesh in "the man Christ Jesus." "Is not this," said they, "Jesus, the son of Joseph, whose father and mother we know? How is it then he said, *I came down from heaven?*"—(John vi. 42).

No! John did not come to proclaim such phantasmata. He saw no such signs as these watch-tower people professed to see from their fleshly standpoints. He came to introduce one who had been rich for countless ages. "He who was rich," and who had said, "the earth is mine, and the fulness thereof;" and who by coming into the world he had made (John i. 10), placed himself in circumstances of extreme poverty, that we through his poverty might be rich."—(2 Cor. viii. 9). This was 'the mightier one' 'whose shoe's latchet' John said, 'he was not worthy to unloose.' But to this, he also added the testimony that this mightier one was preferred before himself, because, said he, "HE WAS BEFORE ME." The watch-tower sight-seers project from their gasometers a breezy puff against this saying of John, and affect to see nothing in it. Not so, however, the earnest enquirer after the truth that came by Jesus Christ. The testimony of the precurrent messenger of Jehovah Elohim is not to be puffed aside by a pooh, pooh! It is repeated twice in John i. 15-30, and Jesus himself endorsed John's testimony in chap. v. 32, as true. Hence, John's words are worthy of grave and attentive consideration, irrespective of consequences of preconceived speculations from whatever Babel watch-tower they may be exhaled.

In what sense, then, was Jesus before John? Certainly not in being born of Mary before John was born of Elizabeth, because John was born six months before Jesus; John being six months older than Jesus: John was in that sense before Jesus. But John says, *Jesus was before me*. Hence, he pre-existed before John, though born after him.

Nor can it be said that the mission of Jesus was before John; because, before the coming, or manifestation of Jesus, John preached the approaching advent of Jehovah; and Jesus did not begin his mission till John had finished and was imprisoned.

The question then, in view of the prophetic word, is, *Whom did John introduce?* The spirit of Christ in Malachi; and Isaiah saith it was *Jehovah*. This is undeniable by anyone claiming to understand and believe the prophets. We are brought then to this: was John before Jehovah who sent him, or was Jehovah before John? The answer is obvious. Such was the pre-existent mightier one, of whom John said, "He was before me."

JOHN THOMAS.

The Investigator.

"Whatsoever things are true."—Paul.

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OCTOBER, 1896.

THIS number completes the Volume for 1896. It will therefore be necessary that readers renew now for 1897. The remarks I made under *Editorial* in the July issue are here commended to the notice of all well-wishers of the *Investigator*. The gist of these is,

RENEW AT ONCE!

All orders, accompanied by remittances, should be sent to Bro.

PETER B. M'GLASHAN,
316 Crown Street, Glasgow.

Agents would be well advised to ascertain early the probable number of copies wanted. It should further be noted by all, that no orders or remittances should any longer be sent to Edinburgh, as that only causes needless trouble to Bro. James Smith, and delay in being attended to. It is desirable that this should be borne in mind, as Bro. Smith has himself received more communications since the July issue than those which came direct to Glasgow.

I should hope that this is not the last number of the *Investigator* to be issued, since from indications which are abroad it would seem that it will be more than ever needed in assisting to "distinguish between things that differ." The tract headed:

"Questions Needing Answers," reproduced in another column, and to which I furnish my own *Answers*, may be regarded as a sample of the sort of thing I mean.

Exception will probably be taken by some to the application of the term "Thomasism," by Bro. Jardine, of Birmingham, in his prefatory article to the Doctor's, "He was before me," reproduc-

ed on p. 85 of this issue. But I have had the *raison d'etre* of the term explained to me by Bro. Jardine himself, on the occasion of a visit I paid to Birmingham last month, and the use of it seems justifiable, to say the least. Bro. Jardine uses the term, not as in any way reflecting upon the faith of Dr. Thomas—whom he greatly respects for his works' sake—but as directed against those who, unlike the Doctor, whose practice was so much otherwise, will neither add to nor take from the conclusions at which he arrived before death overtook him. The Doctor was always on the move; those who are here dubbed "Thomasites" have fossilized into mere adherents of a system of doctrine which differs only as they may interpret the Doctor's writing: hence, "Thomasism" as opposed to Christadelphianism—of the right sort—the sort professed by the Doctor, who as the last—and unfinished—article from his pen, entitled, "What is Flesh?" testifies, had not even then "passed beyond the investigation stage," as is the case with the *Editor* of the *Christadelphian* as self-confessed. The true Christadelphian is no fossil: he is sentient with thought and feeling; he remains plastic as when truth first reached his understanding—only more so—in his reception of the Gospel of God, and he therefore still seeks to "grow with the growth of deity" in him (Col. ii. 19); to "continue in Jesus' word that he may be truly his disciple, and so be getting to know the truth and be freed thereby." The investigations of no man in their results constitute to such an one "a finality," as Bro. Roberts has foolishly maintained, a position which, in itself, constitutes a departure from the truth. To say as he does that the truth has been fully brought to light by Dr. Thomas is to show his own ignorance of what the truth is, for such an attitude argues that "the truth, the whole truth, and nothing but the truth" is capable of being formulated in a series of propositions, and that indeed it has been done (*vide* the *latest edition* of the *Declaration*, at present consisting of fifty-one Propositions). Only, his practice belies his theory, for is he not adding from time to time, one proposition after another to this ideal "finality"? He has already form-

ulated one regarding a condemned Christ in opposition to the late Bro. Edward Turney and others; another regarding Inspiration in opposition to Bren. Ashcroft, Chamberlin and others, and yet another regarding Responsibility in opposition to Bro. J. J. Andrew and others; and if he dared he would formulate one forbidding investigation into the things that are revealed, in so far as they might take us beyond the point reached by the Doctor.

