

MESSANGER
OF THE
CHURCHES

I

THE MESSENGER
OF
THE CHURCHES:

A
MAGAZINE OF SCRIPTURE EXPOSITION, AND MEDIUM OF INTERCOMMUNICATION
ON ALL SOCIAL AND PRACTICAL TOPICS OF IMPORTANCE
TO THE BROTHERHOOD.

WITH THE
CONGREGATIONAL INTELLIGENCE OF THE YEAR 1865.

VOL. I.
NEW SERIES.

EDINBURGH:
PRINTED BY A. & W. R. WILSON, 56 HIGH STREET.

MDCCCLXV.

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R. K. K. K.

THE MESSENGER OF THE CHURCHES.

“ I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY.”

No. 1.

JANUARY 1865.

NEW SERIES. VOL. I.

EDITORIAL INTRODUCTION.

ONCE more we start: not on a new mission—not with material changes in our plan of operations; but in pursuit of the old work of helping the brotherhood. Helping the brotherhood! Yes, this is like the help which we give in congregational matters—somebody to open the door, somebody to set the seats, to arrange the table, to tidy up the fireside; and then to slip aside, and mingle with the others as they assemble for their feast of charity. If we aim at greatness, therefore, it is after the approved fashion set by the Lord himself, in word and deed,—“ Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.”

Because we have only acted this kind of service we have been found fault with; and because we have (after opening the door) sat down among the rest, in liberty, equality, and fraternity, we have been complained of for opening our mouth, and expressing our judgment with the rest. But we do not much mind that; for we are all liable to grumble at that which does not please us so well: and were there no imperfections, we would lack the opportunity of forbearance—we must have patience with one another.

With the help of God, therefore, we shall do again as we have already done. Here is furnished a *museum* for the storing of the brethren's thoughts and sentiments—a *roll* for their true history—a *messenger* for their loves, and business, and service. Simply as curators of that museum, we shall endeavour to keep its stores well arranged and available; and, with gentle, yet firm remonstrance, shall keep out what is not worth preserving—specially all ephemeral personalities, which only turn to rottenness after; and shall avoid verbiage as much as possible, for we have no room for it. As the transcribers of that roll of history, we desire it to be fairly written, and illuminated with loving and loveable pictures. And as the

immediate despatchers of that messenger, we shall endeavour to have him carry a good and a plainly spoken message.

This is our editorial work. And if thus we endeavour to help the brethren, we are not unreasonable in our request for them to help us; not only to do the work, but to do it after this fashion, and in this spirit.

EDITORS.

ABRAHAM.

I.

ONE of the most famous men of antiquity is Abraham; his name is revered alike by Moslem, Jew, and Christian. By the first as a great prophet, by the second as the head and progenitor of their multitudinous families, and by the third as the father of all the faithful, whether Jew or Gentile. Throughout all the East the name of Abraham is spoken of with respect, although often known only by tradition;* and in the West, where his written history is conneed with interest, the same respect is shown his memory. Abraham, the friend of God, is deserving of all the eulogium which is bestowed on him by God and man. It is, therefore, instructive to study the various periods of his history and points of his character, that we may appreciate the reasons which have led to this universal esteem.

Of the family from which Abraham sprung, we know little more than the name: his father, Terah, had other children, and we know that one line of that family has a fame, although of a less blessed character than that of his son Abram. Lot and his fortunes form an interesting chapter in the authentic history of early times: and his descendants, the Moabites and Ammonites, are spoken of in the pro-

phetic record on to a very wide future. But of Abram, and through Abram is a world wide and enduring blessing.

The first incident in his history shews the purpose of God in regard to him. In Gen. xii. 1-3, we read—as if it were a resume of former history—that “The Lord *had said unto Abram*, get thee out of thy country, and from thy kindred, and from thy father’s house, into a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” This call Abram obeyed, and “departed as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother’s son, and all the substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.” The tenor of this little bit of history, supplemented by the recital of Stephen, in Acts vii. 2-4, teaches that this man had deliberately made such emigration, For some time had that word of the Lord been in his heart, and evidently had been spoken in his father’s house; for it seemed to be in pursuance of that

* The city of Hebron, in which he sometimes resided, at this day bears a name derived from the ocean in which Abraham was held in old time, viz., El-Kaleel—the city of the friend (of God.)

same purpose that the whole family had removed from Ur of the Chaldees to Haran; and only after his father's death did he finally remove his own establishment to the land of Canaan. The removal of so great a host into the territory of strangers, would at that time be attended with many difficulties, and with much danger; for it was not to be expected that the Canaanites—men of another stock altogether, children of Ham—would be friendly to this famous Shemite, who presumed upon grazing his flocks in their pastures. Nevertheless he came, making his first stage in the place of Sichem, and the plain of Moreh, probably about the very valley in which the city of Nablous now stands, on this side rising mount Ebal, and on that mount Gerizim. "And the Lord appeared unto Abram, and said, *Unto thy seed will I give this land*; and there builded he an altar unto the Lord, who appeared unto him." This was the first monument which Abram erected.

By and bye he removed southward, and pitched his tent between Bethel and Hai, and on the eastern spur of Mount Ephraim built another altar, and called upon the name of the Lord—a second monument of his history as a pilgrim and a stranger in the land, seeking a heavenly city. From this he went down into Egypt, to avoid impending famine; and there occurred the first questionable episode in his history—he prevaricated in regard to his wife, and nearly got himself into serious trouble thereby. There is no word of apology for this conduct—for none could be given.

Afterward he returned to Canaan, where he and Lot parted company—the latter preferring the rich and fertile, but morally pestilent plain of the Jordan, where he settled. The

sequel of his history is found in Gen. xiv. and xix. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for *all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth. . . .* Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord," the third monument of his wanderings in the land of promise.

Meanwhile Abram had become so great that he was able, with his armed servants, to pursue and overcome Chedorlaomer, the king of Elam, after his raid upon Sodom and the cities of the plain. This pursuit was undertaken for the rescue of his brother Lot. Afterward the word of the Lord came again to Abram, announcing these things,—1st, "*He that shall come forth of thine own bowels shall be thine heir*;" 2d, "Thy seed shall be as innumerable as the stars;" 3d, "Thy seed shall be a stranger in a land which is not their's, and shall serve them, and they shall afflict them four hundred years; and, also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance;" 4th, "Thou shalt go to thy fathers in peace—thou shalt be buried in a good old age;" 5th, "The same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites,

and the Girgashites, and the Jebusites." This covenant was made by sacrifice, as may be seen by reading Gen. xv. 1-17; and in the most solemn manner was there thus ratified the promise of inheritance of the land. We are not left in any doubt as to what land is meant; for its boundaries, and its then occupants are specified in the covenant. There is no contract between men more explicit than this between God and Abram, and be it remembered it was concerning *land*.

At the age of eighty-six, that is eleven years after he came into Canaan, Abram had a son by his bond servant Hagar. But this son was not the son of promise, for, after another thirteen years of suspense, he is told that he is to have a son by his own wife—the veteran Sarah; and so the heart of the old man in his hundredth year, and that of the old woman in her ninetieth, are to be freshened by the presence and interest of an infant son, called Isaac. Before this remarkable birth, however, the old promise is reiterated—"I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God," Gen. xvii. 8. At the same time was instituted the implement of the covenant for Abram and his seed, viz., circumcision; and his name and that of his wife were changed to more significant forms, he being hereafter called Abraham,* and she, Sarah.†

When the terrible doom of Sodom was pending, the Lord appeared to Abraham (Gen. xviii.) and repeated the promise of the birth of Isaac; at the same time announcing his purpose on the wicked neighbours of Lot. The reason for such a revelation is

thus given,—“Shall I hide from Abraham the thing that I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him,” xviii. 17-19, “And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.” xix. 29.

After this dread catastrophe Abraham again removed his encampment, this time toward the south country, and sojourned in Gerar, a place on the confines of what was subsequently known as Idumea. There again he denied his wife, and thereby placed himself, his wife, and the king of Gerar in imminent peril. This is another inexcusable act on the part of Abraham, and shews that he was not yet perfect.

Betimes Isaac—the son of promise—was born, and ere long became so important a person in the household of his father, that his mother, Sarah, would not be appeased of her jealousy and indignation toward the bondwoman and her son, but by their expulsion from the camp. The Lord counselled Abraham to listen to this grudge,—“hearken to her voice,” said He, “for in Isaac shall thy seed be called, and also of the son of the bondwoman will I make a nation, because he is thy seed.”—xxi. 1-21.

“And it came to pass, after these things, that God did try Abraham, and said unto him, Abraham; and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get

* Father of a great multitude.
† Princess.

thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him."—xxii. 1-3. This sacrifice was interrupted only at the point when the knife of Abraham was lifted to slay his son, by the angel of the Lord calling to him out of heaven. Providentially a ram was seen caught in the thicket, which Abraham took and offered on the altar he had built, for a burnt-offering in the stead of his son. A second time came the the word of the angel of the Lord to Abraham, saying, "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, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—xxii. 16-18.

So Abraham left the mountain, and returned to his home in Beersheba: leaving another altar on that height of Moriah—a fourth monument of his faith.

From even this scant outline of the history of Abraham, and much more from the whole narrative as given in the book of Genesis, there are apparent to every one these things:—

1, That God has promised to Abraham himself personally the inheritance and occupation of the land of Canaan.

2, That this occupation is to be shared by his seed.*

3, This occupation is to be the basis of a blessing on him from God, and a blessing through him to all the nations of the earth.

4, That as he is dead, the fulfilment of these promises necessitates a resurrection of Abraham.

5, That these things are guaranteed to Abraham and his seed on account of faith, and not for good works: as expressed in Gen. xv. 6—"He believed in the Lord, and he counted it to him for righteousness."

G. DOWIE.

* The consideration of "The Seed of Abraham" will occupy next paper.

"THE MEEKNESS AND GENTLENESS OF CHRIST."

SUCH are the qualities which Paul ascribes to his Master in his second letter to the church at Corinth (chap. x. 1). And it is this character which our Lord claims as his own in these words, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." The Sav-

our's example of meekness and lowliness of heart is here commended for imitation by those professing to be his disciples—"Learn of me, for I am meek and lowly in heart." And so the apostles. For example, Paul—"Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and

took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." And Peter—"What glory is it when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, *this is acceptable with God.* For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps. Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Yes, "he *endured* such contradiction of sinners against himself," as none of us shall ever meet with. But, mark, he not merely met with such, he *endured* it, and here his meekness and gentleness were pre-eminently displayed.

But there are some sayings of Jesus on record, from which it has been inferred, both by friends and foes, that Jesus indulged the spirit of reviling and threatening, even in circumstances when he himself had received no provocation by similar treatment. For example, he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer." "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also appear righteous unto men, but within ye are full of hypocrisy and iniquity." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Now, this language is consistent with the meekness and gentleness of Christ, or it is not. It is reviling

and threatening, or it is not. It is the language of harsh denunciation or that of tenderest commiseration. This depends not so much on the words employed, as on the tone and gesture with which they were uttered. Any one, by experiment, may demonstrate, to his own entire satisfaction, the possibility of uttering these words so as to manifest the compassionate spirit of Jesus, or a spirit entirely foreign to his heart of hearts. Which of these we are to impute to the meek and lowly One, no candid mind will hesitate to determine.

I may remark, that the word "woe," in the above passage, which seems to aggravate the severity of its tone, is capable of being rendered "Alas," as indeed it is in Rev. xviii. 10, 16, 19. Hence it might be read, "Alas for you, scribes and Pharisees, hypocrites." And I observe, that in Newcome's version, all the occurrences of this word as used by Christ are rendered, Alas. There is at least one occurrence of it where it cannot have the denunciatory sense, and that is sufficient to show that it may have the commiserative sense in Christ's rebuke of the Pharisees. It occurs in Matt. xxiv. 19,—“But woe unto them that are with child, and to them that give suck in those days.” It must have the commiserative sense here, and though rendered “woe” we never think of viewing it as denunciatory. And so in regard to the charge of hypocrisy, and the epithets, “Serpents and generation of vipers.” These words are rendered by Dr George Campbell, “Ah! serpents! offspring of vipers!” And the only question is, Is this a true description of the characters addressed? No one will deny that it is.

Now, it is just at this point that the bearing of Jesus' example on us becomes manifest. For Jesus infal-

libly knew that the epithets he employed were correctly applicable to the persons addressed. And, moreover, he knew precisely the effect which his words would have on his auditors. In calling the scribes and Pharisees serpents, he not only knew it was true, but that their mental and moral condition would not be thereby injured. Now, before we can plead the example of Jesus for stigmatizing our contemporaries, we must be able to fulfil the conditions referred to. We must be infallibly certain of the absolute truthfulness of our epithets and charges, and we must be quite sure that our application of them will not have the effect of hardening in unbelief and disobedience, while the gentler course might have resulted in awakening inquiry, and interest in the truth. These conditions, I am afraid, can be fulfilled by none of us, and hence the example of Jesus must be limited for us to his imitable qualities. Jesus "knew what was in man," we hardly know ourselves, much less our fellow-men; but are nevertheless prone to perceive a mote in our brother's eye, while oblivious of the beam in our own. How true the lines of our national bard, so often quoted:—

"O wad some power the giftie gie us,
To see oursel's as ithers see us,
It wad frae mony a blunder free us,
An' fulish notion."

This weakness of the flesh may well account for the many apostolic exhortations to meekness and gentleness. These qualities are among the fruits of the Spirit in Gal. v. More at length, Paul exhorts "to speak evil of no man, to be no brawlers, but gentle—showing all meekness *unto all men.*" And more especially in efforts to enlighten the ignorant, he 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; if God, peradventure will give them repentance to the acknowledging of the truth." And so Peter—"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.*"

The violation of this example by the abuse of speech is much dwelt on by the apostles. "The tongue is a fire, a world of iniquity." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, that man's religion is vain." The bridle is used to regulate and control, and only if need be to arrest, the movements of the animal to which it is applied; so must the would-be religious man regulate, and, if necessary, "hold" his tongue in order to fulfil the will of his Master.

The following extracts from Solomon are much to the point,—*"The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut off."* "A soft answer turneth away wrath, but grievous words stir up anger. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness." "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." "He that hath a perverse tongue falleth into mischief." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "By long forbearing is a prince persuaded; and a soft tongue breaketh the bone."

It should be noted here that, from the extreme readiness with which the tongue obeys the impulses of the heart, the utterance of a hasty foolish or abusive word may, in certain circumstances, be much more excusable

than the deliberate ill-natured outpourings which are allowed to flow from the pen, and to pass, without correction, through the printing press. This latter abuse of speech is utterly without excuse, and should receive the unqualified disapproval of every one who values the example of Christ and his apostles.

Brethren, let us keep these things in mind as we come in contact with rough usage from our contemporaries. Let us remember, that, while we are not responsible for the consequences

of plainly and firmly maintaining the defence of the gospel, we are responsible for the consequences of the spirit with which we do so. While we strive to be wise as serpents—in the wisdom of God, let us not forget that the same authority enjoins us to be harmless as doves. “Blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom shine we as lights in the world, holding fast the word of life.”

J. C.

THE GOSPEL IN THE SECOND PSALM.

(VERSES 1 - 6.)

THIS wonderful prophecy, that the Lord and his Christ would be bitterly opposed by the rulers and peoples of all nations, began to be fulfilled at the very first. Peter and John “being let go, went unto their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, who hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine a vain thing? the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, Lord, against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together,” Acts iv. 23-28.

It had been well for the church and the world (I speak as a man) had this opposition to the Lord and his Christ ended here, where it began; but this was only the beginning of

the fulfilment of the prophecy. Opposition to the Lord and his Christ did not then cease. When the apostles went abroad among all nations, preaching the gospel, they did thereby everywhere stir up this predicted opposition to the Lord and his Anointed. That was the fruit of their labours in the great majority of their hearers. It was as true of the Gentiles as of the Jews, “Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive,” 1 Thess. ii. 18.

It is worthy of special notice that this opposition to the Lord and his Christ broke out in the church itself, even in the days of the apostles. Our Lord and his apostles often warned the disciples to beware of false prophets, who should come unto them in sheep's clothing, while inwardly they were ravenous wolves. Of these men John wrote, saying, “Little children, it is the last time: and as ye have heard that the antichrist should come, even now are there many antichrists, whereby we know it is the last time. Who is a liar (a false prophet; or false

teacher—a teacher of lies,) but he who denieth that Jesus is the Christ? he is an antichrist who denieth the Father and the Son," 1 John ii. 18-22.

It was not possible that these antichrists could remain in the church along with the apostles. "They went out from us, because they were not of us." "These be they who separate themselves, sensual, not having the spirit." But they, alas, did not go alone. Speaking perverse things, they yet drew away many disciples after them. These of course would form another church of Christ which was not another—a church of Jesus Christ denying that Jesus is the Christ, denying the Father and the Son as revealed in this second psalm and many other scriptures! And then these false teachers had great success with the world. "They are of the world, therefore speak they of the world, and the world heareth them." They spake not that truth which the world hates. They spake those lies which the world loves. The consequence was that the world rushed into their church. And so, by means of these false teachers, the opposition to the Lord and his Anointed was spread over the whole world like a deadly pestilence. They taught men to believe that they were favouring the Lord and his Christ, while all the time they were opposing them. "Evil men, and seducers, shall wax worse and worse, deceiving and being deceived." "The time will come when they will not endure sound doctrine (concerning the Lord and his Christ) but after their own lusts shall they heap up unto themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."

And what will ye do in the end thereof? What shall be the end of these things? The rising up of the last great antichrist, the man of sin,

who shall be destroyed by the brightness of the Lord's presence. And that man shall not perish alone in his iniquity. All that dwell upon the earth shall worship the beast, and the dragon who gives him his power and glory. So completely shall this prophecy of man's opposition to the Lord and his Christ be then fulfilled. "I saw the beast, and the false prophet, and the kings of the earth and their armies gathered together, to make war against him who sat on the horse and against his army," Rev. xix.

You see, then, that not conversion, but opposition to the Lord and his Christ is the great distinguishing characteristic of this dispensation under which we have found our place. The spirit of antichrist leavens all the last days. From his first to his second appearing, men in general will oppose the Lord and his Christ. Press home the truth concerning the Lord's Anointed which you find in this second psalm, and you will soon see how disagreeable it is to almost all men, even to those who may sing loudest that their sins are washed away in his blood. At the very beginning these tares were sown among the wheat, and there they shall remain till the Lord, having received the kingdom, comes back in his glory, and all the holy angels with him, to destroy out of his kingdom all things that offend, and them that do iniquity, when the righteous shall shine forth as the sun in the kingdom of their Father. This mystery of iniquity began to work in the days of the apostles. It works on till it brings forth the man of sin, the object of universal worship. And he and all his confederates shall be destroyed by the Lord in the day when he comes, and all his saints are gathered together unto him.

Seeing, then, that we are compas-

sed about with so great an evil; seeing that this deadly error is most deceitful, with good words and fair speeches, set before us in the guise of truth; seeing that so many, alas! will be deceived thereby, let us the more earnestly endeavour to find out that great truth concerning the Lord and his Christ, which is so bitterly and so generally opposed by men. And this brings us to verses 4, 5, and 6.

We learn what man opposes from what God proposes. He has purposed to set his king upon his holy hill of Zion. His Christ is his king, and his king shall reign on Zion, the hill of his holiness. That is what man so generally and bitterly opposes, when it is pressed home upon him. His friends love, his enemies hate this great truth and eternal purpose which God hath purposed in Christ Jesus our Lord. He who believes and loves the truth, that God will set his king on his holy hill of Zion, God is that man's friend. He who denies and hates this truth, God is that man's enemy. For "whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son," 2 John 9. Grace, mercy, and peace shall be multiplied unto him from God the Father and our Lord Jesus Christ.

Some say that the Christ of God is already set upon his holy hill of Zion. Because the Bible speaks of a heavenly Jerusalem, they infer that there is also a heavenly Zion in heaven, on which Christ is now reigning at God's right hand. But that there is a heavenly Jerusalem in heaven is a revealed fact, while that there is a Zion there too is a mere, and therefore a sinful, conjecture. The apostle Paul says of Christians, that they are come to Mount Zion, and to the city

of the living God, the heavenly Jerusalem, &c. Observe, however, that they are not come to any of these things in person. How, then, are we come to them? In the exercise of faith and hope. And we can be thus come to the Mount Zion in the land of Israel, in the day of the Lord.

Zion hill, in the land of Israel, is the place where Israel's kings were wont to reign over Israel. On that holy hill of Zion, Solomon, the son of David and of God, not only reigned over all Israel, but over many kings and nations at the same time. And herein he was but a mere type of that other son of David, the true Son of God, who, by the Spirit, saith in Zech. ii. 10-12, "Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. For the Lord shall inherit Judah, his portion in the holy land, and shall yet choose Jerusalem again." The Lord thus reigning in the midst of Israel will confer great honour upon Israel, and draw all nations and kings towards it. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, in those days it shall come to pass that ten men shall take hold (out of all languages of the nations) even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you," Zech. x. 22, 23. Thus praise waiteth for the Lord in Zion; there to him shall all flesh come.

And then he shall specially be the king of Israel. As Nebuchadnezzar, the king of Babylon and of the Chal-

deans once reigned over all nations, so then shall "Christ, the king of Israel." Therefore man's opposition to the Lord's Christ, as predicted and condemned in this psalm, is opposition to him as king of the Jews, destined to reign over them on Mount Zion, in the land of Israel. Let us now consider if this be not that very opposition to the Lord and his Christ which their enemies are actually represented as offering to them in the Scriptures of truth.

In the first place, how did Herod, and Pilate, and the Jews and Gentiles with them oppose the Lord's Christ? As the king of the Jews, and as nothing else. It was as king of the Jews that Herod opposed the Christ, Matth. ii. 1-7. The Jews despised him, and would not have this man to reign over them. For making the good confession, I am king of the Jews, Pilate gave him to be crucified, fearing to incur the wrath of Cæsar. And as he hung on yon accursed, and yet blessed tree, the chief priests and scribes mocking him, said, Let Christ the king of Israel come down now from the cross that we may see and believe. So was this prophecy fulfilled in the beginning.

And, in the second place, how did those false teachers oppose the Lord and his Christ, who, in the days of the apostles, while professing to be his servants, did deny that Jesus was the Christ? Just as king of the Jews destined to reign over them on Zion hill, in the land of Israel, at his coming in the body from heaven. They confessed not that Jesus is Christ, nor has come in the flesh, 1 John iv. 3, because the father of liars had not yet taught them how to admit that Jesus was the son of David, and at the same time to deny he is the king of Israel. And they confessed not that he is coming (*erchomena*) in

the flesh, 2 John 7, because that was giving too much countenance to the hated doctrine of Christ, that he shall reign on Mount Zion in the land of Israel. Nor is this 2, John 7, the only place whence these false deceived deceivers are represented as opposed to the coming of Christ. In 2 Peter iii. they are said to walk after their own lust, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Which taunt is evidently directed against that doctrine we find in Ps. xviii.; Is. lxvi. and many other scriptures, that, when Jesus comes to save and reign over Israel, all things shall be changed and made new.

And, lastly, how is the beast and his confederates to oppose the Lord's Christ at the time of the end? Just in the same way as coming to reign on Mount Zion over Israel and all nations. In Rev. xix. we see that these wicked ones oppose Christ as King of kings and Lord of lords. It may be objected that he is now reigning as King of kings and Lord of lords at God's right-hand in the heavens, and that, therefore, this is no proof that the beast and his allies will oppose him as to reign on Mount Zion in the land of Israel. But the fact is, the beast and his forces are represented as gathered together against Christ, not as remaining and reigning in heaven, but as revealed from heaven to reign on earth.

The only other place in the Bible where Jesus is called King of kings and Lord of lords is 1 Tim. vi. 12-16. In verse 12, Paul exhorts Timothy to fight the good fight of faith, and so lay hold on eternal life, whereunto thou art called. As to the fight, it is to hold fast the profession of the good profession, which he had already made before many witnesses,

that Jesus is the Christ, the Son of God. Then in verses 13 and 14, Paul solemnly sets before him the example of Jesus Christ, who himself made this good confession before Pontius Pilate, saying, I am king of the Jews, when he knew that his doing so would cost him his life. Then in verses 15 and 16, Paul reminds Timothy, that Jesus will, as the Christ at his second appearing, be manifested as the King of kings and Lord of lords. Then it is, that the beast and his army are gathered against the Lord's Anointed one. "These shall make war, then, with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called and chosen, and faithful," Rev. xvii. 14. It is his right to reign supreme on earth

over all nations. He has purchased that right with his own blood. So he shall come and wrest the sceptre of supreme dominion from the hands of the man of sin, and reign over all nations on Mount Zion from henceforth, even for ever.

It is clear then that the opposition to the Lord and his Anointed, presented in this second psalm, and which brings down upon men God's sore displeasure, and wrath of the Lamb, is opposition to God's purpose to set his Christ as his king, on his holy hill of Zion in the land of Israel. And this will appear more and more evident as we proceed to consider the remaining verses of the psalm. But I am afraid this is already too long a paper for one "*Messenger*."

D. L.

PAUL'S CARE FOR THE WEAK.

"To the weak I became as weak, that I might gain the weak."—1 Cor. ix. 22.

Of all the characters which appear in the Bible, excepting that of the Christ himself, the apostle Paul's is to me the grandest and most attractive. Blended with a massive intellect, there is the keenest sensibility and intensest emotion, controlled by the most elevated piety, strict conscientiousness, and unselfish benevolence. There is nothing which gives us a better idea of a man's character—of his inner life—than his letters; and, doubtless, it is because we have so many of the letters of Paul, occasioned by a variety of circumstances, and in which he is necessitated to speak much of himself, that we know him better, and feel more attracted to him, than to other faithful and holy men spoken of in the Scriptures.

not to portray the character of the apostle of the Gentiles—such an august subject would require an abler pen, but simply to call attention to one of the manifestations of his generous and noble mind, for the purpose of calling forth the same action in ourselves, who have "like precious faith."

My present purpose, however, is

The declaration, that to the "weak he became as weak, that he might gain the weak," shows that he who was not "a whit behind the very chief of the apostles," did not think the weak beneath his care. Most assuredly he *cared for the weak*. It was because of this that he, an ambassador of the Lord, having a right to demand the submission and support of the churches, and possessing the power to enforce these, sustained himself by the labour of his hands;

yea, laboured not for himself alone, but also for others, who were unable to do so themselves, so that he was able to say to the elders of the church at Ephesus, "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the word of the Lord Jesus, how he said, It is more blessed to give than to receive." It was this benevolent regard for the weak, I say, which led him to work for his own bread, though he had a right to demand it from the churches, in virtue of his apostleship. Hence, in vindicating his conduct, he says,— "What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." "To the weak I became as weak, that I might gain the weak."

It was the same regard for the weak that led him to forego the use of what was lawful in another matter. Regarding the eating of meats that had been offered to idols, he says,— "All things are lawful for me to eat, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's welfare." "We know that an idol is nothing in the world, and that there is none other God but one. . . . Howbeit there is not in every man that knowledge, for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled. . . . Take heed, lest by any means this liberty of yours become a stumbling-block to them that are

weak." "But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," 1 Cor. viii. Referring to the same thing in his letter to the saints at Rome, he says, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak," Rom. xiv. 21.

It should be observed that the apostle did not become "as weak, that he might gain the weak" to himself. He did not forego what was lawful, for that which was expedient, that he might please men—it was for the well-being of the weak. "This I do," says he, "for the gospel's sake, that I might be a partaker thereof with you," i.e. that we may together enjoy the everlasting inheritance made known by the gospel.

The apostle, in becoming "as weak that he might gain the weak," evinced not only strong affection, but also remarkable *wisdom*, for what means can be better adapted to such an end? No power in the world is so fitted to reach the heart of the weak as *sympathy, fellow-feeling*. If a strong-minded man gain the affections and confidence of a child, he must have done so by evincing sympathy for that child—feeling as it feels—taking pleasure in that which gives it joy. The philosopher cannot find a companion in a child *as a philosopher*; but he may do so, with perfect success, by becoming *a child*. As in our physical system the *hard* gives place to the *soft*—the bones of the cranium taking their form and volume from the development of the soft cerebral mass within, and those of the chest being expanded, according to the size of the lungs; so in the moral world—the *strong* must bend to the

weak. Such is the manner in which our Almighty Father has drawn us to himself. Contemplated in his glorious majesty, power, wisdom, justice, and purity, he is to us sinful creatures an object of awful wonder and terror. We might fear and tremble, perhaps admire, but we could not *love* him. Hence he has drawn us to himself by cords of love. "He speaks of himself to us in the language of human sympathy, and dwells as a Father in the homes of earth." The more effectually to show us his heart, and to gain ours, he sent his well-beloved Son, "in the likeness of sinful flesh." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." What object can be more helpless than a corpse? So weak did the Lord Jesus become, that wo guilty ones might, by faith in him, become the mighty sons of God." "When we were yet *without strength*, in due time Christ died for the ungodly." This divine philosophy of becoming "weak to gain the weak," is further illustrated in the priesthood of the Son of God. He is "able to have compassion on the ignorant and those who are out of the way, since he himself was surrounded with weaknesses;" and it is because we have not a high priest who is unable to sympathize with our weaknesses, that we are able to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In like manner Paul, who had

drunk deeply into the spirit of his Master, became "weak that he might gain the weak."

What then is the practical bearing of all this condescension on the part of Paul, and his Lord and ours? Evidently this. "We then that are strong ought to bear the infirmities of the weak, and *not to please ourselves.*" This, beloved, is a great work. It is not after the manner of men, but after God. It is a difficult matter for us "not to please ourselves but to please our neighbour, for his good to edification, even as Christ pleased not himself." Yet it must be done, otherwise we are not "followers of God as dear children," but "walk as men." We aspire to be fellow-heirs with the Son of God in his eternal kingdom and glory! How dare we, unless we strive to walk as he walked? Let us, then, care for the little ones, and bear with their frivolities, whims, and fretfulness. The most we can have to endure is little compared with that self abnegation which the Lord of all suffered for us; little even compared with what the apostle of the Gentiles had to bear in prosecuting his labours of love. Earnestly and honestly striving "to gain the more" to God, he will aid us by his strength; and should our labour be unacknowledged or unnoticed in the present age, we shall nevertheless have a good conscience toward God, and, in "the age to come, life everlasting."

W. LAING.

"The Spirit of God leads our mind, in Scripture, to connect our resurrection with Israel's blessing. Thus, in the chapter of resurrection, we read, 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' Thus, the resurrection of those who are 'Christ's at his coming,' is authoritatively declared to be at the same epoch as the fulfilment of an Old Testament promise. If we turn to Isa. xxv., the place where this 'saying' is 'written,' we find that it is in the midst of a description of the restored blessing of Israel in earthly things, that the promise is introduced which is a point of hope to us."—*Tregelles.*

VARIOUS READINGS.

No. V.

Isa. vi. 10.—“Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” It appears that the pointing of the Hebrew text has had an influence on the king’s translators when they translated this passage; as they have employed the imperative mood instead of the indicative: which makes it read as if God or the prophet had shut their eyes, &c. The Septuagint version is different from ours: see it quoted by the Saviour himself (Matth. xiii. 14, 15). which quotation sets aside our English translation. Paul also quotes it (Acts xxviii. 25-27), and by doing so has confirmed the words—“and their eyes *they have closed.*” By this it appears that the blame of Israel’s blindness rests upon themselves, and not on God. R. Young.—“Declare for the heart of this people, and its ears declare heavy, and its eyes declare dazzled; lest it see with its eyes, and with its ears hear, and its heart consider, and it turn back, and have health.” Emended Bible.—“Prophesy that the heart of this people shall be fat, and their ears heavy, and their eyes shut; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and healed.” Douay Bible.—“Blind the heart of this people, and make their ears heavy, and shut their eyes,” &c. The Septuagint, Christ, and Paul show the true reading of the passage.

1 Sam. ii. 25 — “. . . They hearkened not to the voice of their father, because the Lord would slay them.” The word here translated “because” is rendered, in the authorized version, by other words, such as the word “that.” See Gesenius’ Hebrew Lexicon, and Professor Kirk of Edinburgh, on the passage. Kirk* gives the following, as a sample of renderings, in favour of the word being rendered “that,” Gen. xiv. 14; xxix. 33; xxxix. 15; xlii. 2; xliiii. 25. Emended Bible.—“Therefore the Lord purposed to slay them.” R. Young.—“But they hearken not to the voice of their father, *that* the Lord delighted to put them to death.”

R. MILLAR.

* “Cloud Dispelled.” p. 109.

“Thou wilt say then, the branches were broken off, that I might be grafted in, Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spareth not the natural branches, take heed lest He also spare not thee.”—Paul.

NIGHT CRY TO GOD.

It is not said
That thou so long hast laid me low,
And made me weary;—I am glad,
Though few of thy designs I know.

The hand of One
Who took the guilt that bound me long
And put it on His only Son,
Can never do my soul a wrong.

Smito on, my God,
And though the strokes be hard to bear,
In peace I bow beneath thy rod,
And cry not unto thee to spare.

Thou wilt not break,
But only bend this heart of mine;
And if such blows the process take,
Do thy good pleasure—I am thine.

Thou wouldst that He
Who ransomed me from death and hell,
The travail of his soul should see;
And let it be so. It is well.

I too desire
To glorify my Lord who died,
And be refined—although with fire—
That Jesus may be satisfied.

But stay thou near,
To soothe me if I sometimes weep;
And through the trial, Father dear,
My trembling spirit safely keep.

II. MANY T. in *Good Words*.

“Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.” I, as a minister of God’s word, feel it my duty perpetually to warn my flock against giving any authority to my name, or the name of any man living or dead. Call no man master, and be the disciple of no man, but of Christ only. How much the tendency of the church is to do so, I know well, and have deeply felt, by the resistance which they make to any truth which certain doctors or ministers of the church have not received. I believe the bare and wicked disposition to call man master, to call good and holy men master, as the church goes, is at this day hindering the gospel of the kingdom more than any other invention of Satan. The slavish bondage, the extreme debility into which it has brought men’s faculty of judging, is an evil greatly to be deplored. I tell you again, call me not master, otherwise both you and I—I, if I permit it, you, if you practise it—shall be forsaken of God. Again,

"Call no man your father upon the earth. for One is your Father which is in heaven." Would that Christ's disciples had given heed to the warning voice, then would there have been no Popes or Padres in the church, both which words signify father. Base man-worship, arising out of man-disposition to create

an idol unto himself. Neither be ye called masters, for one is your master, even Christ, for he that is greatest among you shall be your servant; and whosoever exalteth himself shall be abased, and he that shall humble himself shall be exalted."

Dialogues of Prophecy.

Intelligence, Notes, &c.

EDINBURGH.—The brethren have just concluded their first instalment of public lectures for this winter season. The attendance has been upon the whole very good. The topics which have engaged attention have been the things concerning the kingdom of God, the name of Jesus Christ, eternal life, the resurrection, the promises to Abraham, the seed of Abraham, and the restoration of Israel. After a short recess, it is intended to resume operations. The superior advantages of the new site of the meeting-room are already demonstrated, and it would be improper not to take advantage of these, for the publication of the truth, as well as for the convenience of brethren.

GENEVA, Illinois, U. S.—Died, on Tuesday November 24th, of typhoid pneumonia (caught while attending a friend affected by it,) after an illness of five weeks, sister Mary Ann Wilson, only daughter of brother Joseph and sister M. Wilson, aged 18 years.

TURRIF.—"On the morning of the 18th December, was united to the Lord in the obedience of faith, on making the scriptural confession—"Thou art the Christ, the Son of the living God"—Mrs William Sinclair, Letorty. She was formerly in connection with "The Reformation." Two or three in Turriff are almost ready to follow the example of the above. Speed on, ye honest-hearted men and women, and run to do his commandments. Now why tarry ye? How can we pray, Lord Jesus come quickly; while you are halting, and therefore not ready? And yet, as long as we require our daily bread, we must and do pray—thy kingdom come. Yea, and united with our heart's desires are the groans of creation for the redemption of the children of God from the grave."

J. R.

THE APPEAL for brother Robertson in last number of the Messenger has been resounded to so well as to supply all present needs. He tenders his grateful thanks to all who have contributed, some of whom have done so anonymously. Blessed are the merciful, for they shall obtain mercy.

WE HAVE SENT the quantity formerly ordered to all subscribers to the Messenger, in cases where no other advice has reached us. We solicit those who have any influence to use it to increase the circulation. Toward this end we send specimens to some parties who have not heretofore been on our list; will they please inform us soon how many they will require each month.

TERMS—2d, or by post 3d; 4 and upwards sent post free. Quarterly payments in advance recommended.

A suggestion has been made to have the Messenger registered for transmission abroad. We shall be glad to take steps toward this, if we can be guaranteed a return of our necessary outlay by an increase of subscribers, for a year is the charge for registration. As it is now, we can post single copies (not over 2 ounces in weight) to the United States, for 1d; to Canada, Nova Scotia, &c., 3d per 1/4 lb. (book postage); and to Australia, 4d per 1/4 lb. (book postage). Subscribers in these quarters should take into account this extra expense upon us in a concern which does not pay itself.

The Treasurer acknowledges receipts for the Messenger from Devonport, Fraserburgh, Huddersfield, Swansen, and Warwick.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to GEORGE DOWIE, 12 Beaumont Place; and all business communications to JAMES CAMERON, 12 Calton Hill, Edinburgh, to whom money orders be made payable.

A. AND W. R. WILSON, PRINTERS, HIGH STREET, EDINBURGH.

THE MESSENGER OF THE CHURCHES.

"I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY."

No. 2.

FEBRUARY 1865.

NEW SERIES. VOL. I.

THE GOSPEL IN THE SECOND PSALM.

II.

Verses 7-12.—It is Messiah himself who says in ver. 7, "I will declare the decree." Of course the decree of ver. 8, that God will set him as his Anointed king on his holy hill of Zion. Jesus knew that the declaration of this decree would subject him to much suffering, and at last to the death of the cross. But that did not hinder him declaring and confessing that he was king of the Jews.

Jesus declared he was the king of the Jews, by testifying that he was the Son of God. For the Jews knew from such scriptures as this second psalm that the Son of God should be their king. Hence Nathanael's confession, "Rabbi, Thou art the Son of God, thou art the king of Israel," John i. 49. Being the Son of God, thou art the king of Israel.

After his resurrection and ascension, Jesus declared that same decree by his servants. The apostles preached as the gospel of our salvation, that Jesus is the Son of God, by resurrection from the dead, and therefore, the everlasting king of Israel. "And we declare glad tidings unto you, how that the promise which God

made unto the fathers, he hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, "Thou art my Son, this day have I begotten thee," Acts xiii. 33. In 1 Chron. xvii. 11-14; Is. ix. 6, 7, and other scriptures, there is a promise made unto the fathers, that a Son of David should be the Son of God, and reign over Israel forever. This promise God has fulfilled, first, in raising up unto Israel a Saviour, Jesus, of the seed of David, Acts xiii. 23; and again in raising him up from the dead, as his own immortal Son. For Jesus the Son of David, being raised up from the dead as the Son of God, to die no more; it follows, that now, "David shall never want a man to sit upon the throne of the house of Israel," Jer. xxxiii. 14-17.

When Jesus reigns on mount Zion over Israel, he will then and there reign over all the nations of the Gentiles also. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," ver. 8. Then "the beam that shines from Zion hill shall lighten every land."

That is, "the king who reigns in Salem's towers shall all the world command." "The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." The reign of the Son of God on mount Zion is therefore gospel or good news to the Gentiles as well as to the Jews. "Rejoice ye Gentiles with his people." And this gospel is preached to the Gentiles as well as to Israel. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he had promised before by his prophets in the holy scriptures), concerning his Son, Jesus Christ, our Lord, who was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name," Rom. i. 1-5. That is, for obedience to this faith, that Jesus Christ, our Lord, being the Son of David, and of God, shall reign on mount Zion, over Israel, and over all nations, forever, as is written of him before in the scriptures of the prophets, and now preached by his apostles as the gospel.

But you must not suppose that the nations will submit to Jesus as their king on Zion hill by the preaching of this good news to them. No. They will have to be subdued unto this reign of the Messiah by the iron rod of his power. This is clear from ver. 9, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Then God will reign over all nations by his Christ, when he has broken them in pieces by thundering upon them out of heaven,—see 1 Sam. ii. 10. This subduing of the nations by Jesus is to be at the end of this pre-

sent evil world, and this honour have all his saints. "To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in shivers, even as I received of my Father," Rev. ii. 26, 27.

That is the sermon. In verses 10, 11, and 12, we have the application. It is evidently with reference to what has gone before, in verses 1 to 9, that it is said, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but (or in) a little (while). Blessed are all they that trust in him." And these last words call our notice to the fact that this exhortation is addressed to us all, as well as the kings and judges of the earth. God is not willing that any should perish, kings or beggars, but that all should come to the knowledge of the truth—set before us in this second Psalm, that his Son shall reign over Israel and all nations on mount Zion—and be saved. When king Agrippa said, "Almost thou persuadest me to be a christian;" Paul answered, "I would to God that not only thou, but also all that hear me this day were both almost, and altogether such as I am, except these bonds," Acts xxvi. 28, 29. See also 1 Tim. ii. 1-7.

But, let us consider the import of the exhortation. "Having no hope, and without God in the world," is Paul's sad description of the heathen nations before the gospel was preached unto them. They were without God in the world; being worshippers of idols. And they had no hope, being ignorant that God would bless all nations, by his Son reigning over

them righteously on mount Zion. "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts xvii. 30-31. This is the gospel, that God will in the day of Christ judge the world in righteousness by him, reigning over it, as God's anointed, on mount Zion. That Jesus is this man, is evident from his resurrection out from among the dead; for he is thereby declared the Son of God. And it is clear, from the scriptures of the prophets, that the Son of God is the king of Israel. Hence when the Thessalonians heard Paul preach this same gospel of the kingdom, those who believed "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus whom he raised from the dead," 1 Thess. i. 9-10. Why did they, as believers of the gospel, wait for his Son from heaven? Because this is the gospel, that the Son of God shall reign on Zion hill.

To believe that God will send his Son to reign on Zion; to wait for his coming to do so; and while thus waiting to serve the Lord with fear and trembling in the diligent discharge of all the duties that devolve upon us as christian men and women, this is to believe and obey the gospel.

Who hath believed our report? How few receive this wisdom of God set before us in the second psalm. Especially, how few of the kings and judges of the earth. You

see your calling, brethren. "Howbeit we speak wisdom among them who are perfect, yet not the wisdom of this world, nor of the princes of this world who come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it they would not have crucified the Lord of glory," 1 Cor. ii. 6-8. They would not have crucified Jesus, had they known that the sun shall be ashamed, and the moon confounded, when he shall reign on mount Zion, and in Jerusalem, and before his ancients, gloriously. But God has revealed this to us, by his spirit in his prophets and apostles.

When Samuel anointed Saul king of Israel, he kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? So are kings and all men exhorted to kiss the Son; lest he be angry. Their not doing so kindles his wrath against them. "In a little while." (So they say the Hebrew word means). The wrath of the Lamb will not be a little wrath, but it will blaze forth soon and suddenly. Repent; for the kingdom of heaven is at hand. Yet a little while and he that shall come will come and will not tarry. Then all who have opposed his reigning on mount Zion shall perish. But blessed are all they that trust in him, as revealed for trust in this psalm. That is as "Christ the King of Israel." He will wash away their sins in his blood, and they shall reign with him on the earth, Rev. i. 5, 6, 7; v. 9, 10.

D. L.

THE EVERLASTING PUNISHMENT.

"These shall go away into everlasting punishment, but the righteous into life eternal."—
Matt. xxv. 46.

THIS passage is often read as if it said—"These shall go away into everlasting misery or torment;" and one clergyman at least has affirmed that the word rendered punishment here, should be translated torment. The only reason he assigns is, that "The identical word is, in 1 John iv. 18, rendered torment." Now any weight such a reason can have would turn the scale equally well in the other direction; for it might, on the same grounds, be argued, that the term rendered "torment" in 1 John iv. 18, should be translated "punishment," seeing it is so rendered in Matt. xxv. 46. The question as to which of the translations of the word is the correct one, must be decided by other means.

Our translators have rendered the term "punishment" in Matt. xxv. 46. Were they justified in rendering it torment in 1 John iv. 18? I respectfully submit they were not. The Greek term in question (*kolasin*) occurs only twice in the New Testament (Matt. xxv. 46, and 1 John iv. 18); in the one case it is rendered "punishment," in the other "torment." The verb (*kolazō*) from which the noun (*kolasin*) comes, occurs also twice, Acts iv. 21—"So when they had further threatened them, they let them go, finding nothing how they might punish (*kolazōntai*) them;" 2 Pet. ii. 9—"The Lord knoweth how to reserve the unjust unto the day of judgment to be punished (*kolazōmenous*)." Now, there is no reason why *kolasin* should be rendered differently in 1 John iv. 18. Fear does not always produce torment. Sometimes, indeed, it does; but it also produces various degrees

of emotion, from simple uneasiness to such a degree of mental suffering as to produce DEATH. Our translators would therefore have acted far more correctly, both in a philological and philosophical point of view, had they rendered (*kolasin*) punishment here also. Accordingly Mr R. Young, in his translation, translates the passage "fear hath punishment." For these reasons, then, we hold by the language of Matt. xxv. 46, "These shall go away into (or unto) everlasting punishment."

Yet many hold "everlasting punishment" to be equivalent to "everlasting torment." On this point Mr Dobney, in his work on "Future Punishment,"* has the following sensible remarks:—

"People are not content with the phrase 'everlasting punishment;' they must substitute another word for punishment. And what shall it be? Misery, or torment, no matter which. And so our Lord is represented as saying, 'These shall go away into everlasting misery (or torment).' Whereas he says nothing of the kind. Let us reverently adhere to his own expression; he says, 'everlasting punishment,' and not 'everlasting torment.' And the two things are utterly distinct. I affirm as strongly as any man that the wicked shall go away into everlasting punishment; but then I deem it my duty to say, as our Lord said, 'punishment.' I have not the presumption to correct his phraseology, in order to harmonize it with my notions. But orthodoxy does this. And it is only by substituting 'misery,' or 'torment,' for punishment, that this text can be made to support the popular doctrine. But let us not add to his words, lest he reprove us."

"It is an indisputable fact, and terrible enough without exaggeration, that the wicked shall go away into everlasting punishment. But what is punishment? Is misery, or

* The Scripture Doctrine of Future Punishment: An Argument in two parts. By H. H. Dobney. Second Edition. London: Ward & Co., Paternoster Row, 1816.

torment, a fair and proper synonym? It will not be asserted. Johnson defines punishment 'any infliction imposed in vengeance of a crime.' Whatever a judge justly awards to an offender for his crime is punishment. Stripes, fines, deprivation, imprisonment, degradation, death, may be the 'punishment' awarded in an earthly court. And whether it be a night's confinement in a cell, awarded to a child, or a flogging awarded to a young thief, or transportation to the felon, or death to the murderer, it is with equal propriety called punishment in each case. And the substitution of the word 'misery,' or 'torment,' would be utterly inadmissible. Yet the present text will not answer the purpose of my opponents unless they make such substitution, which in pulpit harangues I have perceived to be generally done. . . . The question is narrowed to this, What is the punishment which is to be everlasting? . . . I of course admit that the infliction of everlasting torment would be everlasting punishment. On the other side, it must also be allowed, that, in case God should really destroy the incorrigible, literally destroy them, so that they for ever cease to be, this infliction of death would be punishment. And then, surely, a complete and final and irrevocable destruction—a destruction which is for ever, is to all intents an everlasting destruction. And so everlasting destruction would be everlasting punishment. And for the phrase everlasting destruction we have the very highest authority, in 2 Thess. i. 7, "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." pp. 206, 207.

These observations serve to show that the word *punishment* cannot of itself express what is the nature of the penal enactment to be endured; and that the adjective "everlasting" indicates the duration, not the kind of punishment threatened; and that "everlasting destruction" is as really an everlasting *punishment* as eternal torment would be.

When we refer to those scriptures where the nature of the punishment to be inflicted on the finally impenitent is mentioned, we find it to be "death," "perishing," "burnt up

like chaff in unquenchable fire," "passing into smoke like the fat of lambs," "everlasting destruction," &c.

But while the term "punishment," in Matt. xxv. 46, cannot of itself express the *kind* of punishment to be endured by those of whom it is predicted, yet the context, even apart from those explicit statements just cited, goes far to show that this "everlasting punishment" is *death*. For be it observed, this "everlasting punishment" is the antithesis to "everlasting life."