Appropos of my visit to Birmingham I had hoped to have met and discussed with Bro. J. J. Andrew, while there, the following proposition which he had agreed to affirm in a two hours' debate with me, in the ordinary and socratic method, viz. :—

“That ‘sin’ is an element of the flesh since the fall, and that Christ inherited a nature containing ‘sin.’”

The only thing wanting to the debate coming off, was, as suggested by Bro. Andrew, that “the brethren in Birmingham, with whom I was associated, should

arrange for the meeting in that city.” This, however, was not done, although I wrote a brother there to have the proposal brought before the proper quarter. As a result I was asked to “abandon the idea of a discussion here with J. J. A.” I took it for granted that this meant that it did not meet with favour on the part of the M.B., and wrote Bro. Andrew accordingly; but since my return to Glasgow I have been informed by a brother, on the authority of the Secretary there, that the matter had never been before the M.B.—at least he had never heard of it; which was a pity; otherwise a meeting, he thinks, might have been arranged for.

Bro. Andrew has, however, kindly offered me two pages in his paper, *The Sanctuary Keeper*, in which I may criticise his position regarding “sin-in-the-flesh,” and he will reply, occupying the same amount of space—this on condition that both contributions are afterwards reproduced in the *Investigator*. This arrangement need not, however, interfere with a set debate taking place could a meeting be arranged for. Both of us would, I feel sure, prefer this.

WHAT IS THE ANSWER?

BRO. J. W. Diboll, Jun., sends me a Tract which I reproduce below, followed by *Answers* which will be found to lead in a contrary direction from that suggested by the *Questions*. The title of the Tract is unexceptionable, but the sub-title is open to question. It seems a misnomer. The “inward man” and the “spirit” of the believer are surely not “the human spirit.”—Editor.

QUESTIONS NEEDING ANSWERS.

THE HUMAN SPIRIT.

- (a) “The Spirit indeed is willing but the flesh is weak.” (Matt. xxvi. 41.)
 (b) “My spirit hath rejoiced in God my Saviour.” (Luke i. 47.)
 (c) “The child grew, and waxed strong in spirit.” (Luke ii. 40.)
 (d) “Whom I serve with my spirit.” (Rom. i. 9.)
 (e) “The Spirit itself beareth witness with our spirit.” (Rom. viii. 16.)
 (f) “What man knoweth the things of a man, save the spirit of man which is in him?” (1 Cor. ii. 11.)
 (g) “Holy both in body and in spirit.” (1 Cor. vii. 34.)
 (h) “They have refreshed my spirit and yours.” (1 Cor. xvi. 18.)

- (i) “Filthiness of the flesh and spirit.” (2 Cor. vii. 1.)
 (j) “The grace of our Lord Jesus Christ be with your spirit.” (Gal. vi. 18.)
 (k) “The Lord Jesus Christ be with thy spirit.” (2 Tim. iv. 22.)
 (1) Do 1 of these passages, if read literally, teach that man's spirit is capable of “willing,” “rejoicing,” “serving God,” “knowing,” and being “holy,” “fi:thy,” “strong,” and “refreshed,” &c.?
 (2) Is there any good reason why they should not be read literally?
 (3) Does Scripture anywhere state that the spirit cannot think, or that the flesh does all the thinking?
 (4) In view of t:is: a: cve: an: ! o: r p. s g. r.

is it correct to say that the spirit in man is, according to the Scriptures, simply "breath," or a something incapable of thought?

(5) Can any satisfactory explanation be given of the language of these verses, except the simple and obvious one that the words are to be understood to mean what they say?

(6) Is not "the spirit of man which is in him," (1 Cor. ii. 11), and which "knows," the same as that "spirit" without which "the body is dead?" (James ii. 26.)

(7) Is it not unreasonable to suppose that the "spirit" is one thing in the above list of passages and another thing in such sentences as "Lord Jesus, receive my spirit?" (Acts vii. 59, and see Luke xxiii. 46.)

(8) If it is something that thinks in the former cases, is it only "breath" in the latter?

(9) Taking then, as we surely ought, both classes of passages as referring to one and the same human spirit, do they not present us with the idea of something dwelling in the body, distinct from the body, necessary to its life, with powers of thought and will, and departing at death?

(10) Is not this spirit the "inward man" of Rom. vii. 22, which Paul contrasts with his "flesh"? (ver. 18). Have we not the same contrast in 2 Cor. iv. 16? "Though our outward man perish, yet the inward man is renewed day by day." See also Rom. viii. 10 (R. V.). "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

(11) Do not the following, amongst other passages, depend for their true interpretation upon the foregoing view of the spirit?

(1) "I verily, as absent in body, but present in spirit." (1 Cor. v. 3).

(2) "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." (2 Cor. xii. 2.)

(3) If Paul had identified himself completely with his body, and that only, how could he contemplate the possibility of being "out of the body?" How either could he have spoken of the body as a "tabernacle" with which he was "clothed," or how speak of being "naked" or "unclothed," if the body instead of being simply a tent and clothing, is also the man dwelling therein? What then would be the meaning of being "at home in the body," and "absent from the body?" (2 Cor. v. 1-8). (See too 2 Pet. i. 14, "Shortly I must put off this my tabernacle.") Does not the following receive fresh meaning from the point of view suggested? "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. v. 4.)