"These shall go away into everlasting punishment, but the righteous into everlasting life." "LIFE" is not the opposite of "*punishment*," unless that punishment be *death*. For it is as correct to speak of a miserable life as of a happy one. If the everlasting punishment, here threatened, were everlasting misery, the parties condemned would as really go away into everlasting life as would the parties approved. Had the declaration been,—"*These shall go away into everlasting punishment, but the righteous into everlasting happiness*," then, in the absence of contrary testimony, it would have been fair to infer that "everlasting misery" was the punishment threatened; because *misery* would have been the antithesis to *happiness*. But seeing that *LIFE* is the reward promised to the one party—*DEATH* must be the punishment threatened to the other—else both parties would have everlasting life.

Here it is necessary to notice that the term translated punishment (*kolasin*) primarily means a *cutting off*. The verb (*kolazō*) primarily signifying to *cut off*, to *prune*, and thus, when applied to persons, would signify a cutting off of *life*, i.e. a *putting to death*. Yet, while this is the primary import of the term, the usage

of it, as mentioned at the outset, shows that, conventionally, it is equivalent to our word "punishment." And it is because of the connection in which the term stands as the contrast to "life," that the editors of "The Diaglott New Testament" translate it in this passage, with its primary import, "*cutting off*," a phrase which every careful reader of the Bible knows is frequently used to signify DEATH. Many are so thoughtless as to affirm that death is no punishment at all; and yet it is uniformly styled—CAPITAL PUNISHMENT. However it may be viewed by us, the Great Lawgiver regards

it as the highest punishment. The penal enactments contained in the statute book he gave to Israel bear striking testimony to this; as well as does the primal doom of man's transgression. The greatest boon of heaven to our sinful race is also represented in the Scriptures to be life eternal. "In THIS was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

W. LAING.

FOR WHOM DID CHRIST DIE?

THIS is a question which has perplexed many a good and honest heart. It is naturally supposed that all for whom Christ died must be finally saved, and *vice versa*; and hence has arisen the necessity of limiting those for whom he died to the number of the saved, commonly termed the elect. And if one is desirous to know whether Christ has died for him, he must first ascertain whether he is one of the elect. And as this is presumed to be a question which cannot be determined by the individual's faith in any intelligible declaration of Scripture, or by his obedience to any distinct command of God, or even by both combined, he is left to ascertain whether he is one of the elect by a reference to certain feelings, dispositions, and frames of mind, which he, especially if naturally self-conceited and hopeful, is somehow led to ascribe to the direct and special influence of the Spirit of God. He now concludes that he is one of God's elect, and that, consequently, Christ died for him; although, so far as he is aware, God has revealed neither the one nor

the other. If naturally self-abased and gloomy, he will seldom rise to the point of assurance, owing to the feeble testimony borne by the inward monitor to his being a subject of divine influence.

The tendency of this kind of religion is to reduce the Scriptures to a dead letter, and to exalt human feeling and presumption to occupy their place. It then becomes necessary to explain away such passages as plainly teach that Christ died for all, and to give to them a limited signification. Here it is thought that, because it is declared in various places that Christ gave himself for the church—gave his life for his sheep, &c.—that he therefore died for none beside; as if there was any inconsistency in the statements that he gave himself for the church, and that he tasted death for every man. Paul says, "he loved me, and gave himself for me;" but this surely does not exclude Peter, James, and John. Paul does not say, "he gave himself for me" ONLY. And, in like manner, it is never once said that he gave

himself for the church ONLY. Hence it is perfectly consistent to take both classes of passages in their plain sense.

Let us look a little more closely at one or two testimonies which declare that Christ died for all.

John's first epistle was written to the *general* body of disciples, and not to any particular class,—either Hebrews or Gentiles. Addressing the universal brotherhood, he says,—“My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” I have referred to two classes of passages, the one declaring that Christ died for the church, the other, that he died for all. In this quotation from John we have a combination of both. John, addressing the disciples—all and sundry—as his little children, distinctly affirms that Jesus Christ the righteous is the propitiation for his sins and their's—“for *our* sins.” I have observed that it is not anywhere said that Christ died for the church only; and this, along with the testimony that he tasted death for every man, might satisfy any one of the universal bearing of his sacrifice for sin. But John here places the question beyond a doubt by the explicit manner in which he employs both the negative and affirmative forms. He might have contented himself with saying, “He is the propitiation for our sins and the sins of the whole world;” and this would be tolerably clear. But after saying, “he is the propitiation for our sins,” he adds, and *not* for ours *only*, but *also* for the sins of the whole world.” And he does not hint at any different senses in which he is the propitiation for the two

classes mentioned. What he is for the little children, that he is *also* for the whole world.

But what signification does John attach to the phrase, “the whole world”? Can he mean only that portion of the world who should yet be brought to believe and obey the gospel? If he does, he might be expected to have imitated his Master, whom he once heard making the distinction referred to,—“I pray not for the world, but for them whom thou hast given me. . . . Neither pray I for these alone, but for them also who shall believe on me through their word.” But John evidently speaks of “the whole world” in the most extended sense, for in the same letter he says, “We know that we are of God, and the whole world lieth in wickedness.”

In another place the same apostle records the words of Jesus,—“God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” And to illustrate this gift of himself by his Father, Jesus says,—“As Moses lifted up the serpent in the wilderness, *even so* must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life.” The serpent was lifted up, “that *every one that is bitten*, when he looketh on it should live.” There was thus *bona fide* provision made for the cure of every serpent-bitten Israelite; and *even so* was the Son of Man lifted up to make provision for the salvation of every son of Adam under condemnation to death on account of sin.

But universal provision is perfectly consistent with limited enjoyment of the blessing. The provision of the brazen serpent was coupled with one condition which depended on the will of man. “Every one that is bitten,

when he looketh on it shall live." This put a limit to the enjoyment, but not to the provision, of the blessing. And so regarding the sacrifice of the Son of God,—“whosoever believeth,”—renders the universal provision enjoyable only by those who comply with the condition.

The apostolic proclamation of the gospel shews that this universal bearing of the death of Jesus for sin, was both known and made known by the first preachers. Paul tells the Corinthians that he “delivered unto them among first things that which he also received, how that Christ died for our sins.” This was what he preached to the as yet unbelieving Corinthians, “by which they had been saved;” namely, that Christ died for his sins and their’s, which is the only application his language could have in the circumstances.”

And what could more effectually rouse the attention and enlist the sympathies of human beings with any remnant of the honest and good heart left within them? That one, claiming to be the anointed for the throne and kingdom of a nation which God had chosen for himself, and who had been invested with the power of God in such unmeasured abundance, should voluntarily submit to a violent and ignominious death in order to maintain his obedience to the divine law, and thus to become “the propitiation for the sins of the whole world”—“to put away sin by the sacrifice of himself”—is a manifestation of love pre-eminently fitted to soften the hearts of those in whose behalf it took place. “The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all that they who live should not henceforth live unto themselves but

to him who died for them, and rose again.”

Eternal life, although provided for all, is limited in its actual possession to the faithful. “He that believeth hath everlasting life.” But meanwhile this is not in actual possession; for the apostle distinctly declares to the Colossian disciples—“ye are dead, and your life is hid with Christ in (or by) God. When Christ our life shall appear, then shall we also appear with him in glory.” He that hath the Son, “says John,” hath life, and he that hath not the Son of God, hath not life.” It is worthy of notice that John in this passage declares that unbelief of God’s testimony regarding his Son as the depositary of eternal life, is equivalent to making God a liar. “He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and this life is in his Son.” Thus, the unbeliever makes God a liar in rejecting the testimony that there is laid up for him in Christ eternal life.

Thus, “God has so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life.” The sacrifice has been made, the life is hid with Christ, but it remains for the sinner to receive the testimony that Jesus is the Christ—the Anointed for David’s throne, and to be united to his name by being baptized. Whosoever comes short of this eternal life, will not be able to say that it had not been provided; for “God will have all men to be saved and to come to the knowledge of the truth.”

J. C.

THE SEED OF ABRAHAM.

FROM the testimonies already quoted from the Divine Record (see pp. 2-5), it appears that the promises to Abraham are to receive their fulfilment in connection with the progeny or *seed* of Abraham. Concerning this seed, the first thing which suggests itself to an ordinary reader is that the seed is to be numerous: the language generally employed is such as to indicate an immense multitude.—“I will make thy seed as the dust of the earth;” “I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore;” “I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.” Indeed it was in connection with this very circumstance that his name was changed—“Thy name shall be Abraham, for a father of many nations have I made thee.”

In one case we have an incident of the future history of that seed which points in an unmistakable way to the particular family referred to in those promises,—“Thy seed shall be a stranger in a land which is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance,” Gen. xv. 13, 14. The identification of this family with the children of his grandson—Israel—is made sure by the occurrence of this particular series of events; and by their being positively spoken of as the people in question. Thus says Moses to them,—“The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day,” Dent. x. 15; and the Lord

by Isaiah,—“Thou, O Israel, art my servant, Jacob whom I have chosen, *the seed of Abraham* my friend,” Is. xli. 8. And so also prays Jehoshaphat,—“Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to *the seed of Abraham* thy friend for ever?” 2 Chron. xx. 7.

Reverting to the times of the fathers, we find that the line of the chosen seed is indicated with certainty, while the other branches of that parent stem are cut off from a participation in the covenant and promises. Thus of Ishmael it is said,—“I will make of him a great nation; but my covenant will I establish with Isaac,” and, “In Isaac shall thy seed be called,” Gen. xvii. 19, 20; xxi. 12. In the subsequent history we have this choice referred to specially when the Lord himself speaks to Isaac,—“Sojourn in this land, and I will be with thee, and bless thee; for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws,” Gen. xxvi. 3, 4, 5, 24. And afterward in the twin family of Isaac the partition is apparent by incidents of the early life of the sons,—particularly in the dishonourable exchange of the birthright. Subsequent communications verify this in a most satisfactory manner: thus this same Isaac in his old age selected his son Jacob in preference to Esau as the

recipient of his blessing, after this fashion,—“God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham.” And God himself confirmed the same immediately afterwards,—saying to Jacob at Beth-el, “I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and unto thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed,” Gen. xxviii. 3, 4, 13-15. It is remarkable that in the blessing of Isaac and of Jacob respectively the very same terms are employed as were used in the promises to Abraham. These comprehend,—1st, a personal blessing; 2d, a numerous seed; 3d, possession of the land of Canaan; 4th, the blessing of all nations through him and his seed.

This seed of Israel is now cast off—but not for ever; for the word of the Lord is positive,—“If the ordinances of heaven depart from before me, then the seed of Israel shall cease from being a nation before me for ever. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord,” Jer. xxxi. 36, 37. “As concerning this election,” says Paul, “they are beloved for the fathers’ sakes,” Rom. xi. 28. Now, then, Israel waits on the fulfilment of the promises to the fathers, Abraham, Isaac, and Jacob; and if they wait on God for this, they shall not be put

to shame, for says the prophet in their name,—“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever; he will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old,” Micah vii. 18-20.

But the apostle Paul, with divine acumen, discerns in the word of the promise another feature which he is careful to eliminate, thus,—“Now to Abraham and his seed were the promises made: he saith not, and to seeds, as of many: but as of one, and to thy seed, which is Christ,” Gal. iii. 16. The context of this passage shews that the apostle has mainly in view that particular promise to Abraham which concerned the blessing of the nations through him and his seed (see ver. 8). But whatever be involved in it, it is manifest that he reckons the promises as concentrating in this one who is called The Christ. There had been a seed promised to our general mother Eve, who should bruise the serpent’s head: the same seems to have been repeated to Abraham, Isaac, and Jacob, as we have already seen. The reader is referred to these other scriptures as pointing out still more definitely the genealogical line of this great deliverer—Gen. xlix. 8-10; 1 Chron. v. 2; Ps. lxxviii. 67, 68; Micah v. 2; Rev. v. 5, shewing it to be of the tribe of Judah; and 2 Sam. vii.; Ps. lxxxix. 35-37; Jer. xxiii. 5, as to be of the house of David. Why should it be deemed an unreasonable thing for God so to focalise all his promises in this one person, who is not only the seed of

the woman Eve, but "the seed of Abraham, to whom the promise was made," (Gal. iii. 19); the lawgiver, and chief ruler of Judah; and the ever abiding Son of David—Jesus of Nazareth, the Lord, and the Christ.

The apostle, in Rom. ix. 4-13, demonstrates that the selection of the particular division of Abraham's family by God was to secure the fulfilment of His promises; so that "the children of the promise are counted for the seed." And now he narrows down the breadth of that promise to those who are the children of Abraham by faith. That characteristic of Abraham which is taken hold of as a reason for his esteem by God is his faith. We have already seen that his conduct was not uniformly reputable: the historian with accented fidelity having told how he behaved on two occasions in relation to his wife Sarah, and therefore, although he had works whereof to glory, yet not before God, Rom. iv. 2. The faith of Abraham is spoken of by the apostles in these terms:—"Being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able to perform; and therefore it was imputed unto him for righteousness," Rom. iv. 19-22. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath

foundations, whose builder and maker is God. . . . By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure," Heb. xi. 8-10, 17-19. Abraham is therefore meetly taken as the highest model of a man of faith: for while he is "the father of circumcision to them who are not of the circumcision only, but who walk in the steps of that faith of our father Abraham which he had being yet uncircumcised," he is also the father of all faithful ones, even of them who believe, though they be not circumcised, that righteousness may be imputed to them also—Gentile and Jew alike, Rom. iv. 11, 12. "They which are of faith the same are the children of Abraham," Gal. iii. 7. This "was not written for his sake alone that it was imputed unto him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus from the dead, who was delivered for our offences, and was raised again for our justification," Rom. iv. 23-25. Thus it is that we also may attain to the honour of having part in the blessing of the nations. "For ye are all the children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 26-29.

This brings the whole matter to a blessed and perfect finish. Abraham is dead—he died in faith: he shall live again, and shall sit down, with

his sons Isaac and Jacob, honourably in the kingdom of God (Matt. viii. 11), and there also shall then sit his seed, the Christ, as the governor among the nations. In his days Judah shall be saved, and Israel shall dwell safely in the land promised to father Abraham. Those original "children of the kingdom," although denied the honours of royalty, shall yet be blessed above all the people of the earth, being the head, and not the tail of the nations, as they now are. But to the seed of Abraham by faith—the holy people of the Most High—shall be given the kingdom, and the dominion, and the

greatness of the kingdom under the whole heaven. Thus shall every word which has been spoken to Abraham become fact; and then—not till then—shall all nations be blessed in Abraham and his seed, and then shall the character of the God of Abraham be vindicated before all people, as He who cannot lie—He who has sworn to Abraham, and will perform.

Blessed time! well might the far off hope of such a good consummation be called the *gospel* to Abraham,—“In thee shall all the families of the earth be blessed.”

G. DOWIE.

WRONG TRANSLATIONS.

No. 1.—ROM. XI. 25.

THE mere English reader may know that a scripture is incorrectly translated when he finds that it contradicts its own immediate context, and the scriptures generally. On these grounds I pronounce the following a wrong translation,—“Blindness in part is happened to Israel until the fulness of the Gentiles be come in,” Rom. xi. 25.

It is clear that in ver. 12, the fulness of the Jews, “their fulness,” means their national salvation. Therefore, the fulness of the Gentiles means their national salvation also. For we cannot, rationally, suppose that the fulness of the Gentiles in ver. 25; would mean the very opposite of the fulness of the Jews, in ver. 12.

Now, in verses 12-15, the fulness, or national salvation, of the Jews, precedes the fulness, or national salvation, of the Gentiles. The casting away of Israel, as a nation, has been the reconciling of the world, to the extent of taking out from among the Gentiles a people for the name

of the Lord; and the reviving again of Israel, as a nation, will be to the Gentiles as life from the dead, issuing in their national salvation. But in ver. 25; the fulness of the Gentiles is represented not as succeeding, but as preceding the national salvation of Israel.

That it is ver. 25, which is so incorrectly translated is evident from this, that in representing the fulness, or national salvation of the Gentiles, as preceding the fulness, or national salvation of Israel, it stands opposed not to verses 12-15 only, but also to the Bible generally. As, for instance, to Psalm lxvii., where Israel prays, “God be merciful to us, and bless us, and cause his face to shine upon us, THAT thy way may be known in the earth, thy saving health among all nations.”

In verses 26, 27, Paul refers us to Is. lix. and lx., in explanation and proof of what he has taught in the preceding verses, including the ver. 25. And there we find not a word

about the election from among the Gentiles; but, first, the enlightening and saving of all Israel; and, then, as the result of that, a glorious coming in of the fulness of the Gentiles. First, the redeemer comes to Zion, lix. 20; then follows the enlightening and glorifying of all Israel, lix. 21, and lx. 1, 2; and then comes in that extraordinary fulness of the Gentiles, lx. 3-16. See how the nations flow in from every side to Israel, like an overflowing flood. It reminds one of Is. lxvi. "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

It is hoped the reader now sees that "Blindness in part is happened to Israel until the fulness of the Gentiles be come in," is a wrong translation. Let us inquire how it is so.

Not giving the original words their true equivalent in English is sometimes the cause of a wrong translation. Bengel, in his notes on this Rom. xi. 25, says, that the Greek word rendered "be come in," means "shall come in."

Again, sometimes a wrong translation is caused by the absence of one or more necessary supplementary words. Without such words there could be no readable translation. Our English Bible is full of them. In 2 Thess. ii. 3, there are five supplementary words following each other, without which that scripture would be wrongly translated. Now, three supplementary words put into Rom. xi. 25, along with Bengel's correction, remove every difficulty. "Blindness in part is happened to Israel until *the times when* the fulness of the Gentiles *shall come in*." This reading does not represent the fulness of the Gentiles as preceding the enlightening of all Israel. For, as the fact that the heavens must retain

Jesus until the times of the restitution of all things, by no means proves that all things will be restored while he is retained in heaven; so the fact "that blindness in part is happened to Israel until the times when the fulness of the Gentiles shall come in," does not prove that the fulness of the Gentiles will be come in, while blindness in part remains on Israel.

That blindness in part is happened to Israel until the times when the fulness of the Gentiles shall come in is a mystery that Paul would not have Gentile believers be ignorant of, lest they should be wise in their own conceit. Ignorance of this mystery lies at the bottom of many of the common erroneous views of the kingdom of God. We can have no true view of the kingdom of God, if we suppose that the gospel has forever abolished all national distinctions. In Isa. lx. the scripture to which Paul refers us, we see that in the kingdom of God the Jews being saved in their own land, are to have dominion over the Gentiles. There it is said to Israel, "the nation and kingdom that will not serve thee shall perish." When the Gentile believers saw Israel cast off as a nation, they were apt to forget this, and so were turned from the faith once delivered to the saints, to the now popular fable that national distinctions are forever abolished. Thus they would no longer believe in the kingdom of God, which he has promised to them that love him.

It may be asked, how could the saints at Rome be in danger of forgetting this view of the kingdom of God: had it been preached to them as part of the gospel? And how could the saints to whom John wrote, be in danger of forgetting that Jesus Christ had come in the flesh? It is evident that false teachers were then busy in the church, subverting many of the fundamental truths of the gos-

pel. And why not this among the rest. Therefore, let us give the more earnest heed to the things which we have heard, lest at any time we should let them slip. This is one of them, that, in the kingdom of God, the nation of Israel, saved in their own land, shall reign over the nations of the Gentiles.

Nor is this contrary to the fact that God is no respecter of persons, for that fact never was, nor ever will be, contrary to distinctions among men and angels in point of rank and authority. "By me kings reign," is the word of Him who is nevertheless no respecter of persons.

D. L.

THE THRONE OF CHRIST.

"He that overcometh shall sit with me in my throne, even as I overcame, and am set down with my Father in his throne,"—Rev. iii. 21. That there are *two thrones* here, perfectly distinct, is beyond reasonable controversy. Christ, who now sits in the throne of the Father, is in the ripe time to descend and sit in his own peculiar throne, the throne of his father David.

"A modern sophist announced it as a great discovery which would overthrow Millenarianism, that David's throne on earth was likewise God's throne,—a matter easily granted,—but he was not so profane as to argue that God's throne in heaven was ever called David's throne. So the two thrones still remain, and the Being who now sits in one will shortly sit in the other. But my present point is—the precious and wonderful grant—that those who overcome themselves and the world in the battle-field of life, shall sit with him in his throne. Not on his throne, as generally quoted,—which would convey a more cold and distant idea,—but *in* his throne. The throne is the chair of state—the sanctuary of royalty—the central seat of administrative power and dignity. It is surely admissible that those who have been well tried in action and suffering, and have come out of the dread conflict victorious over their own inferior passions, and superior to the adverse influences of Satan and the world, are best qualified for the government of others. Hence the people who have been ransomed by the precious blood of Christ, and sealed by the Holy Spirit as divine property, are now preparing, by victories over sin, selfishness, and passion, for their position in the administrative glory of the everlasting empire. They are not merely laying foundations for moral blessedness and immortal life, but for princely power and royal dominion. As great men have moulded and directed the ages in our dark times, so these *coming men* will mould and glorify the everlasting age. In fellowship of nature and alliance of power

with Christ the everlasting Father, or Father of the everlasting age, they will colour and inspire it with the hues of their own grace and splendour: they will give it its lustre and grandeur, and durability.

"Before we travel further, it may be profitable to notice, on the basis of this passage from the Apocalypse, the beautiful manner in which Revealed Truth commends itself to the enlightened understanding. The Ancient of Days—the Father of Lights—has a central throne amid the wheeling worlds and the ministering angels. No man, perhaps no created being, could look upon his face and live. We could not endure the full blaze of essential Godhead. Now, we have no promise of sitting in *his* throne. Only one being can sit there,—the One who has all the fulness of Godhead dwelling in him bodily,—who thought it no robbery to be equal with God, though he took upon him the form of a servant. He can, without perishing, sit in the throne of the Absolute Divinity, because his rank in the scale of being gives him a title,—because original divinity floods and glorifies the humanity which he carried with him into the most holy place. But when Christ appears among men, to sit in his own throne, we have the promise of sitting in *that* throne. This we can understand. It comes home to the reason as well as the heart. For though he has, by inheritance, a more excellent name than the angels, and they all worship him,—though he is both the efficient and the final cause of all creation, and has the hallelujahs of the universe,—though his goings forth have been from of old, even from eternity, and he will retain undiminished the radiance of his countenance, and the strength of his nature, among perishing worlds, in the eternity which is to come,—yet he has a human side. In him there is that humanised divinity—that modified manifestation of Godhead which our finite nature can bear. With all his grandeur, elevation, and beauty, he is still our brother. He is the first-born of the

family to which we belong; and as we now hide our guilty nature in the bosom of his infinite love, and find healing and sanctuary in the shadow of his cross, so shall we sit in his throne when he cometh to reign; sharing with him that benignant power, under the wings of which nature and society will receive life from the dead."—From *"The Last Battle."*

Intelligence, Notes, &c.

BALLYCASTLE, Ireland, is now the residence of our brother, John McMillan, formerly of Belfast, and originally of Traneut. Address, —care of Mr H. Murphys.

GALASHIELS—The brethren here were visited on the 15th January by J. Cameron, who, besides speaking on the commemorative character of the Lord's supper to the brethren in the forenoon, addressed a public meeting in the evening on "Christ crucified, a sacrifice for sin." On the latter occasion he shewed the necessity, and design, and universal bearing of the death of the Christ, and also insisted on the scriptural significance of the Christship and the importance of being baptized into the name of the Lord. The attendance was fair, and the interest well sustained for nearly two hours.

GLASGOW,—"Our aged and respected sister Mrs Stevenson fell asleep on the 8th of January. The infirmities of age have been crowding upon her for some time back, but she was so well as to be out about two hours before she died. She had reached the age of 74, but her time of watching is over, and she sleeps in peace till the Lord comes to gather his own around him. Our sister Mary Laurie has removed from this district. She and brother John Lockhart, of Lanark, were united in marriage on Friday, 20th January, which event has fixed, for the present, her residence there, and connected her with the brethren gathering at brother Murray's house."—D. CHRISTIE.

HUNDERSFIELD.—"On Saturday, December 31, brother Josiah Rhodes assisted my mother, Eliza Willis (Millhouse Lane), to put on the Christ in the appointed way, by immersion into the name of the Lord Jesus the Christ. She is very intelligent in the things concerning the kingdom of God, and had an adequate apprehension of the way of life opened up thereto, through the spilt blood of the Lamb of God. Although sixty-seven years of age, her intellectual faculties are vigorous, and on presentation of the "Word," she "received it with all readiness of mind," and literally "daily searching the scriptures," she for herself "proved those things to be so." Brother Frank Cheetam and sister Cheetam, his wife, have removed to Ripponden, near Halifax; we feel the loss of our faithful brother.—F. WILLIS."

MUMBLES—The village of Mumbles, situated in Swansea Bay, South Wales, has for several mouths been a subject of considerable interest to a few of our brethren. In that village is a person, William Clement by name, who for a long number of years has been a popular Wesleyan preacher; and, since the inauguration of Wesleyan Reform, discharged the duties of a clergyman, latterly without fee. His congregation was the largest in the place; and his services were received with acceptance by other sects besides his own. Early last summer, our brother Goldie, of Swansea, fell into conversation with Mr Clement, and brought before his notice some of the matters relating to our faith, which, though strange to him, he heard with attention, and determined to test them by the word of God. Our brother, George Dowie, when on a visit to the brethren at Swansea, last summer, along with brother Goldie made a call on Mr Clement, and was glad to find that he believed many things in common with ourselves. By means of this conversation his mind was further enlightened; and, as his custom was, he on the first opportunity began preaching what he believed.

Previous to these interviews with our brethren, he had been baptized, as well as some of his congregation. The proclamation of these practices and beliefs gave offence to many, and, of course, his adherents became considerably diminished. This, however, affected him the less, in fearlessly making known whatever he believed to be God's truth, from the circumstance that he supported himself and his family by following his calling—that of a builder—and was therefore free from the temptation of concealing his belief for "filthy lucre's sake." By his efforts to disseminate the truth, it found its way into some good and honest hearts, and some, having learned the gospel, were baptized into Christ.

Some time ago, Mr Clement expressed a desire to the brethren at Swansea, that some of our brethren, who were in the habit of addressing the public, should visit Mumbles, and set forth "The Truth." William Laing, of Edinburgh, was at once communicated with, being best known by the brethren there, and, arrangements having been made, he set out on his mission, from which he has returned, with a good report.

Eight lectures, on matters concerning "The Great Salvation," and the means of obtaining it, were delivered on the evenings of January 8, 9, 10, 11, 12, and 13, and on the afternoon and evening of the 15th. The interest excited was so great that the attendance, good at the first, not only continued, but increased. It was cheering to see, in a village numbering about 1000 inhabitants, such a number coming, night after night, and listening with so marked attention to the exhibitions of "The Truth as it is in Jesus." On the morning of Sunday, the 15th, six persons were immersed into the name of the Lord Jesus, having made the good confession; and next morning other five followed their example. The immersions took place in the sea, in front of the chapel; and it may be noticed, in passing, that although there is a Baptist congregation in the place, this was the first time that such a service had been attempted on a week day. The names of the persons baptized then, are, William Clement, Mrs Clement, Daniel Clement, John Jones, Mrs Jones, Thomas Williams, Mrs Tovey, Mrs Harris, Catherine Bennet, Emily Michael, Ruth Michael. Others are expected to follow, and, besides these, are a few more who have recently "put on the Christ," confessing their faith in him as the king of Israel, who has been raised from the dead to sit on the throne of his father David.

The greater portion of those whose names are mentioned had formerly had an immersion, but on coming to a better understanding of the gospel, they have, by careful deliberation, been led to cancel what they formerly esteemed valid.

On the evening of Monday, the 16th, this noble little band entertained our brother at a social meeting, held in their place of assembly—"Mount Zion Chapel," a neat comfortable building—when about seventy persons sat down to tea; after which, according to previous arrangement, the doors were open for such as might desire to be present; when an opportunity was afforded to such as desired to put questions regarding the matters advanced in the lectures. Several availed themselves of the privilege; and the exercise would have continued much longer, had our brother not required to leave for the train to

Swansea, whence he started for home early next day.

Owing to certain circumstances, the baptized believers at Mumbles do not meet as a church, for the breaking of bread, till the first Sunday in February, when they intend to continue doing so, after the early practice, each first day of the week.

Brother William Clement is a most effective public speaker; and, now that he has taken the proper stand, the brethren at Swansea contemplate breaking up the ground there, by his assistance, as soon as arrangements can be made.

Swansea and Mumbles are five miles apart. Surely all the faithful who have read these good news pray—"God bless our brethren in South Wales, and prosper them in his work!"

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This work, which was originally published in America some years ago, sets forth in clear and distinct terms some of the more important points on which the popular Protestant teaching is at variance with the declarations of scripture; and the contrast between them is made the more striking by the two being occasionally presented in parallel columns. The things of the one faith are also very ably stated and defended, and the work is well suited for putting into the hands of inquirers after the truth. Orders should be addressed to W. Norrie, 9 Ingliston Street, Edinburgh.

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Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to GEORGE DOWIE, 12 Beaumont Place; and all business communications to JAMES CAMERON, 12 Calton Hill, Edinburgh, to whom money orders should be made payable.

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THE MESSENGER OF THE CHURCHES.

“ I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY.”

No. 3.

MARCH 1, 1865.

NEW SERIES. VOL. I.

SHALL JESUS RETURN TO EARTH AGAIN ?

LET the reader inquire of those around him, who make the usual profession of religion, what they believe concerning the second coming of Christ, and he will find that the majority of persons have no definite idea upon the matter. It is, however, a general supposition that Christ shall not return to earth again, to remain upon it any length of time. Indeed, many are rather inclined to think—some even positively affirm—that he will not descend upon it all: such a thing being supposed too nearly allied to what is mistakenly considered carnality.

It is surprising, that, while so much is said in Scripture about the “coming of the Lord,” so little should be said or known about it among those who profess to read and believe the sacred books. Surely that must be a matter of importance, and worthy of all the greater attention, which occupies a prominent place in their pages. And this place the coming again of Jesus does occupy: in the New Testament alone it is expressly mentioned, or alluded to, not less than sixty-eight times. But the importance of the subject is not only made evident in this way, but also

by the character of the language employed regarding it. It cannot be less than duty, therefore, to be informed upon it to such an extent as it is revealed, and to give to it that measure of prominence which God himself has indicated.

It is rather remarkable that there should exist such a general aversion to associate the *earth* with the future life of the saints, when it is not only the place where our race has woven its history, but it is the only place we practically know anything of as a suitable habitation for man; and which, moreover, he is unwilling to leave; but, above all, it is the only place he is promised any future inheritance in, a consideration in itself sufficient to forbid any deviation in this respect from the terms of that which is written. Prevailing opinions on this subject are easily accounted for, by observing that tradition has to a large extent occupied the place of Scripture. Ideas are entertained which have no warrant in the Word of God, and which interfere seriously with its plainest statements. Thus, among many other things, the coming of Christ is made to mean “the death of a believer;”

and when it is written "the meek shall inherit the earth," it is held that heaven is intended, and so in this way are the scriptures made to mean anything which an untempered fancy may suggest.

But let us now briefly inquire concerning the return of the Lord Jesus. What saith the scriptures? Any remarks in a short paper will necessarily be as much suggestive as demonstrative.

So far it is generally acknowledged that Christ shall come at the last day,* but inasmuch as the acknowledgment is very much short of the truth revealed, it is proposed to demonstrate from the Bible that he shall not only come to earth again, and at his coming raise the dead saints and change those who are living, but he will thence proceed to judge or rule the world in righteousness—to which honour he has been appointed of old; that his reign shall be over all the earth, not above and away from it, for his throne shall be upon it, his possession shall embrace its uttermost parts, and all the nations shall be his inheritance; and that his kingdom shall have no end, but shall endure for ever.

Anything argued for as a scripture truth ought to be found plainly written there, and the sense of the terms contended for fully and fairly sustained by their context and the general tenor of the book.

Let the above propositions be subjected to this test, and if, on examination, they are not supported by such evidence of verity, let them be set aside; if they are, then they claim inquiry and acceptance.

That Christ "shall come" again may be considered as agreed, but

that he shall actually in person descend upon the earth, is something the reader may question.

In 1 Thess. iv. 16, 17, we have a distinct statement, to the effect that Jesus shall leave heaven, where he is now exalted, and personally approach to earth. The words are—"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 up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

The same event is referred to in many other scriptures. Thus, Phil. iii. 20, "For our conversation is in heaven, from whence also we look for the Saviour." These passages will serve to establish that he shall actually leave heaven, and actually descend towards earth.

The frequent use of the terms—"coming of the Lord," "when he shall come," &c., in the New Testament should be observed. In ordinary use such words would signify that the person to come should at some time draw near to a particular place occupied by the expectant speaker, and ultimately be there in presence. Why this natural meaning should not be given to the words of scripture is strange. The speakers were on earth, and ever spoke as if the Lord must come for them; and it is difficult to conceive what other place his coming could be understood to be directed to, for *coming*, used in such cases as the above, implies that the position of the speakers is the destination of the coming one. However, the scriptures, thus explicit in regard to the relative *direction* of Christ's coming, are also clear in reference to the *place* of his destination

* "He ascended into heaven, and there sitteth until he return to judge all men at the last day."—Article IV. of Church of England. "His coming to judge the world at the last day."—Assembly's Catechism.

and actual presence there. When he ascended on high, two shining ones comforted his apostles by assuring them that this *same* Jesus who was taken up from them into heaven, should so come *in like manner* as they had seen him go into heaven," Acts i. 11. From which time the return of the Lord was the hope of the disciples; and, in view of this return, John exclaims, "Behold he cometh with clouds, and every eye shall see him, they also which pierced him, and all the kindreds of the earth shall wail because of him," Rev. i. 7. He ascended from some part of the mount of Olives, and it is remarkable, that, in the future he will probably descend upon that same spot. Be that as it may, at least he shall stand upon that mountain, for the prophet declares, with a minuteness that is unmistakable, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem, on the east," Zech. xiv. 3. This is evidently said in reference to the time of the Lord's second coming, from the words in verse 5, "and all the saints with thee." Then shall the faith of Job be realized, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," Job xix. 25. It would only be folly to suppose that these passages are to be understood literally, and at the same time question the presence of the Lord Jesus on the earth again. If he ever is to stand upon it in the future, and the patriarch had every confidence that he should, then it must be assumed as proven that Jesus shall descend from heaven to earth.

But the scriptures furnish us with a mass of evidence too varied and conclusive to leave this point doubtful in the smallest degree, so that, while we are assured that our Redeemer "is gone into heaven, and is on the right hand of God: angels,

and authorities, and powers being made subject unto him," (1 Pet. iii. 22); whom also "the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 21); we are as certainly assured that these times prophesied of shall arrive, and he shall come again. Take the word of one of them—Daniel—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," chap. vii. 13, 14. No one can fail to recognize the second coming of the Lord in this passage, and it should be particularly noted what then takes place. He is given a kingdom, all nations are his vassals, and his dominion shall not pass away. But to further confirm the obvious sense of the prophet's words, the 27th verse, referring to the same matter, adds, "and the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." The second psalm points out the place of the throne of this heavenly kingdom, "Yet have I set my king upon my holy hill of Zion."

It may be asked, But does not Christ return to heaven again? It is generally supposed that he shall do so, but such an event is no where recorded. After the kingdoms of this world have become the kingdoms of our Lord and of his Christ, he is to reign for ever and ever, Rev. xi. 15. And

the final page of God's word discloses a scene of heavenly glory upon the renewed earth. However, there is nothing in this to forbid us supposing that Jesus will revisit heaven. But we know the permanent place of his presence is on earth.

Jesus declared that he was born to be a king, John xviii. 37. Before his birth the eastern magi searched for him as "The King of the Jews," and Herod sought to put him to death, believing him to be the Christ of Israel whose coming was foretold in the prophets; in other words, the King who should be set upon Zion, the chosen hill of God. He was crucified with the good confession inscribed upon his cross, and it was no false confession. According to both the Old and New Testaments, Jesus shall sit upon David's throne. Isaiah speaks of it thus,—“For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder . . . Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever,” Is. ix. 6. Israel has not yet cried, Blessed is he that cometh in the name of the Lord, but they shall do so, Mat. xxiii. 34. Destined to this royal honour, we find his mother Mary having the tidings communicated to her by an angel in these words, to which we beg the reader's particular attention,—“He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end,” Luke i. 32, 33. This announcement will be found in precise keeping with the Scriptures already advanced; for to this end,

as he said, was he born. Nay, so much importance does the apostle set upon our believing that Jesus is the Christ or King of Israel, as well as he who was delivered up to the death for us all, that he says he is a liar who denies this truth, and, on the other hand, he is born of God who believes it. We know that David's throne was on Zion, and therefore on that eminence shall it again be exalted. Alas! it is now fallen, and has lain prostrate for ages; but there is a time of restitution promised. Looked at with the eyes of unfaith, no more hopeless or improbable thing could be mentioned; but God has spoken, and will perform. David shall not want a man for ever to sit upon his throne. The last monarch who sat thereon was Zedekiah, who filled up the measure of Judah's wickedness, so that the Lord said of the throne of the kingdom,—“I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him.” Reader, the overturning was real; can you doubt the reality of the re-establishment? It is futile; for when the time is fulfilled,—“when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory,” Mat. xxv. 31; the promised throne of his father David, from which he shall judge or rule the world in righteousness; and that prayer, “Thy kingdom come,” so constantly made,—though, it is to be feared, often without understanding its real import,—will be answered: God's will shall be done upon earth even as it is done in heaven. Let us endeavour by a walk and conversation now to shew that we look for that glorious kingdom, and believe in the reality of its coming.

This grand consummation is the end of God's sublime purpose,—the

subjugation of all things unto himself that he may be all in all. For amplification we must refer the reader to the scriptures. He will find the Christ and his everlasting kingdom the burden of them. Jesus is the seed of Abraham, to whom was promised the heirship of the world, Rom. iv. 13; and if we be Christ's, then are we Abraham's seed, and heirs according to the promise, Gal. iii. 29.

The apostles and early disciples were in earnest expectation of the near approach of the kingdom in their time; and to shew how they understood the Scriptures and the words of their Master regarding this matter, we find some of them asking him during their *last* conversation with him,—“Lord, wilt thou at this time restore again the kingdom to Israel?” Acts i. 6. Surely the close companions and disciples of the Lord could not be mistaken about the nature of the kingdom. Consider, they had preached it for several years, and been expressly taught about it and kindred subjects for forty days immediately before this time. It is not possible they could be wrongly informed; and if they had, surely now was a proper time for Jesus to correct their misapprehension. But mark, he replies, “it is not for you to know the times and seasons which the Father hath put in his own power.” If, therefore, the disciples were in error, they were left so; and this doctrine of the kingdom and coming of Christ was preached for more than three hundred years afterwards, a fact which the compilers of modern faiths would do well to reflect upon.

To the same end,—to shew that the Lord Jesus shall return to earth

in power and great glory; gather his elect from the four winds; and take unto himself his great power, “and govern the nations upon earth,”—innumerable testimonies could be multiplied; but enough has been cited for our purpose. May the reader search the scriptures to see whether these things are so. Blessed are they who love his appearing, and can say with hearty desire, “Come, Lord Jesus, come quickly;” “for we know that when he shall appear we shall be like him, for we shall see him as he is,” 1 John iii. 28; but terrible with judgment shall that coming as a thief be to those who do not look nor wait for him, for he “cometh with ten thousand of his saints to execute judgment upon all,” &c., Jude 14. Be wise; it matters little whether you take the more active part of the scoffer and say, “Where is the promise of his coming?” or stand idle and indifferent to the truths set forth in God's book,—both positions are fatal alike. If you do not confess the Christ now, and follow in his steps, it will be too late then, when he gathers his elect. How can you share in an immortality about which you manifest a passive incredulity? or participate in a glory you only stigmatise as carnal? Be aroused to search after the kingdom of God and his righteousness. Believe that Jesus is not only the Saviour of the world, but the Christ, and be baptized into his name; endure unto the end, and you shall be “accounted worthy to obtain that *world* and the resurrection from among the dead,” which God's great love for man would have you to secure. Saved! saved!

G. MITCHELL.

THE KINGDOM COMING TO THE DAUGHTER OF
JERUSALEM.—MICAH iv.

Though still destruction sweeps the lonely plain,
And heroes lift the glorious sword in vain,
Though o'er her sky the clouds of anger roll,
And God's revenge hangs heavy on her soul :

Yet shall she rise ;—but not by man restored,
Not built in murder,—planted by the sword.
Yes, Salem, thou shalt rise : thy Father's aid
Shall heal the wound his chastening hand has made :*
Shall judge the proud oppressor's ruthless way,
And burst his brazen bonds, and cast his cords away.
Then on your tops shall deathless verdure spring,
Break forth, ye mountains, and ye valleys sing.
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn ;
The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field †
E'en now, perchance, wide-waving o'er the land
That mighty Angel lifts his golden wand,
Courts the bright vision of descending power,
Tells every gate, and measures every tower ;‡
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign.§

* * * * *

Lo ! cherub hands the golden courts prepare.
Lo ! thrones arise, and every saint is there :||
Earth's utmost bounds confess their awful way,
The mountains worship, and the isles obey ;
Nor sun, nor moon they need—nor day, nor night—
God is their temple, and the Lamb their light.¶
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home ?
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.**
Hark ! white-robed crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise ;
Ten thousand harps attune the glorious song,
Ten thousand thousand saints the strain prolong :—
" Worthy the Lamb ! omnipotent to save,
" Who died, who lives, triumphant o'er the grave."

Heber.

* Is. liv. 7, 8 ; † Ezek. xxxvi. ; ‡ Ezek. xl. ; § Rev. v., vi. ; || Rev. xx. 4 ; Dan. vii. 2 ;
¶ Is. lx. 10 ; Rev. xx. 22 ; ** Ezek. xxxvii.

THE NAMES OF GOD.

It has often been thought that the pages of the MESSENGER might be profitably used, occasionally, in giving notices of books, which might be of service to the brotherhood ; and quotations of selected passages from such works, so as to place before the readers instructive and suggestive matter, which they might otherwise be unable to obtain. The present article is an attempt to put that project in execution, and, whatever may be its

defects, the writer hopes that it shall at least evoke the contributions of those better skilled than himself. The volume which furnishes material for present remark is full of curious, interesting, and instructive matter; its subject is the "*Personal Names in the Bible*,"* which it explains and illustrates in a very felicitous and intelligible manner. The subject, from its nature, affords ample scope for ingenious theory, but this the writer seems anxious to avoid. The spirit in which he pursues his inquiry will, however, be best seen from the following extract from his preface:—

"The inquiries to which those who will honour the following chapters with a perusal are invited, will satisfy them that there exists, in numerous instances, a close connection between the proper names of the Bible and its histories and doctrines. It is the discovery of such a connection which imparts the chief interest and profit to the study of the personal nomenclature of the Scriptures. A broad distinction is to be made between it and the method of spiritualization, by which an active and ingenious fancy is enabled to educe the truths and doctrines of the gospel from almost any names, or combination of names, occurring in the sacred page. A real relation between the terms of a name and a historical fact, or between its sentiment and some co-existing article of religious belief, may be frequently established upon sound exegetical principles. Spiritualization is founded upon no principle but the theory and creed of the individual spiritualizer."

To the perusal of such a work one turns with pleasure, after laying aside some treatises, written in exposition of the most sacred names, in which the writers evince more pedantry than prudence; setting at defiance the laws of literature and logic. Mr Wilkinson's aim is to bring his subject within the range of the comprehension of the general reader; and though he is necessitated to refer to the etymology of Hebrew and Greek

terms, yet he takes pains to place before the mere English reader, such reasons as a diligent student shall be able to form an opinion for himself; and thus escape being lost in a wilderness of foreign characters, the import of which is entirely beyond his reach.

Our purpose, however, is not to review the book in detail, but confine ourselves to that portion of it which treats of "The Names of God."

The people of Israel had a name for the Divine Being which was, most strictly speaking, a proper name, since it was never applied in any sense, or in any circumstances, to any other being. This was the name *Jehovah*. But the word or words existing in their language, and equivalent to our word *God*, or *the Deity*, may also be correctly considered as proper names, although used as appellatives, or class terms, denoting Deity in the abstract. The word *God*, therefore, in their language, in its primary and principal use, represented a personal Being, known to them in his personality and unity by express revelation.

The word *God* is represented in the Hebrew Scriptures by three terms, *Elohim*, *El*, *Eloah*.

Elohim is a plural form, as its termination *im* denotes; and, according to our author, its singular is not *El*, but *Eloah*. For his reasons we must refer to the volume; only this may be mentioned, that the plural of *El* is *Elim*, as in Exodus xv. 11, "Who is like unto thee O Lord, among the gods?" As to *Eloah*, it is supposed, for good reasons, to be derived from the participle of a verb, of the form of *Alah*. No such form exists in the Hebrew language; it is common, however, for verbal nouns to exist, which cannot be traced to any verb in Hebrew which could originate their meaning; while the exact form

* *Personal Names in the Bible*. Interpreted and Illustrated. By W. P. Wilkinson, M. A., Vicar of St. Werburgh's, Derby. Joint-Editor of Webster's & Wilkinson's Greek Testament. Alexander Strahan, 148 Strand, London, 1865.

of the verb wanted is found in the Syriac or Arabic: such is the case with *Eloah*. In the Arabic we have a verb of the exact form required, and pronounced as the Hebrew verb *Ahah* would be. Its meaning is to *fear*, to *adore*, to *worship*. *Eloah* will thus signify "the Adorable,"—"the Worshipful One," a most suitable name for God, and a name of a highly practical character.

The next thing to be observed is the signification of the plural ending *im* in the word *Elohim*. Since this term is the plural of *Eloah*, *God*, it must signify *gods*, and is so used in various instances. The inquiry therefore presses itself upon us, How did the Hebrews—who recognized ONE living and true God—come to employ a plural term to designate the object of their worship? Some have attempted to account for it on the hypothesis that it is meant to indicate what is known by the doctrine of the Trinity. But if so, how is it that such an idea did not form an article of faith under the patriarchal or Mosaic dispensation? Besides the termination *im* expresses mere plurality, not a trinity. Again, this word, *Elohim*, is frequently used to denote a single false deity. Thus the word is applied to Dagon (Judg. xvi. 23), and his image (1 Sam. v. 7), and when the Lord said to Moses, "See, I have made thee a god to Pharaoh," (Exod. vii. 1,) the word for god is *Elohim*.

The majority of grammarians are agreed to consider the word as an instance of a peculiarity in the Hebrew and its cognate languages—namely, the use of the plural ending, when a single person or object is spoken of, to denote *excess*, *excellence*, *dignity*, or, in fact, *superlativeness* of any kind. On this point the learned Hindoo—Rajah Rammahun Roy—in his "Defence of the Precepts of Jesus," re-

marks that, in the Hebrew, Arabic, and almost all Asiatic languages, the plural form is often used in a singular sense when the superiority of the subject of discourse is intended to be kept in view.* A few examples, out of many, are these—Ps. xlix. 1-4, "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding." The words for "wisdom" and "understanding" are both plural, and denote wisdom and understanding of the highest kind. In Is. liv. 5, "Thy maker is thy husband," both nouns have a plural ending. Thus, also, *Adonim*, the plural form of the Hebrew word for *lord*, is in constant use as a title of dignity in speaking of a single person, and is so applied to Pharaoh, to Joseph, to Saul, to David, and to many others.

If, now, we compare the use of the word *Elohim*, as the name of God, with these examples, it will appear that its plural form is most naturally accounted for by the idiom which employs a plural termination to increase the force, importance, or extent of significance of the noun to which it is attached. Its original meaning, therefore, as an augmented form of *Eloah*, *God*, would be "the great God"; or reverting to the participle sense of the word, as derived from the verb *Ahah*, it might be understood to express "the most worshipful," the Being to whom reverence and adoration are supremely due.

On the same principle, grammarians account for the few instances in which plural verbs and pronouns are associated, otherwise than in close grammatical construction, with the

* It is a circumstance worthy of notice also, that in the Koran, when God is represented as speaking, the plural is often used for the singular. But it is well known that the Koran denounces as impious the doctrine of a plurality of persons in the Godhead. "Behold, we declare unto them the signs of God's unity; and, then, behold how they turn aside from the truth."

word *Elohim*, or *Adonim*, used in the singular. In Gen. i. 26, we read—"God said let us make man in our image. after our likeness," the verb *said* is singular. Is. vi. 8—"Whom shall I send, who will go for us?" The employment of the plural in proclamations by royal personages, and others in high office among ourselves, illustrates this idiom of the Hebrew.

For the most part, however, *Elohim*, when employed to designate the one true God, is joined with a verb or pronoun in the singular number. Thus, Gen. i. 1—"Elohim created the heavens and the earth;" the verb *created* is in the singular; so that we know that only *one* person is represented by the noun. Again Is. xxv. 9—"This is our God" (*Elohim*).