(4) If Paul had regarded the mind as wholly springing from the flesh, how could he contrast the two.—"So then with the *mind* I myself serve the law of God; but with the *flesh* the law of sin" (Rom. vii. 25.) Does he not in Rom. vii. 18—viii. 10 and elsewhere regard the spirit as the seat of the higher aspirations

and the flesh as the home of the lower appetites?

(14) Does not this view shew that it is a mistake to suppose that by "me, that is, my flesh" in Rom. vii. 18, he meant to indicate the *whole* of himself? Rather, does not his language in the following verses shew that he regarded the "flesh" as only a part, and that the inferior part, of himself,—the "inward man," "mind," or "spirit," being the superior? Whilst therefore of his "flesh" (and that alone) he says (ver. 18) that "no good thing" dwells therein, does he not also speak of that within him (his spirit), which "delighted in the law of God" (ver. 22), and pray to be delivered from "the body of this death" (or "this body of death," mar. ver. 24)?

(15) In conclusion: have not our ideas with respect to this subject in the past been shaped under the influence of the verbal inspiration theory—a theory which practically regards the earlier and the later Bible utterances on this and other subjects as all on precisely the same level, without sufficient allowance being made for the progressiveness of Divine revelation? Is it not a mistake always to try to press the language of Christ and Paul into the mould of various Old Testament utterances? Should not considerations of this sort weigh with us in comparing passages about man's spirit with one another?

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ANSWERS.

I should never think about putting such Questions, for to me "spirit" has always been significant of more than "breath." I therefore furnish herewith, from my standpoint, Answers to Bro. Diboll's Questions. Space does not permit me to say all that might be said on the subject. The ordinary view, or the evidence adduced in support of it, evidently does not satisfy the Questioner, so if any other brother has anything fresh to present on the subject, I shall endeavour to find space for it in subsequent issues. In reproducing the Tract I have taken the liberty of numbering the Questions and lettering the various passages for convenience of reference. This allows the Tract to be read without the distraction of my Answers coming between.

A. 1. Yes and No. The passages are not to be too "literally" read or we shall find ourselves in a maze: they must be read commonsensedly. They may say all you think, but what do they teach?

A. 2. I hey can't all be taken quite "literally," without confusion of thought, as will appear when I come to deal with the passages quoted.

A. 3. The Scripture does not anywhere say that the "spirit" cannot think. The material flesh is never said to do all the thinking, or, for that matter, any of it. It is the man who thinks. It is neither the "body" as such, nor the "spirit" as such, which is the real person.

A. 4. The spirit is not "simply 'breath,'" nor do we know that, even were it an abstraction; it could be capable of *thought*, apart from

an organism.

A. 5. The *signification* of words should not be confounded with their *meaning*: the meaning of a word is not always the same: it all depends upon what a writer *means*.

A. 6. They are not the same: the application is different, therefore the *meaning* is not the same in both cases.

A. 7. Not at all: the *meaning* determines this.

A. 8. I very much doubt if "spirit" ever is "breath only."

A. 9. I don't think we are justified, by the facts of the case, in taking both classes of passages to refer "to one and the same human spirit." Spirit is, of course, quite "distinct from 'the body'"; necessary to its life, whether personal or corporate, hence *apparently* departing in *articulo mortis*, but *really* so. only on resolution of the body into dust. But this is the Old Testament idea also. "Then shall the dust return to the earth *as it was*, and the spirit shall return to God who gave it (Ecc. xii. 7. Result: the "body" is resolved into its inorganic elements. The fact that spirit is not wholly absent, until this point is reached, is so far evident in the fact that growth continues in the vegetable portions of the body for some time after what we call "death": the nails grow and the hair increases in length. Growth is impossible where "spirit" is not. If then the "spirit" remains until disorganization is complete, some will be a long time in getting "absent from the body" as contemplated in Question 12.

A. 10. The "inward man" is never so old as the "body," individually considered; it cannot therefore be such a "spirit" as the *Questions* postulate. It is a mere condition created by the truth; and requires to be "renewed day by day."

The view of the spirit implied in the *Questions* is based upon misapprehension of the term "spirit" and misinterpretation of a set of not all of the passages lettered *a, b, c, d, e, f, g, h, i, j, k*.

To me (*a*)—Matt. xxvi. 41, is equal to "They would like to keep awake, but they can't": Jesus is speaking to, and of, his disciples, who could not keep awake while he prayed: although he had asked them to do so.

It (*b*)—Luke i. 4 and (*d*)—Rom. i. 9 are read "literally," the "me" must be understood to be the possessor of the spirit, which looks in a different direction from the *Questions*. The possessor is the real person; but "person" and "body" are not by any means equivalent or interchangeable terms. "Spirit" here is evidently used after the fashion of Paul in Rom. viii. 9, another passage which must not be taken to say "literally" what it means, viz., "Ye are not in flesh but in spirit, if indeed a spirit of Deity is dwelling among you." Read literally this puts us, in the sense of Question 12, "out of the body" while yet *in* it, Common sense comes to the rescue.