The Hebrew word for *This* is singular. Such information regarding the use of this designation of our Almighty Father, by the Hebrews, will enable us the better to understand the import of such language as, "Hear, O Israel, Jehovah our Elohim is ONE Jehovah," Deut. vi. 4. He is called *Elohim*, not because he is constituted of *three*, or a *multitude* of persons, but because He is beyond compare THE GREAT ADORABLE ONE. Blessed be his name for ever and ever, and let the whole earth be filled with his glory. Amen.

[It is intended to devote at least one more article in review of Mr Wilkinson's exegesis of "The Names of God."]

W. L.

NOTES ON WORDS.

DOCTRINE.—Few words have suffered such an inversion of meaning as the word *doctrine*. Originally used in accordance with its Latin significance of *teaching*, or *practical instruction*, it has got to be known as the antithesis of practice. Thus we are ever meeting with such terms as "doctrinal subjects," "doctrine and practice contrary," "more practical and less doctrinal teachings are wanted," "false doctrines" (when false theories are meant), &c.

In the scriptures the word occurs fifty-eight times (in text and margin), and in at least fifty it is used, directly and contextually, in the sense of *practical teaching*, or *how to walk*, rather than *what to think*. The other instances have the meaning of *teaching* without any direct statement of what nature, but from the general significance of the word they must be ruled in accordance. The following passages in which the word occurs, will well repay perusal. Deut. xxxii. 2, with ver. 4, 5, 10. The Mosaic teaching of righteousness was little by little and oft. The same sentiment is expressed by the prophet, Is. xxviii. 9-13, and the final result, chap. xxix. 24, arising from the instruction spoken of in chap. xxx. 21.

Ps. xix. 7, Prov. iv. 1, 2, law and doctrine are synonymized; Job xi. 4 with chap. x. 7, xxix. 2-17. Jer. x. 8. the character is formed by, or according to, that of the object of wor-

ship, see Ps. cxv. 8; Is. xlv. 9; Hab. ii. 18. Matt. vii. 28; Mark i. 22, 27; xi. 10; Luke iv. 32; Mark iv. 2, all based on the fact that our Lord's gospelling was pre-eminently *practical*, the sermon on the mount being both specimen and summary of his *doctrine*.

John vii. 16, 17; xviii. 19; Acts ii. 42; Rom. vi. 17; xvi. 17; 1 Cor. xiv. 6, 26; 1 Tim. i. 3-11; iv. 6-8, 13, 16; v. 17; vi. 1-6; 2 Tim. iii. 10, 16, 17; iv. 2; Tit. i. 9; ii. 1-10, notably prove that the doctrine of Jesus and his apostles was pertaining to practice, *i. e.* how the disciples might become *godly* (God-like); and these passages are epitomized by Paul, in his statement, "Ye received of us *how ye ought to walk*." It was contrary to that of the Pharisees, and also to the Gentile deeds, both being evil, and some diabolical, Matt. xv. 9; xvi. 12; Mark vii. 7; xii. 38; Eph. iv. 14; Col. ii. 22; 1 Tim. iv. 1; 2 Tim. iv. 3; Heb. xiii. 9; Rev. ii. 14, 15, 24.

Perhaps John vii. 16, 17, and 2 John 9-11 have suffered as much as most texts from this change of meaning. How often this latter has been made a pretext for bigotry and schism, the spirit which inspired it only knows. In our own ears has it often been quoted (*i. e.* ver. 10, 11,) as a basis for cutting off all and sundry who follow not such and such human teachings. This is of course

done by assuming that the particular theories are "the doctrine of Christ," whereas the induction is,—They who walk in the truth obey the commandment of Jesus, which is to "love each other." He who loveth Christ keeps his commandments, and follows his example. Some there are who confess not (i. e. deny) by their teachings, 1 John iii. 7-12) Jesus, and his coming in flesh with his exemplary holiness, 1 Pet. ii. 21-24; 1 John ii. 18, 19. Consequently receive not such men, because, as evil communications corrupt good manners, they will infect you with their abominable practices, 2 Pet. ii. 1, 10; Jude 4; 1 Tim. iv. 1-3.

Heb. vi. 1, 2, is almost the only place which excuses the present acceptance of the word doctrine. But this, when read from chap. v. 11, we see that the "first principles" pertain to "the word of righteousness" and the discernment of good and evil, and that therefore Paul is not speaking of the theoretical but the practical part of salvation (Phil. ii. 12-16) as "the doctrine of Christ."

So that this truly confirms rather than lessens the force of the reasoning which distinguishes between the faith and doctrine, 1 Cor. xiv. 6; 1 Tim. iv. 6, 7.

The conclusion, then, is that we should understand the word as equivalent to *teaching* in general, and to *practical teaching* as the common and applied sense. *Doctrine* is thus in relation to "*things believed*," what art is to science. Unfortunately this is now veiled by the perverted meaning attached to the word; and the way of salvation is taught much like a machinist who sets his apprentices to study the *science* of mechanics, and never shows them a single tool or bit of metal. No wonder there is so much "bad doctrine" abroad, when the study of salvation is confined to theory, instead of the pupils being taught the art or doctrine of righteousness; e.g. "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

J. W. H.

THE GOSPEL IN THE EIGHTH PSALM.

WHEN God saved Israel out of Egypt he said to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." This is the key to the opening words of the eighth psalm. When God saves Israel again out of all lands, and out of the hands of Antichrist, and from all their enemies, his name will thereby be made famous in all the earth. Being a prophet, the psalmist speaks of this as already accomplished; and being an Israelite, he says, in view of it, O LORD our Lord, how excellent is thy name in all the earth. As you read in Psalm xlviii.

"O sing a new song to the Lord for wonders
he has done;
His right hand and his holy arm him victory
hath won.
The Lord God his salvation has caused to be
known;
His justice in the heathen's sight he openly
has shown.

He mindful of his grace and truth to Israel's
house has been;
And the salvation of our God all ends of the
earth has seen."

As Micah says, "According to the days of thy coming out of the land of Egypt, will I show unto thee marvellous things." And what follows? "The nations shall see, and shall be confounded at all their might." They shall see that "there is none like the God of Israel, who rideth upon the heavens in thy help, and in his excellency on the sky," Deut. xxxiii. 26-29. So by the salvation of Israel "the heathen shall know that I am the Lord," Ezek. xxxix. 7.

And then he will set his glorious sanctuary among them for evermore, Ezek. xxxvii. 25-28. Out of that sanctuary his glory will shine in Israel's land a light "above the brightness of the sun." "Who hast set thy glory above the heavens." For the sun shall be ashamed, and the

moon shall be confounded when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously, Is. xxiv. 23. This also will make his name excellent in all the earth. "The heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore," Ezek. xxxvii. 28. There, and then, "the glory of the Lord shall be revealed, and all flesh shall see it together," Is. xl. 5. "For I know their works, and their thoughts; it shall come that I will gather all nations, and they shall come, and shall see my glory. And I will send those who escape of them to the nations afar off, and to the isles who have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles," Is. lxvi. 17, 18. So "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," Hab. ii. 14: whereby his name shall be excellent in all the earth.

The heavens declare the glory of God; but where is the nation they have turned to God from idols? The preaching of the gospel has done this with some nations; but how many are still without God in the world? But what has not been done by the works of creation, nor by the preaching of the gospel, shall be done by this salvation of Israel and glory of God. "The gentiles shall come to thee from the ends of the earth, saying, surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make unto himself gods, and they are no gods," Jer. xvi. 16-21. We ought, therefore, to desire and pray for the coming of this kingdom and glory of God. "Our father who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven."

This salvation of Israel, and divine glory, is what John, Jesus, and the apostles spake of when they preached the gospel, saying, Repent, for the kingdom of heaven is at hand. As if John had said, "the glory of the Lord shall be revealed, and all flesh shall see it together," Is. xl. 5. Looking for these things as shortly to be realized is believing the gospel. But keep in mind that one day is with the Lord as a thousand years, and a thousand years as one day. Go forth to meet the bridegroom with your lamps burning; for he may come sooner than some think. Again, take oil in your vessels with your lamps, for he may tarry longer than some think, Watch now, watch always; for you know not when the time is.

In ver. 2, the psalmist proceeds to speak of the way in which God will bring about that great salvation of Israel to which he adverts in ver. 1. Not by might, nor by power, but by my spirit, saith the Lord. "Out of the mouth of babes and sucklings thou hast ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."

Israel will not, cannot be saved out of the hand of all his enemies, till a certain number of Israelites believe in their hearts, and confess with their mouths that Jesus is the Christ, the Son of God, the man anointed and loved of God as the king of the Jews. "If ye believe not that I am he you shall die in your sins." "Behold your house is left unto you desolate. For I say unto you, that, from henceforth you shall not see me till ye shall say, Blessed is he who cometh in the name of the Lord." Now the men in Israel who believed that Jesus was the Christ the king of Israel, the Son of David, and therefore the heir of the throne of the house of Israel, had not the strength

or courage to confess it, lest they should be put out of the synagogue. Then God ordained this strength out of the mouth of their children; as we read in Matt. xxi. 15, 16, "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, Hosanna (praise) to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? and Jesus said unto them, Yes. Have you never read, out of the mouth of babes and sucklings thou hast perfected praise." They thought that to praise Jesus as the king and saviour of Israel was the perfection of blasphemy; but Jesus pronounced it the perfection of praise.

These children represented the whole church. The great men were either too wise to believe, or too prudent to confess, "Thou art the Son of God, thou art the king of Israel," but the little ones, like Peter and Nathanael, believed and confessed this, with the simplicity and fearlessness of little children. And referring to both parties, Jesus said, "I thank thee Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," the babes in this case being the disciples generally. It was not flesh and blood that revealed to Christ's disciples that he was the king of Israel, but his Father in heaven. Therefore, this is not a carnal but a very spiritual doctrine. And, mind this, Peter and Nathanael meant by Israel their fellow countrymen, the Jews.

God will ordain this strength out of their mouths because of his enemies that he might still the enemy and the avenger. In the latter days when Israel is brought back to his own land as written in Ezek. xxxviii. the Antichrist, who is the enemy and the avenger, will bring up all nations

against them, to destroy them. In Psalm xlv. we see these little ones—"who keep the commandments of God, and have the testimony of Jesus Christ," that he is the saviour and king of Israel—praying unto God against Antichrist and his heathen enemies. O Lord "thou makest us a by-word among the heathen, a shaking of the head among the people. My confusion is continually before me, and the shame of my face hath covered me. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and the avenger. For thy sake are we killed all the day long; we are counted as sheep for the slaughter. Arise for our help, and redeem us for thy mercies' sake." "And shall not God avenge his own elect who cry thus unto him day and night, though he bear long with them? I tell you, he will avenge them speedily." For these are the elect for whose sake the days of Israel's great tribulation shall be shortened. The yoke of Antichrist shall be taken off Israel's neck, and destroyed because of the anointing, Is. x. 37. Because the virgin's son is the anointed king and saviour of Israel; and because these little ones who lay down their lives for his name's sake, confess and testify that he is so. "The Lord will judge his people; but he will repent himself for his servants' sake, when he seeth that their power is gone, and that there is none shut up or left."

Antichrist hounds on the nations against Israel; but who hounds on Antichrist? Satan, his God. Satan is also the great enemy and avenger of Israel. And he also will be settled, silenced, and cast out of heaven for evermore, by these little ones who believe in Jesus, by the blood of the Lamb, and by the word of their testimony, they will over-

come him, and will not love their lives unto the death, but, as Jesus laid down his life for the good confession that he is king of the Jews, so will they. Rev. xii. 8-11, and what follows? "Now is come salvation and strength, even the kingdom of our God, and the power of his Christ."

Is this not a good confession? It saves the church, Israel, and the world. It brings in the kingdom of God, and the power of his anointed. It is the gospel that Paul preached among all nations. "That is the word of faith that we preach, that if thou shalt confess with thy mouth, the Lord Jesus (that he is the Son of God, the king of Israel, as Nathanael confessed him, John i. 49.) and shalt believe in thine heart that God hath raised him from the dead (to reign forever over Israel, as Paul preaches in Acts xiii. 33, 34.) thou shalt be saved. For with the heart man believeth (this) unto righteousness, and with the mouth confession is made (of it) unto salvation." Thou art "Christ the king of Israel" is not only a gospel truth, but it is the first and greatest truth of the gospel, the very rock on which he builds his church.

The subject of verses 3-9 is the honour and glory to be conferred on man, in that kingdom of God referred to in verses 1st and 2d.; verses 3-9 remind us of Gen. i. 26, &c. At the beginning God created man in his own image, and gave him dominion over all the works of his hands. Adam the first lost this honour and glory by disobedience. Adam the second will gain it by obedience. It was not taken from man and given to the angels. "For unto the angels hath he not put in subjection the habitable (*oikoumenou*) to come whereof we speak (in chap. i. ver. 6) But one in a certain place testified,

saying, what is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet," Heb. ii. 5-8. Notice, now, the exposition of these words. "For in that he put all in subjection under him, he left nothing that is not put under him. But now, we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, crowned with glory and honour," verses 8, 9. It is clear, therefore, that Jesus is the "son of man" in verses 3-9 of the eighth psalm. He was made a little lower than the angels for the suffering of death. He is crowned with glory and honour at the right hand of God. And all things *shall be* put under his feet when God brings him as his first begotten into the habitable again, Heb. i. 6.

Jesus will be the second Adam, on the throne of Israel. For the second Adam is as such, not the Lord in heaven, but the Lord from heaven, 1 Cor. xv. 47. The kingdom of the son of man is a kingdom on earth, and not a kingdom beyond the skies, Dan. vii. 13, 14. Man was made for the world, and the world for man. Hence the Son of man is never, in the Scriptures, represented as satisfied with his position in heaven, as his everlasting rest. Rejoicing in the habitable parts of the earth, his delights are with the sons of men, Prov. viii. 31. Hence he sits at God's right hand in the heavens from henceforth, expecting till his foes be made his footstool, when he shall have the rod of his strength sent out of Zion, and shall rule in the midst of his enemies till they are all put under his feet. He sits in one place ex-

pecting and desiring to be in another. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it," Ps. cxxxii. 13, 14.

In the Greek Testament, there are three words which are all translated by the one word "world" in our common English version. There is the word *aion*. It is the word translated world in Gal. i. 4, Christ "gave himself for our sins that he might deliver us from this present evil world." Also in Eph. i. 21, where we are told that Jesus is exalted "far above all principality, and power, and might, and dominion, and every name that is named, both in this world and in that which is to come." Now this word *aion* strictly means age. And so we learn from these passages, that there is an age to come, in which Christ is to have all things put under him. But is it to be a new age in this old *kosmos*? Or is the new age to be in a new *kosmos*? Supposing it had been the word *kosmos* in Heb. ii. 5, that would hardly have settled the question. Gainsayers would probably, in that case, have referred you to Gal. vi. 14; and 2 Peter ii. 5, where this word *kosmos* means the world of mankind. But, now there can be no such quibble with the word, that the Holy Spirit has made use of in Heb. ii. 5. The word *oikoumenou* cannot be wrested into any thing, but just the habitable world in which men dwell along with the cattle, and the beasts of the field, the fowls of the air, the fishes of the sea, and whatsoever passeth through the paths of the same. And this habitable is called the habitable to come, because when Jesus comes, it is to be made new or regenerated. Hence in 2 Peter iii. the infidels of the last days who scoff at these things, say, "Where is the promise of his

coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Which is a manifest lie; since the old world, the old habitable, perished at the flood. That is to say, the old world, as far as it was habitable for man, and beast, and fowl.

But does it not strike you as something provocative of thought, that when he bringeth his first begotten into the habitable again, he should then bid all the angels of God to worship him, as it is said in Heb. i. 6. Do they not all worship and serve him already? Yes. But it is one thing to worship him on his Father's throne, another thing to worship him on his own throne in the land of Israel. The new position requires the new command.

Jesus is the second Adam; Israel's land is to be his Eden; Jerusalem the garden or paradise of God in the midst of that Eden; the church his Eve, his Queen, the bride the Lamb's wife; Israel and the nations saved by his blood, his children and subjects; and the holy angels his servants, continually flying to or from him, ascending and descending upon the errands of the Son of man, in the service and rule of his kingdom of God. And the heavens must retain Jesus until the times of this restitution of all things.

And this too is the gospel. It is just in the midst of the setting forth of these very things that the question is put, "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Despisest thou the riches of his goodness, not knowing that the goodness of God leadeth thee, is designed to lead thee to repentance. Repent then, for this kingdom of God, in which Jesus shall reign as the second Adam,

the Lord from heaven, is at hand. And we are made partakers of Christ if we hold fast the beginning of our confidence, and the rejoicing of the hope firm unto the end.

D. L.

Intelligence, Notes, &c.

ERRATUM.—In a few copies of last "Messenger," the address of brother M'Millan, Ballycastle, was erroneously stated. For *Murphey* read *Humphreys*.

DUNDEE.—By the hand of death the brethren have been deprived of the company of an active though aged member; sister Margaret Brown fell asleep on the night of 7th February, having attained the ripe age of 73. She was one of the earliest of those who associated as a Church in this town—and has been uniformly respected as a valuable sister in that church, as well as an esteemed member of the family at Reform Street. Although her death came suddenly, yet it found her prepared and calm; and her faith burned brightly till the end. Now she rests, in the hope of an awakening to eternal life and glory, when the Lord comes.

EDINBURGH.—On the 7th February, were united in marriage brother John Kerr and sister Christina Watson. As our brother is engaged to a situation abroad, they are immediately to emigrate. By steamer—from Southampton—on 2d March, they purpose leaving for their destined home, in Copiapo, Chili, South America; where brother Kerr is to officiate as gas manager. The steamer goes by Panama, and thus their voyage is saved the severities of Cape Horn. The country to which they go is one in which they can calculate on no christian association, and as they are both very young, and untried in the snares and difficulties of the world, their case should awaken the sympathy and the prayers of the brotherhood for them. Let us hope that they will not only reach their new home in safety, but that they will be able there to walk as children of God, adorning the doctrine of God our Saviour in all things.

By letters written 24th December 1864, we are apprised of the happy termination of the critical voyage of brother and sister Davidson, who left for Australia on 1st September last. A week before writing, they had arrived in Melbourne in good health: the passage (103 days) was an unusually pleasant one, and the accommodation of our friends was all that could be desired. The voyage and change of climate seem to have effected a thorough renovation of brother

Davidson's constitution; and as he had already begun to work—having got a situation within a few days after landing—they already felt themselves much at home in that new world. Although they have taken a house in Collingwood, yet their present address for letters is A. Davidson, Mr Andrew Thomson, 33 Young Street, Fitzroy, MELBOURNE. It has been a matter of great thankfulness, that during all the long voyage they were never in the least interrupted in their daily worship of God, and study of his word: their berth affording them the privacy of a house, and their natural reserve shutting them off from the questionable friendships of ship-board.

We have been enlivened by a visit of brother Henry Howard, of Halifax, Nova Scotia, who spent one day in our society (February 19). He is on a business visit to this country, and purposes returning about the middle of March. He informs us of the residence of a cousin of his, formerly with the church in Halifax, N.S., now in Cardiff, South Wales. Miss M. P. Lander (at Mr Sillivant's, draper, Cardiff). We recommend our sister to the care of the Swansea brethren. The church in Halifax, N.S., numbers thirty, most of them being in and about the town. James Lithgow, Argyle Street, *correspondent*.

MUMFLES.—We are glad to be able to supplement last month's intelligence from this place, by the announcement that, on Sunday, the 29th January, other four persons, having made the good confession, were baptized into the name of the Lord, in the blessed hope that, when He who is their life shall appear, they shall also appear with him in glory.

On the following Sunday, 5th February, "the company of baptized believers in this place met for the first time as a church of Christ. After prayer and praise, brother Clement made a few appropriate remarks, and then read a letter of congratulation and encouragement from the church assembling in Union Hall, Edinburgh, which gladdened the hearts of all concerned. The breaking of the loaf was then attended to; after which brethren Low, Goldie, and Atkins, from Swansea, addressed the assembly. There were a goodly number of onlookers, and doubtless it was a strange sight to many of

them. It was however a delightful season to us. At the close of this service intimation was given that the church would meet in the afternoon, at half past two, for reading the scriptures, and a cordial invitation was given to all who desired to be present. We met at the time specified, and spent a very pleasant afternoon, and have no doubt that much good was done."

The church here intend using "The Scotch Version" of the Psalms in their social worship, instead of the hymn book formerly used. We humbly suggest that their example might be profitably followed by other companies of the faithful in England.

"There is," adds our correspondent "a great stir in the place, as well as in Swansea; and we fondly trust that it shall result in many being led to inquire after the way of life." Amen

NOTTINGHAM.—On the 27th January 1865 sister Shepherd fell asleep in the faith and hope of the gospel. For twenty months she lingered on in the alternate hopes and fears of that insidious disease—consumption, until at last mortality gave way, and she ceased to breathe. Her sufferings were very great, so great that even her dearest friends desired that she might be released from them. Her faith burned brightly, and as the body sank in weakness, her faith rose in strength. Great as were her bodily sufferings, it may be emphatically stated that her last end was peace. "May I die the death of the righteous, and may my last end be like his." The brethren in Nottingham are dwelling together in peace, and long may they continue to do so: then shall the world know the truth dwells in them and abounds.

An addition has been made to the meeting in Henry Hind, frame-work knitter, Beck Square. He had been a member of the church previous to its reorganisation in July 1860, when it was placed upon its present basis of being composed entirely of baptized believers of the gospel of the kingdom. At that time, and until recently, he met with the party associated with Mr Tudor. Latterly, however, he has occasionally attended the meeting in the Mechanics' Hall, and becoming satisfied that his former immersion was invalid through lack of faith, he was again immersed on the 16th February, and received into the fellowship of the church on the following Sunday.

TRANENT.—The brethren here held a social

meeting on Sunday, February 12. Brother J. Cameron and sister Isabella Pearson, from Edinburgh, were present. The brethren spent a profitable and pleasant afternoon, the topic of conversation being the position we occupy as the disciples of Christ in relation to the professing world around us—a position necessitated by our adhesion to the "faith once delivered to the saints," instead of the current traditions. Davison Strathearn, residing at Cockenzie, had been recently baptized, and added to the household of faith.

Will be ready early in March, Price 6d.,
**"THE CONTRAST BETWEEN PRO-
 TESTANTISM AND THE GOSPEL."**

THIS work, which was originally published in America some years ago, sets forth in clear and distinct terms some of the more important points on which the popular Protestant teaching is at variance with the declarations of scripture; and the contrast between them is made the more striking by the two being occasionally presented in parallel columns. The things of the one faith are also very ably stated and defended, and the work is well suited for putting into the hands of inquirers after the truth. Orders should be addressed to W. Norrie, 9 Ingliston Street, Edinburgh.

The Messenger is now REGISTERED FOR TRANSMISSION ABROAD. By this arrangement with the Post Office, it is placed on the same footing as all Newspapers, that it may be posted to any of the Colonies, or to any other place where they have access, at a charge of 1d. pre paid. This does not interfere with its privilege of book-post, where that is granted at the rates before stated.

The Inquirer.

Is there any good reason for supposing, or any Scripture testimony affirming that, when the Lord comes, there shall be a difference between the position and condition of the Hebrew saints who lived and died before the preaching of Christ and his apostles, and those saints, Jews or Gentiles, who have lived since, believing and obeying the gospel?

The Treasurer acknowledges receipts from Cupar, Halifax (England), Halifax (Nova Scotia), Newburgh, Swansea.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to GEORGE DOWIE, 12 Beaumont Place; and all business communications to JAMES CAMERON, 12 Calton Hill, Edinburgh, to whom money orders should be made payable.

THE MESSENGER OF THE CHURCHES.

"I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY."

No. 4.

APRIL 1, 1865.

NEW SERIES. VOL. I.

THE NAMES OF GOD.

(SECOND ARTICLE.)

THE term which is strictly the "proper name" of our Father, and never, like *El* and *Elohim* given to idols, angels, or men, is *Jehovah*. It occurs frequently in the Hebrew Scriptures, in two forms, *Jehovah* and *Jah*; and in numerous combinations. It is the word which in our English Bible is translated LORD, when that word is printed in capitals, otherwise the word in the Hebrew text is *Adon*, *Adonim*, or *Adonai*. Many passages would be more clear and forcible if, in reading them, we substitute for LORD the Hebrew term *Jehovah*. Thus, Ps. ex. 1, "Jehovah said unto my Lord sit thou at my right hand."

The etymology of this sacred name is substantially expounded to us in the words of the angel in the bush. When Moses inquired what he should say if the children of Israel demanded the name of the Being who sent him; the answer was, "I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel—I AM hath sent me unto you." "Jehovah the God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me

unto you; this is my name for ever, and this is my memorial to all generations."—Exod. iii. 13-15. In the words "This is my name," "This is my memorial," reference is certainly made to the name *Jehovah* just announced, which must therefore be synonymous with the declarations immediately preceding it, I AM THAT I AM, since these declarations are explicitly enunciated as the name of God. Hence Israel is exhorted to "extol him who rideth upon the heavens by his name *Jah*," Ps. lxxviii. 4. Speaking by the prophet Isaiah, he declares, "I am Jehovah; that is my name; and my glory will I not give to another," Is. xlii. 8. And Hosea recalls the declaration made to Moses, and connects it with the revelation made to Jacob in Bethel, when he says, "There he spake with us; even Jehovah the God of Hosts; Jehovah is his memorial," Hosea xii. 5.

Grammatical analysis and analogy establish the fact that *Jehovah* is derived from the verb "to be," which, in Hebrew, is usually *hāyāh*, but exists also in what is probably its primitive form *hāvāh*. Under this

latter form of the verb, the word which, regularly constructed, would denote "he is," or "he will be," has precisely the same letters as *Jehovah*, (viz, *j, h, v, h*,) but not according to the generally received vowel-system of the Jews, the same pronunciation. It would be pronounced *Jihveh*. Many eminent modern scholars write it *Jahveh*. But a good reason to believe that the vowels used in giving to the name the pronunciation *Jehovah*, are the right and primitive vowels of the word, is found in the fact that the portions of the name occurring in the composition of other names could hardly have been pronounced otherwise than with these vowels. Such are *Jeh* or *Jo* in *Jehoram*, or *Joram*, *Jehoshaphat*, *Jonathan*. The shorter form *Jah*, is found in *Elijah*, *Isaiah*. We ascertain, to a certainty, the pronunciation of these names current among the Jews nearly three centuries before Christ, by means of the Septuagint translation executed at that period.

If this view be correct, the word is doubtless compounded of two tense forms of the verb "to be;" one of them, *Jeho*, a present, or future, meaning "he is," or "he will be,"* and the other *vah* abbreviated from *hāvāh*, meaning "he was." There is great probability in the idea that the meaning of this ineffable name of God, *Jehovah*, is alluded to in the Apocalypse in these oft-recurring terms, "which is and which was, and which is to come."

The grand leading and most obvious idea contained in this august name is that suggested by its entire composition. It is wholly made up from the word which signifies *being, existence*. It represents, therefore, the Being who is absolutely and essentially such—the necessarily

existent one—Him who *is* and *must* be. If not the revelation, it was the expression—or at least the formula and symbol of the revelation of the unspeakably momentous and comprehensive truth of which Israel was the appointed witness and keeper—that God is One, self-existent, eternal. This, too, is undoubtedly the full significance of the announcement of which it is the declared synonym—I AM. In its composite structure, it may well be understood to denote also *unchangeableness* as an attribute of the divine nature. "He is," and "he was;" the same in all time—present, past, or future. We may also add, that *personality* is implied by the verbal form of the word *Jehovah* as a whole, and of its constituents. This, the true and proper name of God, is not an abstract term expressing existence, it is not the infinitive "to be," or the noun "life," but it is a proposition concerning a subject, which is denoted by the first letter of the word, "a prefix," as it is termed, corresponding to the English *he*. Still more clearly is this shown in its equivalent, *I am*, when the prefix is unquestionably the pronoun *I*, which, of course, implies both individualism and intelligent personality.

These attributes of God are repeatedly in the Old Testament scriptures asserted in so close a connection with the name of *Jehovah*, that it was evident they were understood to be involved in it, and taught by means of it. Unity, self-existence, eternity, unchangeableness,—personality, are certainly proclaimed as identical with this name in such language as this,—"Ye are my witnesses, saith Jehovah . . . that ye may know, and believe me and understand that I (am) he; before me there was no God formed, neither shall there be after me"—"Thus

* See "Messenger" vol. 7. p. 167, First series.

saith Jehovah . . . Jehovah of Hosts; I (am) the first, and I (am) the last, and beside me (there is) no God."—"I (am) Jehovah, I change not; therefore ye sons of Jacob are not consumed."—"Jehovah (is) the true God; he (is) the living God, and an everlasting King." "Blessed be thy glorious name, which is exalted above all blessing and praise. Thou (even) thou, (art) Jehovah alone." The careful reader of the scriptures, will now perceive the expressiveness and importance of that oft-repeated phrase in the prophetic word—"Then shall they know," and "that they may know that I am Jehovah."

We can only realize the significance of that jealousy which God had for his great name among Israel, by remembering that that people, deriving their origin from one idolatrous nation—the Chaldean, and attaining to numerical greatness in another—the Egyptian, were placed territorially between the two, and often subjected to their influence. They lived in a land which had long been the seat of debasing polytheism, and were surrounded by nations still practising idolatry. Yet among this people a system of religion was established, which proclaimed the unity of God in opposition to polytheism on the one hand; and the personality of God, in opposition to the deification of universal nature on the other. Again, throughout the whole extant literature of this people, which is as diversified for its extent as the literature of any nation of antiquity, there is not to be found a sentence which tolerates the worship of any other God than the "ONE JEHOVAH." No wonder, therefore, that their frequent lapses into the worship of other gods called forth so terrible manifestations of the divine displeasure.

Regarding the phrase "Jehovah

of hosts," Mr Wilkinson, after mentioning various significations attached to it, asserts, what we have no hesitation to endorse, that the most natural and satisfactory explanation of the title is to be found on the application of the word *host* or *hosts* to the material and angelic creations of the heavenly world. The sun, moon, and stars are in many places called "the host of heaven"—"By the word of Jehovah were the heavens made; and all the host of them by the breath of his mouth," Ps. xxxiii. 6. "I, (even) my hands, have stretched out the heavens, and all their *host* have I commanded," Is. xlv. 12. The angels are also repeatedly styled "the host of heaven," e. g., "Praise ye him all his angels; praise ye him all his hosts," Ps. cxlviii. 2. Nehemiah in one passage uses the term "hosts" in both of these applications. "Thou even thou art Jehovah alone; thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein; and *the host of heaven worshippeth thee*," Neh. ix. 6. The name, Jehovah of hosts, or Sabaoth, would thus represent the One Jehovah as the sole ruler and proprietor of the armies of heaven, both the celestial luminaries and spiritual intelligences, in opposition to that wide-spread system of star-worship, which dominated so extensively in the East.

In Ex. vi. 3, there is a remarkable declaration regarding the early history and use of the name *Jehovah*, which has caused considerable diversity of opinion among those who have attempted its explanation, it reads thus:—"I (am) Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob, by (the name of) God Almighty; but by my name Jehovah was I not known to them." The circumstance that God had said to Abraham "I am Jehovah that

brought thee out of Ur of the Chaldees," (Gen. xv. 7), and to Jacob "I am Jehovah, God of Abraham, thy Father, and the God of Isaac," (Gen. xxviii. 13), and that Abraham had called a certain place by the name of *Jehovah-jireh*, renders this declaration in Ex. vi. 3 difficult of apprehension. In the first volume of the first series of the "Messenger," at pp. 2-4, there is an article in explanation of this difficult statement, which those who have it beside them might re-peruse with advantage. For the benefit of those of our readers who have not that article in their possession, and as it is now out of print, we may here simply mention, that the writer, A. Fordyce, explains the language by using the word "*known*," in the sense of "recognize" or "distinguish," a sense which it undoubtedly has in some instances; e. g., "You only have I known of all the families of the earth," Amos iii. 2, and he understands the "appearing to Abraham as God ALMIGHTY, to mean that God blessed them through that name, but now his name JEHOVAH is henceforth to be the medium through which he will call his people and bless them."

Mr Wilkinson says that possibly an approach to the solution of the difficulty is to be found in the peculiar usage of the term "name." In reference to God especially, it is frequently used to denote nature, character, and attributes. It stands in fact for the revelation which he has at any time made of himself and his holy will, in regard to men's belief, worship, and conduct. When, therefore, God says "I appeared unto your fathers as God Almighty," ("by the name of" is not in the Hebrew), but by my name *Jehovah* was I not known to them;" it may be meant that, although God manifested himself to the Patriarchs by personal communication, he had not given to them an

express formal revelation of himself, such a declaration of his physical, moral, and spiritual attributes, in language and in a system of religious belief and practice, as that now about to be delivered to Israel by Moses—the revelation of which the word *Jehovah* was to be a distinctive symbol, as involving all those sublime truths of which, thenceforward, Israel was to be the witness and keeper.

The Hebrew term rendered "Almighty" is *Shaddai*, and the rendering here given to it seems to be the most justifiable. This term, like *Elohim* and *Adonai*, has a plural termination, which adds to the idea of power that of superlativeness or supremacy.

A singular superstition has prevailed among the Jews from very ancient times regarding the name *Jehovah*. The ordinary reader, or even the reader of the law in the Jewish Synagogue, never pronounces this sacred word when he comes to it in the course of reading; he uses *Adonai*; and if it occurs along with *Adonai*, he substitutes *Elohim*. In their theological writings, the word, if it be necessary to refer to it, is indicated by a symbolical letter, but is usually represented by the phrase, "The Holy One, blessed be He;" And in allusion to it, God is frequently spoken of as "The name." They have a tradition that, after the captivity, the name was pronounced only once a year by the high priest alone on the great day of judgment, and that after the temple was destroyed the name was never pronounced at all.

We blame the Jew for his *superstitious* reverence for the mere sound of this sacred name; but let us beware of falling into an error of as serious a nature—that of pronouncing "The name" with irreverent familiarity. Let us revere "the great and

dreadful name of Jehovah our God," for "Jehovah will not hold him guiltless who taketh his name in vain." Let the pervading sentiment of our mind be that which is fain to express itself in accents such as these—"Our father who art in heaven,

hallowed be thy name;" and let the echo of such language be heard in a careful and ready obedience to his holy commandments—doing those things which are pleasing to him.

W. L.

THE FIRST THREE CENTURIES AND THE GOSPEL OF THE KINGDOM.

SUCH information as is to be had from books of the early ages of the Christian era, will, I have little doubt, be within the easy reach of most brethren, since there are now a considerable number of works devoted to the subject. I will, however, briefly introduce it to the notice of those who may not have given it any particular attention hitherto, and specially refer to that position which the gospel of the kingdom occupied in primitive times.

At a glance, it will be apparent that the times that immediately succeeded the apostolic age, ought to be interesting to the Bible student, because of their proximity to the days in which the inspired writers lived, for we might reasonably expect to find among the faithful who then lived, as near an approach to a correct apprehension and imitation of the doctrines and practices of the Christ and his apostles, as any after time could shew. And since we have extant writings which date from these early days, we naturally look to them with some degree of curiosity to know how, at least, the writers of the second century say, viewed this or the other doctrine which we hold now. Of the many fragments and manuscript books treating of doctrinal subjects which have come down to us, it must be admitted that there are only a few grains of wheat so to speak, among a bushel of chaff.

The Christian writers of antiquity are headed by what are known as the five apostolic fathers, Barnabas, Clement, Irenæus, Ignatius, and Polycarp; these men were the contemporaries and companions of the apostles, and perhaps they are as good examples of discipleship as are to be found of their kind. It is not unlikely the first three are the persons mentioned in Acts iv. 36; Phil. iv. 3; and Rom. xvi. 14. These were followed by Papias, Justin, Irenæus, Tertullian, Cyprian, Quadratus, Lactantius, &c. That species of corruptness which found an able master in Origen in the fourth century, very soon

began to make void the words of scripture by giving to them a fanciful meaning. However, keeping this in mind, it is interesting to know how the language of the New Testament was then understood: and we are able to detect with tolerable certainty when the original simplicity of the faith was followed, and when it was departed from.

We know how common it is in our time for persons to deny the doctrine of the kingdom of God, being established upon the earth at the Lord's coming. They are but a small number, comparatively, who look forward to a literal reign with Christ upon the earth. Nevertheless, we are not ashamed to belong to that minority, for our conclusions have been arrived at through believing the words of scripture relating to it and other matters, in their literal signification when that is possible. If we are right in our apprehension of the doctrine, we ought to find some confirmatory evidence of it in the early writings to which I have alluded; I admit that some errors may also be confirmed in this way, but I argue that that does not weaken the weight of the evidence which is thus sought to be afforded the doctrine of the kingdom as we hold it. If we find no mention of earth in these authors, but on the contrary a uniform reference to heaven as the place of final inheritance, it would rather militate against the correctness of our belief, but, if on the contrary, we find that our ideas are exactly in harmony with what those ancient writers as a whole held on the subject, there is a satisfaction in knowing it, because it is what we should expect if these ideas were true. Well! It is a fact, that for at least three hundred years after the apostles, the prevalent and, we might say, only belief held regarding the kingdom of God, was, that it would be a heavenly kingdom upon earth; possessed by saints, and ruled over by Jesus Christ after his return from heaven. This is stated on unmistakable authority, whether we look to the language of the early writers themselves,

or glance at the remarks of those in our own times who have made themselves familiar with primitive christian history and literature, we are assured of the fact. Take for example the language of Papias—"there will be a certain millenium after the resurrection of the dead, when Christ will reign bodily upon the earth." Dr Seiss says, "indeed, the evidence that these views were a vital and prominent part of the faith of christians, for the first ages, is so clear and conspicuous, that I do not know any scholar has ever ventured to contradict the fact." On the contrary, many ancient scholars have confirmed it, and it is worthy of note, that even those who have had no sympathy with the doctrine, have given the same testimony concerning it, all the more important and valuable that it comes from those who affect not to believe it: the force of truth alone one would think could compel such admissions, Mosheim says, "the prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition previous to the time of Origen."

Munscher says, "how wide the doctrine of millenarianism prevailed in the first centuries of christianity appears from this, that it was universally received by almost all teachers." The celebrated Chillingworth says, "that this doctrine (Christ's personal reign) was by the church of the next age after the apostles held true and catholic, I prove by these two reasons, first, whatever doctrine is believed and taught by the most eminent fathers of any age of the church, and by none of their contemporaries opposed or condemned, that is to be esteemed the catholic doctrine of the church of those times; but the doctrine of the millenarians was believed and taught by the most eminent fathers of the age, next after the apostles, and by none of that age opposed or condemned; therefore, it was the catholic doctrine of those times."

"What these authors have said is just what multitudes of others equally learned and important have declared, Russell, and Bush, and Lardner, and Whitby, and Neander, and Mede, and Kitto, and Maitland, and Taylor, and Milner, and Barnes, the encyclopedias and reviews, friends and enemies, ancients and moderns, all admit and declare the fact, that the church of Christ for the first two centuries after the inspired apostles was universally millenarian."*

Nor should we overlook Edward Gibbon, the infidel historian, who has similarly expressed himself: what he has said is all the

more welcome, coming as it does from one who cannot be suspected of any doctrinal bias. He says, "the ancient and popular doctrine of the millenium was intimately connected with the second coming of Christ, . . . this long period of labour and contention would be succeeded by a joyful sabbath of a thousand years; and that Christ with the triumphant band of the saints, and the elect who had escaped death, who had been miraculously revived, would reign upon earth . . . The assurance of such a millenium was carefully inculcated by a succession of fathers from Justin Martyr, and Irenaeus down to Lactantius who was preceptor to the son of Constantine. It appears to have been the reigning sentiment of the orthodox believers."

But all this was changed, and it seems to have been in no small degree attributable to the style of reading the scriptures, which Origen largely followed. His influence appears to have been most disastrous: he revelled in what he called "the mysterious and hidden sense" of scripture. He was followed by a host of imitators, till it came to be believed that obscurity veiled all the words of God, and the true sense had to be sought for in other directions than that signified by the usual meaning of the terms. Dr Clarke laments that a man of so much learning as Origen in his time "should have been led to countenance, much less to recommend, a plan of interpreting the divine oracles in many respects the most futile, absurd, and dangerous, that can possibly be conceived; and by which the sacred writings may be obliged to say anything, everything, or nothing, according to the fancy, peculiar creed or caprice of the interpreter."

As long too as the church remained poor and persecuted, she held with more or less fidelity to her faith, looking for that blessed hope, "the glorious appearing;" but as time went on, and the name of christian became tolerable in the world, especially when what remained of christianity was elevated into a state religion, the doctrine so firmly and generally held was as totally abandoned: it even came to be considered a heresy. Relief from persecution, and especially the so called conversion of Constantine, changed their faith till at last they found the New Jerusalem at Constantinople, and said, "why should we seek any other?"* Alas, the gospel of the kingdom was despised. In the days of Justin it was made "the very acme of orthodoxy," the proof of being "right minded in all things." But other days came, and it

* The early Theology of the Christian Church, Bennett.

"The Last Times."—By Solms.

was stigmatized as a foolish notion, a heresy; and ridiculed. Like all other good things it has suffered at the hands of its friends. Cerinthus, who lived as early as the apostle John, professed to believe in the kingdom, but invested it with gross delights. Of course, with an unreasonable or bitter opponent of the truth, any handle of this sort will be unscrupulously laid hold of to its disadvantage. One species of disrepute attachable to the doctrine in later days, has arisen out of the proneness of a certain class of "interpreters" to pretend to tell the date of the Lord's coming, and the establishment of the kingdom. Many of those "judgment days" have come and gone, each, in turn, awarding a judgment of foolishness on its author. But the Lord

will come in the time and season which the Father hath reserved in his own power; let us watch for that, since that much we "know perfectly," and let us thank our Father in heaven, that amid the prevailing unbelief in the things concerning his kingdom, we have been privileged to know the glad tidings. Setting aside then every weight of tradition and pernicious example of perversion, let us receive the unadulterated word of the truth, and walking as becometh the children of God, let us ever pray that His kingdom may come, and that, consistent with his long suffering, His will may speedily be done upon the earth.

G. MITCHELL.

"THE LORD IS AT HAND."*

Minister.—"So I hear you have left the _____, and become a Millenarian?"

Young Disciple.—"You can call me so if you prefer it, for I do certainly believe in the thousand years' reign of Christ. Otherwise I would rather be known as one hoping for an inheritance in the eternal kingdom of Christ on the earth."

Min.—"Well, have it your own way; only I cannot find any such notion in my Bible."

Dis.—"Not in all the numberless passages which speak of the kingdom of God and of Christ? Why, the Bible is full of it!"

Min.—"Yes, but these all refer to the church. The christian dispensation, which was established on the day of Pentecost, is the only kingdom of God there is."

Dis.—"Indeed. How is it, then, that the apostles speak of it as yet to

come, and the Revelation of its being set up with judgments?"

Min.—"O, so you set up to expound Revelations, I hear! Why, that is a book of symbols, and nobody ever will be able to understand it till it is fulfilled; so pray don't you make a fool of yourself by pretending to explain it. And when do you expect the setting up of this kingdom of yours?"

Dis.—"We are taught to expect the coming of Christ, preparatory to setting up his kingdom, daily."

Min.—"Indeed! What, after eighteen hundred years' disappointment, you can still have the silliness to think those warnings referred to the earthly kingdom? I pity your blindness for not seeing that some of them were fulfilled in the coming of Christ, at the destruction of Jerusalem, and the others by his coming at the death of every christian."

Dis.—"Will you please give me one passage which conveys the idea. Does John xxi. 22, 23?"

Min.—"I have been before told that your family always thought they knew more than other folks. But I must be going."

* It should be borne in mind that what is by some called the "at hand question," is in two parts, "the kingdom of God is at hand," and "the Lord is at hand." The first was proclaimed by Jesus till his definite rejection by the Jews, after which it never occurs, the second was the post-ascensional theme of the apostle's teachings. The former division of the subject, was treated in a paper in "Messenger" vol. 5, page 58. The reader will find the advantage of republishing that article before entering upon the present

This is, in substance, an incident we remember hearing in the early life of a young disciple, and is doubtless one form of attack which numbers have had to parry. We quote it as an illustration of the puerility of the objections which can be made to the literal understanding of Christ's prophecies and warnings. Had the young brother said aught of the times, and fixed a date (*e. g.* 1864, at that time the currently favoured one), we can imagine the avalanche of derision and historic disproof which would have fallen on his head from that reverend scoffer.

Yet there remains, how to surmount the difficulty—that eighteen hundred years have passed without bringing that desired event. We know many who stumble at this. The early christians were taught to expect the coming Christ, resurrection, and the kingdom, in their lifetime, but near sixty generations have passed without bringing them. How is it? Is there some mistake in our reading? Had they really the expectation, or do we only imagine it? Let us see.

John xxi. 22, 23. The popular saying "that John would not die," must surely have been founded upon an expectation that the *coming* was immediate. Rom. xiii. 11-14, "The night is far spent, the day is at hand." 1 Cor. xv. 51, 52, "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 will sound, and the dead will be raised, and we shall be changed." 1 Thes. iv. 15, "We who are alive and remain to the coming of the Lord." v. 2, 4, "Yourselves know that the day of the Lord cometh as a thief in the night. . . . But ye are not in darkness that that day should overtake you." 2 Thes. iii. 5, "The patient waiting for Christ." 1 Tim. iv.

1, 6; 2 Tim. ii. 16, 17 with iii. 1-6; iv. 1, 2; 2 Pet. iii. 1-4, show that the apostles considered the last days as already begun. James v. 7, 8, "Be patient, brethren, to the coming of the Lord . . . for the coming of the Lord *draweth nigh*." Phil. iv. 5; Heb. x. 25, 37; James v. 9, "The judge standeth at the door," Rev. iii. 20. But why multiply quotations. Herein is abundant proof that we err not in accounting the apostolic teaching as one concerning a proximate second advent.

But does not Paul rebuke this as a mistake, in 2 Thes. ii. 1-6? We cannot see it. He is correcting an error into which their very excess of hope had led them. Ardently longing for the coming of Christ, they had apparently been troubled by some forged letter, which affirmed that the event was *already past*. It is the lie that the day of Christ was "*already come*" (not "at hand"), which he rebuts; a heresy arising from the same false *gnosis* which affirmed that the resurrection was already past, 2 Tim. ii. 18, and which possibly had the same authorship. Nor can the rest of the chapter be held as teaching a long interval. There is no indication of time in it: the apostacy and its anti-christ might be developed and overthrown in a few years (as indeed we know they will be). Anyhow, it affects not the general faith and its teaching—that Christ was to be daily waited for. He appeals to his previous teaching, of which we have a specimen in 1 Ep. v. 1-10, of one class, and in 1 Ep. ii. 14-16 of another. And as Paul does not contradict himself, it is plain that "the tradition" he gave of the nighness of the Lord's advent is unaffected by the other tradition of an apostacy.

So we may conclude, without a fear or doubt, that the primitive faith had as its principal element an ex-

pectation of the speedy coming of the Lord. And from this point we address ourselves to the inquiry, If he was then preached as at hand, how is it that he has not yet come? This will resolve itself into three separate inquiries:—

1. Did Christ come invisibly at the destruction of Jerusalem by the Romans? and was this the fulfilment of the warnings of our Lord and his apostles?

2. Was the hope of a life-time advent an *error of deficient knowledge* (akin to that commonly assigned to the expectation which the apostles expressed at the ascension), and therefore one which was *afterward corrected* by the times and seasons of the Apocalypse?

3. Are the warnings and prophecies, and the consequent faith in his immediate coming, *general*? Are we of this age under the command to watch and look for his thief-like coming? If so, then the saints through all the intermediate generations have been the same: how, then, shall we account for the delay?

To these inquiries let us find the scriptural answers.

1. It is assumed that Christ was present at the destruction of Jerusalem, but no proof is produced. Matt. xxiv. supplies none; for if that is accounted as referring to the time, then we must inevitably conclude that the saints have been raised, Israel gathered, and the kingdom established. Or, worse still, that the expectation of the saints has been disappointed. For Paul, writing to the Hebrews, tells them that Christ would "appear the *second time*, without sin, to *salvation*." If he came at the era assumed, then the second time was *not* "to salvation," and no *third time* is spoken of.

But we may safely conclude that his advent did not occur then, be-

cause it did not realize the expectations or answer to the predictions given. Matt. xxiv. xxv. show that his coming is with salvatory judgments, and to the marriage. And assuming the correctness of the date of the Apocalypse, as given in our Bibles, then the same predictions were repeated twenty-six years after the advent to which they refer. Or putting this aside as uncertain, we have John speaking and warning of his coming, twenty years after (1 John iii. 2; iv. 17); probably also James wrote his epistle later than the destruction of Jerusalem.