(*c*)—Luke ii. 40). "Spirit" in the sense postulated in these *Questions* cannot "grow" or "wax strong," any more than it can grow or

wax weak: if it could do either, it could cease altogether, which would be a contingency not contemplated by the Questioner. But "spirit" in this passage (Luke ii. 40) is spurious: the best Texts read—"and the child was waxing strong, becoming filled with wisdom."

(*d*)—Rom. i. 9). See above under (*b*).

(*e*)—Rom. viii. 16). "Our spirit" is not the same as "our spirits." Here it is one spirit, possessed in common by all, viz., that "spirit of adoption (lit. *sonship*) mentioned in the preceding verse in contradistinction to a "spirit of bondage." These are not abstractions surely!

(*f*)—1 Cor. ii. 11). I render this passage thus: "For" (*gar*=explanatory of what goes before) who knows (*oída*) of men, the things of the man, if not the spirit of the man that (*is*) in him: thus also the things of the Deity no one has got to know (*εγνώσκω*) if not the spirit of the Deity? which is just equal to saying "my thoughts are my own until I make them known to others."

(*g*)—1 Cor. vii. 34). The husbandless woman even the virgin is anxious for the things of the Lord in order that she may be holy, (or separate) both in the body and in the spirit; in contradistinction to one who is joined to a husband and therefore cannot be separate, either in the body or the spirit. Husband and wife are one body, one spirit—such at least is the ideal state. "One spirit" here does not destroy the individuality of either, nor import that they have only half a spirit each—using for the moment "spirit" as implied in these *Questions*.

(*h*)—1 Cor. xvi. 18) "Yours" is literally "that of you": one spirit—a collective unity. The same applies to (*j*)—Gal. vi. 18), and will also explain (*k*)—2 Tim. iv. 22). See also under (*c*).

(*i*)—2 Cor. vii. 1). "Away from every defilement of flesh and spirit," has a very real meaning without postulating the separable personality of "spirit."

A. 11. No, they do not. Other explanations of (*h*) and (*m*) may be offered, quite consistent with the scriptural view (I do not say the received view among the brethren, whatever that may be: although I don't think "breath" expresses all that *pneuma* embraces).

A. 12. Paul does not "identify himself completely with his body and that only," otherwise the body would be all, which is not so. If it were, "the body without the spirit" would be none the less the man, whereas in such circumstances the man is not, although the body is still as really there as ever. The underlying fact here allows of a satisfactory explanation being given of the various expressions quoted under Q. 12.

A. 13. There is also a misapprehension as to the use of the term "flesh," a term which has its ethical force: besides "mind" is not "spirit" (*pneuma*) here, but *nous*, the understanding, intellect. The *nous* cannot be the *pneuma*, for Paul can speak elsewhere (1 Cor. xiv. 14), about the possibility of his spirit (*pneuma*) praying while his understanding (*nous*) is without fruit."

A. 14. To your first question here: Yes. And Paul is not even speaking in Rom. vii. 18 of himself exclusively, but of "my flesh"—the same expression which is used by him in ch. xi. 14 to indicate his "brethren according to flesh"—"my flesh" in both cases. But the "inward man" "mind" and "spirit" are each distinct and separate connections and are not capable of being identified with the "spirit" of the Questions.

A. 15. That may be true more or less, but "Verbal Inspiration" has not been held by all the brethren, whose views consequently have not been "shaped under its influence."

In conclusion the Questioner should find some light by a consideration of the context of the various passages—which context seems to have been ignored somewhat. Quoting from a concordance is not a very safe thing.

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THE TRANSLATION OF 1 PET.
iii. 21.

REPLY BY BRO. J. W. DIBOLL, JUN.

WITH reference to my remarks on p. 66, regarding the translation of 1 Peter iii. 21, and your reply thereto, you ask me whether I am prepared to accept Bullinger's authority with respect to the *interpretation* of the context, as well as in regard to his insertion of the definite article before "resurrection." But this is quite beside the mark—the two things are distinct from one another.

As to Rotherham on the passage in question, my complaint is that though you admit you "recommend his *Translation*," you ignore the point that he is against you in the *translation* of the verse, both as regards the insertion of the article, and his rendering "of Jesus Christ," instead of your "*in relation to Jesus Christ*."

There is another point which you fail to meet fairly, to my mind, viz.: that as in the omission of the article in Phil. iii. 20 ("a Saviour") and Heb. x. 31 ("a living God"), where, nevertheless, as I pointed out, the reference in each case is to the same Saviour and the same God as where the article appears. Referring to this, you say that these passages bear out your contention. But how? If in those verses the omission of the

article does not necessitate the understanding of *another* Saviour and *another* God than those meant where the article precedes. Why is there that necessity for which you contend, to understand *another* resurrection of Christ in 1 Pet. iii. 21, than that referred to where the article goes before? This is my point—I think a very clean one—and which you do not meet.

You say you "have an unfortunate faculty of assuming that people *mean* just what they say, and *say* what they mean."

It seems to me that you do not carry out this excellent principle so much where the *Scriptures* are concerned, for your interpretation of the resurrection of Dan. xii. 2, in the foot note on p. 51, appears to me, if I understand your meaning, to be very far fetched and strained. Those, who by Christ and the Apostles preaching, were caused to morally "up-stand" (which I take it is your idea) cannot be said to have been "sleeping in the dust of the earth," if the words "*mean* just what they say"—and there is not the slightest hint that they do not.

I am told by Bro. Pearsons on p. 65, that I was mistaken in supposing that he took exception to Bro. Harwood's English; and that he "is not aware of having referred in a single instance to the manner in which Bro. Harwood expresses his thoughts." Let him look again then at p. 75, Oct. 1895, lines 26, 27 and 41.*

J. W. Diboll, Jr.

REJOINDER BY THE EDITOR.

BRO. DIBOLL seems to overlook the fact that it is interpretation, certainly not the grammatical force, of the passage, which occasions the presence of the definite article in the translation of 1 Pet. iii. 21.—which translation Bullinger has adopted, apparently without question, from the Authorised Version; and hence my question—"Does Bullinger's authority carry conviction to Bro. Diboll's mind respecting the truth of his conclusion *re* bodiless 'spirits in prison?'"

* See on Cover for Bro. Pearsons' answer to this charge.—Ed.

He fails to see my point. The two things are on all fours with each other. *Both are cases of interpretation.* They are essentially identical in their nature. And my question was not "beside the mark." It is still worth consideration by Bro. Diboll. If he accepts the one conclusion, logically he ought to adopt the other.

That Rotherham is against my view of the teaching of the passage, as evidenced by his insertion of the article in square brackets (the square brackets indicating that the translator has made his own addition to the text) is true; but what of that? The fact remains that his translation shows that the article has no business there: it is there as serving the purpose of the Expositor—an office which Rotherham occasionally took up when he so far forgot himself as to become the interpreter as well as translator.

With reference to the anarthrous expressions "a Saviour" (Phil. iii. 20), and "a living deity" (Heb. x. 31), Bro. Diboll's point, which he "thinks a very clear one," is easily and satisfactorily met; and I think "fairly." I am asked, "Why is there that *necessity* to understand *another* resurrection of Christ in 1 Pet. iii. 21., than that referred to where the article goes before?" I answer: the mere absence of the article does not involve such a necessity, nor have I ever said so. Bro. Diboll is making the conventional man of straw the subject of an *anastasis* here. Neither am I, in my argument, to which Bro. Diboll takes exception, contending for "another resurrection of Christ," but I am contending for the "resurrection" of *other persons* in relation to Jesus Christ. Surely that was made clear enough.

It is true that the omission of the article before "saviour" and "living god," does not of itself necessitate the understanding of *another* saviour and *another* god, but its absence *permits* of this, and that is enough for my purpose: my argument requires no more to make it valid. "Saviours" are mentioned in Obadiah, ver. 21, and it was written of certain in Israel (Jno. x. 34), "ye are gods" (*theoi*): this is therefore no speculative notion. Phil. iii. 20, recognises this fact as regards "saviour," for the full expression is "a saviour, *who is Christ the Lord,*" while in Heb. x. 31, the term "living" determines in itself who the "god" is who is there referred to as "a living God."

But Bro. Diboll has overlooked one important factor in the case as regards *anastasis*: it is a mere abstract term having no necessary association in thought with *person*, whereas both "saviour" (*sōtēr*) and "god" (*theos*) are usually so associated (not always immediately, perhaps, so far as *theos* is concerned); and while it might be the most natural thing in the world to identify these latter terms with persons, it is otherwise with *anastasis* which has no such necessary association, but, being as applicable to principles as to persons, is therefore not subject to the same limitations as the other two terms, more especially the former of the two. It is the non-perception of this which constitutes the fallacy of Bro. Diboll's argument.

Then I am able to show, as indeed I have

demonstrated in past issues of the *Investigator*, that saints are the subjects of a present *anastasis*, preparatory to the *exanastasis* of Phil. iii. 11, and it therefore follows that in any given occurrence of the term *anastasis*, it might be that reference is made to the former doctrine rather than always and necessarily to a personal and individual *anastasis* of Jesus Christ. Whether it is so or not is not to be solely determined by the absence of the article, but by the consideration of that fact, along with all the other facts of the case. In the present instance the burden of proof rests upon Bro. Diboll to show that it is the personal resurrection of Jesus Christ that is there referred to.

Bro. Diboll evidently has not considered, in this connection, my illustration of the anarthrous use of the term "law," or, if he has considered it, he has no answer to give to it. Here let me again refer to the fact the terms "saviour" and "God" which he has selected are not truly analogous to *anastasis*, not being abstract terms like it. Let him consider the use of the term "law," with and without the article and he may then see that he has been misled by the specious character of his own argument into believing that there is nothing in what I have written. On review this may appear to him to be otherwise.

Bro. Diboll has me "on the hip," to all appearance in his last paragraph but one, only he takes me too literally: *I did not mean what I said*, and I take Daniel's words otherwise than in the mere literal dictionary sense. I took him to mean something like what Paul does in Eph. v. 14, when he says, "Rouse (*egeiro*) thee! thou sleeping one! and rise (*anistemi*)—from which we have *anastasis*! out from amongst the dead, and Christ will enlighten thee." And yet I think Paul meant what he said—if we could but understand him—and in the same way so did Daniel; and I have understood them both alike. Bro. Diboll offers my readers "a stone instead of a loaf" here. He also calls my principle "an excellent one." But how can he consistently do so when he shows the absurdity of it, literally construed, *i.e.* taking me to mean just what I say? He can only mean "excellent" when carried out in the manner in which I have done it, *i.e.* not *verbalim et literatim* but commonsensedly; in which case my meaning is not so very far fetched and strained, is it? For if Paul could adjure a sleeping one to "awake and stand up from among the dead" without just meaning, as some would say, literally what he said, so could Daniel, and I should not be very foolish in following suit. My understanding, then, would seem justified while my use of words was not so carefully considered as it might have been; and misunderstanding guarded against, when I said I took people to "mean just what they say, and to say what they mean."