2. It were a strange presumption to accuse those whom the inspired apostles personally taught, and by consequence the apostles themselves, of mistaken faith upon one of the most fundamental truths. We have often heard the disciples accused of carnal views of the kingdom, because they asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" But we know the faith and knowledge which prompted the question was anything but carnal; and, therefore, we must conclude that if they were not mistaken in the fact that he *would restore the kingdom*, neither were they in error in the teaching based upon his answer, i.e. in *expecting him at any time*.

Then there is no need to suppose more information required. The answer of Jesus, "it is *not for you* to know the times and seasons which God hath kept in His own power," satisfied them once for all. There was no "now" or "then" in it. It was something not for them to know, one of the Lord's special properties or secrets (Deut. xxix. 29), and therefore a beneficial ignorance. So Paul teaches, 1 Thes. v. 1, 2. The disciples in Thessalonica had been taught this reservation: they knew perfectly that the day would come as

unobservedly as a thief. The robber never sends word when he is coming to steal. With the same incertitude of time (but with how different an object!) will the Lord steal upon the world. The saints are warned to be watchful, lest being asleep, they, who ought to be his accomplices, are left behind, and share the enemy's fate.

Another consideration must have some weight here. If there was an opening for supposing a deficiency of knowledge, strangely enough *the lack is never supplied*, and the error never corrected. The Apocalypse signally fails to do it. It opens by affirming the time as at hand, obviously the time of judgment and the kingdom, (chap. i. 3, 7), and closes with the warning, "Behold, I come quickly." *And no times of any sort are mentioned till after the resurrection has taken place*, and even no historic era or vision is given of that most important event. We see (with John's eyes, Rev. vii.) the redeemed *as such*, but not the process of their redemption from death. John leaves us no wiser than Paul (1 Thes. iv., v.) does on that point. If, then, the *times* do not begin till after *the* event which we are hoping for, they most certainly cannot answer the question—"How long till the advent?" nor can they affect the faith in its ever nearness.

3. If no qualifying after information is afforded, thereby limiting the uncertainty to a definite era, it is right to conclude that the faith in, and watchfulness for the coming of Christ as daily at hand, is inseparable from the faith in the fact itself, and therefore as obligatory upon us now as it was on the disciples eighteen hundred years ago. And if there is a duty to watch, then there must be an explanation of the past delay.

In the front stands first of all the

Divine reservation. We have again and again the testimony that the Father has kept the secret of the *when*. Hear the Son:—"Ye know not what hour your Lord doth come." "Of that day and hour knoweth no man, no, not the angels of heaven, *neither the Son, but my Father only.*" Matt. xxiv. 36, 42-51; xxv. 13; Mark xiii. 32-37. This is a wise keeping back, for it honours Himself, and benefits man. As a brother remarked (speaking on 1 Thes. v. 1, 2) "If we *know* too definitely, *faith* is bereft of its power." If dates had been given, there would have been *no watchfulness*. Even those who lived in the very times of fulfilment (as we do, *if* the dates are 1866-7), would have their minds not absorbed by the all-comprising expectation. Believing that the advent is so many and so many years distant, there is time for strife, worldliness, and other evils. History proves that date-fixing is schism-making. But the servant who lives in daily watchfulness for his Lord is more careful about being ready for him than about power, position, &c. He *watches* and *prays* that he "may be kept from the hour of temptation." He *watches* and *prays* that he may be found of Christ, and presented to the Father as "holy, and unblameable, and unreprouvable." He is vigilant because he knows that it is "to those who *look for him* that the Christ will appear the second time . . . to salvation." He shares with his Lord the hopeful dependence upon the Father's good pleasure. The Son is seated at the "Father's right hand, *expecting*, till his foes be made his footstool." If, then, the Christ is thus indicated as watching for the signal to come to his kingdom, how much more will the believer be watching and praying for the coming of the Christ. Thus we see that

prayer, vigilance, hope, faith, diligence, holiness, are all either dependent on, or advanced by, the Divine Father having kept the secret of the times and seasons.—J. W.
(Concluded in our next.)

A UNITY OF FAITH IN THE EARLIER AND THE LATER SAINTS.

In answer to the inquiry in last "Messenger" whether there are scriptural grounds for believing, that in the world to come there shall be a difference of position between the fathers, to whom the promises were made, and those who have believed since Pentecost, it would, I think, be sufficient to answer—No, and wait for scripture proof from those who assert the opposite. But to assist in bringing the question before the brethren, the following remarks are submitted.

Among the corruptions and the mutilations of the one faith of the Bible, there has been a denial, by the apostacy, of the plain fulfilment of God's promises concerning our earth and the human race. The worst form of this is seen in the ignorant infidelity of the professedly christian world. A diluted form is seen in those who allow that Israel shall be redeemed and the world delivered, but who will not allow that Christ and his church have any work or inheritance in either. In thus denying, they claim for our Lord and his saints a superior spirituality and heavenliness of destiny. Many strong assertions and a few passages, are employed in support of this position.

In searching for truth on any scripture question, especially on a matter so large as this, it is necessary to go back to the beginning of God's revelation on the subject, and trace forward that teaching to the end. Now, all the advocates, that I have read or heard, of this destiny of the

church agree that their doctrine is not to be found in Moses, the Psalms, or the Prophets. It is not in any part of the Old Scriptures which Paul says are "able to make us wise unto salvation through faith which is in Christ Jesus." Nor is it in the first half of the New Testament, nor yet in any writings of Peter, James, John, or Jude, nor can it be found in the earlier writings of Paul, but only in some parts of some of his later epistles. The natural effect of such a doctrine is to make us less interested in anything taught or revealed of God to the holy men of old. It hands over to Israel alone, the whole Old Testament covenants and prophecies, as well as a considerable portion of Christ's teaching, and makes it necessary to believe, what is confidently asserted, that during Paul's apostleship there was revealed to him another gospel, foretelling a higher and more glorious position than the inheritance of the everlasting kingdom of God.

Now there is no question, but that the future position of the church is one of surpassing glory and honour. No man could have conceived it, and the human mind, unaided, cannot comprehend it. Our sins are forgiven for his name's sake,—we shall be manifested as the sons of God, becoming partakers of the divine nature, and having a body like his own glorious body, shall sit with him on his throne, to whom angels, authorities, and powers, and all heaven and earth are made subject. A glorious destiny in truth,—but we are

shut up to the conclusion that this glory is to be manifested and enjoyed in the kingdom of God, because "the hope laid up for you in heaven" was that hope "whereof ye heard before in the word of the truth of the gospel," of that same kingdom of God. Also, because that where he is, there shall we be also and shall behold his glory. Now where he is to be, is sitting on David's throne, reigning in Mount Zion and in Jerusalem before his ancients gloriously, as the scriptures abound in proving.*

The kingdom of God is God's reign upon earth, "by that man whom he hath ordained," and in that kingdom shall our eternal weight of glory be revealed and enjoyed,— "Inheritance among those who are sanctified" for this kingdom and glory is the sublime hope set forth "in the word of the truth of the gospel," preached by Paul and all the apostles, as mentioned in the apostolic epistles. If then, there be a lower position in the world to come, for the Old Testament saints, than for the New Testament church, these ancient saints must either not rise to the inheritance of that heavenly kingdom, or the church must be raised above that inheritance,—there are advocates of each of these doctrines, but I think the scriptures are against them both.

That the ancient saints shall inherit the kingdom of God, is proved by the Abrahamic promise, and distinctly taught by our Lord in Luke xviii. 28, "Ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God." Now, that being "in the kingdom," as applied to those who shall be accounted worthy to obtain that world and the resurrection from the dead, is equivalent to being inheritors, is

evident from the usage of similar terms all through the New Testament,—See Matt. xviii. 3; Acts xiv. 22; 2 Peter i. 11, and kindred passages. Therefore, the saints shall inherit the kingdom of God with its everlasting glory: and that the New Testament saints have the like inheritance, has been already evidenced from scripture.

Another way of supporting this differential doctrine, is by quoting such a passage as Eph. i. 18-23, and then asserting that there were no such promises made unto the Fathers; but for this assertion there is no proof; no man can tell what was *not* promised unless he has God's word therefor. Who can measure the extent of Abraham's "exceeding great reward," or limit the bounds of such a blessing as God gave to him by Melchisedec, or the still greater amplification in Gen. xxii. 17? We must become wise above what is written, before we can say what is and what is *not* included in such a blessing; for the ancients had a larger knowledge and a more abundant faith than we could have learned except from the New Testament; such is Enoch's prophecy given by Jude, and such is the Mosaic estimate of the reproach of Christ, and Abraham's hope for that divinely architected city of the sure foundation. These it would have been difficult for us to have proved from Genesis, and it is therefore absurd for us to take our ignorance of any promise, and set it up as the standard for Him who is abundant in goodness and truth. 1 Peter i. 12, and Heb. xi. 40, are also founded on. The former cannot mean that the prophets had no share in the things they foretold, for they prophesied of the kingdom of God, and that kingdom we know they shall inherit, as already shewn. The latter, "God

* See first and third articles in last month's "Messenger."

having provided some better thing for us," has the appearance of a legitimate proof; it is said that the "better thing for us" means, better than God has provided for them.

I acknowledge, that it easily reads that way; but while I have no more natural reading to suggest, I cannot make that meaning agree with the tenor of the whole epistle, nor yet with the other scriptures. Thus in Heb. iii. and iv. there is certainly set forth a oneness of hope and reward for those who believed that Jesus was the Christ. and those whom Moses led up out of Egypt, "For unto us was the gospel preached, as well as unto them." The gospel from Abraham downward has been in all ages the same. "In thee shall all families of the earth be blessed," is the same as the blessing of the covenant at Sinai, "Ye shall be to me a kingdom of priests and a holy nation," for the purpose is the same, that of blessing through them, all families of the earth. The apostolic gospel of the kingdom of God offers the same honour to every believer. For hitherto, God has been only selecting human instruments to be "joint-heirs with Christ," through whom he may bless all nations; and it is of his abundant mercy that the long "Today if ye will hear his voice," is not closed,—“For the Lord is not slack concerning his promise as some men count slackness, but is long-suffering toward us, not willing that any should perish.”

This same identity of faith for all the saints is expressly set forth by Paul, in Eph. ii. and iii. where the believing Gentiles are shewn to be no longer "strangers and foreigners," but "fellow-citizens with the saints," "fellow-heirs, and of the same body" as those who were already named in the covenant of promise. It is also strongly inferrible from the reason-

ing with the Galatians, who had been bewitched into going back to legal observances as a means of sharing in Abraham's blessing. Paul is at pains to show them, that if they be Christ's, then they are Abraham's seed, and heirs according to the promise; he might have saved some chapters of reasoning, could he have told them not to strive for such an inheritance, for their destiny was far higher than Abraham's, but he makes no such statement, and therefore, we conclude, that such "another gospel" was not in the apostolic ken.

The coming of the glorified saints with Messiah, shall move to jealousy the fleshly Israelites,—proofs in Deut. xxxii. 21; Rom. x. 19; 1 Peter ii. 9-10; Heb. ii. 13; Is. viii. 18; Rom. xi. 31. Like Esau, unbelieving Israel have despised their birthright and lost the highest blessings. The kingdom of God, which was theirs by promise, has been taken from them and given to a nation of believing fruit-producers. The appearance of Jesus as Messiah in glory shall cause them to mourn bitterly when they look on him whom they have pierced; and their hearts shall burn with the fire of jealousy within them, when they behold Gentiles "who were not a people" in visible possession of their kingdom's glory. Now, herein is convincing proof, that the very things promised to Abraham's seed, and lost by their unbelief, shall be possessed by the New Testament believers. It must be so or there would be no jealousy on the part of Israel; to see others enjoying what was never promised and never hoped for, could never make that nation jealous. It is the supplanting by others of their natural birthright, "the hope of Israel," that fills them with a moving jealousy, when, like Esau, they can have but a second blessing.

All this involves the identity of our faith and hope with that of the saints of old; and there is no need to suppose a higher glory. The covenants of promise unfold a destiny worthy of Abraham the friend of God and Christ his Son. Do not believe that any Old Testament hopes are earthly or carnal; they are spiritual and divine. For as the position of our Lord as the glorified Messiah on the throne of David, hinders not his ruling all heavenly and earthly powers, so neither does the literal possession of the Abrahamic blessings, prevent the full development of

all the surpassing glory of the saints. As there has ever been but one Lord, so has there also been but one faith for his people. Let not us, who have been, of God's mercy, grafted into his good tree, boast against both root and branches. Let not us, who have wrought but one cool hour of evening, claim a higher reward than those who have borne the burden and heat of that long 'to-day.' More than sufficient will it be, if the Master answer for us, "I will give unto this last even as unto thee."

D. LINDSAY.

EXTRACTS, &c.

RESTORED ISRAËL.

If it then be asked, shall Israel be again restored to their own land as well as converted? I answer, even so, and (as I observed at the beginning) not on their own account merely—not for their salvation's sake only, nor to prove in their instance that "the gifts and calling of God are without change of mind" on His part,—but moreover, and especially, because their restoration is subservient to the establishment of the kingdom and throne of Christ in the world: for as it is necessary that as "Son of man" he should receive "the kingdom and dominion under the whole heaven," according to the promise that the seed of the woman should bruise the serpent's head, and that he may reinstate man in his lost inheritance, so must he as "Son of David" receive "the throne of his father David," and "reign over the house of Jacob," not only to perform the mercy to Israel, but in accomplishment of the divine purpose through them and their land, to bless all nations of the earth.

BURON.

WORKING SONG.

In the name of God advancing,
 Sow thy seed at morning light;
 Cheerily the furrows turning,
 Labour on with all thy might.
 Look not on the far off future,
 Do the work which nearest lies:
 Sow thou must before thou reapest,
 Rest at last is labour's prize.

Standing still is dangerous ever,
 Toil is meant for Christians now;
 Let there be when evening cometh
 Honest sweat upon thy brow.
 And the Master will come smiling,
 When work stops at set of sun;
 Saying, as He pays thy wages,
 "Good and faithful man, well done!"
From the German.

THE HEAD AND THE HEART.

There is oftentimes a prodigious distance betwixt a man's head and his heart; such a distance that they seem not to have any correspondence—not to belong to the same person—not to converse in the same world. Our heads are sometimes in heaven, contemplating the nature of God, the blessedness of saints, the state of eternity; while our hearts are held captive below, in a conversation earthly, sensual, devilish. 'Tis possible we may sometimes comment on virtue convincingly, unanswerably, and yet our own hearts be never affected by our own arguments; we may represent vice in her native dress of horror, and yet our hearts be not at all startled with their own menaces; we may study and acquaint ourselves with all the truths of religion, and yet all this out of curiosity, or hypocrisy, or ostentation—not out of the power of godliness, or the serious purpose of good living. All which is sufficient proof that the consent of the head and of the heart are two different things.

Learn to be one man; that is, learn to live

and act alike. For while we act from contrary principles—sometimes give, and sometimes defraud—sometimes love and sometimes betray—sometimes are devout, and sometimes careless of God, this is to be two men, which is a foolish aim, and always ends in loss of pains. “No,” says wise Epictetus, “learn to be one man: thou mayest be a good man, or thou mayest be a bad man, and that to the purpose; but it is impossible that thou shouldst be both.” And here the philosopher had the happiness to fall in exactly with the notion of that text: “We cannot serve two masters.”—Dean Young.

THE HIGH CALLING.

We do not expect a great turning to the Lord in these days of darkness, superstition and priestcraft. No, not till light dispel darkness, till intelligence overthrow superstition, and Jesus the Christ, as a king and a priest on his throne, cast down all hierarchies of priests in all sects. Haste the day when the righteousness of saints shall shine forth in deathless beauty over a now groaning, but then rejoicing creation; when the tears of thousands of years shall be wiped away, and the progressive work of transporting joy shall send forth its jubilant notes, till the last enemy, death, be destroyed, and all be once more pronounced very good.

With this high destiny, let us live, speak, act, and die if the case may be, so that we be approved in the day when the Lord makes up his jewels. To each of us may it be said—Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. There is

a danger of us proving unfaithful servants, and so reaping corruption, being cut asunder, or finding our portion with the hypocrites. But, on the other hand, if faithful to God our Father, we shall be holy—for without holiness none shall see him—we shall be pure, and the pure in heart shall see God. If faithful to our Lord and Master, who was holy, harmless, undefiled, we shall now follow his example—“He hath left us an example that we should follow his steps.” We shall be holy, harmless, and undefiled. If faithful to the truth, to the law which is holy, just, and good; to the commands which are pure, we shall then be just and good and pure.

We shall be like Him, for we shall see him as He is, and every one that hath this hope in him *purifieth himself* even as He is pure. We cannot, dare not be conformed to this age, because he hath redeemed us from this present evil age. We are redeemed by his blood from an evil age, let us then flee from evil, and cleave to that which is good. Thus shall we live to him who died for us, and not unto ourselves. And thus shall we be rendered fit for the society of the good of all ages—men of whom the world was not worthy, men whose names have been handed down with honour and renown, for patterns to all who will live godly. We should be ready also to suffer with the Christ, if we aspire to the honour of reigning with him, and being glorified together with him.

Be it ours, then, to secure an abundant entrance into the everlasting kingdom; like a ship in full sail we are now on the troubled ocean, but then we shall joyfully enter a harbour of peace and repose. J. H.

Intelligence, Notes, &c.

ELIMBROUGH.—On Saturday, March 18, our sister, Jeanie Hastic, left for a situation in Ware, near London (address—Mr Walker, Bank House, Ware, Herts), where she will be dependent on letters or occasional visitors for christian fellowship and sympathy.

Brother and sister Kerr have departed for Copiapo, as before intimated. It may be interesting for the brethren to know that John Kerr, though a really self-taught young man, has had awarded him the highest honours which the city could give for all that he put his hand to. He carries with him the diploma of perpetual membership of the School of Arts, the Horner prizes for two years in the same institution, and, last of all, the degree of Fellow of the Scottish Society of Arts—perhaps now for the first time bestowed on a working man. We trust, however, that his present curriculum of study and discipline

will secure him still higher honours than these: even a seat on the throne of the world, “when the King of kings comes,” and the degree of Chosen and Faithful.

On Sunday, 26th March, the church held its twelfth anniversary, celebrating it as usual with a festive assembly. The report, for the past year, showed an increase of eleven, but against that were the death of one, the withdrawal of two, and the migration of no less than six to greater or lesser distances—the Davidsons to Australia, the Kerrs to South America, sister Jane Henry to London, and, as above, our sister to Ware—the names of all six are however still retained on the roll. There have been 26 public addresses, in the way of setting forth the faith, in Edinburgh and elsewhere. The spirit of the various meetings is well kept up, and the love and unity of the brotherhood are in a healthful state.

GLASGOW.—On the morning of Saturday, 4th February, James Doeg, in the discharge of his duty as guard on a goods train, at the Campsie station of the Kilmnburgh & Glasgow Railway, when about to couple two waggons, was caught by the buffers, and severely crushed. No one expected him to survive this severe usage; but by the end of a fortnight he seemed to be recovering, and bid fair to be well again. However, it proved that human sagacity was deceivable, for, he by and by began to exhibit rather alarming symptoms, and ultimately, on 4th March, almost exactly four weeks after the accident, he died. Sensible at the last of the danger he was in, he commended himself and family to God, and fell asleep in the Lord. It is remarkable, to a sad extent, that the death of his father, James Doeg, sen. (February 1861) also took place in the discharge of railway duty, and that several other members of the family have met with violent deaths. (The reader is referred to Luke xiii. 1-5.)

On 10th March, brother William Caswell left for London, having got work there. We are not yet furnished with his address in the great metropolis.

The church in Glasgow (formerly meeting in the Mechanics' Hall, Bath Street,) has, during the past month, been dissolved by mutual consent, and is, as yet, only in pieces.

MUMBLES.—On Sunday 26th February, were added to the church here, after an intelligent confession of faith and obedience to the first command, Mrs Pragg, and Elizabeth Charlecombe. Henceforth going on their way rejoicing. Being in Christ, may they be found in him at his appearing.

NOTTINGHAM.—Since our last report an addition has been made to the meeting in this place in Lucy Cheadle, the sister of Mrs Richards. Having made the good confession, she was baptized on Thursday, the 1st of March, and received into the fellowship of the church, on the following Sunday. In our last month's report the name of the brother who had reunited himself to the meeting, was erroneously stated as Henry Hinds,—it should have been George Hinds.

TURKIFF.—Since last notice, there has been something done. On January 28, were baptized into the name of the Lord—Mrs Wm. Harvey, Alex. Kay (shoemaker), and Wm. Cruickshank (weaver), and received into fellowship the following day. On February 24, was also added to the name of the Lord, in the obedience of faith, Margaret Fraser, from

Longside, sister of Mrs Harvey—receiving the right hand of fellowship on the 26th. Subsequently she met with the brethren in Buchan, purposing forthwith to proceed to Liverpool. Some others have determined to follow the good example, of whom we hope to hear soon.

"In addition to this," writes brother Robertson, "I have given a course of 8 lectures, on Sunday evenings, on—The covenants of promise, the coming of the Lord, the lordship of the Messiah, the great salvation, Christ and him crucified, Jehovah's vineyard, the strait gate, and the sure word of prophecy. And answered 12 questions I received during that time from inquirers. The meetings were sometimes crowded, and generally well attended; so well as to encourage us to try the same again, if we are spared. We are awaiting the result of these labours; it may be many days hence ere we see the fruit. We are going forth bearing precious seed—the word of the kingdom,—we shall return with our sheaves rejoicing—we shall reap if we faint not."

Now ready, Price 6d.

"THE CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL."

This work, which was originally published in America some years ago, sets forth in clear and distinct terms some of the more important points on which the popular Protestant teaching is at variance with the declarations of scripture; and the contrast between them is made the more striking by the two being occasionally presented in parallel columns. The things of the one faith are also very ably stated and defended, and the work is well suited for putting into the hands of inquirers after the truth. Orders should be addressed to W. Norrie, 9 Ingliston Street, Edinburgh.

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THE MESSENGER OF THE CHURCHES.

“ I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY.”

No. 5.

MAY 1, 1865.

NEW SERIES. VOL. I.

THE LORD IS AT HAND.

(Concluded from page 59.)

How shall we harmonize the secret kept with the secrets revealed, “for the Lord doeth nothing but what he revealeth his secret to his servants the prophets;” and these revealed things, whether spoken by the prophets, by the Son in parables, or by apocalyptic vision, have been a long time in fulfilling? How then can the Lord have been at hand?

Easily may this objection be answered. In revealing His purposes he has spoken without hint or note of time. Thus there are everywhere openings for indefinite interludes, for blanks, for delays. A most notable one occurs in Is. lxi. 2, according to the showing of Jesus himself. Quoting this in Luke iv. 18, 19, he reads as far as “to preach the acceptable year of the Lord,” and closing at the comma, shows us an interval, as yet unconcluded, of 1800 years, to the other portion of his mission, to proclaim “the day of vengeance of our God.” Again, in Dan. xi. we have another instance where an interregnum of some 2000 years occurs, whether we place it after verses 29 or 33, or 40.

The error consists in looking at the

prophecy from behind. Prophetic language is like a picture; the front of the building is fully given, but the side-view is either not shown, or is so admirably “fore-shortened,” that we cannot estimate the length. History, on the contrary, gives the side-elevation, enabling us to see more of the relative proportions. Hence, we must always discern between the prophetic statement of the fact to be, and the historic vista of how it has occurred. This has been happily expressed by an excellent writer on prophecy.* “It is easy to see how a christian, looking back on the dreary course of centuries, in which the corruption foretold in the parables of Matt. xiii. has been in progress, may suppose that christians in apostolic times would necessarily look forward to some protracted period, as requisite for the fulfilment of our Lord’s predictions. *In that case, they obviously could not have lived in the habitual expectation of Christ’s coming.* But what is there in the chapter itself to have produced such an impression on the minds of the disciples?

* Plain Papers on Prophetic Subjects, 1866, p p. 229, 230.

That the parables were so spoken and so written as to *find their actual fulfilment* in what has gone on for centuries is beyond doubt. But it is here that God's perfect, infinite wisdom is manifested. While the fulfilment of the predictions has really occupied centuries, the predictions themselves were so expressed as not to suggest the postponement of the Lord's coming. . . . From the terms of the parable (of the wheat and tares) no one could gather that the sowing of the seed, the ripening of the crop, and the reaping of the harvest, would not be all accomplished in one generation. We know that it has been otherwise, and the terms of the prediction are in perfect accordance with the fact as it has transpired; but there was nothing in those terms to suggest that at any point in the past history of christianity, the whole might not *be wound up in a very short period indeed.*"

We cannot escape the inevitable conclusion that all things were so far ready, that the Christ could have come and set up the kingdom in the very generation whose expectations are recorded, and there is no reason for believing that the words of warning, "the Lord is at hand," imply ought else but their natural significance. And, therefore, we must assume a literal significance in the word "delay." *The Lord has been ready 1800 years, but man has put off the blessed era.* This is a startling conclusion, but we believe it is a true one.* And no other, we believe, will harmonize with Peter's reasoning (2 Pet. iii.), and the scripture upon which that reasoning is based. To the scoffer's doubts he answers by

* The view may be perhaps a little plainer seen by an illustration. A teacher promises a reward to his pupil when he has learned a certain lesson. This reward is at hand from the time of the lesson being begun, whether the scholar be diligent and do his work in a day, or negligent and be weeks over it.

giving natural catastrophes, past and future, and then strengthens the disciples' faith by reminding them of the *essential character* of the Lord,—“a God of Mercy,”—as the reason why the expected judgment was not come. “Let not this one thing escape you, beloved,—that one day with the Lord is as a thousand years, and a thousand years as one day.*” The Lord of the promise is not slow, as some regard slowness, but is patient towards us, not wishing that any one should perish, but that all should come to reformation. But the day of the Lord will come as a thief. . . . Seeing all these things will be dissolved, what persons ought we to be? In holiness and godliness expecting and hastening the presence of the day of God. . . . Reckon the patience of the Lord as salvation.” Now, if men can *hasten* the day of the Lord, are they not as able to *delay* or hinder it? Certainly, therefore we conclude that God has made the coming of the Son *contingent* upon men's preparedness. Or, in more exact words, *Christ will come when the number of the elect is made up.* The apostasy has cursed and punished the world by delaying the kingdom. And how much longer it may delay, only the Omniscient Being knows. It is no thanks to man that God hath evolved a blessing out of the delay, by developing the salvatory agencies of civilization, &c., to him belongs all the glory of this. The only difference which is humanly discernible is, that whereas these have but slowly ac-

* How truly this is demonstrated by the *timelessness* of the prophets. Who is not struck with, and often puzzled by this? Who can ever succeed in chronologically arranging their writings? See Jer. iii., iv. as an example. Our difficulty consists in our looking at them from the human stand-point. If we climb a hill, we see the peaks and uplands, but the valleys are hid. The divine eye, however, has eternity out-stretd before it, and so is above time-considerations. And, again, the monarch of eternity has all power over time, to expand a day's events into a thousand years, or concentrate a thousand years into a day.

crucd, had the kingdom long ago been set up, they would have been more rapidly manifested. While God has "*wailed to be gracious*," he has been *utilizing the delay* in the advance of these rudimentary principles of the kingdom.

Many will doubtless demur to this reasoning, conceiving that it invades the theory of the Divine Will. But we humbly submit that such is not the case. Daniel speaks of "an *appointed time*," David of "a *set time* to favour Zion," and other like instances. But this language does not imply an arbitrarily fixed date, but rather a sure fact—a *contingent* event. A perusal of Ps. cii. will shew this. The "*set time*" is after, or contingent upon, the day of Jacob's "trouble." "In the day when I call answer me speedily." And, therefore, it is dependent upon human action, see 2 Cor. iii. 16; Rom. xi. 23-26; with Joel ii. 12-14; Hosea xiv. What would be the advantage of praying for the redemption of Zion, and the peace of Jerusalem (Ps. li. 18; cxxii. 6), if the event was unalterably fixed at some point of time, revealed or unrevealed? That it will take place is plain to the simplest mind, and that he who "knows the end from the beginning," knows at what chronological point in the records of time it will occur, is just as plain. But this is a very different thing from an arbitrarily determined date. As well might we adopt the idea that men's actions are arbitrarily fixed before their existence, in face of the whole scripture teaching of free agency, as conclude that a fixed era is part of God's working. We know that the captivity of Israel took place B.C. 721, the first destruction of Jerusalem B.C. 588, the second A.D. 70; yet we cannot suppose they could not have happened earlier. Who, reading the curses in Lev. xxvi. or Deut. xxviii., would conceive of some

700 years before their fulfilment? Indeed, it was only the Lord's long-suffering, his mercy which takes no count of time, which prevented the realisation of the curses shortly after the death of Joshua. There is an exact parallel between the delay,—shall we say the *procrastination of mercy*?—in the out-pouring of the covenanted curses, and the delay in the coming of the great day of wrath. The *near prospect* was the same, Joshua xxiv. 20. The apostasy began as early, Judges ii. 10, 11. *Earnests* of vengeance began with that apostasy, Judges ii. 14, 15; paralleled by the European experiences of barbarian invasions. The expulsion from the land was *at hand* (Deut. xxxii. 35), from this time, but was oftentimes postponed by the national repentance, Judges ii. 16-19. An element of temptation was left among them as a test (Judges ii. 20-24), to which answer the enslaving traditions in the church. There were many epochs in Israel's history when the curses seemed coming upon them, *e.g.* the Midianite invasion, the Philistine capture of the ark, the pillage of the temple by Shishak, the Syrian and other invasions, *e.g.* 2 Kings xiii. 22, 23; xxii. 13-20. There are like epochs in the church's history, such as the Reformations, the revolutions, as might be seen had we time to follow it out. But the time came when the Lord was "*wearied*," out, when he would no longer "*defer* his anger," because Israel's iniquities were come to the full, because they were now hardened past reformation (Hos. v. 6, 15). All this while God had been electing his saints, reserving to himself those that bowed not the knee to idols, till at last "the godly men ceased," Ps. iv. 3; xii. 1-8. Then, when this salt, this conservative element which hindered the coming curses, was no longer present,

the corruption spread, and the dissolution of their commonwealth came. The saints, the spiritual antiseptic, are being now gathered, therefore the Lord is long-suffering toward all people who are not yet utterly corrupt. But when these, which hinder the apocalypse of the wicked one, will be removed, then will the long delayed day of the Lord's vengeance burst upon the world.

The conclusion then to which we come is, that from a very early period after his ascension, the Messiah has been ready to appear, or in scripture terms "at hand to come." That "the times of restitution," the setting up of the kingdom, and other sequential events, have in themselves nothing which necessitate the long past interval. The out-pouring of judgment follows upon the coming of the Christ, and is very limited in its times, apparently not occupying more than seven years. And that, therefore, the delay has been of man's causing.

Exception will doubtless be taken to this by some who reason that there must be a series of intervening events yet future, such as a partial restoration of the Jews, the dispossession of the Turkish power, the developement of antichrist, and the like, all requiring some time in realization. But these form no impediment when rightly viewed. The paramount facts upon which all the New Testament teachings are based are the sudden unexpected descent of the Christ into the air, the resurrection and ascension of the saints in the clouds to meet him, and their subsequent coming with him to reign upon the earth. For anything which appears in the word to decide this matter, this tarrying or secret meeting may be as long as Israel's sojourn in the wilderness, or it may be only as many days. There is, therefore, ample scope for a developing era for these earthly events, after

the Lord has come *personally* nigh. Again, we must remember that there is already a great part of the work done. The foundations were put in the apostles' days, and they may be speedily built upon. This is a railway age: so that if there be not already a sufficient number of Jews resident in the Holy Land to fulfil the prophetic story, a few months would suffice to gather them when the Lord gives the word. And antichrist is but as it were the fungus of a night's growth out of the long existing social and religious rot.

So that there really is no single impediment to the coming of the Lord, if the contingency we have presented be accomplished. And he only knows this. Possibly the disciple who yesterday put on the name of Christ may be the last unit needed to make up the sum of the world's rulers, and Jesus may come to night. We hope it may be so! Or it may be that the complement wants a goodly number yet of individuals, and their righteous deeds, to be gathered as slowly as in the past, or by a gracious new pentecostal conversion. One thing, at least, we are confident of, that every schism and variance has a hindering instead of a hastening influence upon the advent. If this thought were but more general, how much it would conduce to peace and holiness. "Am I hindering or hastening the day of the Lord?" Oh what a change of conduct this would produce in many, nay in all of us!

Let us then try and make the expectation of the daily coming of the Lord, the *habit* of our minds. If he was at hand 1800 years ago, he is still nearer now. And proportionately greater, then, is our need for a watchfulness over our every thought, word, and deed, which vigilance is the best and only real proof that we are watching for the event. We see

that "the Judge is *at the door*;" but let ours not be the expectation of fear, but the yearning of desire. "Why are his chariot wheels so long in coming?" "*Come Lord Jesus, come quickly!*"

The world is very evil;
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate.
The Judge who comes in mercy,
The Judge who comes with might,
To terminate the evil,
To diadem the right. J. W.

THE LITTLE HORN OF THE GOAT.

IN the eighth chapter of Daniel a certain power is represented by a little horn, which came forth out of one of the four horns which appeared on the head of the goat which Daniel saw in the vision. The goat is explained to signify "the king of Grecia, and the four horns four kingdoms which should stand up out of the nation." The little horn is thus explained, "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up," &c., his ultimate fate being, after having "stood up against the prince of princes," to be "broken without hand." There are some circumstances, so plainly identifying this power with the fourth dominion predicted in preceding visions, that I venture to point them out for consideration.

There is first the fact, that, although this power was first presented to Daniel as a little horn, it afterwards "waxed exceeding great," and hence we are not to be misled by an idea of littleness, as indicated by its first appearance.

We observe next the order of sequence of this great power's existence. It succeeds the Grecian, or third dominion, represented by the brazen portion of the image seen by Nebuchadnezzar. Following thus the third, it must of necessity be in some sense the fourth.

Again, this great power was to be the destroyer of the mighty and holy people. Minuteness of detail is not found in the earlier visions, yet in Dan. ii. the fourth dominion was to be strong as iron, and to "break in pieces and bruise," and in chap. vii. the fourth power "makes war with the saints, and prevails against them."

This destroying power is also to stand up against the Prince of princes. In chapter vii., the fourth power "speaks great words against the Most High."

Even in the account of his destruction, there is also a mark of identity. In Dan. viii. he is "broken without hand," while in Dan. ii. the same expression is employed regarding the stone which smites the feet of the image by which the fourth dominion is represented,—"cut out of the mountain without hands."

It is said the little horn came forth out of one of the four horns and "waxed exceeding great toward the south, and toward the east, and toward the pleasant land." This was verified in the case of a certain power: as a glance at the history of the Grecian or third dominion will show. The dominion of Alexander the Great was more extensive than the Babylonian and Persian which preceded. This is attested by history, and is also intimated by Daniel, "a third kingdom of brass, which shall bear rule over all the earth." Alexander died in the year 324 before Christ. Shortly

afterwards, his empire was divided into four great monarchies—1, Macedon, with part of Greece; 2, Thrace; 3, Egypt, with Cyrene and Cyprus; and 4, Syria, with all Upper Asia. At this time, and for a hundred years later, no other power had arisen within the original bounds of the third dominion, now existing in its fourfold condition. In the year 198 before Christ, a new power succeeded in laying the kingdom of Macedon under tribute, and about thirty years later Macedon became a Roman province. At this time the Roman power extended very little beyond the confines of Italy, and hence, compared with the third dominion, it was a little power. Its growth from this period, however, was rapid. Having conquered Macedon, the Romans, in twenty years, possessed the whole of Greece. In the course of eighty years more, Rome was mistress of all Asia Minor, Syria, Judea, and Phœnicia. Egypt also became a Roman province about 31 before Christ. Thus, a little power established itself in the territory of one of the four dominions into which the third or Grecian empire was divided, and then "waxed exceeding great toward the south (or Greece and Egypt), and toward the east (or Asia Minor), and toward the pleasant land (or land of Israel, see Zech. vii. 14; Ps. cvi. 21), lying midway between the south and east, in relation to Macedon, from whence the Roman power proceeded in its conquests.

In Gabriel's explanation of the vision, he intimates that the power represented by the little horn should stand up in the latter time of the four kingdoms. These all run their course within three hundred years, the last of them having come to an end when Rome conquered Egypt in 31 before Christ. The only power which could be said to stand up in

the latter time of their kingdom was thus the Roman, which had, shortly before the conquest of Egypt, assumed the imperial form in the person of Julius Caesar. There is thus a literal fulfilment of the angel's intimation that, in the latter time of their kingdom, a king of fierce countenance should stand up."

Among the doings of the little horn, after it had waxed exceeding great, is that of "taking away the daily sacrifice, and casting down the place of his sanctuary." The PLACE OF THE SANCTUARY of the daily sacrifice is the temple. The only casting down of the temple, since the date of the prophecy, took place in the year of our Lord 72, when both the city and temple were destroyed by the Romans. I am not aware of any prophecy regarding the destruction of any temple subsequent to that destroyed by the Roman power in the past. The treading down by which it was followed is to endure until the times of the Gentiles are fulfilled, at which time Israel is to be blessed, and that finally. And although all nations are to be gathered against Jerusalem to battle, and the city to be TAKEN, there is no reference to its DESTRUCTION. This mark of the power represented by the little horn of the goat, is therefore very distinctly applicable to the fourth dominion, which, in its past history, is known as the Roman.

I also find that one of this power's characteristics, mentioned by the angel, is verified in a marked degree in the policy pursued by the Romans in their subjugation of the world. The angel says (verse 25), "And through his policy also he shall cause craft to prosper in his hand." Tytler, in his "Elements of General History," says—"From that period (167 B.C.) the Romans were hastily advancing to the dominion of all

Greece; a progress in which their *art* was more conspicuous than their virtue. They gained their end by fostering dissensions between the states, which they directed to their own advantage: corrupting their principal citizens, and using, in fine, every art of the most insidious policy."

The angel said to Daniel—"Behold I will make thee know what shall be in (or to) the last end of the indignation." Jesus in predicting the destruction of Jerusalem, said: "These be the days of vengeance that all things (threatened) which are written may be fulfilled." Thus the fourth dominion is concerned in the FINAL infliction of Israel's punishment; for the tribulation of those days endures still, and shall endure till the times of the Gentiles are fulfilled. Hence it is said, that "immediately after the tribulation of those days the sun shall be darkened," &c., and "the Son of man is then seen coming in the clouds of heaven with power and great glory." It is probably at this crisis that the fourth dominion, in one of its phases, "stands up against the Prince of princes and is broken without hand."

"Daniel fainted and was sick certain days," he was also "astonished at the vision but none understood"—or rather, but understood not. The temple was then in ruins and the people in captivity in Babylon. Daniel knew both should be restored; but here was an intimation of a second desolation. Hence probably his not understanding the vision.

I wish the reader's special attention to the destruction of the PLACE of the sanctuary of the daily sacrifice so distinctly predicted in this vision, as the work of the power indicated by the horn which waxed exceeding great. Can this destruction relate to any other than that effected by the Romans in A. D. 72?

The duration of this desolation *with the antecedent transgression, causing it* (see verse 13) is described in the vision (not in the explanation) as 2300 days. It seems to me probable that this period is to be understood on the same principle as another period of predicted Jewish punishment in Ezek. iv.: "I have given thee each day for a year," with which prophecy Daniel must have been acquainted. But this is by the way.

J. C.

THE RESTORATION OF ISRAEL.

AS SHOWN IN THE NEW TESTAMENT.

ONE of the arguments, generally considered to be the strongest, brought forward by the opposer of the Spirit's teaching regarding the future restoration of Israel is, that there is no promise of such restoration to be found in the scriptures commonly designated the New Testament. We cannot agree with such argument, inasmuch as we do not understand writers of the christian scriptures to ignore such restoration, because they do refer and quote the Jewish scriptures, but, that they, on the contrary, by such reference in-

tend to remind us of it. Neither do we understand that the apostles and evangelists of the church of Christ—were commissioned to supply us with paraphrases or expositions of all and every part of the prophecies of the prophets. Spiritual illustrations of parts of Jewish scriptures are found in the Christian scriptures, but it does not follow that the literal meaning of such parts is to be destroyed. The apostle Paul shews that there was a spiritual meaning which could be attached to the Levitical laws, but the laws themselves were none the less

literal. The literal language of the sacred historians is capable of a similar spiritual interpretation, as is also the literal language of the prophets in some instances. But in no case can the literal force of the language be denied. Why those who argue in favour of the restoration of Israel should be blamed for accepting the testimony of the Jewish scripture, we cannot comprehend, when the testimony of Luke concerning the Lord is, that, beginning "at Moses and all the prophets, he expounded unto them in the scriptures the things concerning himself." It is true that the Jewish scriptures were not written to the church of Christ; but it is equally true, that the scriptures whether written to, or for fleshly or spiritual Israel, were written for the instruction of both, and the truths taught in them are not to be regarded as matters of opinion, but of faith, given in order that we might arrive into the unity of the faith, and not be continually blown about by every wind of doctrine. Speculation would end, and faith ensue, if the teaching of the book were as readily assented to as the theorizing of man. To the evangelists and apostles, it is therefore our intention to invite the readers research with us, so that we may know how far we may expect to find support and strength for our faith in such restoration of Israel. The question of this restoration will, to a greater or less extent, unavoidably lead on other topics connected with it. The word of God is our standard of appeal, for all wisdom is from the Lord God, with whom it hath ever dwelt, before time was, and will dwell till time is no more.

1, Matt. in 1st chapter, and Luke in 3d chapter, both trace the relationship of Christ to David and Abraham in the genealogical scrolls which they give. Why do so? Paul says,

(Gal. iii. 16,) 'To Abraham and his seed, which is Christ, the promises were made. The inheritance was given to Abraham by promise (Gal. iii. 18). The Gentiles can only receive the promise by putting on Christ, and so becoming Abraham's seed, and heirs according to promise. Now, the promises made include several items; "in thee shall all families of the earth be blessed," Gen. xii. 3. "All the land which thou seeest, to thee (Abraham) will I give it, and to thy seed (Christ) for ever." "I will give unto thee (Abraham) and thy seed after thee, all the land of Canaan," Gen. xvii. 8. Stephen bears record, Acts vii. 5, that Abraham had no inheritance in the land of Canaan, no, not so much as to set his foot on. So that as far as Abraham was concerned, it is certain he did not possess the land. The heirs (Abraham's seed) according to the promise, have not yet possessed it, neither has Christ; what therefore remains? The promise of the land not having been made void has yet to be kept, consequently, the Israel of God have yet to obtain possession of the land of Canaan under Christ. So far it was necessary to prove Christ's relationship to Abraham, as the seed to whom the promises were made.

What then of David's? the apostle Paul says, "of this man's seed hath God according to promise raised unto Israel, a Saviour, Jesus," Acts xiii. 23. Paul was addressing Jews, it was not till afterwards he addressed the Gentiles. Isaiah says, chap. xi. that a rod should come forth "out of the stem of Jesse, and a branch shall grow out of his roots," upon whom the spirit of the Lord should rest, and through whom certain results should be achieved. That in that day of such results, a root of Jesse should stand for an ensign of the people, to

whom the Gentiles should seek. That in that self same day, the Lord should set his hand again *the second time* to recover the remnant of his people, the outcasts of Israel, and the dispersed of Judah from the four corners of the earth. This rod, branch, root, and ensign, being Christ. Luke says, i. 32, 33, "The Lord God shall give unto him (Christ) the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." *The house of Jacob*, thus pointing forward to a reunion of Israel and Judah, as did Isaiah, under one king, Christ, of the house and lineage of David, *subsequently* to the angel's announcement, who is to reign for ever, and the which has not yet been fulfilled.

The necessity of Christ's descent from Abraham and David is thus shown. In the one instance, to prove his claim to the inheritance of the land; in the other, his right to the throne of David. Both of which have yet to be had in possession, by the Lord Christ.

2, The apostle Matthew (ii. 1-10,) says, the wise men asked of Herod the question, "where is he that is born king of the Jews." Herod inquires of the priests and scribes. They reply by reference to the prophet Micah (v. 2,) "thou Bethlehem—in the land of Judah—out of thee shall come a governor, that shall rule my people Israel." It is evident this prophecy had not been yet fulfilled; and that being king of the Jews, is equivalent to ruling over the people Israel. If this kingship over the Jews is meant to be a spiritual one only, by what method can it be proved that David's kingship over the Jews was over anything else than a spiritual one also. That Christ was lawful king of the Jews is evident from the testimony of other scriptures,

Luke says, (xxiii. 38,) "This is the king of the Jews." John (i. 49,) states that Nathanael declared when he saw Christ, "Thou art the son of God, thou art the King of Israel." The Lord himself did not rebuke the speaker for applying the title to him. Nor did he deny his right to it before Pilate, therefore, was it affixed to his cross, as testified by the four writers of the life of Christ. It is quite as obvious that Christ did not reign over Israel as a king prior to his death, and we have no evidence to prove that he has done so since his resurrection.

The great truth the prophets taught, which the Jews in the pride of their hearts had lost sight of was this, that Christ must needs suffer and be rejected before the glory that should follow should have any existence. The question we ask, then, is, what visible manifestation of the glory of Christ has been seen since the termination of Christ's sufferings? The apostle Peter says, "those things which God before had showed by the mouth of all his holy prophets that Christ should suffer, he hath so fulfilled," Acts iii. 18. But no passage from the writings of the apostles or evangelists can be produced, to prove that the things relating to his glory from all the prophets have also been fulfilled. What then remains? Much; amongst which is the promise he shall yet reign in Jerusalem, and before his ancients gloriously, Isaiah xxiv. 23. Or, as the prophet Micah, quoted by Matthew, says in 4th chapter, "The Lord shall reign over them in Mount Zion, from henceforth even for ever." The prophecy of Micah was concerning Samaria and Jerusalem, that is, of the twelve tribes. If at any time Christ has reigned over the twelve tribes of Israel in Mount Zion, then the prophecy has been fulfilled. But

it is certain he had not when the scribes said, the ruler of Israel was to come out of Bethlehem, and there is no proof to the contrary, that he has done so since. It has, therefore, yet to be an accomplished fact.

3. We again refer to Luke i. 32, 33. The words of the angel to Mary are, he "shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." His title, Son of God, is wholly distinct from that of Son of David. The Jews could not have caused the Lord to be crucified, because he was the Son of God, that being no crime in the eyes of the Romans; but because he was king—the throne of David being his by right of descent, and by promise of God. If our Lord was to take the throne of David, in order that he might reign only *spiritually* over the house of Jacob, there was no necessity for him to do so. David never reigned merely spiritually; Isaiah's words, (ix. 7,) corroborated by those of the

angel, are, "of the increase of his (the Son of God's) government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and establish it for ever." It is certain that the throne of David was over *all* Israel in the Holy Land. The Lord Jesus is to have David's throne. It must be then a throne over all literal Israel, united within the Land of Promise, as was David's. At the birth of Christ the throne of David over *all* Israel was unoccupied, and had been unoccupied since the death of Solomon. It was, and is, definitely promised to Christ. It remains, therefore, for him to take possession of a throne, the reigning on which has long been interrupted; and in order to do this, it will be requisite for *all* Israel to be restored to their own land. He was and is king *by right*, but shall be, at his second coming, king *in fact*, then to reign in glory upon the throne of his father David.

(Concluded in our next)

THE GOSPEL IN ACTS xiii. 16-42.

In this scripture Paul preaches the gospel both to Jews and Gentiles. "Men of Israel, and ye that fear God give audience," 16. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent," 26. "And, when the Jews were gone out of the synagogue, the Gentiles besought that these words should be preached to them next sabbath," 42. What words?

1, 'That Jesus being the son of David is the saviour of Israel, "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." God promised that a son of David should be the saviour

and king of Israel. Jesus is that son of David. And Paul preached this as the gospel of their salvation to all men everywhere, see Rom. i. 1-5. That Jesus is made of the seed of David to be the saviour and king of Israel, was preached as the gospel by the angel to Mary, and to the shepherds. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever." "Behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord."

You cannot read over verses 16 to 23, without seeing that Paul

affirms and preaches as the gospel, that Jesus is the Saviour of literal Israel. He is speaking of that Israel that was exalted in Egypt, nursed in the wilderness, planted in Canaan, and ruled by the judges and kings. This of course is literal Israel, and it is that Israel of which Paul says that Jesus is the Saviour.

When Great Britain is blessed with good, wise, and able rulers, that is a matter of great joy, not to Great Britain only, but to all her dependencies. When Jesus reigns on Mount Zion over Israel, all nations will be Israelitish dependencies, Is. lx. 12. Therefore, that Jesus is born king of the Jews is gospel, or, good news, not to Israel only, but to all nations. "Rejoice, ye Gentiles, with his people," you never can rejoice without them. As the earnest expectation of the creature waiteth for the manifestation of the sons of God, so the salvation of all nations, waits for the salvation of all Israel.

Israel's salvation by Messiah is a promised salvation. The salvation must meet and fill up the measure of the promise. This is demanded by the truth of God, "Now, I say, that Jesus Christ was a minister of the circumcision (a servant of literal Israel,) for the truth of God to confirm the promises made unto the fathers," Rom. xv. If a man makes a promise, and does not fulfil his word when it is in his power to do so, he is a liar. And he who believeth not that God will save Israel with that salvation he has promised, makes God a liar, and denies the gospel preached by Paul. This, then, is the very salvation God has promised to Israel by Christ. He shall save his people from their sins, and from all their enemies, and out of all lands, whither he has driven them, and will plant them in the land wherein their fathers dwelt, and make them the

head of the heathen, and reign in the midst of them on Mount Zion from henceforth even forever.

In verses 24 and 25, Paul proceeds to confirm this gospel testimony that Jesus is the Saviour of Israel. All who believe that John was a man sent from God, might be certain from his testimony, that Messiah was then come into the world. It was necessary that the Messiah should be preceded by his harbinger; so Jesus came and presented himself to Israel as their king, "when John had first preached before his coming the baptism of repentance to all the people of Israel," telling them he was not the Christ, but that a Christ was coming after him, as a king follows his harbinger. Paul knew his hearers were in the habit of going up to Jerusalem, and of being visited by preachers like Apollos; and, consequently, knew that John was a prophet. In appealing to John's testimony, therefore he, as a wise master builder, thus lays the foundation that Jesus is Christ, the Saviour and King of Israel.

John's testimony proved that Messiah was come, and Jesus' resurrection from the dead proves he was that come Messiah. This is what Paul now preaches in verses 27 to 31. "It was written that Messiah should be rejected of the people and their rulers, should die, be buried, and rise from the dead: and as all this happened to Jesus, he is thereby proved to be "Christ the King of Israel." But this is the gospel itself, as well as its confirmation. Jesus was born the Son of God, from among the dead, to reign over Israel forever, as promised in the second psalm, 1 Chron. xvii. 11-14; Is. ix. 6, 7, and other scriptures. And Paul preaches that as the gospel, again in verses 32 to 37, "And we declare unto you glad tidings how that the promise which was made

unto the fathers, God hath fulfilled the same to us, their children, in that he hath raised up Jesus again," &c. "Remember" says Paul, in another place, "that Jesus Christ of the seed of David was raised up from the dead, according to my gospel. And how is that? His resurrection made and proved him the Son of God; and being the Son of God he is the king of Israel; as he came forth from Mary's womb, so he came forth from Joseph's tomb to be the king of Israel, and that forever.

2, He died for our sins. Is not this what Paul next preaches as the gospel, in verses 38 and 39? "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all who believe are justified from all things, from which you could not be justified by the law of Moses." There were some sins for which the law provided no sacrifice. But the "blood of Jesus Christ cleanses us from all sins."

But, mark this, remission of sins through the blood of Jesus, is only preached and promised to "all who believe." Who believe what? Why, to all who believe what Paul had already preached, that Jesus is the Saviour and King of Israel. He died for our sins. But for all that, "If you believe not that I am he, you shall die in your sins." For as Moses lifted up the serpent in the wilderness so must the Son of man be lifted up, that whosoever believeth in him (as the Son of man), might not perish, but have everlasting life. Now the Son of man is the saviour of Israel, Ps. lxxx. who will soon be

seen sitting on the right hand of power, and coming in the clouds of heaven, Matt. xxvi. 64, to reign forever over all peoples, tongues, and nations, Dan. vii. 13, 14. In order to our salvation it is necessary that we know both Jesus Christ and him crucified, that Jesus is "Christ the King of Israel," and that he died for our sins. The first and greatest truth of the gospel is, that Jesus is the King and Saviour of Israel. The next is that he died for our sins.

And, now, in verses 40 and 41, Paul shows the punishment of those who reject the gospel which he has preached. He refers to the invasion of Israel's land by Antichrist, as foretold in Hab. i. He is the man that will make the earth to tremble, and turn the world into a wilderness. Those who reject the truth, that Jesus is the Saviour of Israel, shall be given up to believe the lie, and worship the man of sin. "And for that cause, God shall give them up to strong delusion that they might believe the lie, that they all may be damned who believed not the truth." Even then, in the days of the apostles, men who departed from the truth that Jesus is the Christ, fell into the hands of the many antichrists who are the Antichrist's forerunners, see 1 John ii. 18-25. It is the natural course of things. They who do not believe what Paul preached, that Jesus is Christ, the Saviour and King of Israel, who do not confess what Nathanael confessed, that he is the Son of God, the King of Israel, drift away into the snare of the devil.

D. L.

NOTES ON WORDS.

THE GOLDEN CENSER.—Heb. ix.—In the authorised English version, at the 9th chapter of Hebrews, verses 1-5, we read,—“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the Sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat.” Now it is well known that this description cannot be correct, since, in Exodus xxx. 1-10, where the “altar to burn incense upon” is more particularly mentioned, the Lord says to Moses (ver. 6) “Thou shalt put it before the veil that is by the ark of the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning,” &c. The “altar of incense,” therefore (which is erroneously rendered the “censer”) could not have been placed “after the second veil” in that tabernacle, which is called “the Holiest of all,” though it is here said to have been so placed. It must have formed part of the furniture of the first tabernacle, “wherein was the candlestick, and the table, and the shew-bread.” And here we find it placed, according to the Vatican text, which reads as follows:—“Then verily the first covenant had (also) ordinances of divine service, and a worldly sanctuary. Ver. 2. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread, and the golden altar of incense; which is called the Sanctuary. Ver. 3. And after the second veil, the tabernacle which is called the Holiest of all; Ver. 4. Which had the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and that rod of Aaron’s that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat.” But even this does not constitute the strongest part of our case. Not only does the received text, from which the English version is taken, exhibit this remarkable discrepancy between the Mosaic account and that in the book of the Hebrews, but every other text and version among the hundreds of MSS. which have been collated or compared, contain the same erroneous statement; and the Vatican MS. is

the only one known to be in existence which represents the position of the altar of incense correctly, according to the account given of it in the Old Testament. The learned Grotius was much perplexed with this error of all the copies then known of the Greek New Testament. “This is a place (he says) which has caused the Epistle to the Hebrews to be regarded with suspicion by many learned men; nay, it has greatly tormented others also. I, who hold this epistle in the highest estimation, can never be persuaded to give up its authority; and I think, therefore, that the objections made to it may be best answered in this way.” He then supposes that, instead of the tabular altar of incense, a portable censer was meant, which was to be placed upon the altar; such a censer as is mentioned in Lev. xvi. 12, of which it appears that every sacrificing priest had one; and that Aaron’s censer was deposited by him inside the veil, where he could lay hold of it again, by putting his arm within the veil, and thus withdraw it without going himself personally within the veil, as he was forbidden to do, except once for all, on the great day of the annual atonement. This explanation has been adopted by Macknight and others. Indeed, something of the kind appears to have been the means resorted to for explaining the passage from very early times, since the Vulgate translation employs a word here (*Thuribulum*), which means a censer instead of the altar of incense. Happily the difficulty, which has so much perplexed many learned and pious men for so many ages, is now cleared up, without the necessity of supposing a degree of contrivance to be made use of which is wholly inconsistent with the simplicity of the operations of the Spirit.

From “*The Emphatic New Testament*,”
by JOHN TAYLOR.

TRADITION.—As a pendant to the *Note on DOCTRINE*, permit me to direct attention to the word *tradition* as being a correlative whose meaning has been also somewhat perverted.

It has somehow got to be known as equivalent to unscriptural in the sense of *false* or of *human invention*. Instead of which, it has in the New Testament simply the meaning of *oral teaching*, or that which had been taught by the spoken word in antithesis to that which was written by the pen. See 1 Cor. xi. 2 (margin); 2 Thes. ii. 15; iii. 6. The evil significance does not belong to the word (as now understood), nor to the action of speaking, but

to the things spoken. *c. g.* Mark vii. 8; Gal. i. 14; Col. ii. 18, because these were not in accordance with the will of God Christ died to redeem from the vain course of life which such false traditions had caused, 1 Pet. i. 18, and substituted holy *doctrines*, propagated by both *tradition* and *scripture*, or by the living voice and the pen.

J. W.

LOVEST THOU ME.—In John xxi. 15, 16, We have the word *agapao* (love) used by Christ in his interrogation to Peter, "Lovest thou me?" But in the 17th verse Jesus changes the word, and uses instead of it a stronger one, *phileo*, "Lovest thou me?" I am not aware that a discrimination has been attempted by the translators between these two words in the New Testament. Perhaps it could not

have been easily done in the English Language. But I find that both Beza and the Latin vulgate have done it. We have *ddigis* for *agapao* in 15 and 16 verses, and *amas* for *phileo*—*amor* being the stronger of the two, as *phileo* is the stronger in the Greek, and expresses a greater degree of attachment than *agapao*. Peter in all the three times of his reply used the stronger word of the two. It is also worthy of remark that, although *phileo* occurs 25 times in the New Testament, it is never spoken of men loving God the Father—But it is used in reference to men loving Christ. 1 Cor. xvi. 22, "If any man love not the Lord Jesus Christ, &c."—"Young renders it in the 17th verse, "dost thou dearly love me? Lord thou knowest all things; thou knowest that I dearly love thee?"

R. MILLAR.

A NEW HEARTED MAN.

If the reader will turn to the Book of Acts, he will find a striking picture of the work of God on a heart of flint. And the very first feeling that trickles out of that melted heart is—love to the Crucified. The very first prayer that breaks upward is, "Lord I what wilt thou have me to do?" Already the "stone" is gone; but what comes in its place? The spiritual affections dislodged from an iron system of bigoted Phariseism must rest somewhere; and they rest on Christ. The apartment from which self-conceit and stubborn hatred of the gospel have been driven out, are tenanted by the new-come graces of faith, and love, and prompt obedience. These graces take possession. Forthwith the heart which had barred and bolted out the slightest thought of charity toward the least of Christ's disciples, opens itself wide and free to the incoming of every plan, and every purpose, and every suggestion that favours Christ's cause, and makes ready room for every one who bears the Christian name.

At once the people of Damascus detect the change. When the new convert reaches Jerusalem, all the apostles stand amazed and incredulous. Can it be that the bloodthirsty lion who breathed out threats and slaughter only yesterday is to-day the gentle lamb, lying so meekly at the feet of Jesus? Their suspicious fears are soon set at rest. For they are not long in discovering that the neophyte is ready to outwork and outhero the very chiefest of the apostles. Now he is hunting out the disciples in every nook and corner—not to clap them in irons and drag them to martyrdom, but to kneel down and pray with them, "Thy kingdom come!" Now he is planning missionary expeditions over to Cyprus, to the regions beyond Mount Taurus,

and to the classic banks of the Scamander, where Achilles fought and where Hector fell. Now again he is working miracles on a cripple at the gate of Lystra, and now writing letters of good cheer to the brethren in Galatia. Nothing can daunt or discourage this indomitable enthusiasm, which is too loving to be called bigotry, and too calm and methodical to be styled fanaticism. When he writes to his beloved friends at Philippi or in Corinth, he signs himself "a servant of Jesus Christ to all the saints in Christ Jesus." As he sits among his fellow-tentmakers, and stitches away on the goat's-hair canvas, his talk is of Christ and the "great salvation." As he flies courier from town to town, the blast of his trumpet gives no uncertain sound; it is the good tidings of great joy with which he awakes the fast-bound in idolatry and sin. When he meets face to face Athenian wit on the hill of Mars, he takes fire with his holy theme, and as though God did beseech them by him, he prays them to be reconciled to Christ. For there is a new heart in Saul of Tarsus—a heart so generous and so gentle—so meek, and yet so mighty of impulse—so manly in its warfare for truth, and so woman-like in its sympathy for the woe-struck and the wretched—so heroic toward man, and still so humble toward his God, that there is no word will so fittingly describe it as to call it a heart of *flesh*. He is a new creature. And the secret of all this marvellous change from iron-handed Phariseism to a patient loving-kindness which hung over sick dying souls, as a nurse cherisheth her child, and a humility which rejoiced to sign itself a "bondman of Jesus Christ"—the simply secret of it all was that Paul had been CONVERTED. Reader! have you?—*T. L. Cuyler.*

THE CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL.—Pp. 36, James Mushet, Edinburgh, Price 6d.

AFTER a thorough perusal of this little book, which our brother Norrie has brought out in good style, we have no hesitation in awarding it a good place, as a really valuable addition to our tract literature. Perhaps the only thing about it that is objectionable is the title; for although it really presents the contrast between the Gospel and Protestantism as it is, there should be no issue between us and Protestantism as it ought to be. We are the true Protestants—pleaders for the Bible, and the Bible alone, as the basis of all religious belief, and for the liberty of private judgment on the side of our faith which lies towards man.

The writing of the book is strong, but with such strength as should enforce attention and secure conviction on the part of honest-hearted men. Still it is courteous and chaste in style, and, above all, just; for no orthodox Protestant can find fault with the

quotations from his own creed in statement of what his own principles are. The utmost candour is displayed in this part, and all admissible extenuations made. By this means it becomes easy for the author to tabulate the contrasted statements in such a way as can hardly fail to strike every one. It is a book which we would have no difficulty about lending to any reasonable person who requires stirring up out of the indifference which popular belief and popular practice engender.

Having seen the American edition, we are enabled to judge of the correctness of the reprint, and also of the value of such revision as it has undergone by the editor. This revision has made it all the more perfect.

We cordially recommend the brethren to procure and use *The Contrast*, either for their own strengthening in the faith, or to help the advocacy of it to those who are ignorant.

Intelligence, Notes, &c.

BUCHAN (Aberdeenshire), A fortnight's tour.—"I left home on the 1st of April, and met brother John Mitchell of Mintlaw, and John Kerr, Fetterangus, at Cumineston. The latter put on Christ in 'the obedience of faith'; and received the right hand of fellowship next day when the church met in brother Reid's house. I left on April 3, for New Pitsligo, and there lectured three times. Two persons are decided to become obedient to the faith, and some more are inquiring. I next proceeded to Balfaton, on the 7th, and lectured the same night. The church met here on the 9th, and immediately thereafter I went to Mintlaw, and delivered a lecture on the Market Hill to a fair meeting, very attentive. At Longside on the 10th, had a good meeting in the parish school-room: great attention, and inquiry aroused. On the 11th I proceeded to Crimond, and same night delivered an address, as also at Millhill, on the 12th. At the lecture in Fetterangus, on the 14th, very few were present. On the 15th I returned to Longside, for private teaching, as the result of the lecture on the 10th. The church met again at Fetterangus on the 16th, two or three inquirers present. Same night proceeded to Mintlaw and again addressed an assembly on the Market Hill; some are inquiring here. Thus we have spent two weeks to as good advantage as we could, for the

Truth, for the brethren, and for the world."
—J. ROBERTSON.

BURNLEY (Lancashire).—Died suddenly, of apoplexy, April 23rd, brother John Taylor, Burnley, formerly of Sowerby Bridge, Halifax.

EDINBURGH.—Our sister Marianne Wilson has again left town, being engaged to a situation in Keswick (Cumberland). During the month a letter has been received from brother A. Davidson, in Melbourne: from which we extract the following interesting particulars:—

"You will be glad to hear of the favour that has been shewn us—we are still both healthy and happy—I busy at work and strong to perform it. Unnumbered blessings, we are assured, have been bestowed upon us by means of many persons; and we hope that as many will return thanks on our account that God in all things may be glorified. The peace of mind and comfort of heart we have both enjoyed throughout the different stages of our past year's pilgrimage, have been quite unprecedented in our short history. Since we left home we have continued without intermission to worship God and break bread in memory of our Lord. While the Lord is absent, and we live to wait his coming, I trust we will never cease to do as he com-

manded . . . We have wellnigh despaired of meeting any likeminded persons in this neighbourhood. Earnestly have we prayed and diligently sought to find them . . . We never regret coming to Australia. The climate is delightful, that is our own experience and the testimony of others: we never saw a summer at home like this, and the heat is not at all oppressive. Mrs Davidson enjoys this sunny sky as much as I do, then she is so well and so cheerful, and we are so much at home that we often times forget we are in Australia . . . Give all the brethren our love, and let them know they have our sympathy and prayers; we want to hear of their faithfulness, and patience in waiting for the Lord's appearing. We want to have fellowship still with all who by patient continuance in well-doing look for glory, honour, and immortality."

GLASGOW.—We are instructed to state that the brethren continue to meet for the worship of God, and attending to breaking of bread, praise, and mutual instruction in the faith, every first day of the week in the Mechanics' Institution, 38, Bath Street, as before.

JARROW-ON-TYNE.—The brethren here have had a visitor, who may prove a resident, in the person of brother George J. Farley (formerly of the neighbourhood of New York, U. S.); who is at present residing in Newcastle, pursuing his business as a plasterer, with Mr W. B. Wilkinson, Prudhoe Street.

MUMBLES.—The little flock here have had their number increased by the addition of six persons, who were immersed into the Christ on Sunday, the 9th April: their names are John Knight, Thomas Bohenna, Mrs Bohenna, Mrs W. Evans, Samuel Hayward, and Ellen Edwards. John Knight, an old seafaring man, is a great triumph for the truth. He has held a prominent position amongst the sects for many years. But the prejudices of long standing have given way before the in-

fluence of the truth as it is in Jesus; and, like a true-hearted sailor, he has openly renounced the doctrines he once advocated in the vil-
lago.

The good seed recently sown here has fallen into some good and honest hearts; may it yield a still more abundant harvest to the glory of God.

The church here is much refreshed by frequent visits from the brethren at Swansea.

Now ready, Price 6d.,

"THE CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL."

This work, which was originally published in America some years ago, sets forth in clear and distinct terms some of the more important points on which the popular Protestant teaching is at variance with the declarations of scripture; and the contrast between them is made the more striking by the two being occasionally presented in parallel columns. The things of the one faith are also very ably stated and defended, and the work is well suited for putting into the hands of inquirers after the truth. Orders should be addressed to W. Norrie, 9 Ingliston Street, Edinburgh.

The Messenger is now REGISTERED FOR TRANSMISSION ABROAD. By this arrangement with the Post Office, it is placed on the same footing as all Newspapers, that it may be posted to any of the Colonies, or to any other place where they have access, at a charge of 1d. pre-paid. This does not interfere with its privilege of book-post, where that is granted at the rates before stated.

The Treasurer acknowledges receipts for "Messenger" from Dundee, Fraserburgh, Mumbles, Newburgh, Tranent, and Wishaw.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to GEORGE DOWIE, 12 Beaumont Place; and all business communications to JAMES CAMERON, 12 Calton Hill, Edinburgh, to whom money orders should be made payable.

A. AND W. R. WILSON, PRINTERS, NIOB STREET, EDINBURGH.

THE MESSENGER OF THE CHURCHES.

“ I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY.”

No. 6.

JUNE 1, 1865.

NEW SERIES. VOL. I.

THE TIME OF THE LORD'S COMING.

It is remarkable that in all ages man has manifested a great desire to pry into the secrets of futurity, and to supplement his wishes with either certainty or supposition concerning the, as yet, undeveloped and unknown. To attain this, various means have been employed, and an infinite variety of schemes contrived to fathom the future. It would not be right to say this is an improper curiosity; for our behaviour is always regulated by future results, certain or probable: we work, not only to pay our debts, but to have means for future use; we eat to satisfy, and also to strengthen for work yet to be done; we learn, not to correct the deficiencies of the past—which past cannot be recalled—but to secure to-morrow against the faults and slips of yesterday.

God, who made us with this craving after knowledge of what is yet to be, has been graciously pleased to unfold to some extent the outlines of His own purposes and plans for the future. We, who are students of prophecy, are familiar with this truth, and have even been able to realise, to a considerable extent, a coherent impression of a great epoch, designated by such gene-

ral terms as “the world to come,” “the kingdom of God,” “the regeneration,” &c. Many of the features of that glorious period we can talk about familiarly, as if it were matter of history. We have this assurance because we can read such things in plain words of Scripture. Thus, we say, there shall be peace among the nations, because we read, “They shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up a sword against nation, neither shall they learn war any more.” We rely upon righteous adjudication, because it is written, “With righteousness shall he judge the poor, and reprove with equity for the meek of the earth;” or, we speak of all being happy, because it is said in the prophets, “Men shall be blessed in him; all nations shall call him blessed.” We do well to be confident on these matters, because God has shown us, as in a picture, the age and its characteristics. And as we have a *sure word* of prophecy, we do well to take heed to it as to a light shining in a dark place.

One thing however is not revealed, that is, the connection of that period

with the present, as to the time which will elapse ere it be inaugurated. We may stand as on the mount of God, and look over, and into the vista of the future glory; but between us and it there yawns a mighty gulf which we have no means of fathoming. So much of the intervening space, or rather the intervening time as has not yet come, is to us for the most part an unknown region. Certainly there is no knowledge of its duration.

But this is questioned. And there have not been wanting persons whose ingenuity has been employed in determining from various data the duration of the present age; so that they have prepared themselves to say, with more or less confidence, in such and such a year certain events shall take place, and, at such and such a time the whole present mundane system will be brought to a close. However, those speculators have so often and so signally failed, having frequently committed very gross blunders, that this itself should suffice to shake our confidence, not only in their ability for that work, but in the whole system of calculation upon which their augury is based.

When, however, we find a positive statement by the very highest authority, as to such periods being unknown to any but God, we should rest satisfied with our ignorance of these, and apply ourselves, like wise men, to what we can know, because it is revealed, in order to turn it to proper account. Now the Lord Jesus Christ has positively stated, regarding the leading or primary event of the epoch aforesaid, which is even yet in the future, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," Matt. xxiv. 36; Mark xiii. 32. An examination of the context will show us that the event

in question is the coming of the Lord. Thus, in Matt. xxiv. 36-39, the case of the flood is introduced as parallel, and this application made of it—the antediluvians "knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be." It is further apparent from the parables and illustrations which follow in both narratives that the Lord taught watchfulness and readiness on account of the unknown time of his coming. "Take ye heed, watch and pray; for ye know not when the time is." Mark xiii. 33.

It is to be remembered also that the Lord, when he thus spoke, did it with a distinct knowledge and confident apprehension of what his Father had declared by the mouth of his prophets—particularly Daniel, whom he once quoted by name, and in such a style as to shew a comprehension of his meaning—"When ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not (whoso readeth let him understand), then let them which be in Judea flee to the mountains," Matt. xxiv. 15, 16; Mark xiii. 14. Those times therefore which were therein revealed did not to him convey any information as to the date of his second coming. The Danielic prophetic periods are these:—"time, times, and dividing of a time," for the domination of the eleventh horn of the fourth beast, Dan. vii. 25, "seventy weeks," and its subdivisions of sixty-two weeks, seven weeks, and one week, determined upon the people of Israel, ix. 24-27; "two thousand three hundred days" of the treading down of the sanctuary and host, viii. 14. "Time, times, and a half; one thousand two hundred and ninety days, and one thousand three hundred and thirty-five days" to finish the scattering of the

power of the holy people, xii. 7, 11, 12. The meaning of these must have been as plain to the Lord as were the persons and events set forth by the same prophet. Yet, with a full knowledge of such, he says, "no man knoweth the day nor the hour, no angel of God, no, not the Son of God, but the Father only." It is worse than vain for us therefore to hope to extract from that old prophecy any information on the time or season of the Lord's coming.* And they are, therefore, condemned by such a saying who aver that they can discover the times and the seasons of the future by the study of the book of Daniel.

Refuge has been sought from this sweeping condemnation under the equivocal saying, that although no one knows the *day* nor the *hour*, yet he may know the *year* in which the Lord comes. But such a pretence is quite inadmissible, especially from those who affect to calculate the *year* of the Lord's coming from the *days* and *hours* of the prophets, such as the two thousand three hundred days of Daniel, viii. 14. If in the one case days and hours are literal days and hours, so are they in the other; and if they mean years and months in the one case, then so do they also in the other. Let them take which horn of the dilemma they choose, such calculators are manifestly outwitted, and reduced to the same condition of ignorance regarding intervening time, as those simple ones who content themselves with the plain words of the Lord in their obvious meaning.

There is, however, another and

* Some interpreters prefer to apply the saying in question (Matt. xxiv. 36; Mark xiii. 32) to the destruction of Jerusalem. If they do so, they should be the better satisfied that the more distant event—the coming of the Lord—was still further from human or angelic ken than the proximate one, the destruction of this city.

more specious resource for those who calculate the time and seasons. It is allowed that when the Lord spoke, the times and seasons to intervene were not divulged to man, or angel, or Son of God; no, not even after the resurrection of the Lord, when he stated it was not for his apostles to know what the Father had reserved in his own power, Acts i. 7; but that at a subsequent time there was a certain "Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass," and in it the much coveted information is to be found. What is to be said to this? If it be so, let it be so: if the Lord has sent his angel to his servant John, to tell him the times and seasons which, till then, were retained in the Father's own keeping, it is well. We shall read that book and find the date of the Lord's coming, and of the end of the age. But it is not so. Here is a list of all the times mentioned in that book, and not one of them is spoken of, or hinted at, as a measure of time stretching from thence to the advent of the Lord. One of them plainly enough speaks of a period *after* that, viz., a thousand years reign of Christ and his saints. Consider the others, and see if they can help us in this search after the date heretofore hidden from view. Tribulations for the Smyrniotes *ten days*, Rev. ii. 10.: A pause of about *half an hour* after the opening of the seventh seal, viii. 1. A period of *five months*, during which the locusts torment men, ix. 5. An *hour, a day, a month, and a year*, for which the angels were prepared who were bound in the Euphrates,* ix. 15. A period of *twelve hundred and sixty days*, when the two witnesses prophesy

* This seems to me rather to indicate a point of time than the duration of a period.

clothed in sackcloth: *Forty-two months* of the same prophecy, xi. 2, 3, (apparently the same period stated in different terms). *Three days and a half*, during which the dead bodies of said witnesses lie in the street of the great city, xi. 11. *Twelve hundred and sixty days* for the wilderness-life of the woman who brought forth the man-child, xii. 6. *Time, times, and a half* of the persecution of the woman and the remnant of her seed, by the dragon, xii. 14. (These two periods also appear to refer to one time), *Forty-two months* of the reign of the beast, xiii. 5. *One hour*, in which certain kings reign with the beast, xvii. 12; and *one thousand years*, during which Satan is imprisoned, and the saints reign, without interruption, with the Christ, xx. 2, 4, 5, 6, 7.

Although the duration of these times is distinctly stated, yet the commencement of them all (except the last) is difficult to determine. Several, indeed nearly all, of them seem to run up close to the period of the Lord's coming to his kingdom; and probably our best rule for their apportionment is to reckon backwards from that event. Thus, it is immediately after the three and a half days contemning of the bodies of the two witnesses, that we are told the seventh trumpet sounds, and the voices are heard in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ," xi. 15. And, again, at the close of the forty-two months' domination of the beast—while he yet has a seat and a kingdom—that the seven plagues are poured out; and immediately before the last of these that it is said "Behold I come as a thief," ch. xvi. 10, 15. This is the longest period which is revealed as lapsing before the setting up of the

throne of Christ; yet what can be made out of it. Even reckoning the reign of the beast by years instead of days (as many have attempted to do), more than twelve hundred and sixty years have already elapsed, and we see or know, in all our experience, neither beginning nor end of such a power. Year-day interpreters, with their minds bent on finding the beast incarnate in the Papacy, have taken an apocryphal date for the commencement of the power of the Pope, and found his system to be not only beast, but false prophet, and Babylon too. Even there, however, they cannot agree. This much is against a theory which professes to find out from this book the hidden times and seasons,—we are compelled to say that the Lord of heaven and earth has reversed his procedure, and hid from the babes those things which he reveals to the wise and prudent; for what child can read in the Apocalypse that the Lord shall come about the middle of the nineteenth century.

Without, however, going further into detail on these points, we may rest satisfied that the book is not a revelation of the intervening times, and not intended to relax that wakefulness of the disciples which the living voice of the Lord had stirred up; for we find the closing sentences of this wonderful revelation echoing the same sentiment which, during the lifetime of the Lord, and the ministry of his apostles, had been the note of warning and the voice of comfort to all the household of faith. "Surely I come quickly." The Lord is at hand. Be patient, brethren, unto the coming of the Lord. In such an hour as ye think not the Son of man cometh. Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Ye are all

the children of the 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.

G. DOWIE.

THE REMEMBRANCE OF THE LORD.

AN ADDRESS BEFORE THE BREAKING OF BREAD.

READ 1 John ch. i. ; ii. 12, and ch. iv. 8-21. These words of the aged apostle are altogether appropriate to be repeated on such an occasion as the present, when we are met for the celebration of the crowning act of our Lord's compassion for us. It should be our endeavour to reach forward as successfully as the apostle John did, and apprehend as thoroughly as he, the sense and power, and ultimate design of all God's communications with man. All things tend to the perfection of unity among the saints, love to God and our neighbour, unfeigned,—attained when God shall be all and in all. It would be well that we kept the end of God's purpose steadily in view at all times, so that we might the more readily be made aware of our fault, when at any time we cross that purpose, by directly, or indirectly, doing that which is adverse to it.

The recurrence of this meeting is eminently calculated to guide our erring feet to the desired end, when we assemble in the right spirit. This memorial of our Lord is one of a peculiar character, because it is an ordinance which embraces ideas and memories that necessarily are singular, in the sense of being alone. There are feasts which the admirers of departed genius observe by mutual consent, when the birth-days, or the centenary of the distinguished personage comes round; but this feast is not of a class with these. Jesus is in the far country truly, but he is alive for evermore; and our feast is not to remember him as one gone for ever. He is the true Coming Man, the "man whom God hath ordained."

As I apprehend it, it is not so much a feast at all for the satisfaction of our natural appetites, as for intelligent discernment and spiritual exercise of our best and purest thoughts. It is not only a memorial—that is a something by which we keep or are kept in mind of Jesus—as he said, "this do in remembrance of me;" but it is at the same time the blood of the new covenant; which blood, again, is shed for us. As a remembrance of Jesus, its simplicity, and adaptability to the object in view, render it particularly significant. Jesus seems to have had the institution of this supper in his mind some time previous to its being initiated, "with desire I have desired," or "I have heartily desired"—he said, "to eat this pass-over with you before I suffer." I cannot imagine anything so simple, and at the same time so expressive as this supper is; a means selected for the purpose of leaving to his disciples a common bond, or act, by which they would be drawn together, and knit together in common thoughts of hope and holy joy, in which there was left little or no room for any voice of discord, or any harsh word. It is not round this table we are most likely to raise

petty contentions; for we are here as by the cross of Jesus, and at his sepulchre, and at his coming again. Let us therefore endeavour to realize what the heart might be expected to feel at these times—the last of which we may be specially called upon to experience.

“This do ye as oft as ye drink it in remembrance of me,” are words which would beget among all loving disciples the desire to take into their hands the memorial of their Lord; and he has, with that great care and divine forethought which characterized him for the children which God has given him, so appointed, out of the materials which were at hand, and which may be in the homeliest circumstances always at hand—a beautifully appropriate medium for the recall of all those sacred and sanctifying associations which cluster around the name of Jesus of Nazareth.

One thing which we are prominently expected to show forth by the repetition of this ordinance, is clearly the death of Jesus. Paul says, “For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” It is peculiar to reflect how intimately are combined, in that single sentence, two events; the one long past, the other let us hope near to come—the one, in one aspect of it, a matter which wakes our deepest sorrow and compassion, so unjustly cruel is the story of Jesus’ death; the other so bright with hope, so laden with expected blessing, a counterpoise more than sufficient to outweigh the burden of every sorrow, and to blunt the stings of every pain. Yet we must show forth the death of him who is our life. Every time we assemble to do this duty, we bring before our physical eyes a physical hint, that the eyes of our minds may

be kept open to behold what happened to Jesus, and to see the significance of that once for all broken body. “It pleased the Lord to bruise him.” Let us not forget how in his bruising our claim to salvation was accomplished. With him were the stripes, with us the healing. “He bore the iniquities of us all.”

His body was broken, that again his body the Church might be made one.

He died that we might live. The blood of Jesus cleanseth us from all sin, behold then how much we have, and that is not all, to induce us to show forth his death. It is not only that he died a just man, that is good cause for our sympathy and love; but he died, as God willed it, for us. So much the more on that account is our love demanded, and our remembrance of him intensified. Almost in whatever direction we turn our thoughts, in connection with the observance of this ordinance, do we find more or less some cause for admiration of its wonderful fitness, there is both the idea of severance and of unity monographically brought before our minds. We break this bread which is to us his body broken, and we eat of it together, united, made one by a common bond springing from that very breaking; and as we partake together how solemnly it calls to our recollection that unless we eat, so to speak, his flesh, and drink his blood, there can be no life in us.

May we ever exercise ourselves to discern this truth, and be found of him in peace. Let us be all true men, each one a member of that people being called out from among the nations to his glory and praise. Of old there was one who hid his unholy hand on the table, and feigned to be faithful, even under the eyes of

his master: Judas is not too bad an example to cite as a warning in our days. We look and speak fair as we sit at the table, and yet, did we not watch, it is possible for us to turn away, if not stained with the evil crime of Judas, at least traitors to the faith, and practical despisers of the blood of Jesus. May that dark day never rise upon any of us, but, drawn still closer by the power of that love wherewith he loved us, let us cherish the things holy and true, which we have learned of God's book, and practise those heavenly virtues which are the natural accompaniments of them.

G. MITCHELL.

THE GOSPEL IN THE LORD'S SUPPER.

No gospel like the feast
Spread for Thy Church by Thee;
Nor prophet nor evangelist
Preach the glad news so free.

Picture and parable!
All truth and love divine,
In one bright point made visible,
Hence, on the heart they shine,

All our redemption cost,
All our redemption won;
All it has won for us, the lost,
All it cost thee, the Son.

Thine was the bitter price,—
Ours is the free gift given;
Thine was the blood of sacrifice,
Ours is the wine of heaven.

For thee the burning thirst,
The shame, the mortal strife,
The broken heart, the side transpierced;
To us the bread of life.

To thee our curse and doom
Wrapp'd round thee with our sin.
The horror of that mid-day gloom,
The deeper night within.

To us thy home in light,
Thy "Come, ye blessed, come!"
Thy bridal raiment, pure and white,
Thy Father's welcome home.

Here we would rest midway,
As on a sacred height,
That darkest and that brightest day
Meeting before our sight.

From that dark depth of woes
Thy love for us hath trod,
Up to the heights of bless'd repose
Thy love prepares with God;

Till, from self's chains released,
One sight alone we see,
Still at the cross as at the feast,
Behold thee, only thee!

The Three Waking.

THE RESTORATION OF ISRAEL.

(Concluded from page 71.)

4. Matthew (v. 17, 18,) in his account of the Lord's sermon on the mount, ascribes the following words to him, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." It has been said by many that certain of the promises made to the Jews by our Father could not be realized, because the Jews did not keep the conditions attached to them. If we grant this, (but by no means admitting that it is so), what will the objectors do with the personal promises to Abraham, Isaac, Jacob, David, and Christ? Have all the prophecies uttered by Isaiah, Ezekiel, David,

Zachariah, &c., &c., been fulfilled? We say, they have not, that most prominent amongst these is the restoration of Israel, under the rule of the Lord Christ, who said he came to fulfil all that was written in the law and the prophets concerning himself. To take one instance from the prophets: Hosea iii. 4, 5, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a terephim; afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." But David was dead and buried. Who then could this David be? The interpretation of this last phrase by the Chaldee paraphrase will answer this question: "Afterward the children of Israel shall be led by repentance, and shall seek the worship of their God, and shall obey Christ the son of David." If Israel has done this, the prophecy is fulfilled. If not, then Christ, as king, has yet to reign over a restored Israel.

5. The prophecy of Zacharias, Luke i. 67-79. He notices at commencement the visitation of God to Israel, and the raising up of an horn of salvation in the house of his servant David; continues "as he spake by the mouth of his holy prophets since the beginning of the age." The apostle Peter, Acts iii. 21, repeats the same words, with the important additions, "Whom (Jesus Christ) the heaven must receive (or retain) until the times of restitution (the restoration or accomplishment) of all things." Both Zacharias and Peter refer to the Abrahamic covenant also. But we ask particular attention to that part of the prophecy of Zacharias in which he points out

the reason for raising up an horn of salvation. "That we should be saved from our enemies," and, "that we being delivered out of the hand of our enemies, might serve him without fear, in holiness all the days of our life." We and our can only mean Israel as a nation, verse 68, he says, "Blessed be the Lord God of Israel;" and in ver. 73, "The oath which he sware to our father Abraham?" The fulfilment of the promises to the fathers, is thus referred to the times of the Messiah, "to remember his holy covenant, to our father Abraham?" Now the unchangeable covenant made with Abraham, conformed by an oath, contained three things; the gift of Canaan, the promise of the Messiah (to whom Canaan also was gifted), and the outspreading blessing. There are also definitely pointed out in this prophecy the deliverance, separation, and holiness of Israel. Zacharias referring to these things when filled with the Holy Spirit, ver. 67. But Canaan has not been in possession of Abraham, Christ, or Israel, neither have all families of the earth been blessed in them, since the utterance of this prophecy. The oath then has yet to be fulfilled, and Israel to be blessed in the land of Canaan, in, by, or through the Messiah, the Christ.

6. Passing by some inferential proof, we will next take Matthew's statement in chap. xix. 27, 28. In answer to Peter's question as to reward, our Lord states, that "In the regeneration (or renovation), when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." When shall the Son of man sit on the throne of his glory? "When the Son of man shall come in his glory, and all the holy messengers with him, then shall he sit on the throne of his glory,"

Matt. xxv. 31. At present he is not sitting on his own throne, for he himself tells us, Rev. iii. 21, "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 in his throne." Again, in Luke xxii. 28-30, "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." It is clear and conclusive, from the words of the Lord himself, that he had not sat on his own throne either before or after his resurrection. He could not after, for the throne of David is not in heaven; and it is certain he did not before, for he was crucified, and, like Abraham, could not claim a foot of land for his own. Neither have the apostles sat on thrones, judging the twelve tribes of Israel, but, like Paul, were judged, "for the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, *hope to come*," Acts xxvi. 6, 7. The reign of Christ over the twelve tribes, with the apostles as his assistants, is yet to be. When it is, the prophecy of Isaiah, xxxii. 1, "Behold a king shall reign in righteousness, and princes shall rule in judgment," will be fulfilled.

If it is said, the kingdom is a spiritual one, and the thrones spiritual also, then we say that the table must be spiritual also. If the table on which the bread is broken on the first of the week be the table, *i. e.* the king's table, where are the thrones and the twelve apostles? If the apostles rule in this spiritual kingdom by their inspired writings, where are all these writings; for we have only the writings of part of the apostles in our possession? Neither

does it say, spiritually eat and drink. It is literal throughout, eat and drink at my table, in my kingdom, and sitting on thrones.

Again, it is the twelve tribes of Israel who are to be judged. In no instance of the use of the word Israel can it be proved that is applied to the Church of Christ, *taken out of the Gentiles*. It is always applied to Israel as their peculiar national title, as descendants of Abraham by birth and faith. And, we may add here, that the term Zion is unapplied to the church of the Gentiles. As the apostles are to judge the twelve tribes of Israel, it will be when Christ comes to take possession of the throne of his father David, to rule over Israel; but as Israel is scattered abroad, it remains for them to be restored, so that the prophecy of Christ may be fulfilled.

It will be asked, how could the Jews be blamed for looking for a Messiah who should set up a kingdom at once? For the reason that God had declared through his prophets that Christ was to suffer, that he was to be a light to the Gentiles, and that out of the Gentiles a people were to be taken for his name. The Jews had had a monopoly, as it were, for a period of the promises; but it was the purpose of God to open these to the attainment of the Gentiles. It was not to a *political* ascendancy our Lord was born at the first. It is worthy of note, that precisely at the time of his birth, the first Roman census of Judea was made. Again, when "they would take him by force and make him a king," he would not allow it: the time for asserting his *right* was not yet come. It was the hour of his temptation, not of his glory: as it is the hour of the church's temptation now, so will the glory be to come. When he comes, he will take a throne, the reigning

on which has long been interrupted. While, on the contrary, the spiritual reign over his saints has been uninterrupted from the beginning. *The purpose of God* ever being sure and fixed, the future things affecting the condition of the Church and Israel are spoken of as already a possession. The gospel of Christ was not and will not be ushered into the world under the auspices of the State, neither does

it require them. The great truth to be borne in mind is, that the fundamental law of Christ at present is, *Love is Power*. With this power continually obtaining larger sway over our hearts and lives, we can earnestly look for the restoration of the Israel of God, to live under the sway of him whose right it is. Even so, come quickly Lord Jesus.

CHRISTIANOS.

FAITH IN THE LORD'S SECOND COMING ESSENTIAL TO SALVATION.

This is evident from Heb. ix. 28, "Unto them that look for him, shall he appear the second time without sin unto salvation." And from 2 Tim. iv. 8, where Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give unto me in that day, and not unto me only, but unto all them also who love his appearing." And from Heb. x. 37, 38, "Yet a little while and he that shall come will come, and will not tarry. Now the just shall live by (this) faith; but if he draw back (from it), my soul (saith God) shall have no pleasure in him."

But that we may be saved by it, our faith in the Lord's second coming must be intelligent and scriptural. We are not saved by belief of the bare fact, that the Lord will come the second time, any more than we are saved by faith in the bare fact, that he has already come. We are saved by believing that he came, and suffered, and died upon the cross to put away our sins by the sacrifice of himself. And so we are saved by faith in his second coming, when we understand and believe what he is coming to be and to do.

He comes to judge the quick and

the dead. He comes to judge all men according to their works. We must all appear before the judgment seat of Christ. It may be, I believe it will be, that we shall appear in different bands, and at different times; but the Lord comes to judge us all, and to appoint us our portion, as is right and meet in his sight.

But that is not all: he comes to reign. He comes to judge the world as a king, by reigning righteously over all nations, on Mount Zion. It is faith in this that is saving faith. We are saved by believing that Jesus is coming, as it is written of him in Dan. vii. 13, 14, to reign over all nations for ever as the Son of man.

This is our hope: the hope of his saints, the hope set before us in the gospel, the hope of the gospel. What is our hope? Is it not this, that if we suffer with him, we shall also reign with him. What was the hope of his apostles? Was it not founded on his own words—"In the regeneration, when the Son of man shall sit on his glorious throne, ye also, sitting on twelve thrones, shall judge the twelve tribes of Israel"? And again, "Ye are they who have continued with me in my trials, and I appoint unto you a kingdom, as my Father hath

appointed me, that you may eat and drink with me at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Ay, and what is Jesus' own hope? He had a hope. He has a hope. He has not entered into his final rest: he sits at the right hand of God, from henceforth expecting till his enemies be made his footstool. His delights are with the sons of men. He rejoices in the habitable parts of the earth. His longing eyes are towards Jerusalem, and his beloved brethren according to the flesh—the lost sheep of the house of Israel. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it." "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing."

And what is the hope of the saints of Jesus, as set before us in Rev. v. 9, 10, "Thou wast slain, and hast redeemed us to God with thy blood, and hast made us kings and priests unto our God; and we shall reign on the earth." Where could we reign but on the earth. We see in such scriptures as Ps. ii. 6, Zech. ii. 9-12, and many other places of the scrip-

tures of truth, that Jesus is to reign on earth. But we are to reign with him, therefore we must reign with Jesus on the earth.

"Unto the angels hath he not put in subjection the world to come (the *oikiménou*, the habitable), whereof we speak." No. The habitable to come is, in the promise and purpose of God, put in subjection to man—even to the Son of man, and to his brethren. By the captain of their salvation, God brings many sons to this promised glory, the glory of reigning with Jesus in the world to come. But how shall we escape if we neglect so great salvation: if we scorn it, despise it, or think lightly of it, or, like the angels that sinned, not content with our own habitation, foolishly prefer to reign in kingdoms beyond the skies, which God has not promised, neither hath it entered into his mind.

Undoubtedly the hope of the gospel is the hope of reigning with Jesus on the earth. "And you who were sometime aliens and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy, and unblameable, and unreprouvable in his sight, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel," Col. i. 21-23.

D. L.

NO MORE CURSE.

"And there shall be no more curse."—Rev. xxii. 3.

No more curse! Truly that must be a NEW EARTH! For curse there has been since the earliest dawn of human history. Scarcely had the present surface of the globe been fitted up, in order and beauty, and field, lofty mountain, adorned with beautiful trees of every variety of foliage, verdant plains, stretching far and wide, majestic rivers and rippling brooks, all teeming with myriads of sentient beings, that roam a-field, or wing the air, or skim the wave; and all subjected under man,

made in the image of his Maker, lord over all. Scarcely had this new epoch been inaugurated; scarcely had the great Architect surveyed the product of his wonder-working hand, and, satisfied with the result, pronounced it, "VERY GOOD," when *curse* was introduced into our world, and until now remains.

The serpent first, most subtle beast of all "which the Lord God had made," deceiver of our first mother Eve, whom he selected as being more assailable than her first made companion; and with sleeky words, and baser falsehoods, aroused suspicious thoughts of God, and aspirations after knowledge, which had better never been known—knowledge of evil as well as good. He, justly, received the doom, "Because thou hast done this, cursed thou art above all cattle, and every beast that roams the field; upon thy belly shalt thou go, and eat the dust the whole days of thy life: I will put enmity between thee and the woman; and between thy seed and hers. Her seed shall bruise thy head, though thou shalt bruise his heel."

And then upon the woman came this doom, "I will greatly multiply thy groanings and thy pains; in sorrow shalt thou bring forth children; to thy husband thou shalt be subject, he shall rule over thee."

On Adam next came this dire curse, even from that God who made him: "Because thou hast listened to thy wife, and eaten of the tree which I forbade thee, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou returnest unto the ground whence thou wast taken; for dust thou art, and unto dust shalt thou return." And lest man still should pluck the fair fruit of the tree of life, and eat and live for ever, the

Lord God drove him from the garden; preventing his return by guards of cherubim, whose flaming swords closed up the way back to the tree of life.

So dire was this primal sin of our first parents in the sight of the All-pure Jehovah, that even the *ground* was cursed on that account. "Cursed is the ground for thy sake: thorns also and thistles shall it bring forth."

'Twas thus the curse began; but who can tell its history, or trace the workings of its baneful influence among all peoples, in all climes? The firstborn of our race became a murderer, yea! spilled a brother's blood, and he, a conscience-stricken vagabond, with God's brand upon him, was doomed to wander through the earth.

And then we have the story of the flood, the curse of rampant wickedness, the confusion of human speech, through man's impiety, Gomorrah's doom, Egypt's plagues, and Israel's wanderings and mortality, the Canaanites' overthrow, Ephraim's captivity, and Judah's punishment; and the Messiah's death, and Zion's desolation until this day. The world's whole history and present state unveil the same sad picture—A THEATRE OF CURSES.

————— "My ear is pained,
My soul is sick with every day's report
Of wrong and outrage, with which earth is
filled."

The oppressor's rod has ever held the sway, and millions groan beneath its potent power, crushed to the dust, from India's torrid clime, outward to either pole. And cruel ruthless war, from old till now, mows hapless thousands down, till earth is drunk with human gore. Black pestilence still spreads its sable wings o'er our vast cities, poisoning our breath, and desolating hopeful happy homes. Gaunt famine, too, and, more to be abhorred

than these, with all their miseries, the many-coloured monster, Vice, spreads curses all around, enhancing all our woes. The very elements are fraught with curses, and hurl them furiously at our heads. The red volcano, big with fury, pours out its waves of seething lava, drowning whole cities, and populous verdant plains. And who can paint the earthquake, or describe the wreck and ruin of its wrath, when—

— “The fixed and rooted earth,
Tormented into billows, heaves and swells,
Or with vortiginous and hideous whirl
Sucks down its prey insatiable.”

Storms, on land and sea, have their full share in the anathema of earth, when God

“Involves the heavens
In tempests; and quits his grasp upon the
winds,
And gives them all their fury.”

Thanks be to God for the sure hope of a near hand happier time: when God's Messiah shall break in pieces the oppressor and shall bless all nations with his righteous sway! Then! then “the weapons of the warrior, and garments rolled in blood,” shall be put away.