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Editor

MISCELLANEA.

WHEN Pilate asked Jesus "what is Truth?" he put a hard question to Jesus. Jesus did not answer it.

Some have explained the absence of an answer as due to the fact that Pilate did not wait to hear it, but immediately went out. But I don't think he would have got an answer, even had he waited for it instead of immediately going out to the Jews to tell them that "No single fault finds in him." At least he could not have got an answer which would have satisfied him even if he had put his question seriously and expected an answer. For the truth which Jesus had just told him he had come into the *kosmos* to be bearing witness to, is not a matter capable of being formally stated and demonstrated in the conclusion of a syllogism, but is only to be received by those who, as Jesus had just said, "are themselves of the truth." "Everyone that is of the truth is hearing the voice of me." No one else can hear it. Pilate was not such a one. Hence his incapacity to receive it. Hence also his sneer, *What is truth?*

Sowing and Reaping. "Be not deceived: God is not mocked: for what a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life eternal." (Gal. vi. 7, 8.)

So wrote Paul, and he was not speaking about a matter of which he knew nothing. He spoke from knowledge, knowledge which is the fruit of the spirit of experience. He tells us here that escape from the fruit of our deeds is impossible. Every one must carry his own lading. This is as it should be. A man cannot tie a load across his shoulders and think to escape the weight of it. It cannot, however, be of such burdens that the apostle speaks when he commands us to "Bear one another's burdens, and so fulfil the law of Christ." These are burdens laid upon us by other hands than our own—by the circumstances, perhaps, which surround us, which are not of our creating—our misfortune rather than our fault. Such burdens others can and do share. But of those other burdens no one can relieve us. Every one must carry his own load. And right to.

But this fact is either not believed in, or it is

practically denied; and Substitution is at the root of the misconception. It begins by saying that Jesus bore the weight of our sin, and so contradicts—and flatly—the apostolic and reasonable principle of a man reaping as he sows.

We find Nature demonstrating the true principle—When a man sows thistles he doesn't reap grapes; and he would be a fool to expect them. When he sows good wheat he doesn't get a field of cabbages as the result; he sows in kind and he reaps in kind—"to every seed his own body." A wholesome doctrine truly, and in striking contrast to the one which teaches that the sinner may escape the consequences of his sin by accepting another as his substitute. This, however, is the latest development, of doctrine, by the editor of the *Christadelphian*, growing out of his opposition to Bro. J. J. Andrew's contention regarding Responsibility. But it is "to each one according as his work shall be."

We work now; we reap now; and we shall reap throughout the ages, even as we sow.

Truth and Tradition. THE term *tradition* is not strictness opposed to *that which is true*. This is shown by PAUL. use of the term "tradition" in various passages, e.g.—2 Thess. ii. 15: "Therefore brethren stand fast and hold the traditions which ye have been taught, whether by word or our epistle" 2 Thess. iii. 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." 1 Cor. xi. 2: "Keep the ordinances" (the same term in the original) "as I delivered them to you."

Scripturally, then, the term "traditions" means the teaching, received from others without any necessary implication of good or evil in the word. That element depends upon the source of the *traditions*. In the case of Paul's *traditions*, goodness and truth would characterise them: in the case of some other "traditions" referred to in other places in the N.T., the opposite character is plainly implied—in the circumstances. For examples of these other sorts we may turn to a few occurrences of the word. Jesus charges the Jews (Matt. xv. 6), with making of none effect the commandment of God by their *tradition*—

the tradition of their Elders. And as recorded by Mark (ch. vii 9), he said, They rejected the commandment of God that they might keep their own tradition, making, as he says (v. 13), the word of God of none effect through their tradition which they had delivered; and, he adds, "many like things they did." Then Paul in Col. ii. 8, asks his readers to "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ." In these two sets of quotations we have both uses of the word—in a good and in a bad sense—as containing a teaching of truth, and as containing a teaching of error. But conventionally the term has come to be applied in a bad sense, although, in the more correct use of it, it simply means that which is handed down from one generation to another in contradistinction to written history, and so we find the collocation of the two terms in the phrase "History and Tradition"—the former being regarded as more authentic than the latter.

A CAREFUL and intelligent reading of the Scriptures cannot fail to impress one with the Judgment. thought that "the judgment-seat of Christ" does not provide for all that God has spoken with respect to punishment or reward, for well or evil doing; that it is not the place for the bestowal of much of good and evil which is spoken of in Scripture.

Principles are laid down here and there with reference to judgment, which principles are brought into operation elsewhere than at the judgment-seat of Christ. It seems even a question if we have not confounded with the judgment-seat of Christ—as taking place there—certain statements of operations or acts, which were never meant to have such an application, and to that extent may have failed more or less to apprehend clearly the doctrine of judgment, and yet the doctrine of "aionian judgment" was, by the writer of *Hebrews* included among the first principles of the doctrine of Christ. We may have made the mistake of referring to the judgment-seat of Christ much in the shape of threats of a judgment—truly "to come," at the date of its utterance—without looking to see if such judgment has not taken effect prior to our own times. This is a subject which could not fail to benefit one in its investigation, and all the more if it led us to clearer and more consistent notions of judgment, present and to come.