“No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be covered
o'er,

The brazen trumpet kindle war no more.
But useless lances into scythes shall bend,
And the proud falchion in a ploughshare end.

* * * * *

Waste sandy valleys, once perplex'd with
thorn,
The spicy fir and shapely box adorn;
To leafless shrubs the flow'ring palms suc-
ceed,

And odorous myrtle to the noisome weed.”

“The knowledge of the Lord shall cover the earth, as the waters cover the sea.” “Then shall the righteous flourish,” and vice, ashamed, shall hide its head.

Yet even then all curses have not ceased; for this long blissful era is, after all, but a subduing time, and

men still need the threatened curse of disobedience suspended over their heads. And hence the oracle of God declares. “The nation and the kingdom that shall not serve thee [O Israel] shall perish utterly.” And whoso'er refuses to obey Messiah, “shall be destroyed from among the people.” Moreover, it is written regarding those left ones of the nations, that if they impiously withhold their worship from the King, the Lord of Hosts, and shall absent themselves from Israel's solemn feasts, held in Jerusalem, the *curse of drought* shall be upon them. While, then, the span of life shall stretch immensely far beyond its present period, so that what we now call “a centenarian” shall then be called “a child,” yet, proof that curses still are reckoned possible, who dies so early as a hundred years shall be esteemed “*accursed*.” Yea, when ten centuries of that benignant reign of righteousness have rolled away, cursing shall be upon the earth; for, lo! the arch-deceiver, bound a thousand years, roams loose again; and of the world's inhabitants, who dwell remote in “the four quarters of the earth,” by his long-skilled deceptions, he gathers a vast multitude to battle against the saints, and madly invests their camp and the beloved city. On these infatuated hosts, God pours devouring fire from heaven, which consumes them; while the dire foe of man, the devil, receives his final doom: cast into that sulphurous lake of fire, where his emissaries, the beast and the false prophet, were cast a thousand years before—to be tormented while his being lasts.

More curses still: for see, the depths of ocean yield the dead which long have lain securely hid in their vast caverns. Hades and Thanatos restore their charge; and all who had been dead, both small and great,

before the great white throne are summoned; and all whose names are not found written in the book of life are cast into the lake of fire.

What now remains of cursing? No more than this: "DEATH the last enemy shall be destroyed." The spirit-rapt Apostle sees "Death and Hades cast into the lake of fire," which represents, in most expressive figure, that death shall be no longer. Then, then,

"The groans of nature in this nether world,
Which Heaven has heard for ages, have
an end."

"No curse shall any longer be." The weary world, heaves to its centre, amidst the throes of its last anguish. The very elements shall melt with fervent heat—the gaseous atmosphere exploding pass away. The sea, so long the theatre of storm and destruction, shall be no longer. Then a new earth, surrounded by new heavens, shall our old globe appear, filled with the teeming millions—the nations of the saved. The New Jerusalem, adorned as a bride, comes down from heaven: henceforth the dwelling-place of those whose names are written in "the Lamb's book of life." To it, the kings of the new earth shall bring their glory, spontaneous, without fear of curse, while the saved nations walk in its light divine. But more than all, wonder beyond, the Almighty God himself descends to

earth, to tabernacle among men; His glorious presence shall be the sun to that celestial city which lightens all the earth.

"And there shall be no more curse!" All this shall last for ever. Behold, exultingly, the end of all things; not dissolution, but unsullied and perpetual bliss. The church of God, chosen by his love, through faith in his Messiah, who for a thousand years have shared Messiah's rule over the prosperous peoples; and who have seen the whole subdued to God, presented by the Son to his Almighty Father, to whom, as heretofore, he bows in filial reverence;—this church, we say, remains with their great conquering head still in the ascendant. They, the dwellers in the New Jerusalem, "reign for ever and ever;" while noble Israel, and the faithful peoples found in the book of life, freed from all sin, all sickness, all sorrow, and all death, shall, unforbidden, eat of the tree of life, and drink of that pure crystal river of living water, whose source is the eternal throne of God and the Lamb. "And no curse shall any longer be."

Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever! Amen.

W. L.

A RIGHT AMBITION.

And you are ambitious, are you: of what? Of wealth? What signifies it. In a little while it melts away in your hand; or if you are filled with it, the surfeit is worse than the famine; for its fancied power to buy has proved vain. Thus fly off both the wealth, and the power to use it.

Of fame? What is that. The loudest trumpet you can blow, or your friends sound for you, will not be heard in every chamber of your own street. And although your name

should become a household word, yet the households themselves perish, and among the rubbish of their domestic lumber, your already withered laurels find good entombment. Thus perish the memories of even the great, but the little men hardly reach the ripeness of blossoming.

Of power? The horse has more; and the king can command the service of a whole nation: yet the snorting steed madly rushes to his own destruction; and in one night is the

kingdom in revolution, and the monarch's head is struck off in the morning. Or if, by greater skill, the power be secured against such contingencies, yet it fades, and fades, and fades, as the silent growth of another over-shadows it, and denies it the sap of the earth. This is the end of power.

Of life? Though a man live many days, yet if they are filled with fatigue and bitterness, were it not better to have the end of those who are untimely born. Life, in itself, is but a poor patrimony; for we cannot assure ourselves of its continuance, so as to cut out of it large work and great destinies for ourselves.

When thus *wealth, fame, power*, and even *life* itself are of so little real value, what is left for us to be ambitious of? What shall we strive after? Shall we cease to labour for anything, and sit down to enjoy this little span of existence: crowding its enjoyments into the closest space, that we may miss none of them? Or shall we take our labour as our reward, and seek in the very toil we subject ourselves to, that filling up of the heart which we crave? Such labour is sorrow and pain; for if we put out the light of hope, we cannot see even to toil: the senses are blunted and the power benumbed, when our vision is cut off so short that we can see no further

than the points of our fingers. Alas, if we live in, and for the present only, we do not live at all; for the glittering pleasure we saw at a distance is only a bauble in our hand; and the sweets cloy on our taste, because not alternated with bitter vicissitude and sharp hunger. When this life only is what we have, we cannot even live up to it, far less find an object worthy of our ambition.

But ambitious we must be, and ambitious we ought to be. We shall aim after the honour of being kings and priests unto God in the Regeneration, and blessers of the nations in the world to come. What a noble exercise for our ambition! Then for *wealth*—all things shall be ours, even God and his kingdom; for *fame*—we shall be honourably mentioned before the Father of Christ, and all the holy angels; for *power*—we shall have the iron sceptre which can break in pieces oppressing nations; and for *life*—we shall have everlasting joyfulness and eternal honours.

But the price of that greatness, which we pay in this life, is *poverty, reproach, weakness, and death*. Cast up the account, and see whether you can reckon the present light afflictions, which are but for a moment, anything at all to be compared with the exceeding weight of glory to be enjoyed through eternity!

GEORGE.

Intelligence, Notes, &c.

ABERDEENSHIRE.—"On the 23d April was baptized into the name of the Lord Jesus the Christ, George Campbell, NEW PITSBURG. On my way home from Buchan, on 18th April, a course of lectures was arranged for in NEW DEER. I returned on the 27th, and delivered six discourses on the various items of "the great salvation" in "the kingdom of God." The attendance began low, and progressed; the last four were well attended. The hall was taken and paid for, and all my expenses met by those who wished to hear; and thus I was saved all pecuniary risk. Several bid fair to prove what they heard, and profit by it. I am pressed to return soon, which I mean to do (D.V.) as soon as circumstances will admit."—J. ROBERTSON.

EDINBURGH.—On the evening of Monday, 15th May, our sister, Jane Henry, left, with the family in which she serves, for London. Her address is now A. M. Bell's, Harrington Square, Euston Road, LONDON, N. It is remarkable that the great metropolis should contain two of our sisters of the same name—the address of the other Jane Henry is, 7 Prince's Gate, Kensington, S.W.

MUMBLES.—Since last month's report, Mrs Jenkins, formerly connected with the "Baptists;" Elizabeth Clement, daughter of brother W. Clement; and Mrs Matthews, formerly associated with the congregation in Mount Zion Chapel.—have confessed their faith in the gospel of Christ, and been immersed into his name. Having been "buried with the Christ by baptism into death,"—may they now "walk with him in newness of life." It is gladdening indeed to record these additions to the church at Mumbles. In few places, of much larger extent, do we find so many good and honest hearts, to receive the word of the kingdom. May each of them be a living epistle of the Christ, known and read of all men—adorned the faith of the gospel, with the peaceable fruits of righteousness; and be "ready to give a reason for the hope that is in them, with meekness and fear."

SCARBOROUGH.—On May 6, were immersed upon confession of their faith, and received into the fellowship of the Church, Robert and Jessie Eccles. Brother Eccles is spoken of as a zealous man, and being, through his business, much engaged in travelling about

the country, he is expected to have many opportunities of making known the glad tidings.—Brother Charles Walker has delivered three lectures to audiences of 300 or 400 on the sands, setting forth the truth concerning the coming of Shiloh and the promises to Abraham. These lectures the brethren propose to continue. Many are inquiring after the way of life.

Publications.

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THE JULY MEETING.

The usual time for the gathering of brethren from different parts is at hand. According to the usual arrangement, it should be held on Sunday, 16th July. A suggestion was once made to hold it in Dundee: is it suitable to do so this year? The Edinburgh brethren are as ready as ever for it in their city, and will be glad to afford every facility to visitors to enjoy themselves and be profited while in town.

It would be well for brethren immediately to communicate with the secretary, giving any suggestions they may have to render the meeting a pleasant and a beneficial one. As no fixed arrangements are made either as to place or precise time, suggestions on these points may also be submitted. We have a suggestion ourselves—Three or four brethren from Mumbles and Swansea purpose paying us a visit on the first week of July: would it not be well to have the gathering in Edinburgh, while they are here, say on the 9th of July. We used to have letters from all the churches which were so distant as to be unable to send deputies: let us have the same again, and also from isolated brethren. It is astonishing how much the brethren are gratified by such communications.

G. DOWIE, Sec.

The stock of tracts, of almost all kinds, is very low: the question of new tracts and reissues will be considered at the meeting.

The Treasurer acknowledges receipts for "Messenger" from Paxton, Swansea, and Warwick.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to GEORGE DOWIE, 12 Beaumont Place; and all business communications to JAMES CAMERON, 12 Calton Hill, Edinburgh, to whom money orders should be made payable.

A. AND W. R. WILSON, PRINTERS, HIGH STREET, EDINBURGH.

THE MESSENGER OF THE CHURCHES.

"I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY."

No. 7.

JULY 1, 1865.

NEW SERIES. VOL. I.

UNQUENCHABLE FIRE.

No doctrine of heathen philosophy has more successfully assumed the garb of divine truth than has "the natural immortality of man." It pervades the whole of our religious literature so widely, and so intensely, that no one, not otherwise informed, could for a moment doubt that it is taught in Scripture; not merely revealed obscurely, cropping out here and there, but lying all over the surface, like the verdure that beautifies the mountain-side, and the plain: yet, astounding reality, the immortality of wicked men is nowhere asserted or implied in the Bible. Man, as a descendant of Adam, is uniformly spoken of in Scripture as a mortal being; and as a sinner, doomed to perish: for "the wages of sin is death;" while, on the other hand, immortality, or deathlessness, is always spoken of as belonging to God, or to such persons as, on certain specified conditions, he has declared it his purpose to confer it. It is by overlooking this truth, and assuming that the Bible teaches that all men, converted or unconverted, are endowed with endless being, that such statements as the following are used to support the idea of the

eternal existence of the wicked in misery.

"He will burn up the chaff with unquenchable fire," Matth. iii. 12.

"If thy hand offend thee cut it off; it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched," Mark ix. 43.

The words, "The fire that never shall be quenched" in Mark ix. 43, 45, are the same in the Greek as "the unquenchable fire" in Matth. iii. 12, and should have been similarly rendered. Probably the reason for introducing the terms, "never shall be," in translating Mark's narrative, was to render them more expressive of the idea of eternal torment, which the translators believed to be the final doom of impenitent sinners.

Suppose, however, that we use the rendering, "unquenchable fire," instead of "the fire that never shall be quenched," it will still be thought by many expressive enough of the idea, that the unsaved shall be doomed to endure the most excruciating agonies throughout unending duration. If it could be demon-

strated, from the usage of the language, that the casting of a person into "unquenchable fire" necessarily implies the everlasting existence of that person; or that the words "unquenchable fire" are in no other instance applied in Scripture to objects which we know do perish; then, I confess, we would be shut up to accept the doctrine of immortal misery, with all its weight of melancholy sadness, unless it were elsewhere positively denied. If, however, on the other hand, we find the same language applied to other objects which we know have ceased to exist, then surely we are bound to maintain, in the absence of any direct testimony to the immortality of impenitent men, that such language by no means expresses or implies the idea of unending being.

The phraseology which our Lord here employs was familiar to his auditors. From their childhood, we may presume they had frequented the synagogue on the Sabbath, where the Scriptures of the prophets were read in their hearing; and they must often have listened to these words of the Lord, by the prophet Ezekiel, "Son of man set thy face towards the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord:—Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched," Ezek. xx. 46-48. These words contain a threatened desolation of the land of Judea, which lay towards the south of the river Chebar, where the prophet resided. The ter-

rible and thorough character of the desolation is represented as "unquenchable flames" in a forest, and we plainly perceive that the language simply denotes the complete scattering of the Jewish people.

In the prophecies of Jeremiah, also, similar language is used: "If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched," Jer. xvii. 27. No sane man will assert that these palaces and gates of Jerusalem are indestructible, because the fire that destroyed them is termed "unquenchable," so far from that being the case, the figure is justly understood to represent their complete destruction. Jehovah kindled the flames, and none could extinguish them; they would continue to burn till their purpose was completely effected. *Destruction not preservation* is the idea meant to be conveyed; and why not also the same idea when the doom of the wicked is represented by the same language? Why affirm that they are indestructible because Jesus said, they shall be "burnt up like chaff in unquenchable fire?"

The meaning of the words, "unquenchable fire," may be further illustrated by the use which Eusebius, the ecclesiastical historian, makes of them in recording the death of those who suffered at the stake for their adherence to the Christ. In his history, book vi. ch. xli., he gives an account of those who suffered death at Alexandria. "The first of these was Julian, a man afflicted with the gout, and neither able to walk nor stand, who, with two others that carried him, were arraigned. Of these, the one immediately denied;

but the other, named Chronion, surnamed Eunus, and the aged Julian himself, having confessed the Lord, were carried on camels throughout the city,—a very large one, as you know,—and in this elevation were scourged, and finally consumed in an immense fire (*puri asbesto*, the same terms rendered “unquenchable fire” in Matth. iii. 12). After these, Epimachus and Alexander, who continued for a long time in prison, from the scourges and scrapers, were also destroyed in an immense fire” (*puri asbesto*). These faithful witnesses by being cast into “unquenchable fire” were reduced to ashes—not tormented for ever and ever. And when Jesus uses the same terms to describe the fate of the incorrigible sinner, how can these terms be fairly understood to mean anything else? The language of Jesus no more expresses the indestructibility of sinners, than does that of Eusebius express the deathlessness of those who for the truth’s sake were consumed at the stake. “Unquenchable fire,” then, means fire that irresistibly *destroys* that which is committed to its action.

Had the Saviour’s words been properly attended to, they would never have been used as an argument for the doctrine we are combating. Would any one, who had not previously believed such a doctrine, ever imagine that, when Jesus, alluding to the end of the wicked, said, “He will burn up the chaff with unquenchable fire,” he taught his hearers that the wicked were UNCONSUMABLE? Certainly not. It is *the wicked* who are like the chaff; and though the fire might never be quenched, in the most absolutely literal sense, *the chaff* would be consumed. Jesus positively asserts that it shall. “The chaff he will burn up.” What emblem more expressive of the complete

destruction of the wicked? Dream not, then, O impenitent sinner, that thou art an immortal! Unless thou yield thee to the love of God, and heartily believe the gospel of his Son, the Messiah, who loved thee and gave himself for thee, perish thou must, like chaff before the quenchless flame. Ponder, I beseech thee, the love-warning of Jesus: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life.”

Not less expressive of entire destruction is the Saviour’s language, recorded by Mark, which has been already quoted: “It is better for thee to enter into life maimed, than having two hands to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and their fire is not quenched.” The word here translated “hell,” is in the Greek, “Gehenna,” or valley of Hinnom (See Messenger, Old Series, vol. iv. pp. 20-23). A small valley on the south-east of Jerusalem. In this valley, the idolatrous Israelites caused their children to pass through the fire to Moloch. After the captivity, the place became an object of the greatest abhorrence, on account of these abominations; and, following the example of Josiah (2 Kings xxiii. 10), they made it a receptacle for the filth of the city, and the carcasses of animals and malefactors. To prevent the deleterious effects of the consequent putrefaction, great fires were constantly kept burning. Hence the valley was called “Hinnom’s valley of fire,” or “Gehenna of fire.” It was thus a noisome and hideous spot: its lurid fires constantly burning, and the loathsome worms rioting on the unconsumed corpses, was indeed a fit and expressive picture of the most abhorrent and complete destruction.

This view of the subject is confirmed by the closing sentences of Isaiah's prophecy. Speaking of the future glory of the nation of Israel, and its capital, Jerusalem, and the terrible overthrow of the opposing Gentiles, the prophet says, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (lxvi. 15, 16). "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (vers. 23, 21). Doubtless the scene here depicted is one of real carnage; yet the language "their worm shall not die, neither shall their fire be quenched" is applied to the carcases of dead men. Here we have a key to the language in Mark, which, indeed, is but a quotation from Isaiah, that would be familiar to the disciples of Jesus.

So thinks Albert Barnes, though a believer in the immortality of the wicked. In his notes on Mark ix. 44-46, he writes:—"This figure is clearly taken from Is. lxvi. 24. In describing the great prosperity of the kingdom of the Messiah, Isaiah says, that the people of God shall go forth and look upon the carcases of the men who have transgressed against God. Their enemies shall be overcome; they shall be slain. The people of God shall triumph. The figure is taken from the heaps of the dead slain in battle; and the prophet

says, that the number of them shall be so great, that their worm—the worm feeding on the dead—shall not die, shall live as long as there are carcases to be devoured; and that the fire which was used to burn the bodies of the dead shall continue long to burn, and shall not be extinguished till they are consumed. The word 'their,' in the phrase, 'their worm,' is used merely to keep up the *image* or *figure*. Dead bodies, putrefying in that valley would be overrun with worms, while the fire would not be confined to them, but spread to other objects, kindled by combustibles through all the valley." It is rather remarkable that this writer, after such a correct exposition of the language, should affirm, that the picture represents "dreadful and eternal suffering." Putrid, decaying carcases, the image of "dreadful and eternal suffering!" The worm luxuriating on a painless corpse an image of the most miserable anguish!! The consumption of dead bodies in the devouring flame a symbol of deathless spirits tormented by fire, which pains, but cannot kill them!!! O the blinding effects of heathen philosophy on the minds of those who submit to its teaching! The words of God, in defiance of all the laws of rhetoric and common sense, must be made to sustain the baseless theories of human imagination: and thus poor mortals, condemned to everlasting destruction, inflate themselves with the vain conceit of their immortality, echoing, with true filial earnestness and joy, the words of the old serpent—the devil—"YE SHALL NOT SURELY DIE!"

Awake! Awake! O poor deluded mortal, ere "the Lord Jesus be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of his Son," for "He will burn up the

chaff with unquenchable fire." Now, God waits to be gracious to thee. Yes, *waits!* The Holy One of Israel's word is yet unverified; his promises are yet unfulfilled; his people yet ungathered; their cities still a desolation; his holy name blasphemed by the nations; the heir of all things not returned to claim his own because God waits; not willing that thou shouldst perish, but believe and live. Then why wilt thou die? Life, eternal life, is given to thee in Christ Jesus. Though thou hast earned the wages of sin, which is death, yet "the gift of God is eternal life." He that believeth and is baptized shall be saved.

Such we believe to be the truth of the teaching of Jesus; the import of the warnings he uttered in the days of his flesh. Contrary it is to the received teaching of the day; and repugnant, perhaps, to the predilections of the men of this age: still it is divine, and all who gainsay it shall shortly be put to shame. For maintaining this truth, men call us infidels; well, let them do so. And let us see that we never give them better reason to call us so, than a close adherence to the words of God.

Some object to this teaching, that less than the threatening of eternal torments will not restrain the wicked in their impiety. Be it so. What then? Shall we deal wickedly for God? Shall we, in the face of the plainest declarations of Holy Writ, tell men that the soul that sinneth shall *not* die, to prevent their sinning? The objection bears on the front of it a libel on the wisdom of Jesus and his apostles; yea, of Jehovah himself, for nowhere in the Bible is eternal existence, in any condition, predicated of impenitent men. Death, destruction, everlasting destruction, perishing,—being burned up like chaff,—passing into smoke, like the

fat of lambs,—and such like terms, are the only ones used in the Bible to deter men from sin; and the man who uses terms expressive of opposite import, makes himself wiser than God.

But what are the facts? The doctrine of eternal misery, as the punishment of sin, is preached from almost every pulpit in this country; it is, indeed, the common belief, and what are the results? The answer is too well known. The facts prove that if the prospect of everlasting destruction does not deter men from sinning, neither does the proclamation or belief of eternal torments. Ah! no. And really it seems to me, that if the declaration that man as a sinner is doomed to perish, in the strict sense of that term, to be burnt up like chaff in quenchless fire; and that "God has so loved the world, as to give his only begotten Son, that whosoever believeth in him shall not perish but have eternal life"; if the gracious invitation to poor sinners of the Gentiles like you and me, to become "children of God by faith in Christ Jesus;" and joint-heirs with him in his eternal kingdom and glory; if the promise of "glory, honour, and immortality," in fellowship with the blessed Son of God for ever and ever, do not allure men to God from the pleasures of sin, and make them flee from the wrath to come, I cannot tell what could effect this; surely nothing would. This, indeed, we do know, that the great bulk of mankind will continue impenitent till the Lord return. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." But that is no reason why any who read these lines should perish; surely no. "God has visited the Gentiles, to take out of them a people for his name," to make them kings and priests in the kingdom of his Son. He wants to take

you. Can you refuse? It is true: for "it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners,"—and you are one. Believe that Jesus is the Christ,—the Anointed One to sit on the throne of David, in the kingdom of God, and

be baptized into him,—thus you will become a child of God; and when the Lord himself shall descend from heaven with a shout, you shall be glorified together with him; and reign with him for ever and ever. Amen.

W. L.

A WORD OF CHEER.

O! my brother, spirit weary
Toiling up the steep of time,
'Mid the mist, by passes dreary,
To a nobler, happier clime!

Though thy sky be overclouded,
Though thy path be dark and drear,
Though thy soul with doubt be shrouded,
O! let faith still conquer fear.

Be thy life-cry "Forward" ever,
And thy heart be strong and true,
From its purpose swerving never,—
Much is thine to bear and do.

Though sharp thorns bestrew thy pathway,
Though thou fallest, still arise,
Undiscouraged, onward, upward,
Press with faith that never dies.

Let the cheering thought console thee,
Thou hast one true Friend above,
Who is ever watching o'er thee
With a never-waning love.

Though his face awhile be hidden
From thy sad, desponding view,
O! remember clouds of darkness
Often veil the heavenly blue.

Yes, but when those clouds are parting,
Far more lovely it appears,
As the rainbow comes in beauty,
Like a smile amid the tears.

So the darkest hour, remember,
Gloometh just before the morn,
When night's starry eyes are closing,
Ere the child, the day, is born.

He liveth well who nobly doeth,—
He liveth well who nobly grieves.
Each his destined path pursueth,—
Each his own reward receives.

Be thy life-cry "Forward" ever,
Let thy heart be strong and true,
From its purpose swerving never,—
Much is thine to bear and do.

Vernon De Montgomery.

THE SON OF DAVID ENTHRONED.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

The zeal of the Lord of hosts will perform this" (Is. ix. 6, 7).

From these two last verses, which are worthy the elucidation of many volumes, I shall deduce the progression and fulness of Christ's regal office, which includeth and draweth up into itself both the prophetic and the priestly. The office of the Child is government: "the government shall be upon his shoulder." What government this was to be is explained after

his name: "of the increase of his government and dominion there shall be no end;" that it shall include all bounds, at least all the bounds of the earth, and fill all time, that is, be eternal, according to what is foretold in Daniel vii. 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." But our prophecy is more particular than that famous prophecy of Daniel, adding the royal seat and metropolis of this universal and eternal empire: "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Is. ix. 7). This is the last and also the main part of the prophecy, which, be it remembered, was given as an assurance to the wavering heart of the house of David; and to that end doth declare and signify that this vast dominion was to acknowledge the throne of David, and him that sat thereon, to acknowledge the supremacy of the house of Jacob, and him that ruled over the same. Which ought to have been consolation and sustenance to the wicked king in his present strait and agitation, for it was more than had been ever declared by the mouth of prophet or of seer. And so important did the Lord esteem it, and for such instant use did he intend it, and he confirmed it by two great signs: the one, that Syria and Samaria should be divested of both their kings, before the elder of

Isaiah's sons should know to refuse the evil and choose the good; the other, that the rulers of Damascus and the spoil of Syria should be carried away by the king of Assyria, before the younger of his sons could say, My father, and my mother. A prophecy which was thus sealed with two of the greatest events of those days might well claim the belief of the wicked king, and retain the belief of all posterity. It appears, therefore, from this great prophecy of the incarnation, that the idea which was given of the Man-God, or Immanuel, was that of a deliverer and rightful inheritor of the land, the destroyer of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the governor of its people for ever, yea, and the monarch of an universal and eternal dominion upon the earth. These predictions concerning the Child are in this prophecy, and no others are in it. If it mean not this, it meaneth nothing. If a child was ever born of a virgin, it was for these ends he was born. And if he have not fulfilled these ends, then he is yet to fulfil them, nor would such a delay weaken, but rather confirm the prophecy; for there is mentioned a mysterious waiting on his part, and rejection of him on their part, and a woeful visitation of darkness in consequence thereof. And accordingly they are so found till this day rejecting his aid, in miserable woful darkness, nothing of all the glory having been accomplished, but the very reverse; because the season of his waiting is not yet expired. The prophecy, therefore, waits still for its great accomplishment in the Son of the Virgin, by the act and power of the Son of the Virgin. If any one say, No, Jesus of Nazareth shall never sit upon David's throne, nor

rule over the house of Israel; then, I say, Jesus of Nazareth is not the person here prophesied of, but some other. If they say, yea, but he is the Immanuel born of the Virgin, who, now spiritually filling the spiritual throne of David, and spiritually reigning over the spiritual house of Jacob, and spiritually holding universal spiritual empire; then all I have to say is, I do not know what the spiritual throne of David means. It is the throne of a believer's heart. Where learned you to call a believer's heart the throne of David? It is the throne of the Majesty on high. How dare you blaspheme, and call the throne of God the throne of David? And what use was there to tell Ahaz; in his present straits,

that a Son should be born and a child given, who should reign in the hearts of men, and be exalted to the throne of God? And what signs of such an event were those two which were granted? Besides, these spiritualists know not where they lead themselves. If they will have all the substance of Immanuel's works to be invisible and spiritual, then I will have his birth, also to be spiritual and invisible upon the earth. If they will annihilate the greater part to please themselves, I will annihilate the lesser part to vex them; and what have they left of all this bright and glorious prophecy but the shadow of a dream.

Morning Watch.

THE LATTER DAYS.

THE import of the phrase "the latter days," has such close connection with the inquiry as to the restoration of Israel, that an examination into the occurrences of the one, unavoidably brings us into contact with the other. Its usage in the Scriptures, designated "The New Testament," will be first taken; afterwards, in "The Old Testament." All Scripture given by inspiration of God, being profitable for instruction, and holy men, whether prophets or apostles, having spoken of old under the influence of the same Spirit, we should reasonably expect to find a uniform meaning capable of attachment to this phrase in its occurrences; and great benefit to be derived from the research into its meaning. Our aim will be to prove that there is such a uniform meaning. If we succeed in proving this to the satisfaction of the scriptural student, one of the most stubborn of controverted

questions will be removed from the region of opinions, and established as a settled scriptural truth, a fact of the future, to be taught and believed by all who put on the name of Christ.

The features characteristic of the latter days are clearly described by the apostles Peter, Paul, John, and Jude.

1. *God hath spoken unto us by His Son*, "in the last days," (ep eschatou ton emeron). Heb. i. 1, 2.

2. *Christ was manifest in the flesh*, "in these last times," (ep eschaton ton chronon). 1 Pet. i. 20.

3. *Apostasy from the faith*, the spirit speaketh expressly, is to take place "in the latter times," (en usterios kairois). 1 Tim. iv. 1.

4. *Perilous times*, to occur "in the latter days," (en eschatois emerais). 2 Tim. iii. 1.

5. *Antichrist manifestations*, prevalent "even now," said John, in

"the last time," (eschatē ōra). 1 John ii. 18.

6. *Scoffers prevail* "in the last days," (ep eschatōu tōn emerōn). 2 Pet. iii. 3.

Also Jude, 18 ver. "There shall be mockers in the last time," (on eschatōi chronoi).

The Greek phrases used in 2 Tim. iii. chap. 1 ver. and in another passage to be produced presently, Acts ii. chap. 16 ver. are identical. In Heb. i. chap. 1 ver. and 2 Pet. iii. chap. 3 ver. also : and in 1 Pet. i. chap. 20 ver. and Jude 18 ver. nearly so.

From the first and second instances given above, it is evident *time past* is referred to ; from the fifth, that it was *time present* ; from the third, fourth, fifth, and sixth, to *time future*.

Jude describes a similar feature characteristic of the last days, as Peter also does the same ; but Peter's verbal expression in another passage is to be identified with Jude's verbal expression ; from these usages, it follows, that "the last times," "the last days," and "the last time," refer to a *period including past and future, and*, taken in connection with John's expression, *present time*.

But, Paul in his letter to the Hebrews, uses a verbal expression referring to *time past*, similar to one used by Peter, referring to *time future*, so that the time past in which Christ spoke, is included *in this period*, as before mentioned.

Again, it is obvious beyond dispute, that the pre-eminently characteristic features described by Paul in his letter to Timothy, belong to a *period then yet future*, but which has existed, and does exist at this day, so that *the whole time, from Christ's first manifestation to the present time in which we live, is included in this period*. Unless it be

maintained, that, since Christ's manifestation, there have been no "perilous times," no "scoffers," no "antichrists," and no "apostasy."

This will bring us to the consideration of the last passage. The apostle Peter, Acts ii. chap. 17 ver. addressing *the Jews*, says, quoting from an Hebrew prophet, "And it shall come to pass in the last days" (en eschatais emerais). But Paul also uses a similar expression referring to time yet to come. Did then this prophecy taken from Joel receive its fulfilment completely at the then present time, or remains it yet for future completion ?

We notice, first, that the apostle Peter does *not* say, as it is usual in Scripture, "then was fulfilled ;" but he does say, "This is that which was spoken by the prophet Joel." By this we understand Peter to have taught the Jews before him, that the pouring out of the Spirit, the effects of which they beheld on himself and fellow disciples, was of that same kind or nature, which should be poured out *upon all flesh*, and also, in the last days. The then effects being a first-fruits of the future operations of the Spirit. The prophecy was concerning *all flesh*, but was then limited to Jews. Afterwards, when Cornelius received the Spirit, no allusion was made to this prophecy, although Peter expressly says, "the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." *So protracting, or carrying forward to yet future time the fulfilment of the promise in its entirety*.

We observe also, that this promise concerning "the last days," or "those days," is also accompanied by remarks, which state that wonders and signs in nature will accompany its fulfilment. Or, if it is said, the

natural objects being representative of human powers, wonders, and signs are to occur amongst these; then all are to take place "before that great and notable day of the Lord come."

So that, according to Peter and Joel, the following things are to occur together:—the pouring "out of my Spirit upon all flesh," prophesyings, visions and dreams, wonders in heaven, and signs on earth, and succeeded by a great and notable, or terrible day of the Lord. *These did not occur on the day of Pentecost, neither have they occurred since that day, therefore they have yet to occur.*

We may remark that since the first days of the church, the extraordinary gifts of the Spirit have entirely departed from its possession, our only resource being the written word. This being so, is a proof conclusive of itself, that this prophecy of Peter and Joel has not been fulfilled, inasmuch as many of all flesh who have called upon the name of the Lord since that time, have not received this pouring out of the Holy Spirit.

Again, we notice, that it is God who is to pour out of his Spirit upon all flesh. But it is evident beyond dispute or doubt, that the gift of the Holy Spirit from this self-same day of Pentecost was only received by the laying on of an apostle's hands; the case of Cornelius being an extraordinary one, and not afterwards repeated. Proving, still more strongly, we assert, the typical character of the pouring out of the Spirit on this day of Pentecost. Figurative of the more extensive out-pouring prior to the great and notable day of the Lord. By Peter's authority, we therefore affirm, that the prophecy of Joel will meet with its fulfilment in the last days. And, by comparison of Peter's usage with that of other

apostles, that this fulfilment will take place any time during the continuance of the last days, or nigh to the great and notable day of the Lord.

Having taken the occurrences in the "New Testament," we will now turn to the "Old:" stating, as succinctly as possible, the chief items coming under the head of "the last days;" giving a little more attention to Joel's prophecy, in consequence of its intimate connection with Peter's statement. Before commencing our remarks, we would ask the reader to constantly bear in mind that, in the original Scripture, there are no distinctions of chapter and verses, although there are paragraphs.

The words used by Joel, ii. chap. 28 ver. are, "And it shall come to pass—*afterwards*, I will pour out my Spirit upon all flesh," &c. But Peter says, "It shall come to pass in the last days." Afterward and in the last days are terms of equal import. We know that the last days mean the whole period from Christ's manifestation to the present, therefore afterward has the same meaning.

Here then is a dilemma. The Spirit, through Joel and Peter, declares that certain things shall take place; which things had not taken place before Peter's time, for he quotes the prophecy. Nor did they take place during his time, for the circumstances detailed in the prophecy were not apparent at that time. And Joel, as we shall see presently, includes a restoration of Israel amongst the occurrences of the last days. It follows, that, if the prophecy quoted by Peter *in part* met with its fulfilment at the time, then *the remainder* of Joel's prophecy had yet to be fulfilled, which related to the restoration of Israel.

But if Peter did not confine the fulfilment in its entirety to the time then present, and he did not, then still more strongly is a future restoration of Israel brought before us. Either position supports us in our belief in such future restoration.

Joel, in succeeding paragraph, iii. chap. 1 ver., &c., also identifies afterward with the last days, for he says, "In those days and at that time I will bring again the captivity of Judah and Jerusalem." Confirming the words as used by the apostle Peter.

We now give occurrences in the "Old Testament;" summarising chief details

I. Joel ii. chap. 28 ver. &c.; iii. chap. 1 ver. &c.—*Afterward*, (in the last days).

Great and terrible day of the Lord.
The pouring out of the Spirit on all flesh.
Wonders in heaven and earth.
Deliverance in Zion and Jerusalem.
Judah and Jerusalem delivered from captivity.
The gathering together of the nations.
The judgment of the nations.
Zion the dwelling place of the Lord.

II. Gen. xlix. chap. 1. 10-12 ver.—*In the last days.*

The coming of Shiloh.
The sceptre departing from Judah.
Unto him the gathering of the people

III. Num. xxiv. chap. 14, 15-19 ver.—*In the latter days.*

I shall see him—I shall behold him.
There shall come a star out of Jacob.
A sceptre shall rise out of Israel.
The sceptre shall smite the corners of Moab, &c.
Israel shall do valiantly.

IV. Deut. iv. chap. 30 ver.—*In the latter days.*

After being scattered among the nations.
If Israel turn to the Lord.
The covenant of their fathers remembered.

V. Job xix. chap. 25-27 ver.—*In the latter days.*

My Redeemer shall stand upon the earth.
Whom I shall see for myself.

VI. Is. ii. 1 ver. &c.—*In the last days.*

The Lord's house to be in Jerusalem.
The house of the God of Jacob.
Nations and people to flow to it.
War to cease.
The Lord to shake terribly the earth.

VII. Micah iv. & v. chap.—*But in the last days.*

After Zion and Jerusalem have been destroyed.
The Lord's house to be established in Jerusalem.
Nations and people to flow to it.
War to cease.
Israel to be made a strong nation.
The future Ruler of Israel who came out of Bethlehem.
To be the peace when the land is invaded.
Severe judgments upon Israel's enemies.

VIII. Jer. xxiii. chap.—*In the latter days, ye shall consider it perfectly, 20 ver.*

After the anger of the Lord has ceased, The days come—I will raise up unto David a righteous Branch.
A king to execute judgment and justice in the earth.
Judah and Israel to be saved in his days,
His name, the Lord our Righteousness.
The days come—Israel to say,
The Lord had delivered them out of all countries.
And they dwell in their own land.

IX. Jer. xxx. & xxxi.—*In the latter days ye shall consider it, 20 ver.*

The vision concerning Israel and Judah,
Time of Jacob's trouble.
In that day—yoke to be taken off.
Serve the Lord and David their king.
Punishment of Israel's enemies.
Their governor to proceed out of the midst of them.

xxx. chap. 1 ver.—*At the same time.*

Israel shall be His people.
To be gathered from all people.
The voice heard in Ramah to be quieted.
After those days, 33 ver.

A new covenant to be made with the house of Israel.

I will put my law in their inward parts. Will to their God and they my people.

X. Ezek. xxxviii. & xxxix chap. 8, 16, & 38 ver.—*After many days.*—*In the latter years.*—*In the latter days.*

Invasion of Israel by Gog and Magog.

Destruction of Gog and Magog.

Terrible punishment of invaders.

The whole house of Israel to be gathered in their own land.

The pouring out of the Spirit on Israel.

The Holy One then in Israel.

XI. Dan. ii. chap. 28 ver. &c.—*What shall be in the latter days.*

In the days of these kings.

Shall the God of heaven set up a kingdom?

It shall break in pieces and consume all these kingdoms.

Itself indestructible and to stand forever.

XII. Dan. x. chap. 14 ver.—*What shall befall thy people in the latter days.*

xi. chap. chiefly relating to the kings of the north and south.

40 ver. Invasion of the glorious land by the northern king.

45 ver. His destruction.

xii. chap. 1 ver. *at that time.*

A great time of trouble.

Thy people (that is Israel) shall be delivered 13 ver. Daniel to stand in his lot at the end of the days.

XIII. Hosea iii. chap.—The children of Israel shall abide many days without a king and without a prince, &c.

Afterward shall the children of Israel return.

And seek the Lord their God, and David their king.

And shall fear the Lord and his goodness *In the latter days*

To economise time and space, we will now summarise under various headings, the principal occurrences, foretold of the latter days, the figures referring to the place in the list just given.

2, 3, 5, 7, 8, 10, The coming of Christ.

1, 10, The pouring out of the Spirit.

2, 8, 9, Names of Christ.

8, 9, 10, 13, Israel to be gathered from the nations.

1, 7, 10, 12, Invasion of the land.

1, 6, 12, Terrible time of trouble.

1, 3, 7, 9, 10, 12, Punishment of Israel's enemies.

1, 7, 8, 9, 10, 12 Deliverance of Israel.

7, 8, 11. Israel to be made a strong nation—King to reign and prosper—Kingdom to be set up.

8, 10, Israel dwelling in promised land.

6, 7, War to cease.

4, 9, 10, 13, Israel to serve the Lord.

1, 6, 7, 10, Zion the dwelling place of the Lord.

1, 6, 7, The gathering of the people unto Him.

Nations and people to flow to Jerusalem.

The student of Scripture and seeker for the truth will at once perceive the intimate connection between Joel's prophecy and other prophecies concerning the latter days. Also, between the prophecies relating to the coming of Christ in the latter days and others referring to the same period. The denier of the restoration of Israel will have to prove, that there are many kinds of latter days; that during the prevalence of one of these kinds, the prophecies were fulfilled; that when the Spirit of God delivers a prophecy through inspired men, it only means *part* to be fulfilled; and, that although the coming of Christ was said in *both "Old" and "New Testament" scriptures*, to be in the last days, yet the other occurrences were never intended to meet with fulfilment during the continuance of the last days.

Another disputed point is the time of the setting up of the Kingdom by the God of heaven. It is contended that the Kingdom was set up on the day of Pentecost, that is, in the time of the Caesars. *But Daniel says*, "in the days of these kings." John says, xix. 16, "The chief priests answered, we have no

king but Cæsar." Paul says *after* the day of Pentecost, Acts xxv. 15, "I appeal unto Cæsar." It is beyond dispute that *these kings* could not mean Cæsar, for he was but *one* king.

It could not mean the Roman Empire, for Daniel designates that as "*the fourth kingdom*;" and, alluding to the punishment awaiting "*these kings*," says, "it shall break in pieces and consume *all these kingdoms*." Neither did it mean, the separate kingdoms of gold, silver, brass, and iron, for they did not exist at one and the same time. It (the kingdom) has therefore, according to Daniel, to be set up in the days of the feet toes; the kingdom of iron at its downfall having to be divided, the divisions being of part iron nature, part clay.

But the day of Pentecost happened during the prevalence of the *iron kingdom*, (the legs of the image), and the stone was to smite it upon the feet. This could not be done upon the day of Pentecost, for the feet *were not* as yet. The feet toes period did not come into existence till many years after the death of John the apostle. It is *after* the division of the fourth kingdom, we assert, scripture teaches, *the kingdom* was to be set up. There is no evidence to prove that it was set up when the division

occurred, it therefore remains to be set up in the latter days.

Whence arose this theory of a kingdom set up on the day of Pentecost? In the "Roman catholic apostolic" church, with whom it may remain.

It is one of the prerogatives of the Spirit of God, when giving us the outlines of the future, to represent kingdoms either in a united or divided state centuries before the events occur. As living in the last days we may reasonably expect events to transpire, which, as yet, are recorded only in the testimony of prophecy. Knowing this, that *the uncertainty of the time* for fulfilment, does not interfere with *the certainty of the fulfilment*.

It had been our intention to have referred to the connection of the Conversion with the Restoration of Israel. Future opportunity may however be afforded us of asking the reader's attention to this subject.

In conclusion, we have only to say, "*Search the Scriptures*" and imitate the example of the Bereans, who "*searched the Scriptures daily*, whether those things were so." May God bless reader and seeker for the truth's sake, with abundant wisdom, strengthening and refreshing the inner man until the day of His coming.

CHRISTIANOS.

WANTS OF HUMANITY.

"Men are, in reality, as unable to govern themselves as they are to procure their own salvation. After the storms of six thousand years, we have not yet reached a serene political atmosphere. After all our voyages in the deep sea of the experimental, we have arrived at no land of the blessed,—no quiet shore to anchor upon—where rites of freedom might be celebrated, and canticles of joy resound. The wind is up, the sky is black overhead—only relieved by jagged bolts of fire. The vessel of humanity reels and staggers, and plunges in the waste of waters. From absolute thrones of Asiatic barbarism,

where millions of serfs are never awakened into the consciousness of manhood, to American commonwealth, where liberty is *license* to the white race, slavery, murder, and prostitution to the coloured—where must we seek, or where can we find any solid government power, securing political glory or social privilege to the masses of the people? The kings and diplomatists are still canting about the balance of power. They speak to each other in smooth brotherly words, but secretly give orders for the increase of war vessels and artillery. They are all in distrust of each other—waiting in consternation for the next

volcanic eruption. Meanwhile the people talk of progress, but seem not to know whence they started from, nor whither they are going. Onward to the vale of Tempe, or the desert of Sahara—to the gates of life, or the shores of the Dead Sea. It appears to be the march of a mill wheel. Society, like our planet, is performing a continual revolution, but approaching no nearer to the sun. Certainly, we must grant, that it is a period of immense material development; but there are no spiritual forces of sufficient magnitude working in counterpoise. We can hear the wind which rends the mountains, and behold the fire which blackens the valleys, and the earthquake that devours, with jaws of darkness, the pomp and glories of nature and art—but who is there that can hear the still voice of the Lord?

"We want an abiding sanctuary for the miserable fugitives who fly abroad from imperial wrath and popular tumults and fury. We want a "Parliament of Man"—a "Federation of the World," which may satisfy both the philosophic mind and commonalty. We want a solemn temple, where spiritual worshippers may repose in undisturbed fellowship with the Father of lights. We want a government, so rich in the elements of power, sanctity, and wisdom, that all connected with it may swell with a sense of its grandeur, and rest with a full conviction that the ideal has been embodied in

the actual. We cannot have the Sanctuary, the Parliament, the Throne, or the Temple, till the great king appears with his mighty ones. It looks as if the highest order of literature travels in this direction. It is calling for the rule of the *best*—those who have the largest faculty and deepest *morale*. Though the author who leads this party may not bow the knee to the Lord Jesus Christ, yet his speech is an inarticulate cry for the coming and kingdom of Christ. Place the crown on the resplendent head which is the Oracle of the universe, and the very sanctuary of everlasting truth; and the sceptre in the hands which are as pure as they are strong, and there is no longer opposition of power, or disunion in council. Wise to will, and powerful to execute, his wisdom and power shall be directed by infinite and all-pervading love.

"In his days shall the righteous flourish as grass of the earth, or trees that grow by the rivers of water," and while the sun flames in the east, or the moon lights her evening lamp with silvery radiance, there shall be abundance of peace. "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby, for the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King, he will save us."

From "The Last Battle."

REMARKS ON ECCLESIASTES.

XII. 7.

"Then shall the dust return to the earth as it was; and the spirit unto God who gave it."

These words of Solomon are often brought forward with a great air of triumph in vindication of the idea, that man is possessed of an immaterial and immortal soul, which thinks, feels, and acts independently of his physical organism, and which, as a necessary consequence, survives in all its entirety.—what is vulgarly termed the death of the individual.

This argument assumes that the term "spirit" in this passage is equivalent to the word "soul," which is far from being the case; but, admitting it to be so, there is no statement here to the effect that this *spirit* is *immortal* or *immaterial*. Solomon simply affirms that when the body returns to the earth as it *was*, the spirit shall *return* to God who gave it. The word "*return*" predicated of "the spirit" involves the idea of going back to a former condition: just as the body after death returns to the earth as

"it was," so also the spirit returns to God as it *was*. If the circumstance of the spirit going "to God" at death proves that it has a future conscious existence, the same evidence will prove that it had a separate, individual conscious existence, previous to its connection with the body—seeing it "*returns* unto God who gave it." But, as we have no memory or consciousness of an existence previous to our birth, the statement of the wise man warrants the assertion that our memory or consciousness ceases at death; agreeably to what he affirms in chap. ix. 5, "The living know that they shall die; but the dead know not anything."

Further, if the circumstance of the spirit returning to God at death, shows that this spirit is a living individual intelligent existence, then the spirits of all men, good or bad, go to the same place. Solomon's language is universal—not particular. He affirms something that he believes to be true of our

race. Just as it is true of the body of all men, whatever be their character, that at death it "returns to the earth as it was," so is it true to the same extent, that their "spirit" returns to God—the spirits of all alike going "to God," their condition must of necessity be the same. These observations are made not with the purpose of destroying all hope or belief in a future existence, but if possible to arrest attention to the teaching of the Bible, that all future existence depends on a resurrection from the dead, to eternal life in the kingdom of God, which can only be enjoyed by believing the glad-tidings preached by Jesus and his apostles regarding the kingdom, and the name of Jesus Christ.

J. E.

[We subjoin the following extracts from Mr. W. G. Moncrieff's work on "Spirit," regarding the passage commented on above. The "spirit" here is just the *ruach* "breath" or "breath of life," common to man with the other breathing creatures inhabiting the globe along with him. When it departs in the hour of dissolution then all his over, the man is for the time as if he had never been, Job x. 19. Hence no wonder the writer adds "vanity of vanities all is vanity." How could we account for such an exclamation, had we any reason to believe that Solomon understood the *ruach* of man to be actually immortal

man himself,—departing into the awful presence of the Eternal Judge? In the sense in which he used the word *ruach*, as being the breath of life departing from man, who was now to go down to dust, the exclamation is easily understood. Thus the 7th verse, "Then shall the dust," &c., harmonizes completely with the account of man's creation, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," person or being, Gen. ii. 7. At the hour of death this life-giving breath returns to its Divine Owner; that, however, is no less true in regard to the breath of life possessed by all creatures on earth whenever their last moment has arrived. Man's breath goes back to the Creator, in other words, it returns to the immense ocean of *ruach* surrounding our planet, belonging, like all things else, to the Almighty, and he gives it to other beings, whom he is daily summoning into existence, who, after using it, in their course restore it when they die to the charge of the great Proprietor.

"If he set his heart upon man, if he gather to himself his spirit, and his breath, all flesh shall perish, and man shall return to the dust," Job iii. 14, 15. "All go into one place; all are of the dust, and all turn to dust again," Eccles. iii. 20.]

Intelligence, Notes, &c.

EDINBURGH.—At the present season, when so many are moving about, it is natural that a city such as Edinburgh should receive its quota of visitors. During the last month our sister Mrs Hume of Halifax, N.S., has come to make a short sojourn among us,—Sister Mrs Methven has, on the other hand, gone to Eury St Edmunds (Suffolk,) on a short visit. While our other sister, Jeannie Hastie, who has for sometime resided at Ware, near London, has been united in marriage to brother John McMillan, of Ballycastle, Ireland, and the couple have departed to AUSTRALIA.

SCARBOROUGH.—"I write to inform you that on Sunday morning, 18th June, Mr and Mrs George H. Kidd, upon a confession of their faith, were immersed into the glorious Name, subsequently taking part with the church in God's ordinances. The Lord grant that they may be kept unspotted from the world, and that we may all be found accepted when the Lord comes. We hope soon there

will be more to follow, as there are many inquiring after the truth," S.A.—In the intelligence from Scarborough last month, we made a slight *literal* mistake, which the brethren will please correct. *Jessie* (Eccles) should have been *Jesse*. This brother is quite a young lad—somewhere about fifteen years of age, but full of a good spirit, which we trust he will control and use prudently; the divine admonition to such is—"Be sober minded," Titus ii. 6.

THE JULY MEETING.—Regarding which a suggestion was made last month, is now fixed to be held at Edinburgh on the 9th July. The brethren's place of meeting is Union Hall, 93 South Bridge. The preliminary meeting, on Saturday evening at seven o'clock, will be held in G. Dowie's house, 12 Beaumont Place. Brethren William Clement of Mumbles, Richard Goldie of Swansea, and others from England are expected to be pro-

sout. May God our Father grant us a pleasant and profitable meeting, and that all things may redound to his glory.

Letters of sympathy, or advice, suggestion, information, or data, from brethren and churches should be forwarded to G. Dowie.

The Edinburgh brethren are prepared to do all in their power for the comfort of visitors. It would be well for those coming to apprise us of their intention beforehand, if possible.

G. DOWIE, *Sec.*

Publications.

Important Work for Bible Students,

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A. AND W. R. WILSON, PRINTERS, HIGH STREET, EDINBURGH.

Note: No 9 is missing.
Pages 113-129.

THE MESSENGER OF THE CHURCHES.

"I SPEAK AS TO WISE MEN; JUDGE YE WHAT I SAY." I.

No. 9. SEPTEMBER 1865. NEW SERIES. VOL. I.

THE HAND OF ISRAEL.

THE inquiry to which we would direct the reader's attention, is, whether the Land of Israel has ever been in full possession of the Israelites, so as to warrant the assertion, that the promise of the land to Abram and his descendants has been fulfilled. The testimony of the Scriptures will be the principal source from which we shall adduce our statements, other historical testimony being relied upon when reference has to be made to the history of the Jews previous to the birth of Christ.

When Abraham by command of God left his kindred to depart into a land that He would shew him (Gen. xii. 1), with the promise that a great nation should be made of him, and that in him all the families of the earth should be blessed, he went in obedience, having faith. When in the land, various promises were made to him. The first being recorded in Gen. xiii. 14-18: "For all the land which thou seest, to thee will I give it, and to thy seed for ever, and I will make thy seed as the dust of the earth, &c.—walk through the land in the breadth of it, for I will give it

unto thee," again in chap. xv. after a prophecy of the bondage of Israel, the promise of the land, with its bounds is repeated, "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." and again in xvii. 8, after change of name to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a sojourner, all the land of Canaan for an everlasting possession, and I will be their God." And in ver. 17, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee." The promise renewed to Isaac, (Gen. xxvi. 4), "unto thee I will give all these countries." And to Jacob, (Gen. xxviii. 13-15) "The land whereon thou liest, to thee will I give it, and to thy seed."

Let us now state separately the different items contained in the promises; afterwards proceeding to consideration of each, one after the other.

1.—The making of Abraham a great nation.

A. C. Jones

sent. May God our Father grant us a pleasant and profitable meeting, and that all things may redound to his glory.

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THE MESSENGER OF THE CHURCHES.

"I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY."

No. 9. SEPTEMBER, 1865. NEW SERIES. VOL. I.

THE LAND OF ISRAEL.

THE inquiry to which we would direct the reader's attention, is, whether the Land of Israel has ever been in full possession of the Israelites, so as to warrant the assertion, that the promise of the land to Abram and his descendants has been fulfilled. The testimony of the Scriptures will be the principal source from which we shall adduce our statements; other historical testimony being relied upon when reference has to be made to the history of the Jews' previous to the birth of Christ.

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unto thee," again in chap. xv. after a prophecy of the bondage of Israel, the promise of the land, with its bounds is repeated, "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." and again in xvii. 8, after change of name to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a sojourner, all the land of Canaan for an everlasting possession, and I will be their God." And in ver. 17, "I will establish my covenant between me and thee and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee." The promise renewed to Isaac, (Gen. xxvi. 4), "unto thee I will give all these countries." And to Jacob, (Gen. xxviii. 13-15.) "The land whereon thou liest, to thee will I give it, and to thy seed."

Let us now state separately the different items contained in the promises; afterwards proceeding to consideration of each, one after the other.

1.—The making of Abraham a great nation.

- 2.—In Abraham all families of the earth to be blessed.
- 3.—The promise of the land to Abraham.
- 4.—The promise of the land "to thy seed."
- 5.—The promise of the land "to thy seed after thee."
- 6.—The boundary of the land.
- 7.—The period of possession.

1. *The making of Abraham a great nation.* The testimony of the scriptures is obviously conclusive to those who have studied them as to the increase of the Israelites. But to meet with more complete fulfilment in the taking out from among all nations, a people of similar faith to himself, "to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; which is the father of us all, (as it is written I have made thee the father of many nations)," Rom. iv, 16.

2. *In Abraham all families of the earth to be blessed.* The apostle Paul says, (Gal. iii. 8), "the scripture foreseeing that God would justify the heathen through (or out of) faith," and ver. 9, "so then they which be of faith are blessed with faithful Abraham," and ver. 14. "that the blessing of Abraham might come to the Gentiles through Jesus Christ."

3. *The promise of the Land to Abraham.* Stephen says, (Acts vii. 5.) "God gave him (Abraham) none inheritance in it, no, not so much as to set his foot on: yet he promised he would give it to him for a possession, and to his seed after him, when he had no child." This is conclusive as to non-possession by Abraham. Neither did Isaac and Jacob, for the apostle Paul says, (Heb. xi. 13.) "these all died in faith, not having received the promises." The personal promise to Abram, Isaac, and Jacob,

not having been kept as yet, according to the testimony of the "New Testament" scriptures; and the promise of God ever being immutable, its ultimate realisation is so sure and determined, that the great requisite from those who wish to become heirs according to the promise, is, *the faith of Abraham: that faith, which is the sure confidence of things hoped for, the conviction of actual facts, though not seen*, Heb. xi. 1.

4. *The promise of the land "to thy seed"* Again we refer to the apostle Paul's declarations. In Gal. iii. 16, he states, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and *to thy seed, which is Christ.*" But the Christ never possessed the land, for he himself said, "Foxes have holes and the birds have nests, but the son of man hath no where to lay his head." The promise then as far as Christ also is concerned, has to be realized.

5. *The promise of the land to thy seed after thee in their generations.* Admitting the application of this to the Jews, the question we ask is, did the Jews ever possess the land in the absolute sense in which the promise is made? If they did possess the land it would have to be proved that no other nation was in possession of any part of it at the same time. And, that it was not in the power of any other nation to interfere with their possession, either from within, or from without, of the land. That is to say, as *the promise is absolute and unconditional, the fulfilment must also be absolute and unconditional.* But what testimony does the history of the Jewish nation bear as regards this fulfilment? Let us see.

From the time of the promise to Abraham to the death of Moses—no possession. During the time of Joshua and the Judges, remnants of the original

inhabitants of the land still remained as "snares" and "scourges" to Israel by whom the Israelites themselves were often subdued and made tributaries. Saul the first King of Israel had to wage war against the Philistines, and was not always successful in his engagements with them. The Philistines defeated Israel on several occasions and retained possession of territory within the land. The Jebusites in Jerusalem were not dispossessed till the time of David. It is written, that David subdued the Philistines, Syrians, Moabites, Ammonites, Amalekites, and Edomites. *But*, during the reigns of David and Solomon, Hiram was king of Tyre, which was within the land. In 1 Kings v. 12, it is stated, "There was peace between Hiram and Solomon; and they two made a league together." In 1 Kings ix. 11. it says, King Solomon gave Hiram twenty cities in the land of Galilee. Besides this, at the end of Solomon's reign, it is stated, in 1 Kings xi. that Hadad reigned in Syria, and Rezon in Damascus, as adversaries of Solomon. These also reigning in the bounds of the land.

After the death of Solomon, the right to the territory was divided between Judah and Benjamin, and the ten tribes. The first successor of Solomon, Rehoboam, had possession of the fenced cities of Judah and the treasures of the Lord's house taken from him by Shishak king of Egypt. Till the captivity of the ten tribes by the Assyrians under Sennacherib, and that of the two by Nebuchadnezzar, king of Babylon, the history of Judah and Israel is a series of alternate success and defeat, but no view is ever presented of the re-union of Judah and Israel, with possession of the land. The ten tribes never being restored after their captivity, and the two tribes partially

only—the part of the land occupied by those Jews who returned from Babylon never being wholly under their own control.

As regards statements made to the effect that Judah and Israel were restored after the Babylonish captivity to possession of the land, we can only reply by producing the testimony of history. It was under the protection of the Persian monarchs that the temple was built; the government being in the hands of the Persian governors of Syria; the religious rule being vested in the Jewish high priests. When the Persian rule was broken by Alexander the great of Greece, Tyre and Gaza in Palestine were captured by him: after which he approached to Jerusalem. But no resistance was offered, submission being made to him by the high priest and chief authorities of the city. Thenceforth, the Jews were under Grecian rule.

At the division of the Grecian empire into four parts at the death of Alexander, the land of Palestine, after suffering from the ravages of a destructive warfare, fell into the possession of Ptolemy, king of Egypt. Eventually, after the lapse of a few years, coming under the rule of the kings of Syria, until the persecutions of Antiochus Epiphanes caused the rising up of the Maccabees. But these did not achieve the independence of Judah, or obtain possession of the land. The protracted struggle of the different members of the family of Mattathias in succession did little more than harass the Syrians: and at best obtained but an equivocal admission of their right even to the form of priestly rule; while John Hyrcanus was necessitated to pay tribute to, and make a treaty with the Romans.

The remaining period, prior to the birth of Christ, under the Asmonean

princes, Aristobulus, Alexander Jannæus, and Hyrcanus II. was marked, especially during the last one's reign, by *civil war*. Hyrcanus' right to the throne was determined in his favour by the Roman general Pompey. But he soon lost it, and the office passed, ultimately, into the hands of Herod (called the Great), who, with Roman arms entered into Jerusalem and took the supreme power: being made tetrarch of Judea and Galilee.

From this time, the province of Judea with Palestine remained under tribute to the Roman power, till nigh to its downfall. Jerusalem being destroyed by Titus, for the second time in its history, and the Jews scattered into various countries. We cannot enter into the numerous historical events which transpired in Palestine subsequent to these events. The truth is self-evident to the most superficial reader of history, that the Israelites never possessed the land. From the first overturning of the *King's city*, Jerusalem, in the reign of Zedekiah, by Nebuchadnezzar, king of Babylon, to the second overturning, by Titus, the Roman general, the Jews were subject to the Gentile powers. From that time to the present to the same powers. And the *King's city* will continue under these powers till at the third overturning, the times of the Gentiles being fulfilled, the king will appear personally to save it, or rather, to deliver it from them. The land, with the city, being his by right of inheritance, will come into his power, never to be taken from him: an attempt at the subversion of his power by its capture at the end of one thousand years of his reign being met at the hands of the Father by a final judgment upon all men.

We have now given, as it were, an epitome of the history of the land of

Israel. We refer the reader for our authority to the Scriptures first, afterwards to Josephus, for proof of our statements. After consideration of the history, we assert *that at no time have the Israelites possessed the land since the promise was made to Abraham*.

The land, therefore, has yet to be had in possession by Christ, Abraham, Isaac, Jacob, and the Israel of God. What saith the apostle Paul, that the giving of the law to the Israelites did not annul the promise, but that it was added till the seed should come to whom the promise was made, see Gal. iii. *This seed being Christ, it follows that the inheritance was reserved for him*. When he takes possession of the inheritance, all faithful descendants of Abraham according to the flesh, (as well as natural descendants), together with those who are Christ's (belief into Christ constituting the believer a descendant of Abraham), will take possession with him. By becoming one of Abraham's seed, it is possible only to be made an heir according to the promise. As the apostle Paul saith, Rom. iv. 13, "For the promise that he (Abraham) should be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, THE FAITH is made void, and the promise made of none effect—to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham."

G.—*The boundary of the land*. Gen. xv. 18, "Unto thy seed have I given this land, from the river of Egypt, to the great river, the river Euphrates." We may remark that the promise of the land to Abraham was unconditional, see Gen. xiii. 16; to Isaac, Gen. xxvi. 3; to Jacob, Gen. xxviii. 13; and to Christ, Gen.

xiii. 15. Did the Jews ever hold full and continued possession of the land within the limits thus defined? At no period, as their history testifies, was entire possession within these limits held by them. The nearest approach to it being in Solomon's reign, but even then, during the whole of his reign, Tyre, and other cities were not in his possession; and at the latter period of his reign, Damascus and Syria also. Neither before nor after Solomon was possession held so near as his. It is left to him who testified to the Jews, saying, "Behold a greater than Solomon is here," to reign over the land in peace and righteousness, which has never yet been done.

7.—*The period—for ever.* It is at once obvious, that if we accept the phrase "for ever" in its English meaning, that neither Abraham nor any of his descendants, have held possession according to the terms of the promise. The tenure being "for ever" they should have it now; but they have not.

The apostle Paul clearly points out that the Israelites did not attain the rest, which is equivalent to peaceful possession of the inheritance, under the terms of the promise, *because of unbelief.* For his statement, (Heb. iv. 6), is, "Seeing therefore it remaineth that some must enter therein," (that is, into the rest), "and they to whom the gospel was first preached entered not in because of unbelief—there remaineth therefore a rest for the people of God." It behoves those who dispute as to the fulfilment of the promise to Abraham, to bear in mind the words of the apostle Paul, Heb. iv. 2, "For unto us the gospel has been or was preached, as well as unto them; but the word they heard did not profit them, not being mixed with faith in them that heard it."

It is well known to students that the Hebrew word translated "for ever" has not the same precise meaning as the English phrase. Its meaning may be defined as duration, past or future, the extent of which is either *unknown, unlimited, or indefinite*, being limited by the necessity of the case. If then, scriptural seekers when reading the term or terms, "eternal," "overlasting," "forever," will constantly bear in mind that it designates a period of time whose duration must be determined by the context, or its probable time of fulfilment by the same, they will come to the conclusion that the promise of the land was, for a certain period in the course of time, made to Christ, Abraham, and the fellow-heirs with them. But this period, as yet, has no place in the history of mankind, it has therefore yet to be. As we have stated elsewhere, *the indefiniteness* of the commencement of a prophetic period of time, is no hindrance to *the certainty* of its fulfilment.

It may be said, what need is there for writing upon this subject? The need arises from the fact, that a class of interpreters have arisen who are prone to make the promise of God *only* a spiritual one, and not applicable to a literal possession of the land. The mis-applications made under this spiritualizing theory, which originated with Origen, about two hundred and fifty years after the ascension of Christ, are numerous.

In conclusion we commend the following extracts from the Scriptures with their contexts, to the consideration of the reader.

"Jesus Christ was a minister of the circumcision, for the truth of God to confirm the promise made unto the fathers." Rom. xv. 8.

"There shall be great distress in the land, and wrath upon the people, and they shall fall by the edge of the

sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

"These all having obtained a good

report *through the faith*, received not the promise: God having provided some better thing for us, that they without us, should not be made perfect," Heb. xi. 39, 40.

CHRISTIANOS.

"HE SAVED OTHERS."

When scorn, and hate, and bitter envious
pride
Hurled all their darts against the Crucified,
Found they no fault but this in him so tried?
"He saved others!"

Those hands, thousands their healing touches
knew;
On withered limbs they fell like heavenly dew;
The dead have felt them, and have lived anew:
"He saved others!"

The blood is dropping slowly from them now;
Thou canst not raise them to thy thorn-crown-
ed brow,
Nor on them thy parched lips and forehead
bow:
"He saved others!"

That voice from out their graves the dead
hath stirred;
Crushed, outcast hearts grew joyful as they

heard;

For every woe it had a healing word:
"He saved others!"

For all thou hadst deep tones of sympathy—
Hast thou no word for this thine agony?
Thou pitiedst all; doth no man pity thee?
"He saved others!"

So many fettered hearts thy touch hath freed,
Physician! and thy wounds unstaunched must
bleed;

Hast thou no balm for this thy sorest need?
"He saved others!"

Lord! and one sign from thee could rend the
sky,
One word from thee, and low those mockers
lie;

Thou mak'st no movement, utterest no cry,
And savest us.

—*The Three Wakings.*

THE GOOD CONFESSION.

PETER saith to Jesus, thou art the Christ, the son of the living God. That is the good confession. But what does it mean? What is Jesus as the Christ? What is he as the Son of God? Why was he anointed the Christ of God? And why was he born the Son of God?

This is not a vain question. It is a question of great importance. It is a question of vital importance. Even eternal life depends on our being able to give it the true scriptural answer.

For saving faith is intelligent faith

according to the Scriptures. Whosoever believeth that Jesus is the Christ is born of God. But he must believe with understanding. We may believe that Jesus is the Christ the Son of God, as the Athenians worshipped God, ignorantly: such faith profiteth nothing. What better were the Athenians in worshipping God ignorantly? What better are we in ignorantly believing that Jesus is the Christ the Son of God. The word of the kingdom doeth good to him that understands it. And this is the word of the kingdom, that Jesus is

the Christ the Son of the living God. It is the greatest truth in the word of the kingdom. Now, "when any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which is sown in his heart. This is he who receiveth seed by the way-side. But he who receiveth seed into the good ground is he who heareth the word and understandeth it," &c. Hence the vital importance of the question, What is Jesus as the Christ, the Son of God? Why was he anointed the Christ of God? And why was he born the Son of God?

And as this is not a vain question, neither is it an untaught one. The answer to it is to be found in the word of God. Search the scriptures, said Jesus, for in them ye assuredly have everlasting life, and these are they that testify of me. There are scriptures that speak of Jesus as the Christ. There are scriptures that speak of Jesus as the Son of God. And there is at least one of the ancient scriptures, which, like Peter's confession, speaks of Jesus both as the Christ and the Son of God. Now, by searching these scriptures we shall ascertain clearly and correctly what Jesus is as the Christ the Son of God; for what purpose he is anointed the Christ of God; and for what end he was born the Son of God.

2 Sam. vii. 12-16; 1 Chron. xvii. 11-14; Is. ix. 6, 7; are some of the ancient scriptures in which Jesus is spoken of as the Son of God. And what is the view which these scriptures give us of Jesus as the Son of God. What, according to these scriptures, is the grand end for which the Messiah was to be born? To be the king of Israel. To sit upon the throne of his father, David. To be the king of that people of God whom he brought out of the land of Egypt. A son of David shall be the

Son of God, and reign over Israel forever. God, by Nathan, says to David, "It shall come to pass when thy days be expired that thou must go to be with thy father, that I will raise up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I WILL BE HIS FATHER, AND HE SHALL BE MY SON. And I will not take my mercy away from him as I took it from Saul who was king of Israel before thee; but I will settle him in mine house, and in my kingdom forever; his throne shall be established forevermore." 1 Chron. xvii. 11-14.

I grant that this promise received a partial fulfilment in Solomon, who, as king of Israel, was a glorious type of the Lord Jesus Christ. Solomon is the son of David; and he is called the son of God; and he built an house to God; and he reigned over God's people, Israel; and he had dominion from sea to sea, and from the river to the ends of the land; and kings and queens brought gifts and presents to him in Jerusalem; and in his days the children were in multitude like the sand of the sea shore; and they dwelt in peace, and plenty, and honour, eating and drinking and making merry; and in all this Solomon was a type of Jesus.

For a greater than Solomon is here. Here, I mean, in 1 Chron. xvii. 11-14. Here there are several things affirmed of the seed of David which are not applicable to Solomon. This seed was to be raised up to David after he had gone to be with his fathers. Solomon was not. This seed was to be king over Israel forever. When God speaks of Solomon as his son, he says, he shall be my son, and I shall be his father; that is, if he shall be my son, I will be his father. It is in Solomon's case a

conditional promise. But of this seed God saith, I will be his father, and he shall be my son. And though there was nothing else in this change of phraseology, it is valuable at least on this account that by a comparison with Heb. i. 5, it identifies this seed of David as the Lord Jesus Christ. For there the words, I will be his father, and he shall be my son, are quoted and applied to Jesus. There are in the Bible what Joseph Mead calls "mother texts;" that is texts in which some great truth is mentioned for the first time, but which occurs frequently afterwards in the other scriptures, which all refer back to their mother text. Such a text is this, 1 Chron. xvii. 11-14; or 2 Sam. vii. 12-16, the one just being a repetition with some little differences of the other. These are the first texts in all the Bible in which Jesus is spoken of as the Son of God. It is therefore important to keep in mind that they so speak of him as the eternal king of Israel. Is. ix. 6, 7 is one of the children of these texts. Here also the Son of David and of God, the Lord Jesus Christ, appears as the everlasting king of Israel. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the everlasting age, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment, and with justice, from henceforth even forever." And another of these that refer back to 1 Chron. xvii. 11-14 is Luke i. 32, 33, &c., where the angel says to Mary, of Jesus her son, he shall be great, and shall be called the son of the highest, and the Lord God shall give unto him

the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

This then is the scriptural view of Jesus as the Son of God. He was born king of the Jews. To this end was he born the Son of God. The Jews knew those scriptures well which spoke of the Messiah as the Son of God. From those scriptures they knew that the Son of God was to be the king of Israel. Hence when Nathanael was convinced that Jesus was the Son of God by his seeing him when under the fig tree he said, Rabbi, thou art the Son of God, thou art the king of Israel. Being the Son of God thou art, of course, the king of Israel. And this was just what Peter meant when he said to Jesus, Thou art the Christ the Son of the living God.

Now let us turn to the scriptures which speak of Jesus as the Christ, that we may also ascertain what Jesus is as the Christ, for what purpose he was anointed as the Christ of God.

The first scripture in which Jesus is spoken of as the Lord's anointed or Christ is 1 Samuel ii. 10, The adversaries of the Lord shall be broken in pieces; out of heaven shall He thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength to his king, and shall exalt the horn of his anointed, or Christ. Thus Jesus as the Lord's Christ is a king by whom God will judge all nations to the ends of the earth when he has broken his adversaries to pieces—thundering upon them out of heaven. Hence Daniel, also, speaks of him as "Messiah the prince." But as the Christ who is to reign over all nations is also the Son of God who is the king of Israel, it follows that the Christ is specially as such the king of the Jews. Hence when the wise men

asked, where is he who is born king of the Jews? Herod was troubled, and all Jerusalem with him, and gathering together the scribes and priests he demanded of them where Christ should be born. And they told him that the Ruler of God's people should be born in Bethlehem. Matt. ii. 1-6. Hence, too, the enemies of Jesus who would not have this man to reign over them, who rejected Jesus as the Christ, as he hung on the accursed tree, mocked him, saying, let Christ the king of Israel descend now from the cross that we may see and believe. This then is what Peter meant when he said to Jesus, thou art the Christ. What Jesus' enemies said to him in mockery, his friends said to him in truth—Thou art "Christ, the king of Israel."

It remains that we look at that ancient scripture in which, like Peter's confession, Jesus is spoken of both as the Christ and the Son of God. The second psalm. Peter had often read it. He saw that in it our Redeemer is called the Christ and the Son of God. Out of it as well as other scriptures, he had taken his view of what Israel's Saviour is as the Christ the Son of God. Peter's view, therefore, of Jesus as the Christ the Son of God was perfectly correct, being purely scriptural.

What, then, is that view which the second psalm gives us of our Saviour as the Christ the Son of God? This, that he is as such the king of the Jews. That he is the Lord's

anointed whom he will set as his king on his holy hill of Zion. That his rising from the dead proves he is the Son of God and consequently the king of Israel. That is the view given us in the second psalm, that and no other.

You may recollect that in Is. ix. 6, 7, it is said, of the increase of his government, and peace, there shall be no end, upon the throne of David. That means that on Zion hill as the king of Israel he shall reign over all nations. His reign as the king of the Jews shall extend and extend till it embraces the whole world. That is what is referred to in the 8th verse of the second psalm. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. But as when Adam received dominion over all the earth it was said unto him "replenish the earth and subdue it," so will Jesus have to bring all nations into obedience to himself when he is set as God's king on his holy hill of Zion. Hence it is said in verse 9, thou shall break them with a rod of iron, &c. With which compare Psalm xviii. 37-50, and ex. also Rev. ii. 27.

We have now considered the good confession. That Jesus is the Christ the Son of the living God. We have seen that it means that Jesus is born and anointed of God to be the king of the Jews. Next month, if the Lord will, I propose to consider the blessedness of making such a confession. D. L.

THE UNION OF BELIEVERS WITH UNBELIEVERS.

WHEN God separated a people for the glory of His Name, he purposed that the separation should be complete. Hence witness the laws he

gave to Israel. He had called them forth from bondage, and given unto them a code of righteous laws, the observance of which would insure

world, giving us the promises of liberty and glorious honours if obedient to his laws. We "were not a people," when in the world, but having come out of the world in obedience to his call we are now "God's people." He says Israel was to him a "holy nation," and Peter declares that we too are a "holy nation." They were to be "a kingdom of priests," and we also are styled "a royal priesthood." Israel was "a special people" unto the Lord, whilst we are designated as "a people for a purpose."

Seeing that we are as much a separated people as Israel was, the query now presents itself, can we with impunity and at pleasure again mix up with that from which we have been separated? Can we take to our bosoms, and love and cherish that from which we are cut off? But perhaps one says, Israel was a nation to themselves with rulers, &c., whilst we are of all nations, and are not therefore in like temporal position with them. True, but we are none the less a separated people. We are cut off from those of the world as effectually as Israel were cut off from foreign nations. They were frequently mixed amongst these nations, but were none the less a separated people, and when they came in contact with these aliens was the time for them to be tested, to see whether they would obey the commandments of the Lord, or follow out their fleshly inclinations. When we become "God's people" we are under God's laws, and can no longer consult our own expediency, or likes and dislikes, but, regardless of all consequences; however severe, we are bound to consult what the law requires, and do it. Let us then see what is required of us, and at the same time we will present the com-

mandment of like import given to Israel:—

The Law to Israel The Law to Christians.

"When the Lord thy God shall bring thee into yoked together with the land whither thou unbelieve: for what goest to possess it, and fellowship hath right-hath cast out many na-cousness with unright-ness before thee, the counsness? and what Hittites, and the Gir-communion hath light gashites, and the Amor-with darkness: and what Iites, and the Perizzites, concord hath Christ with and the Iivites, and the Hella? or what part hath Jebusites, seven nations he that believeth with greater and mightier than an unidid? and what thou; and when the Lord agreement hath the tem-ty God shall deliver slo of God with idol? them before thee, thou for ye are the temple of shalt smite them and ut- the living God: as God tery destroy them; thou hath said, 'I will dwell SHALT MAKE NO COVENANT in them, and walk in with them nor show them, and I will be their mercy unto them, NEITH- God, and they shall be EKSHALT THOU MAKE MAR- my people!' Wherefore, RIDGES WITH THEM: thy COME OUT from among daughter thou shalt not them, and NE YE APPAR- give unto his son, nor his are, smite the Lord, and daughter shalt thou take touch not the unclean, unto thy son. For they and I will receive you, will turn away thy son and ye shall be my sons from following me. that and daughters, saith the they may serve other Lord Almighty," 2 Cor. gods," Deut. vii. 1-4. vi. 14-18.

If language can be framed that will more effectually exclude the people of God (whether of ancient times or the present) from forming a re-union with that from which the Lord has separated them, then we would like to see the task undertaken. On the part of Israel the law says, "thou shalt make no covenant with them," "neither shalt thou make marriages with them." On the part of Christians the law is equally imperative—"Be ye not unequally yoked together with unbelievers." But perhaps an objecter says, that it does not name marriages, whilst the law to Israel does. We reply that although it does not specify marriages, covenants, or any other special method of yoking, yet the law is none the less comprehensive, but equally broad, or even more so, than that given to Israel. It is not confined to marriages, we admit, but applies in all matters of life where a union with unbelievers is practised, whether in business relations or a

social capacity. The law is sufficiently broad to cover all these illegitimate unions. No believer, male or female, has a right to enter into a partnership, or union with an unbeliever, because in so doing he is equally obligated with them to perform certain agreements made with them, and in any event it is an *unequal* yoking. The inequality of the yoking is set forth clearly by the Apostle, and we cannot do better than classify the same under different headings in order that they may become perfectly apparent:—

<p><i>The Believer's Yoke.</i> Righteousness. Light. Christ. "A believer of God's word." "Ye are the temple of the living God."</p>	<p><i>The Unbeliever's Yoke</i> Unrighteousness. Darkness. Hulal (for Satan). An Idolol. Idolaters.</p>
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Brethren, we must not forget that we have ceased to exercise our own wills as guided by our fleshly inclinations. This mode of action belongs to the past, when we wore the unbeliever's yoke, but now having heard the invitation of the Lord: "take *my* yoke upon you, and learn of me," we have obeyed, and in doing so, we yield up our own wills, and make them entirely subservient to the will of our Master. His "yoke is easy," and his "burden is light," and if we desire that "rest," that he says he will give unto us, we must be very cautious in our conduct, and not foolishly undertake to put our necks under *both yokes at the same time*. Let our past experience under the heavy yoke of sin and darkness, when we were unbelievers, suffice for all time to come, and depend upon it there can be *nothing gained* by an attempted union of Christ's light and easy yoke with the Devil's iron yoke.

In order to place the matter beyond all dispute, as to whether the

Lord's people are bound by the law as quoted from 2 Cor. vi. 14-18, we will refer to another portion of the word where Paul makes an application of the law *in the case of marriage*. This is found in 1 Cor. vii. 39, 40, and reads as follows:

"The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, **ONLY IN THE LORD.**"

One thing is clear that a member of the Corinthian church was allowed her own choice of a husband, but that choice was limited to a certain company known as the people of God, for they alone are "**IN the Lord.**" If she married an unbeliever then, is it not equally clear that she *disregarded the law*, and married one who was *OUT of the Lord*; never having come into covenant-relationship with him, or taken upon him his name?

Again, in order to place the matter beyond dispute, refer to 1 Cor. vii. 12-14. "If any brother *hath a wife that believeth not*, and she be pleased to dwell with him, let him not put her away. And tho' woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." The apostle here provides we see for those cases where believers at the time of their conversion were already united with unbelievers, and they, knowing the law both as given to Israel and to followers of Christ were at a loss what to do in such a dilemma. They knew that there was no fellowship between righteous-

ness and unrighteousness, nor any communion between light and darkness; they were sure also that a believer had no part or portion with an infidel, and in this position, the question of *separation* had arisen. The apostle provides for such cases as we have read above, and from this we learn that it was a *settled point* with believers in those days, that none who were called out from the world being unmarried, had a right to unite themselves with worldlings in this most binding of all social ties. No doubt in the cases as above provided for, the believers seeing that they had been separated from the world, looked back to the days of Ezra and Nehemiah, when Israel returning again to their allegiance to God, were compelled to "put away their strange wives," ere God would turn away from His fierce anger; and reasoning from this they evidently thought that they too had a duty to perform in this respect. But in the case of Israel it was a direct violation of God's command, whilst in their case it was an emergency resulting from their adoption into the new system that had supplanted that which was vanishing away. But it goes clearly to establish the law in relation to marriage at least, as understood in those days. There was no such thing as yoking of believers with unbelievers, or marrying out of the Lord then. Why should there be now? It is because the same law is not in force, or it is because believers now are less mindful to regard the law? We think it must be the latter.

It is a lamentable fact that the believers of to-day in many instances consult their own fleshly inclinations more than they do the law of Christ. If they do find some law that conflicts with the course they desire to pursue, we are pained to know that

they attempt to spiritualize away the plain testimony, and thus quiet their consciences in the matter. We are free to confess, for our part, that we cannot see what reason a person can give for seeking a union with an unbeliever, even apart from the positive prohibitory laws given for their government in such cases. It surely is a mistaken idea, for there cannot exist that sweetest of all fruits which the marriage relationship should yield, viz., a *perfect union* of sentiment and purpose. The aim of a christian in this life is, to so live as to perfect a character for the age to come; to work out our salvation with fear and trembling, and in order to do this, we need all the assistance possible. Is this to be obtained by marrying a Methodist, a Spiritualist, or a worldly-minded individual? Can the time of their union, the long evenings of winter, or the other opportunities of converse, be pleasantly and profitably spent, in talking of the glorious hope of the coming age, with the share that *each* is to possess in its glories? No, alas! no. One has a hope, whilst the other has none. One is in Christ, but the other not. "One shall be taken, but the other left." One will sit down in God's kingdom, but the other will be shut out. What a prospect to look forward to, to say nothing of the great, and insurmountable difficulties such unfortunate unions produce in this life. It is a poor excuse for brethren to say, that their partner is interested in the truth, and they will marry them feeling confident that afterwards they will come to a full knowledge of the truth and obey it. As well might Israel have conjured up excuses for violating the law of God in their cases.

Allow us then to lift the voice of warning to our brethren and sisters,

especially those who are yet young, and to such we say be very careful where you place your affections, and never entertain for a moment the thought of setting aside the commandments of God for the sake of gratifying your fleshly inclinations.

If you consult your highest happiness in this life, and your certainty of title to that which is to come, obey the commandment, and keep your necks under the yoke of Christ, but never join yokes with an unbeliever.—*Gospel Banner.*

THE LITERATURE OF INFIDELITY.

It seems singular that it should be so, but there can be no doubt that most of the anti-christian literature of past ages that retains any life lives by the immortality of the gospel against which it was directed. Celsus and his elaborate assault on Christianity would most likely have been utterly lost from the world's memory, had it not been that Origen confuted him, and with antique magnanimity quoted in full the arguments he answered. How long would the writings of the English deists have kept their place on the scholar's shelf if it was not supposed to be for the interest of Christianity that its advocates should know what had been said against it? There are a few sceptics, here and there, who read Hume's Essay on Miracles, and believe in its unbelief, but there are not enough of them to make it for the interest of any bookseller to reprint it. The majority of its readers are professional and amateur metaphysicians, studious to know all about the "schools" of philosophy, who cannot neglect the Scotch sceptic: and theologic experts and apprentices, who having understood that Hume demonstrated the incredibility of what men seem to be more and more determined to believe, must needs try to account for this difference between the possible and the actual. Apart from the demand created by such customers, how much value would it have to a publisher?

There is a subterranean infidelity, indeed, not very nice in its relish, for whose cravings enterers are not wanting in "the trade." But a high-toned literary and philosophical deism is not for that market. Tom Paine and the native mouthpieces of the French antichrist, with their baser imitations, are more in vogue there. The philosophers serve to boast of, but their names are more highly valued than their writings.

A refined and pretentious scepticism cannot afford to be very choicé of its champions, after their work is done. It must be constantly studying novelty. The fashionable infidelity of to-day abjures that of the last

century. It may pity, but cannot admire the professors of Voltaire's gospel. It claims to be more profound and thoughtful, more spiritual and heaven-aspiring, more virtuous and humane. Its literary idols are now at the height of renown. But let the contest go on for another hundred years, and the antichristian philosophers of the present will be put where their disciples now put the antichristian philosophers of the last century.

So the great wheel keeps turning. Festus expressed to Agrippa his disappointment that the accusers of Paul had nothing to allege against him but "certain questions of their own superstition, and of one Jesus, who was dead, whom Paul affirmed to be alive." But without that same Paul and his doctrine of "Jesus and the resurrection," how many now would know that Festus and Agrippa ever lived! Tacitus stigmatised Christianity as a "noxious superstition," and Lucian assailed it with that irresistible ridicule which had disarmed Jupiter and well-nigh depopulated Olympus; and both Tacitus and Lucian are read to-day only because their works were spared from the havoc of a doomed empire, and preserved during the dark ages by Christian monks, and have since been diligently cared for by Christian editors. It has been well said by Macaulay (and we commend the sentiment to those editors who will have it that the noble historian was dead to the sense of moral sublimity and heroism):—

"The Church has many times been compared by divines to the ark of which we read in the book of Genesis; but never was the resemblance more perfect than during that evil time when she alone rode, amid darkness and tempest, on the deluge beneath which all the great works of ancient power and wisdom lay entombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring."

The past is in this respect a prophecy of the future. The time is at hand when the

Very men who think it a condescension to notice Christianity at all, will owe all the importance they may have in men's eyes to the fact, that they in their turn assailed the impregnable rock of Revelation, and could not prevail against it.—*Examiner*.

Intelligence, Notes, &c.

LONDON.—We have to record two additions to the number of the faithful in the great metropolis. These are Mrs Noble and her daughter Isabella, residing at 54 Grosvenor Place, S.W. Mrs Noble used to live in Edinburgh, but upon the death of her husband, about twelve years ago, she removed to London. Previous to leaving Edinburgh she received a few slight impressions of the truth, which a number of years' isolation in London did not serve to eradicate. During the time that our brother, William Norrie, resided in Lewes, he had occasional opportunities of visiting her, and succeeded in imparting to her an understanding of the gospel of the kingdom. Her daughter also proved an apt scholar in the truth. Mrs Noble had attained an intelligent understanding of the things of the kingdom and the name, previous to brother Norrie leaving the South of England; but, owing to the unfavourable position in which she was circumstanced, the facility was not at that time afforded for rendering the obedience of the faith, and it was not until quite lately that an opportunity was presented. The brethren residing in London, and who have been separated from Mr David Brown, were put into communication with her; but from some cause or other they manifested an unwillingness to assist her and her daughter in putting on Christ by his appointed mode; and considerable anxiety on their account was felt by the brethren in Edinburgh, whose sympathies were strongly aroused by the peculiarity of the circumstances. The difficulty was, however, overcome, by William Norrie performing the act of immersion for them, on the evening of Saturday, the 12th August, after they had both given a distinct and most satisfactory confession of their faith, and been subjected to a searching examination by brethren Greenwood and Mason. On the following day our two sisters, along with Brother Norrie, broke bread together with the small company of believers meeting in the house of brother Mason, with whom our two sisters will in future have fellowship.

NOTTINGHAM.—An addition has been made to the number of the brethren in Nottingham since our last report—namely, Henry Kerry, framework knitter, Prospect Place, Radford, who was baptized on Thursday, the 3d August, and subsequently received into the

fellowship of the church. We also learn that our brother John Miller and sister Rebecca Martin have been united in marriage. Their address is 4 Sueinton Street.

JARROW.—The brethren here have had their number lessened by the return of George Farley to his former home in New York. Brother Farley left the United States in order to escape the draft that was ordered during the late war; and since it has ceased he has returned to his family in New York.

The Jarrow brethren have been put in communication with a Mr James Scott in Newcastle, who is expected to prove a useful coadjutor in making known the truth. This gentleman, while formerly residing in Coldstream, was first brought into correspondence with W. Norrie of Edinburgh. In their inter-communications he shows himself possessed of considerable knowledge of the things of the kingdom of God. He is now in the habit of publicly setting forth these; although not, as yet, holding them essential articles of faith in order to salvation. Mr Scott is a zealous and earnest labourer in the service of truth; and manifests a disposition to know the way of the Lord more perfectly. May the intercourse of our brethren with him prove of mutual benefit.

PRESBURGH.—During the last month, G. Dowie has devoted a leisure week to the visitation of the south and east of Fifeshire, and passed through some 25 separate towns and villages; distributing several thousands of the tract which had been prepared for the purpose, and delivering four addresses on the things concerning the kingdom of God—in Largo, Leven, St. Andrews, and Cupar respectively. The audiences were not in any case very large, but always attentive, and apparently interested. Arrangements were also set afoot for other public discourses and lectures, in prosecution of the purpose to stir up the honest-hearted of the whole county to give heed to the word of life.

EDINBURGH.—On July 30th, the church here had introduced to their fellowship three persons, who had immediately before made the good confession, and been baptized into Christ, viz, Henry Shiels, Mrs Weir, and Isabella Weir. The last mentioned being a blind woman, her means for increase of knowledge by reading are limited; but her under-

standing is clear, and her faith is strong. May God our Father ever give her to see the clear shining of his truth.

A brother in Ireland, is, through being out of employment for nine months, and having an ailing wife, necessitated to appeal to the brethren for help. The matter of £3 would relieve his immediate necessity, while a little more would be of great service. J. Cameron will receive and transmit any sums that may be forwarded.

A correction.—Brother J. Murray wishes a correction of the report concerning Wishaw (Messenger, pp. 122.) It should have stated that certain visits by one brother had resulted in causing a *strange state of things* amongst the brethren so that they had ceased to break bread in their meetings together. For this the visitor should not be held responsible, seeing his lectures were not the introduction of "strange views." The division arose out of some previous utterance (at another place) being challenged by another brother. This caused a misunderstanding at a succeeding meeting of the brethren at Motherwell (at which the visitor was not present), but which it is to be hoped will pass away by mutual concessions.

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THE MESSENGER OF THE CHURCHES.

"I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY."

No. 10.

OCTOBER 1, 1865.

NEW SERIES. VOL. I.

THE LITTLE HORN.

IN introducing the subject of the prophecies concerning the little horn to the notice of the reader, we simply wish to draw attention to what the Scriptures say about it. And this we do, so that inquiry and discussion for the sake of the truth, and not for the sake of building up a theory, may arise; this being the more requisite, as it is a common tendency of man to accept theories and statements as true, before a proper examination has been made into the proofs adduced in their support. These prophecies concerning the little horn are so intimately connected with those relating to the setting up of the kingdom of God, that when we enter into an inquiry concerning the one, we are, of necessity, obliged to take into consideration the other. The prophecies to which we intend to refer at present are those contained in the second, seventh, and eighth chapters of the prophet Daniel.

It is generally admitted, that the head of gold, (Dan. ii.), and the lion with eagle's wings and a man's heart, (Dan. vii.), are both representative of the Babylonian Empire. The

breast and arms of silver, (Dan. ii.), the bear raised up on its side, with three ribs in its mouth, (Dan. vii.), and the ram with two horns, one higher than the other, (Dan. viii.), are each representative of the Medo-Persian empire. The belly and thighs of brass, (Dan. ii.), the leopard with four wings of a fowl and four heads, (Dan. vii.), and the he-goat with great horns, (Dan. viii.), are each representative of the Greco-Macedonian empire. The legs of iron, (Dan. ii.), and the fourth beast of terrible aspect with iron feet, (Dan. vii.), as both representative of the Roman empire.

We will now take the remaining portion of the prophetic vision described in Dan. ii; giving the vision in this and other instances, with the scriptural explanations, in opposite columns.

The Vision, Dan. ii. 34.	The Explanation, Dan. ii. 41.
Feet, part of iron, and part of clay. Toes, part of iron, and part of clay.	The kingdom partly strong, partly broken.
A stone was cut out without hands. Smote the image upon the feet, and brake them to pieces. The iron, the clay, the brass, the silver	In the days of these kings the God of heaven shall set up a kingdom, which shall break in pieces, and consume all these kingdoms.

and the gold broken in pieces together.

The stone became a great mountain and filled the whole earth.

The kingdom never to be destroyed, nor left to other people—it shall stand for ever.

The principal statements made in this section of the prophecy are; that in the days of the feet-toes' kings, a kingdom is to be set up,—that it will be set up by the God of heaven,—and that such kingdom will destroy all these kingdoms. As the Roman empire covered the Greco-Macedonian; the Greco-Macedonian the Medo-Persian, and the Medo-Persian the Babylonian, so it may be fairly deduced that the feet-toes' kingdoms would cover the territory of the Roman empire. And also, that these kingdoms would exist at the same time. It is in their days the kingdom of God is to be set up, and it is by collision with this kingdom that these feet-toes kingdoms are to be destroyed.

The next vision is that of the four beasts, Dan. vii. The part relating to the fourth beast, and the explanation, is contrasted as in previous vision.

The Vision, Dan. vii. 7.

The fourth beast, dreadful, terrible, and strong, with great iron teeth, and nails of brass. He had ten horns.

Another little horn arose among them.

Before whom three of the first horns were plucked up by the roots.

In it, eyes like the eyes of a man, and a mouth speaking great things.

The same horn made war with the saints, and prevailed against them.

I beheld till the thrones were cast down, and the Ancient of Days did sit.

I beheld till the beast was slain, his body destroyed, and given to the burning flame.

The Explanation, Dan. vii. 19.

The fourth kingdom on earth, diverse from all kingdoms, shall devour the whole earth, &c

Ten kings shall arise out of this kingdom.

Another shall arise after them, and he shall be diverse from the first.

He shall subdue three kings.

He shall speak words against the Most High; think to change times and laws.

Shall wear out the saints of the Most High, and they will be given into his hands until a time, and times and the dividing of time

But the judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end.

The rest of the beasts had their dominion taken away, yet their lives prolonged for a season and for a time.

Behold, one like a son of man came with the clouds of heaven. Came to the Ancient of Days.

Is given to him dominion, and a kingdom, and glory. An everlasting dominion; indestructible.

The kingdom and dominion, and the greatness of the kingdom under the whole heaven will be given to the people—the saints of the Most High; his kingdom is an everlasting kingdom; and all dominions shall serve and obey him.

In this vision a similar statement to one in the previous vision is made respecting the overthrow of kings by a kingdom, received by one from the Ancient of Days. The number of kings previously existing, namely, ten, are given; coinciding with the natural number of toes on the feet of the image, of whom, three are to be dispossessed of their power thoroughly by a king who is to arise after them. This after-king continues speaking against the Most High, wearing out his saints, seeking to change times and laws, until he meets with destruction at the hands of a king, who has received a kingdom directly from the hands of God.

This fourth beast, representative of the Roman empire, is to have in existence upon it at some future time ten kings. After they have come into existence, another king is to arise from out of the same empire, who shall deprive three of them of their thrones. This one king in common with seven, meeting with destruction by the hand of one directly sent of God, and not, as it were, by indirect instrumentality of man. The ten kings, the one king, their destruction, and the setting up of a kingdom, all having reference to events to transpire on the territory of the Roman empire.

The last vision to which we shall at present refer, in Dan. viii., being the one of the ram and he-goat; contrasting the vision and explanation as before.

The Vision, Dan. viii. 1, &c.

A ram with two horns, one higher than the other.

An he-goat from the West, with notable horn between his eyes.

The he-goat became very great, and when strong the horn broke.

For it came up four notable ones toward the four winds of heaven.

Out of one of them came a little horn which grew very great toward south, and east, and the host.* He was magnified even to the host of heaven, and cast to the ground some of the host, and some of the stars, and stamp'd upon them. Yea, he magnified before the prince of the host, and by him the daily was taken away, and the place of his sanctuary cast down, and an host was given against the daily, because of transgression, and it cast down the truth to the ground and prospered.

How long the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Unto two thousand three hundred evening-mornings, then shall the sanctuary be cleansed.

In this vision, the King of Grecia, long before his existence, has his great power described, his sudden death, and uprising of four kingdoms in consequence in the place of his one. Then follows a description of a little horn, or king of fierce countenance, who is to rise in the latter time of their kingdoms. Or, as stated in 17 and 19 ver., at the time of the end; for the vision is to or at the time of the end. It does not come within the range of this paper to inquire what the time of the end means; our present inquiry is limited to the little horn.

The Explanation, Dan. viii. 19, &c.

The Kings of Media and Persia.

The king of Grecia. The first king.

Now that (the first king) being broken.

Four kingdoms shall stand up out of the nation but not in his power.

In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up. His power shall be mighty but not by his own power: he shall destroy wonderfully, and prosper, and practice, and destroy the mighty and the holy people. Through his policy he shall cause craft or deception to prosper, and magnify in his heart, and by peace shall destroy by many.

He shall stand up against the Prince of princes, but he shall be broken without hand.

And the vision of the evening and the morning, which was told, is true: wherefore shut thou up the vision, for it is for many days.