We are ourselves—as saints, in Christ Jesus I mean, as contradicting distinguished from those in the past or future who are made the subjects of judgment privately or publicly, individually or nationally—we are ourselves the subject of judgment if we are ever "chastened of the Lord," for it is inconceivable—unthinkable—that God should so chasten without previous judgment of its need.

APOCALYPTIC STUDIES, No. 13, CHAPTERS XV. AND XVI.

SAYS John:—"I saw another sign in the heavens, great and marvellous, seven angels having seven plagues, which are the last, for in them is finished the wrath of God." But before referring further to these plagues, he mentions another scene: "And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast and from his image, and from the number of his name, standing by (or upon) the glassy sea, having harps of God." In ch. iv. the glassy sea is said to be before the throne—a statement which precludes the idea of the glassy sea being figurative of the nations in a state of unrest, or in war, as some contend. It appears to me rather as a symbol of purification, like the brazen sea in the temple built by Solomon. Under the law, water and fire were the purifying elements. Under the gospel the same rule holds good. John Baptist told his converts: "I indeed baptize you with water unto repentance, but he that cometh after me . . . he shall baptize with Holy Spirit and with fire"—Matt. iii. 11. After Jesus had risen from the tomb, he told his disciples: "John truly baptized with water; but ye shall be baptized with Holy Spirit not many days hence"—Acts 1.5. That was fulfilled on the day of Pentecost. But the baptism of fire is still to come. But come it will, for "every man's work shall become

manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is"—1 Cor. iii. 13. It is the fireproof ones who shall stand by (or upon) that glassy sea which John saw in vision. It is he that walketh righteously and speaketh uprightly that shall dwell with the devouring fire and the burnings of the future age. (See Isa. xxxiii. 14-17). Victory over error of all kinds pertains to those who have obtained deliverance from sin and death. They only can sing the victorious song of Moses and the Lamb.

"After these things John saw, and the temple of the tabernacle of the testimony in the heaven was opened; and there came out from the temple the seven angels that had the seven plagues arrayed with precious stone, pure and bright, and girt about the breasts with golden girdles." From that open temple the seven angels start on their mission of pouring out the bowls of the wrath of God. The time of the opening of the temple will therefore determine the time when these last plagues will begin. In ch. xi. 19, the time is clearly stated, as following the sounding of the seventh trumpet; as coming after the great voices in the heaven proclaiming the Kingdom of God. The nations were angry on that account; therefore God's wrath came (inflicted by the seven angels), and the time of the dead to be judged, the time

of reward, and the time to destroy them that destroy the earth. "And there was opened the temple of God that is in the heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail." The temple state is therefore post-resurrectional. The saints are now in the tabernacle state, but are looking for "a building from God, a house not made with hands eternal in the heavens,"—2 Cor. v. 1. They are now "being built upon the foundation of apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building fitly framed together groweth into a holy temple in the Lord; in whom ye also are builded together into a habitation of God in the spirit."—Eph. ii. 20-22

If that is the true idea of the temple state and the true time of its manifestations, then it follows that none of the seven last plagues have yet been inflicted; because it is clearly stated that the seven angels and their bowls came out from that temple which was opened. The Jewish prophets all agree that in the controversy of Zion, severe judgments are to be inflicted on the nations; and that he will "give them that are wicked to the sword;" and that "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."—Jer. xxv. 30-33. If these seven plagues are all inflicted before the Lord comes, how can they be called the last plagues in which are finished the wrath of God, if after the Lord comes "he will call for a sword upon all the inhabitants of the earth," as per Jeremiah and other prophets? And what about the saints of God having "the high praises of God in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord?"—Ps cxlix. 6-9. Does it not clearly indicate that when the last plagues of the wrath of God are being inflicted the saints of God will all be engaged in its execution? After that is finished then the saints will enter into the glorified condition of the temple state, reigning over the subdued nations. Till then the temple is filled with "smoke," the symbol of the wrath of God. (See Deut. xxix. 30; Ps. lxxiv. 1; Isa. ix. 18, 19.

In comparing the events following the sounding of the six trumpets with those following the out-pouring of the vials, you will observe a similarity of places, on which judgments were inflicted; but under the trumpets only third parts were affected; and that the inflictions were made by other powers making war upon those who were to be punished. The last plagues are different. They are to be universal, and the punishments will accomplish the end intended. They will finish the wrath of God. It will be inflicted by divine means, and not by means of national armament, making war upon one another. It is the contents of the bowl,

whatever that may be, that causes the plague, or the effects, in each case.

"And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image." Here a certain class of people are dealt with which required divine perception to single out. The plague was not fatal.

"And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea." Under the second trumpet it was a third part. Here it is every one in the sea.

"And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood." These represented a class who had poured out the blood of saints and prophets. It was therefore said "blood hast thou given them to drink for they are worthy." Divine discrimination was necessary in this case. And John "heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments."

"And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat; and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory." There is no reason to suppose that the sun here has any figurative signification. The deaths, insanity and prostration effected by the sun's heat in the United States during one week in the month of August, illustrates the effect of this plague, when divinely directed to affect a certain class of mankind. Others will receive divine protection in accordance with the promise:

"The moon by night, thee shall not smite,
Nor yet the sun by day."

"And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened." This will directly affect the Pope as the beast, and fill his kingdom with darkness. The plague will be severely felt all over his kingdom, and those composing it, but it will not end it. That will be affected by the seventh bowl which, being poured into the air, will overthrow all human organizations in one final sweep.

"And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings from the sun's risings."

The Roman Catholic system being in the Apocalypse called Babylon the great, it is fitting that the Turkish invasion into its midst should be styled the great river Euphrates, as prophesied in Isa. viii. 6-8, as an army invading Immanuel's land. The Turkish power still rules in Immanuel's land—a land which is to be the centre of the universal government of the Sun of righteousness and his fellow rulers; the kings from the risings of that Sun, past and future.

The Turkish power has been losing territory and vitality, as a great power, during the last 70 years. But it by no means follows that such

a state of things was effected by the sixth bowl. The past has been a *process* of decay; but the effect of the bowl is immediate—it “was dried up.” When the literal Euphrates was dried up by Cyrus it was done in one night, although the preparatory work took a longer time. The figurative would be based on the literal. Cyrus came upon the Babylonians as a thief in night. The same thing will happen under the pouring out of the sixth bowl. The Lord will come as a thief upon the gathered nations comprising those intoxicated by the wine of Babylon the great, and those deceived by the unclean spirits like frogs. I know that verse 15 is considered to refer to the coming of the Lord to his saints. But that view is untenable when we know that these last plagues are not to be inflicted until after the dead saints are brought forth from their graves. The thief-like coming of the Lord is not the second appearing for which we are taught to look. “To them that look for him shall he appear the second time without sin unto salvation.” A thief comes unexpectedly. No one is looking for him. The Apostle says, “the day of the Lord so cometh as a thief in the night, for when they shall say peace and safety, sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”—1 Thess. v. 2, 3. The thief-like coming is for destruction not salvation. The Apostle goes on to say: “But ye brethren are not in darkness that that day should overtake you as a thief.” The brethren know he is coming and are looking for him, as all their salvation, and all their desire. But national governments and their peoples are not looking for him. “For as a snare shall the day of the Lord come upon all them that dwell on the face of the whole earth.”—Luke xxi. 35.

But it may be asked who are the watchers that are to receive the blessing? If the saints are engaged in this work of judgment, as appears certain; then it cannot refer to them. After “the aionian gospel has been preached to them that dwell on the earth, and to every nation, and kindred, and tongue and people,” as in Rev. xiv. 6, 7, there will be a class of mankind who will believe that gospel and obey it. “These will be the blessed watchers—watching for the overthrow of the existing order of things and looking for the establishment of the new order of things under God’s Messiah and his fellow rulers. These will be the nations represented by the sheep, to whom it will be said—“Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the arrangement.” “The nations shall be blessed in him, and all nations shall call him blessed.” We must remember that the promises made to Abraham promised a blessing for all nations, and all the families of the earth in the *Olam*, as well those who are now the children of God by faith in Christ Jesus, who being Christ’s are Abraham’s seed and heirs according to the promise. The fulfilment will include two classes, the blessers, and those who will be blessed by them.

The gathering of the nations is to be brought about through the instrumentality of three unclean spirits like frogs. I don’t profess to know

what those frogs represent. Dr. Thomas’s idea is that they represent the French power, because Clovis the King of the Franks had three frogs on his shield. It may be correct, but it does not appear to me to fit the prophetic requirement. These spirits proceed out of the mouths of three powers, not one. Or it may be a triple alliance with one policy. Still they are stated to be three distinct spirits proceeding from three distinct mouths. The mouth of the dragon, the mouth of the beast, and out of the mouth of the false prophet. I have endeavoured to locate the dragon, and the beast, but who is the false prophet? He is introduced here for the first time, without any account of his origin, or of his locality—only that he combines with the dragon and the beast for the gathering of the kings of the earth. That is an indication of position and influence. In ch. xix. 20, he is described as one that wrought miracles before the beast, by which he deceived them that had received the mark of the beast, and them that worshipped his image. Along with the beast he was cast into the lake of fire. That seems to show some relationship between them. In 1 John iv. 1-3, false prophets are described as those “that confess not that Jesus Christ is come in the flesh.” Such he says, “are not of God, but is that spirit of antichrist, whereof ye have heard that it should come; and even now already it is in the world.” Such a definition is descriptive of the Roman Catholic hierarchy from the Cardinals downward, whose teaching is antichristian. Through their teaching the nations have been deceived, regarding the coming and kingdom of our Lord Jesus Christ. They will incite kings and people to oppose the claims of God’s anointed to the government of the nations. Other denominations in Christendom have their false prophets likewise. But I would regard the Roman hierarchy as emphatically the false prophet which has deceived the nations. All others take a second place. The result of the gathering is given in ch. xix. 19-21. See also Joel. iii.; Zech. xiv., and Ezekiel xxxviii. and xxxix.

The pouring out of the seven bowls completes the overthrow of all human institutions, civil, religious and national. The bowl is poured into the air which indicates universality. The voice out of the temple of the heaven from the throne said, *It is done*. Haggai. ii. 6, 7, is then fulfilled: “Yet once it is a little while, and I will shake the heavens and the earth, and the sea and the dry; and I will shake all nations, and the desire of all nations shall come.” The Apostle in commenting on this prophecy in Heb. xii. 27, says: “This word ‘once more,’ signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For even our God is a consuming fire.”

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