The he-goat being the King of Grecia, and the four horns, four kingdoms which spring up in his stead; it follows, that the territory belonging to the one king, and then to the four kingdoms, is also the territory from which the little horn or king is to come out. Or, this king will spring out of that territory enclosed within the limits of the ancient Grecian empire.

In the vision of the image, the feet-toes' kings, are kings springing out of the ancient empire of Rome, finally destroyed by a kingdom set up by the God of heaven.

In the vision of the ten horned fourth beast, the little horn plucking up three horns, rises out of the Roman empire, and, after making war against the saints, is destroyed by a kingdom set up by the Most High.

In the vision of the ram and the he-goat, the little horn springs out of the territory originally covered by the Grecian Empire, also wars against a Prince of princes, and is broken without hand.

That is to say, after collating these testimonies, the little horn would spring out of that portion of the Roman Empire, which was previously possessed by the four kingdoms springing out of the Empire of Grecia.

Whenever this final development of the kingdom of men takes place it meets, as each of the explanations of the visions testify, a destruction at the hands of God, by a direct and positive manifestation of his power in the setting up of a kingdom of his own formation.

It is a truth well known to all seekers into, and students of, prophecy, that the names of the ten kings have never yet been given definitely. No ten kingdoms have as yet been defined to exist on the

* Bellamy, in his translation of the Book of Daniel, says, the literal signification of Tsube, translated the pleasant, is the host: Gives an example occurrence in Ex. xii. 41; 1 Kings ii. 6; 1 Chron. xxvii. 3; Jer. iii. 19; Hos. xii. 5; and Amos iii. 15.

territory of the Roman Empire (for it is on that territory they have to appear,) which will answer to the number given. It is requisite, however, that these ten should have an existence *before* the kingdom set up by the God of heaven can have an existence, as these ten have not yet been made apparent on the territory of the Roman Empire, the conclusion is inevitable they have yet to be.

And it is *after* these ten kings have arisen (see Dan. vii. 24), that the little horn is said to arise. This must be so, for it is not possible that this little horn could destroy anything which did not already exist. The ten kings not having yet come into existence, three of them cannot have been destroyed by this little horn. Again, the conclusion drawn is, the little horn has yet to be.

Again, the little horn springs out of *one* of the four parts of the Empire of Greece, in the latter time of their kingdom, or at the time of the end. No little horn has yet sprung out of *one* of the four parts of this Empire of Greece. It has, therefore, yet to be.

The little horn, or king of fierce countenance, who prevails against the saints, has no hindrance to his progress *until* the Ancient of Days comes, or *until* he stands up against the Prince of princes, or *until* he comes into collision with *the* kingdom, when no place is found either for himself or the kings co-existing with him.

It is *one* little horn or *one* king that possesses the power, has the eyes of a man, *and* the mouth speaking great things, who causes craft to prosper, destroys wonderfully, and stands up against the Most High and the Prince of princes. As the ten and the three kings, are distinct kings, so also is this one: maintaining his power unbroken and undivided to

the end. Therefore any application to two kings is contrary to the statement of Scripture.

Or supposing that the term king also represents kingdom or dynasty, then it is to *one* kingdom or dynasty, and not to *two*, that the prophecy can be applied. But history does not furnish us with any records of any one kingdom or dynasty which has arisen, and met with destruction by means of a kingdom directly set up by God. The reader is quite at liberty to use kingdom, or dynasty, or power, or any other term he pleases, instead of king, provided it is in accordance with the statement of Scripture.

It has been stated that history gives no sign of the existence of this one king, or of the ten kings, nor of a war against the saints, or the Most High, resulting in the setting up of a kingdom for ever. It devolves upon those who assert that such has been the case, to prove their statement, and this the more particularly, as history maintains a rigid silence on the subject.

We are quite aware that the little horn, described in Dan. vii., is said by some to be the holy Roman Empire, and also by others, Papal Rome. Also, that the little horn coming forth out of *one* of the four horns of the he-goat, Dan. viii. is said to be the rise of the Roman power in the place of the northern kingdom of Syria, &c. (which included Babylon, and the territory of Asia, to the Indus), one of the four horns, and northern in its relation to Judea. Or the eastern Roman empire, whose capital was at Constantinople. Or Antiochus Epiphanes. With consistent brevity let us take each of these statements separately and examine them with the light of history.

The question asked concerning

Papal Rome is this—Has Papal Rome ever uprooted three kings out of ten, who have co-existed on the territory of the Roman Empire? If so, who were the three subdued? And the seven not subdued? From the extinction of the Roman Western Empire, A.D. 476, the records of the bishops of Rome present no features of importance in the slightest manner affecting a title of power over other bishops till 606 A.D., when Phocas, the emperor of the East, gave Boniface III. the title of universal bishop. In 653 A.D., Martin I. was seized by order of the Emperor of the East as a traitor to his authority. It was not till the beginning of the eighth century that the Roman citizens, headed by the bishop, loosed bonds which attached them to the Eastern Empire; the loosing being caused by an edict of the Emperor against image worship. Although Pepin (751 A.D.), and Charlemagne (772 A.D.), king of the Franks, assisted the bishop against the Lombards, yet Rome, with its territory, was always considered part of their empire. Under the Carolingians, Rome was still one of the imperial cities of the German Empire, the territory around occupied by powerful barons, the Bishop of Rome being the principal baron at Rome. For four hundred years the Emperor or King of Italy was considered the sovereign of Italy, and whenever he came to Rome, exercised his sovereign rights in Italy. In 963 A.D., Otho the Great, Emperor of Germany, deposed John XII., and obtained an acknowledgement that the Emperor had the sole right to elect to the episcopacy. In 1076 A.D., Gregory VII. decreed that the title Papa or Pope should be given *only* to the Bishop of Rome. Innocent III., 1198 A.D. was the first Pope who really formed a Papal state, yet

it was not till 1273 A.D. that independent authority was claimed by Gregory X. The Papal see was removed from Rome, 1301 A.D., to Avignon, where it remained till 1371 A.D. We take no notice of the antipopes before or after this period, or of the insurrections of the people of Rome, or of the numerous wars engaged in by the Pope. The truth being that Rome, its territory, and its rulers, were very seldom in a settled state. It was not till the sixteenth century that the Papal states, after many acquisitions of territory, assumed a definite form. In 1527 A.D., Clement VII. was besieged in the Castle of Angelo, in Rome, by the imperialists in the pay of Charles V., Emperor of Germany. Paul VII. (1556 A.D.) being threatened in Rome by the Duke of Alva, obtained the aid of German Protestants, and solicited the aid of Sulliman I., Sultan of Turkey. But we must perforce be content with two modern instances. Pius VII., 1809 A.D., seized by Napoleon I., and confined a prisoner in France. Pius IX., 1848 A.D., compelled to fly from Rome, and a republic formed in Rome. It is needless to give any farther account.

How is it possible to make any part of this Papal history answer to the question we have just proposed?

The question to be asked next is, was the Holy Roman empire this little horn? after placing a statement before the reader, it will be left for his own decision.

The ancient Roman empire after passing through a series of events, gradually effecting its decline, became divided into the Eastern and Western empires. The Western empire became extinct, 476 A.D. But the Eastern empire continued to have its emperors (Justinian, one of them, publishing his code, 529 A.D.),

until the year, 1453 A.D. The Western empire (but yet not the entire territory covered by the old Roman Western empire), was revived under Charlemagne, 800 A.D. It had no fixed capital, Rome being only one of several chief cities. After the death of Charlemagne, the immense territory which had been under his sway became the scene of contention. In 843 A.D., the empire was divided between Charles the Bald of France; Lotharius, who took title of Emperor, becoming nominal Sovereign of Italy (his possessions lying in the south east of France); and Lewis, who took the kingdom of Germany. In 887 A.D., the empire existed only in name, for Arnold, then emperor, possessed, out of the vast possessions of Charlemagne, only a part of Germany, and, of the emperors following, none have possessed the fulness of the territory over-ruled by Charlemagne. The title, King of the Romans, was generally attached to the title, Emperor of Germany, and the title Emperor of Germany was abandoned by Francis II, in 1804 A.D., he taking instead, that of Emperor of Austria.

The third statement we have to examine, is, whether the Roman power which conquered Judea, was the little horn coming out of one of the four horns?

It is certain that the Roman power did not have its origin in, or come out of, any one of the four parts the Empire of Greece was divided into; for the foundation of Rome, therefore in this instance of the Roman power, is attributed to Romulus, 752 B.C. This being 146 years before the taking of Jerusalem by Nebuchadnezzar, king of Babylon, and, nearly 400 years before the birth of Alexander the Great.

But, it may be said, did not the Roman power come out of one of the

four horns when it took Jerusalem B.C., 63 or 65? that is, looking at its geographical position, and as becoming great toward the south, east, and the pleasant. When Pompey took Jerusalem he came out of Egypt; after capture, making Antipater, an Idumæan, procurator. Egypt was in one of the ancient territories of the four horns under the Ptolemies. But previous to this, 190 B.C., Antiochus, King of Syria, was defeated at Magnesia, by the Romans under Lucius Scipio, and deprived of the whole of his territories in Lower Asia. This king reigned over a second horn territory, which had belonged to the Seleucidae, and, 167 B.C., the kingdom of Macedonia was taken by the Romans; B.C. 146, Greece was subdued and named the province of Achaia. These two had originally constituted the territory of a third horn, under Cassander. And again, about the same time, Thracia was taken possession of by the Romans. This was in the territory of a fourth horn, originally under Lysimachus. It is at once evident, that if the Roman power came out of any horn at all, it came forth out of all the four, prior to the making of Judea a Roman province.

The fourth statement is that the little horn coming forth out of one of the horns met with a fulfilment in the Roman Empire, when its capital was transferred to Constantinople. The following brief statement will answer this assertion.

In 329 A.D. Constantine removed the seat of the Roman Empire to Constantinople. In 364 A.D. Valentinian was Emperor of the west; Valens, Emperor of the East. In 1453 A.D. Constantinople was taken by the Turks, Mahomet II. being Emperor of the Turks, and the empire of the east became extinct.

The last statement to be considered

is, was Antiochus Epiphanes this little horn? This could not be, for he being ruler of Syria, was ruler over territory constituting one of the four horns as first ruled by the Seleucædæ.

As we cannot trace any existence of this little horn in the past records of history, we must obviously infer that such horn has yet to make its appearance, as we have before remarked.

The following powers or states are at present in existence in the four horn territories, in possession of some part or other of the original territory covered by the empire under Alexander the Great, namely, Turkey, Greece, Egypt, Russia, Persia, Beloochistan, and Afghanistan.

As an addition to this, there exists on the territory originally possessed by the Roman Empire, in possession

of some part or other of the original territory, the following powers or states:—Turkey, Greece, Egypt, Great Britain, Holland, Belgium, France, Spain, Portugal, Italy, Papal States, Switzerland, Austria, Bavaria, Wurtemberg, Baden, and Prussia.

For the present we leave the subject in this position. No notice has been taken of the marks characteristic of the little horn, nor has any reference been made to any other Scriptures bearing on this subject. Nor has any reference been made to periods of time mentioned in any of the visions. Should other opportunity be afforded, the Lord willing, we may return to this subject. In anything that we may err, we are open to proof of error, having no prejudice, but willing to receive the truth for its own sake.

CHRISTIANOS.

ISRAEL'S CALLING NOT EARTHILY.

“Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus,” wrote Paul to Timothy, his son in the faith, when he was “ready to be offered, and the time of his departure was at hand.” The advice is one of the utmost moment, not only to Timothy, but to every child of God, who would strive for purity of the faith in these perilous times, when men will not endure sound doctrine. As it is by means of words we gain a knowledge of the mind of God revealed by his prophets and apostles of old; and as they spoke “as they were moved by the Holy Spirit,” and with words which the Holy Spirit taught them, these words, or their exact equivalents in other languages, are the proper re-

presentatives of the mind of God. If we substitute new terms, we are in danger of substituting new ideas; even a slight shade of difference in the import of the words may lead to a total change of idea; hence the importance of the aged Paul’s injunction—“Hold fast the form of sound words which thou hast heard of me.”

If our ideas are the same as those taught in the Bible, the words of scripture are the fittest terms in which to express these ideas correctly; and whenever we find that the words of Scripture fail to represent exactly those ideas we believe to be taught in Scripture, we have good reason to suspect that our conceptions are wrong; and whenever we find any man setting forth as

scriptural what he is unable to express exactly in scripture language, and employs a different phraseology, we should certainly suspect the accuracy of his deliverances. In our day the practice of substituting words of human invention for those of scripture, in setting forth professedly Bible truths, is exceedingly common, so much so that certain words and phrases have got such a currency in religious discourse as to be taken for scripture terms. An instance of this evil practice now lies before me. In a monthly periodical entitled "The Rainbow," claiming to be "A magazine of Christian literature, with special reference to the revealed future of the Church and the world,"* there is an article in the June number headed "Landmarks of Truth," the purport of which is to shew the superiority of the position which the Church shall occupy in the kingdom of God, to that which shall then be filled by the nation of Israel. The greater part of the article is according to scripture, but the writer has got some notions into his head which he does not seem to be able to express fully in scripture words, and therefore he in some instances adopts a terminology *ex-scriptural*, but which sounds so like scripture that it is fast becoming current in religious literature, and circulates freely as authoritative coin. Thus, he terms the good things which Israel is to enjoy in the age to come an "*earthly calling*," and uses this phrase in contrast with "the heavenly calling" which belongs to the church, and in consequence some minds are apt to imagine that both of these phrases are scriptural. Whereas, although believers are said to be

partakers of a "heavenly calling," Israel is nowhere in scripture said to have an "earthly calling." This phrase, indeed, does not occur in the Bible. If the idea it means to convey be scriptural, then it can be learnt from the language of scripture; and if the words of scripture do not express the idea, it is a sure sign that it is not scriptural. Most decidedly do I object to the term "*earthly*" being applied to that to which God never applies it, though the subject forms a prominent portion of his revelation.

This writer, in his fondness for his theory, has fallen into the gross mistake of confounding the covenant made with Abraham with that covenant made with Israel under Moses, hence, after quoting Gen. xii. 23, xiii. 14. xxvi. 34, xxxv. 10, he says—"The character of this *earthly calling* is distinctly shewn in Dent. xxviii, 'Blessed in the city, blessed in the field, blessed in the fruit of thy body, in the fruit of thy ground, &c.' In the same place we have clearly stated the way in which these blessings are to come—'If thou shalt hearken diligently unto the voice of the Lord thy God, to observe, and to do his commandments.' This is *law* and not *grace*. It stands connected with Israel and the earthly calling, not with the Church and her heavenly calling." While the reasoning, "This is law and not grace," is true concerning the language quoted from Deuteronomy; it is false concerning that quoted from Genesis. To the fulfilment of the covenant made with Abraham on the part of God, there is nothing demanded by him, on the part of Abraham. Its realisation is not suspended on human action, but absolutely and entirely on the faithfulness of Jehovah. It is deplorable that one so far enlightened, and who

* London: S. W. Partridge, 9 Paternoster Row, E.C.

takes upon him to write on such matters, should be so oblivious to what the apostle of the gentiles has so plainly written. "For the promise that he should be heir of the world was NOT to Abraham or to his seed *through the law*, but through the righteousness of faith." "It is of faith that it might be by grace, to the end, that the promise might be sure to all the seed, not only to that which is of the law, but to that also which is of the faith of Abraham, who is the father of us all," Rom. iv. The promise, then, made to Abraham is what those have to do with who are "*not under the law*, but under grace." It may conflict with the notions of human folly, that the promise of a certain *territory* can belong to the heirs of a heavenly kingdom, yet such is nevertheless the revealed purpose of God. Referring to the inheritance of believers, Paul writes, "If the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise," "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The promises made to Abraham, a covenant of law, forsooth! Nay, rather is it the gospel; "for the scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "Not to *seeds*, as of many, but as of *one*, to thy *seed*, which is Christ," Gal. iii. Their inheritance is indeed a *heavenly* kingdom, a heaven-like dominion, for then shall the will of God be done on earth as it is done in heaven. It is worthy of notice that that very country promised to Abraham, Isaac, and Jacob, and yet to be possessed by them, is expressly called a *heavenly country*, Job. xi. 13-16. The "country" which is here called "heavenly" is evidently

that for which Abraham came out of his father's land. His calling then to that land is rather heavenly than earthly. Ere Abraham can inherit the promise he must rise from the dead, at the appearing of our Lord in the clouds of heaven; and then also "those who are Christ's shall be raised at his coming, and be blessed with faithful Abraham." From all these considerations it is plain that the covenant made with Abraham and his seed is distinct entirely from that made with the nation of Israel, which is to be superseded by the "new covenant established on better promises," while the Abrahamic covenant, instead of being displaced, only comes into operation in the ago to come.

Yet, while the purpose of God with the nation of Israel is different from his purpose toward Abraham, and those who are his seed, in virtue of union to the Christ, it is never termed an *earthly* purpose or calling in the scripture. The selection of that people was entirely of God, and made for the highest purposes. Hear the word of the Lord. Exodus xix. 3-6, "Now, therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all that is in the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation." Is that worthy of the designation *earthly*? A covenant of works, indeed, it was, but nevertheless its purposes was of the most heavenly nature. God's purpose with that people, as a nation, is that his name shall be made glorious, through them, among all nations. They failed to do this under the old covenant, but under the new covenant no such failure can take place. The law of God shall be written in their hearts, and they shall be all righteous.

"They shall be named the priests of the Lord; men shall call them the ministers of our God." They shall be "trees of righteousness, the planting of Jehovah, that he may be glorified," Isa. lxi. *Subjects of the kingdom of God, reigned over by the Christ and his glorified Church, which is his body, they shall be a holy nation; in their own place fulfilling the one great purpose of the whole—"Glory to God in the highest, peace on earth, good will to men."*

Such being true, we should take care to speak of the calling of Israel as God's word warrants us, holding fast the form of sound words which were spoken by holy prophets and apostles.*

W. L.

* The phrase "heavenly calling" applied to believers, no more warrants the application of the phrase "earthly calling" to Israel, as a nation, than does the phrase "holy calling," in the one case, warrant the use of unholly calling in the other.

THE GLORY YET TO BE REVEALED.

Every Bible student is aware of the frequent mention made of the glory of the Lord, and of the glory to be revealed. And every believer is in the habit of ascribing all glory to God, and is constantly expecting the time when he himself shall be exalted to glory, honour, and immortality. But the basis of this language, the root-idea of it is much neglected. For it must be apparent that, while the term 'glory' is largely used in the Scriptures, as, indeed, it is in common parlance, with a qualified meaning, as simply referring to honourable position, rank, or station in general, it has another primary meaning which, in many instances, must be understood; particularly in reference to the Divine Being, who is above all, not only in greatness, but in glory too. The object of this paper is to present the Scripture teaching on this point.

The quality of glory or brightness is uniformly attached to the inhabitants of the heavens. God himself is represented as "dwelling in light, which is inaccessible and full of glory," that is, most intensely bright. The angels who have been visible from time to time, on their visits to

the earth, have been seen in the same character, particularly in their later appearances. In New Testament history we have frequent mention of this condition—thus, at the resurrection of the Lord, the angel who rolled back the stone, and sat upon it (Matth. xxviii.) *had a countenance like the lightning, and raiment white as snow.* The angel which released Peter from prison (Acts xii.) had a light about him which *shined in the prison.* And this character is sustained in several of the visions of the Apocalypse, particularly in those cases where the angels are represented as coming to the earth, thereby shewing a contrast to the comparative gloom of the nether world. When the mighty, angel came down from heaven (ch. x.) to set his right foot on the sea, and his left foot on the earth, he is described as clothed with a cloud, having a rainbow on his head, *his face as it were the sun,* and his feet (where they protruded from the robe of cloud) *as pillars of fire;* and when another came to proclaim the fall of Babylon (ch. xviii.), it is said the earth *was lightened with his glory.*

The phenomenon of brightness, as pertaining to the angels of God, was an ancient idea and experience in Israel, as appears from a few circumstances. The terror struck into the Roman soldiers by the countenance of the angel of the resurrection is but the ordinary effect of such a spectacle, and we may fairly judge that the same characteristic was visible in such cases as the appearance of the angel Gabriel to Zacharias and to Mary respectively (Luke i.) in both cases inducing a great terror which was only removed by the reassuring word of the angel, "Fear not." This truth naturally gave rise to such a phrase as that used in Acts vi. 15—"All that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." The three different appearances of the angel of God to Joseph in a dream (Matth. i. ii.) sufficiently account for the want of terror in his case; as we very well know that in dreams we see the most extraordinary things without surprise.

But not the angels alone, man himself may be invested with the same glory if privileged with an audience of the glorious Lord God. Moses is the only person to whom God spoke face to face, as a man speaks to his friend, and he, after the intercourse he had with the God of Israel on Mount Sinai, returned to the camp with his face so brilliant that the people could not look upon it. If forty days communion of a mortal with the Great God produces such a result, what may we anticipate from the immortal in perpetual presence of, and beholding the face of our Heavenly Father. Elijah did not taste death, but was taken up to heaven in a chariot of fire with horses of fire. This simple allusion to the character of the

chariot and horses also exhibits the all-pervading glory of the heavens.

When therefore Moses and Elias appeared at the transfiguration of the Christ, in the same garb of glory with which the Lord himself was invested, we see the congruity of the vision, those whom God takes away are not necessarily subjected to the same bondage of corruption as common mortals; and both of these had been so taken: perhaps on that account therefore were they the proper persons to accompany the Lord Jesus in that vision of his majesty. Two of the three witnesses of that display speak of the honour they thus enjoyed—Says John, "we beheld his glory, the glory as of the only begotten of the Father;" and Peter, "we were eye witnesses of his majesty." There is no extant writing of James the son of Zebedee, else we should have had his testimony too. But enough, that glory which was shewn to three will once more "be revealed, and all flesh shall see it together."

This glorification was however but transient, and therefore the prayer of the Lord afterwards was for a complete permanent investiture. "Glorify thou me with thine own self with the glory which I had with thee before the world was." He once had glory with God, and thought it no robbery to be equal with God; but he divested himself of his sublime majesty, and was found in fashion as a man. But he has since risen again to greatness and splendour. Whom God has justified, he has also glorified: and that glory has been seen by mortal eyes. Once he appeared to Saul of Tarsus in such bravery of glory that a *light brighter than the meridian sun* shone around, smiting Saul with blindness him and his companions of travel with mortal terror, Acts ix., xxi., xxvi. The same vision again appeared to John

when an exile in Patmos; and had almost as overwhelming an effect on him; even altho' he was in spirit. By a superhuman gift of vision this apostle was however able to look upon and describe the glorious spectacle; than which we can conceive nothing about the human face and form so transcending—"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace...and out of his mouth went a sharp two edged sword; and his countenance was as the sun shineth in his strength," Rev. i. 14-16. Every particular of this description is of that brilliant and overpowering character which is native to the presence and being of God. The sharp sword out of his mouth is a sword of fire, an instrument of glory, by which he may smite his enemies. This emana-

tion is not to be understood as his voice, for that is separately described, 'as the sound of many waters.' The repetition of the vision in Rev. xix. shows such a use of this glorious sword; it may also probably be what is referred to in Isa. xi. 4, "He (the Messiah) shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In Dan. vii. 14, we are told that "A fiery stream issued, and came forth from before Him" (the Ancient of days): see also Psa. xviii. 8. From all these passages it is apparent, not only that God is a consuming fire, but that he in whom dwelleth the fulness of the godhead bodily has very much of the same character, even now; but more particularly in the day of his power, when he is made manifest.

G. DOWIE.

(To be continued).

THE BLESSEDNESS OF MAKING THE GOOD CONFESSION.

Jesus replied to Peter, Blessed art thou Simon son of Jonas; for flesh and blood hath not revealed it unto thee; but my Father who is in heaven.

That Jesus is the Christ the Son of the living God, that is what the Father had revealed to Peter. But when the Father had revealed this to Peter, he knew that Peter's view of the Christ the Son of God, was, that he as such should be the king of the Jews and reign over them on mount Zion in the land of Israel forever. The Father gives no hint to Peter that this view was a wrong one; and his silence stamps it with his divine approbation and authority. Jesus also pronounces Peter blessed in holding this view of himself as the Christ the Son of God. God's scholars are all correctly taught; and

Jesus pronounces no blessing on ignorance and error.

It is matter of prophecy, in the ancient scriptures, that they who should know and trust in the Christ and Son of God as born and anointed for the throne of Israel should be blessed. We see in the second psalm that all who, like Herod, oppose the Christ and Son of God as the king of the Jews are cursed; and that all who like Peter, trust in him as king of the Jews are blessed. Of the Herod part it is written, he that sitteth in the heavens shall laugh at them, the Lord shall have them in derision: then shall he speak to them in his wrath, and vex them in his sore displeasure. But of Peter's party he saith, Blessed are all those who trust in him. That is as Peter trusted in-

him, as he is revealed for trust in this second psalm. And that is as the king of the Jews.

The grand theme of the eighty-ninth psalm is from beginning to end the same sure mercies of David, that David's seed should be established on his throne forever. I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations. For I have said, mercy shall be built up forever; thy faithfulness wilt thou establish in the very heavens. I have made a covenant with my chosen: I have sworn unto David my servant, thy seed will I establish forever; and build up thy throne to all generations. And then in verses 15-18 he speaks of the blessedness of those who should hear and know the joyful sound of the gospel trumpet, that Jesus is born and anointed of God as the everlasting Saviour and King of Israel. Blessed are the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day, &c. Such blessed ones were Mary, Zacharias, and Elizabeth, good old Simeon, and Anna the prophetess, the wise men of the east, and the shepherds of Bethlehem. These all heard the joyful sound that the Christ the Son of God, was born or about to be born as the king of the Jews; and learning this were blessed.

Is. liv. 13, is another ancient scripture of the same class. And all thy children shall be taught of God; and great shall be the peace of thy children. Great indeed should be their peace in being taught that Jesus was indeed to be the promised Saviour and king of Israel.

That this is the one true meaning of Is. liv. 13, is evident both from the whole prophecy in which it occurs, and from our Lord's use of it in John

vi. 43-45. The Jews were sometimes inclined to receive Jesus as the Christ the king of Israel, and sometimes not. They murmured among themselves about his giving them his flesh to eat, and eternal life thereby. This caused many of them to draw back from receiving him as their king. Then Jesus said unto them, murmur not among yourselves: no man can come to me except the Father, who hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God; Every man therefore who hath heard and learned of the Father cometh unto me. That is, cometh unto me as Peter and Nathanael came, believing and confessing, Thou art the Son of God, thou art the king of Israel. Do we not come to Jesus as the king of the Jews? It is because we are not taught of God, because we have not learned of the Father, of his Father who is in heaven. It is flesh and blood that keeps us from believing that Jesus is king of the Jews.

The Father is peculiarly the teacher and revealer of this truth, that Jesus is his Son and so the king of Israel. He spake it to men's ears with his own voice out of heaven. Jesus comes up out of the water, the heavens open, the Spirit descends and abides upon him, and, lo, a voice out of heaven is heard saying, This is my Son; the beloved in whom I am well pleased. This is the very christening of Christ, the anointing of the anointed. Here therefore we see the Son of God anointed by his Father as the king of the Jews. For this testimony, This is my Son, was spoken to me who knew from the scriptures that the Son of God was to be Christ the king of Israel. The *beloved* in whom I am well pleased too, means the true David who as king of my people Israel shall do all my pleasure.

The words "flesh and blood hath not revealed it unto thee, but my Father who is in heaven," reminds one, too, of Matt. xi. 25, 26, At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to babes; even so Father, for so it seemed good in thy sight. The wise and prudent were the scribes and pharisees and rulers of the people, the great men of Israel. The babes were Jesus, disciples, Peter and Nathanael, &c. Now what was it that God hid from the former, and revealed to the latter. What, but this that Jesus is the king of Israel. That was what was revealed to Peter and Nathanael, being the very thing which they confessed. Thou art the Son of God, thou art the king of Israel. Even as the children in the temple praised Jesus as the Son of David, fulfilling that which is written in the eighth psalm, Out of the mouth of babes and sucklings thou hast perfected praise. Praising Jesus as the king of the Jews is the perfection of praise.

Let us, in conclusion, go from this Matt. xvi. 17. to John i. 11-12-13. through Gal. iii. 26, and 1 John v. 1, Ye are all the children of God by faith in Christ Jesus. The sons of men become with Jesus the sons of God, by believing that he is the Christ the

king of Israel. So in 1 John v. 1, Whosoever believeth that Jesus is the Christ, is born of God. "This is the seed of God, by the reception of which men become his sons, his testimony that Jesus is the Christ his son, born and anointed for the throne of Israel. And this brings us to John i. 11, 12, 13. He came to his own and his own received him not. But to as many as received him to them gave he power to become the sons of God, even to them who believed on his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. His own received him not. The Jews were his nation because of his being the son of David. But they would not have this man to reign over them. Thus it was they received him not, but to as many as received him, in the same point of view in which the others rejected him to them gave he power to become the sons of God. Even to them who believed on his name of Jesus Christ—that is, Jesus the anointed king of Israel. They were thus born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Flesh and blood had not revealed it to them that Jesus was anointed and born of God the king of the Jews, but his Father who is in heaven, so they became the blessed children of God.

D. L.

ROMANS XVI. 16.—SALUTE ONE ANOTHER WITH AN HOLY KISS.

"From the salutations sent to the brethren, Paul passes to the injunction of a form of salutation to be used among those to whom he wrote. He enjoins them to salute one another with an *holy kiss*. He calls it an *holy kiss* as distinguished not only from that which is sinful, but also from the kiss, that merely expresses common affection. The latter was proper in itself, as an expression of kindness among relations or friends; but this is grounded on the love that Christians should have for one another, and is an *holy kiss*. Much ridicule has been cast on this practice. But it was enjoined on churches by the Apostles. It is again and again repeated, and was practised by all the primitive churches. Peter calls it a kiss of love. Justin Martyr, in giving an account of the weekly assemblies of the Christians of the second century, says, "We mutually salute one another by a kiss, and then we bring forward the bread and the cup." And the form is still maintained by the Church of Rome in what they call the *osculum pacis*."

Haldane on the Romans.

THE FORTY-SIXTH PSALM.

God is our refuge in distress—
Our safeguard in the wilderness,
Our shelter from the storm;
Though winds and waves a conflict make,
Though earth's foundations reel and shake,
We need not feel alarm.

A peaceful river softly flows
In tranquil streams, to gladden those
Who put their trust in God :
Within his holy place they feel
The comfort of his presence still,
While oceans roll abroad.

What though the heathen madly rage,
And kingdoms in fierce war engage ;
When God sends forth his voice,
He makes the glittering spear to bend,
Sends peace to earth's remotest end,
And bids the world rejoice.

Be still, and know that he is God ;
He rules the earth with iron rod,
And sits enthroned above ;
He dwells with those who own his name,—
The God of Jacob still the same,—
The God of peace and love.

Family Paper.

Intelligence, Notes, &c.

EDINBURGH.—On Sunday morning, September 3, after a confession of her faith, and immersion into the name of the Lord, Helen, second daughter of brother James Watson, was received into the fellowship of the church.

The brethren have just prepared a couple of boards to hang at their Hall door, for advertising their meetings; the style of which they recommend to brethren in other places, as expressive and distinct, without being sectarian:—UNION HALL.—“When they believed the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women,” Acts viii. 13. A church of like faith and practice meets in this hall, for worship, mutual instruction in the faith, and setting forth ‘the truth as it is in Jesus,’ every Sunday at 11 A.M., and 2-15 P.M.—The public are cordially invited.

HIDDERSFIELD.—Monday 25th September. “We had a glorious day yesterday; brethren Shuttleworth, Smith, M’Ewen, and C. Aspen, with sister Jackson, were with us; and brother Frank (Shuttleworth) delivered two excellent lectures—afternoon and evening—in Senio’s School Room, upon ‘the Promised Land, and its connection with the gospel.’ The attendance was small, but the interest great, and I believe two at least are interested in the good things. In the morning the immersion of brother John Mitchell took place. This is a person of thoughtful and retiring character, who has been a long time in learning the Truth, but has at length learned it well. So far back as 1848, he listened to Dr Thomas’s lecture in Glasgow, and coming to Huddersfield in 1862 had his attention anew directed to the same matters; ultimately he has given good heed to the

word, and at last made a confession of his faith, which was satisfactory to all.” G.E.O.

LANARK.—Our aged brother, John Ross of Carluko, fell asleep in Christ on September 9th, at the ripe age of 83 years.

MUMBLE.—“We have the pleasure of informing you that Morgan Rees, sen., has rendered his obedience to the faith. The immersion took place on Sunday, August 13. He has been a diligent reader of the Scriptures for years, and we trust he may be preserved blameless till the coming of the Anointed One.”

SWANSEA.—The brethren here have engaged two Music Hall, in which they met for the first time on 17th September. A course of lectures is being arranged by the brethren at Mumble to be delivered at the Music Hall, Swansea.

TUNNIF.—Brother Robertson writes:—“On the 23d of July my mother, from Insch, on making the good confession, was immersed into the name of the Lord, and immediately received into the brotherhood at the Lord’s table. The result of many interviews she and I have had; and finally settled in her present obedience through reading R. Roberts’ lectures. She formerly belonged to the Baptists, but has been out of connection for many years.

I have spent my holidays in Buchan; lecturing publicly in four places—Crimond, Laingside, Kinnenmonth, and New Deer; and had much private teaching.”

WISHAW.—We have received a communication from brother R. Hodgson, in which he demurs to the accuracy of brother J. Murray’s statement regarding the condition of matters at Wishaw (Messenger pp. 122 and 144). But as the discrepancy lies between the statements

of those two brethren, it seems to us the most satisfactory mode of settling those differences, and eliciting the truth, would be for them to confer together respecting this differing judgment, before any further statement of the case be made in the Messenger. Thus shall accuracy be attained, and amity preserved.

OUR BROTHER JAMES ROBERTSON, 37 Chapel Street, Turriff, is in a strait for means to meet his rent expenses once every half-year, at Whitsunday and Martinmas terms. The latter, being early in November, is at hand. What can we do in such a case but help him, as God has prospered us, See to it ye stewards of the manifold grace of God!

The brethren will please observe an alteration in the address of G. Dowie, now at 88 Nicolson Street, Edinburgh.

The Treasurer acknowledges receipts for the Messenger from Birmingham, Galashiels, Huddersfield, and Leeds, Macduff, Nottingham, and Wishaw.

J. Cameron has received contributions for the brother in Ireland mentioned in last number, from Cuminestown, Cupar, Dundee, Edinburgh, Halifax, Huddersfield, Mumbles, Newburgh, Nottingham, Sheffield, Swansea, and F. W. H.

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THE MESSENGER OF THE CHURCHES.

“ I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY.”

No. 11.

NOVEMBER 1, 1865.

NEW SERIES. VOL. I.

THE GLORY YET TO BE REVEALED.

(Concluded from page 156.)

THOSE circumstances and conditions which have already engaged our attention must not be viewed as mere speculations, or, at least, matters in which we may or may not be interested; they press upon us personally — *we also shall be glorified*. We are taught to look for the transformation of ourselves into the same glorious image as our Lord. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, *we shall be like him*, for we shall see him as he is,” 1 John iii. 2. “Our conversation is in heaven, from whence also 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,” Philip. iii. 21. These two statements afford a sufficient basis for such a hope.

It is worthy of note here that the mere presence of the Lord, and *seeing him as he is*, are reckoned sufficient for such a transfiguration of ourselves into that glorious aspect

of divinity; and, again, it is *when he shall appear*, we are to be made like him. “Father,” said Jesus, “I will that they also whom thou hast given me *be with me where I am, that they may behold my glory*.” Then that which had been formerly only weakness, shall be filled with power; that which had been once in dishonour, shall be clothed with glory. This change is spoken of by the apostle as being effected instantaneously — “In a moment, in the twinkling of an eye we shall be changed.” From the connection of this statement with the argument concerning the resurrection in 1 Cor. xv., it appears that the resurrection will effect a similar change upon those who have slept in Christ; and that the one is honoured at the same season as the other.

But our Lord himself was not glorified immediately upon his resurrection; at least it does not so appear from the narratives of the evangelists, or, if he was glorified, he veiled that glory during his interviews with his disciples. When however he ascended to heaven it could be said with all propriety, “The God of

Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus." Every subsequent appearance of him has been glorious, as we have already seen.

Is there not a reference to *successive grades of glory* for his disciples, in that passage, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image *from glory to glory*, even as by the Lord the Spirit," 2 Cor. iii. 18. The context of this passage shows that its reference is to a future time, even when the new covenant will be in full force, and when the abiding glory shall be revealed.

The appearance of the Lord Jesus, in whom dwells the fulness of the godhead bodily, is glorious, and powerful to transform others by the same glory. But we are not necessitated to confine ourselves to this appearing of the glory of the great God in the person of our Saviour Jesus Christ (blessed hope!); but we are instructed that there is even a higher degree of blessing to which those shall attain who wash their robes and make them white in the blood of the Lamb. In the apocalyptic visions we are shown the presence of these *before the throne of God*, and they serve Him day and night in His temple, Rev. vii. 9-17. There they remain for a season, and at last are led out in magnificent procession to the great battle against "the beast, and the kings of the earth, and their armies," when the final issues of the present age are decided, and the kingdom of God is set up, Rev. xix. 14.—xx. 4.

Such presence and abidance in the heavens, in the sight of God, and of the glorious angels about His living throne, will have the effect that all such fellowship has ever had—even an enhancement of the glory origin-

ally derived from seeing the Lord when he comes to resurrect his saints. 'Three and a half years' inhabitation of heaven will render the immortal, spiritual 'children of God exceeding glorious, "We all, with open face, beholding the glory of the Lord *shall be changed into the same image, from glory to glory.*" And thus become qualified to take part with our Lord, in his glorious manifestation, when he is revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be *glorified in his saints*, and to be *admired in all them that believe* in that day, 2 Thess. i. 7-10.

If the glory of God, the Son of God, and the angels of God is an exceeding brightness, which ordinary sight cannot look upon, radiating from every part of the person (Ezek. i. 27; Rev. i. 14-16; x. 1.), and if the redeemed from among men are to partake of this same glorious aspect, it becomes us to realise what is in store for us.

The human form, and especially the human face, is capable of very different appearances, at different times; not only by reason of varying conditions of health; but by the difference of emotions which pervade the mind, and influence the heart. Hence the common saying of a man's countenance being "lighted up," his "brow becoming dark," or of his face "wearing a different look," as when joy, grief, or anger gives its temporary impress to the features. In the same way the influence of light itself on the face—making its characteristics more apparent—adds a charm to the appearance too fami-

liar to be overlooked; not to speak of the various colours of different races, in shades from the darkest ebony to the fairest alabaster. Now, if we suppose the glory of the most brilliant of these to be intensified to the same degree in advance of itself as it is in advance of the most dull in this normal condition, we may perhaps be able to imagine how the human countenance is capable of bearing a brighter glory. And this is not improbable.

But the glory of the terrestrial is one, and the glory of the celestial is another; and as we have borne the image of the earthly, so shall we also bear the image of the heavenly. We are capable of this too. And it is worthy of special notice that all those visions of the glory of the angelic, or Messianic form, are such as only show an immense increase of exactly that kind of glory which the human form already bears in a less degree; but which is not visible to us in ordinary instances. The experiments and researches of that eminent German, Reichenbach, have brought to our knowledge the truth, that from every part of the living human body there is a faint delicate light (*aura*) emanated, which forms a kind of luminous atmosphere around different parts. This is visible, indeed, to many persons in a perfectly dark room; but most apparent to those whose powers of vision are abnormally excited. This forms a brush of rays from the extremities of the fingers, and the features of the face, but particularly about the mouth appearing in great splendour. Under the various phases of health or emotion this aura varies in character and intensity—the excitement of vitality in any particular organ causing an increase of light in its vicinity.

In the case of the temporary pos-

session of the *powers* of the world to come, enjoyed by the early christians—enabling them to work miracles and show mighty deeds—we know that these powers communicated a preternatural increase of energy to that already possessed by man. Whether we consider the gift of tongues, of healing, or of wisdom, it was still a simple but immense, acceleration of human power. So also in the *glory* of the world to come, we have a preternatural augmentation of what is native to us—though in a very small degree—even now. The experience of Moses shows us that our present mortal condition is incapable of retaining the excelling glory, even though given to us; but when that which is perfect is come, then that which is in part shall be done away. Moses enjoyed on the mount of God all that a mortal may enjoy, but it was transitory: the day comes when he shall have it unfadingly—when his prophetic apotheosis on the mount of transfiguration becomes fact (2 Cor. iii. 7-11.)

In the Psalms we have a term made use of which is rather peculiar; but still in fine harmony with the truths above referred to:—

“My heart is glad, and my glory rejoiceth.”
—xvi. 9.

“I will sing and give praise, even with my glory.”—cviii. 1.

See also Ps. xxx. 12; lvii. 8. The first of these passages is quoted by Peter in Acts ii. 26, “My heart rejoiced, and my tongue was glad.” The fact that the Lxx. have translated the term “glory” by a word meaning the “tongue” shows that they had understood the Hebrew word to refer to that organ, or to the mouth; and indeed the passage in Ps. cviii. makes it apparent that they were right, for it is with the mouth we sing. Surely the use of such a word is a chronicle of a

Hebrew idea; an idea whose correctness is apparent from the cases we have already cited. The superior glory of the Messiah's countenance is supplemented by a "sword proceeding out of his mouth:" so that even that which is all glorious has something to excel; the 'divine aura of that mouth constituting the *glory par excellence* of that face which shone like the sun in its strength. Even so when we bear the image of the heavenly, when we shall be changed into that image from glory to glory, we shall appear with the power of the Spirit of God manifest after a like fashion.

The Lord grant that we may be found worthy of an exceeding weight of that glory—as brighter stars in that galaxy of lights (Dan. xii. 3; 1 Cor. xv. 41). Meanwhile we must be diligent in those works, and growing more perfect in that character which shall secure for us eternal renown—praise, and honour, and glory, at the appearing of Jesus Christ. Having this hope in us, let us purify ourselves as God is pure. This is the right use of our knowledge of the glory yet to be revealed.

G. DOWIE.

THE BLESSEDNESS OF MAKING THE GOOD CONFESSION.

AND I say also unto thee, That thou art Peter; and on this rock I will build my church, and the gates of hades shall not prevail against it.

Hades is the invisible world, the place of the dead. The gates of hades, the many ways that men die. This is therefore a promise of eternal life to Peter, and to all who should follow Peter in believing and confessing that Jesus is the Christ the Son of God, with Peter's understanding of this good confession, namely, that Jesus is anointed and born of God to be the king of the Jews.

Referring to the temple as repaired by Herod, Jesus said of himself, destroy this temple, and in three days I will raise it up again. So here, referring to Peter's name, which signifies stone, or rock, Jesus says of himself, on this rock I will build my church, &c. So Paul says, other foundation can no man lay than that which is laid, which is Jesus Christ. And so says Peter, to whom coming as to a living stone, disallowed of men, but chosen of God, and precious,

ye also as lively stones are built up a spiritual house, &c.

Jesus himself then is the rock on which he builds his church. But Jesus as Peter confessed him: Jesus as born of God, and anointed of God for the throne of Israel. The church of Jesus Christ is composed of all who believe this in their hearts, and confess it with their mouths. This stone was tried on Calvary, but is laid in Zion. Jesus was disallowed of men, of Herod, and the scribes and pharisees, as king of Israel. And it is as the Redeemer and king of Israel that he was precious to Peter and all his party.

There are many scriptures, which, like this, Matt. xvi. 18, represent eternal life as the result of believing that Jesus is the Christ, and Son of God, and as confessing he is king of the Jews. In John viii. Jesus is speaking of himself as the Son of God, when he says, If you believe not that I am he, you shall die in your sins. In John xx. 31, These are written that you might believe

that Jesus is the Christ the Son of God, and that believing you might have life through his name. In 1 Tim. vi. Paul exhorts Timothy to fight the good fight of faith, and so lay hold on eternal life. To fight that good fight of faith was just to continue confessing the good confession which Timothy had already confessed before many witnesses. To animate Timothy, Paul reminds him of the example of Jesus, who himself confessed the same good confession before Pontius Pilate. And this is what Jesus confessed before Pilate, I am king of the Jews. This then is the good fight of faith, to confess before men that Jesus is born and anointed of God as the king of the Jews. And he who overcomes the world in this warfare lays hold on eternal life. The gates of hades shall not prevail against him. Isaiah xxviii. is the mother text of all these scriptures which speak of eternal life as the result of having faith in Jesus as the king of Israel, under the figure of a rock or stone laid by God in Zion. In verses 1-4, we have Ephraim, or the ten tribes of Israel, represented as departing from God, and truth, and righteousness, and therefore carried away captive by the Assyrian. In verses 5-8, Judah as then saved by God, but afterwards becoming as bad as, if not worse than Israel. Then in verses 9-13, Jesus' little ones, the babes and sucklings, out of whose mouths God perfected the praise of Jesus as the son of David, and consequently king of Israel. On the day of Pentecost, three thousand of these little ones were convinced that Jesus was the Christ, raised up from the dead to sit upon the throne of Israel, by the gift of tongues, according to verse 11. In this way was Jesus set before Israel as the rest and the refreshment, as he said, Come unto

me all ye that labour, &c. Yet they would not hear. Then verses 14-22 passes on to the time of the end. As Jesus said to the Jews, I am come to you in my Father's name, and you receive me not; if, or when another cometh unto you in his own name him you will receive. When the Jews, who rejected Jesus, shall receive the antichrist, they will think they have made a sure covenant with death, and are at agreement with hades; that is, that under antichrist as their king, they will enjoy long life, peace, and prosperity. But that blessedness Israel will find only under the reign of Jesus as their king.

These few remarks may enable us to understand the prophet from ver. 14 to 22. "Wherefore hear the word of the Lord, ye powerful men that rule this people who are in Jerusalem. Because you have said, We have made a covenant with death, and with hades are we at agreement. When the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a safe foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and equity to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hades shall not stand," &c.

It is very evident that our Lord had this very scripture in his eye when he said to Peter of himself as king of Israel, On this rock I will build my church, and the gates of hades shall not prevail against it.

D. L.

A BROTHERLY LETTER.

[We have much pleasure in giving circulation to the following letter which has been sent us, with this note in explanation: "By direction of the church in R., this epistle is sent to each of the following publishers, with request to publish in their respective papers, viz., Publisher of Ambassador (England), Messenger (Scotland), Gospel Banner (U. S.), and Millennial Harbinger (U. S.).—Rochester, New York, Aug. 6, 1865."]

The church of God which is at Rochester, New York, to those who have believed the gospel, and been immersed into the name of the anointed Jesus for the remission of sins, everywhere, greeting:—

God, who is rich in mercy, hath in these last days called us out of the darkness of error and sin, that exists in the so-called christian world, into the marvellous light of the glorious gospel, for which we thank and magnify his great and everlasting name; and would in consideration of his mercies, present our bodies a living sacrifice to God, holy, acceptable to God, through the anointed Jesus, our Lord, which is our reasonable service.

We entreat you, brethren, allow us in meekness, and love, to call your attention to that union and brotherhood which the scriptures everywhere represent as existing among the children of God. We find it in that ever memorable prayer of Jesus, just before his crucifixion, recorded John xvii. 11.—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are . . . That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us;

that the world may believe that thou hast sent me, and hast loved them as thou hast loved me." We also find it in 1 Cor. xii. 12. "For as the body is one and hath many members, and all the members of that one body being many are one body; so also is Christ." And again Jesus said to his disciples, Matt. xxiii. 8. "One is your Master, even Christ, and all ye are brethren."

The great doctrine of the family relation existing between God as the Father, and believers of the gospel as his children, as having been begotten by him, also shows them to be a brotherhood—the "sons and daughters of the Lord Almighty." What an endearing relation! what a glorious privilege!

This being the light in which these things are presented to us in the holy Scriptures, allow us, dear brethren, to call your special attention to that *lack* of union and brotherly love that prevails in some sections among us. Oh, brethren, our hearts are filled with grief on this account, and we beseech you in the language of Paul, "by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you." We would humble ourselves in shame before the world, and a proud and apostate church, in the dust, with confusion of face, to own that while claiming to have the pure ancient faith of God's elect, and rendering obedience thereto, we should be so far in rebellion against God, as that there should be division and strife among us. Is it possible that those who have dedicated themselves wholly to God, to fulfil all his will, however mortifying to the flesh, and to be guided in everything by his word,

and have learned to delight in doing his will, should so far forget their consecration as to be guilty of criminating and recriminating their brethren, dividing and withdrawing fellowship in an unscriptural manner; whereas the apostle Paul says, Rom. xii. 9, "Let love be without dissimulation; abhor that which is evil, cleave to that which is good. Be kindly affectioned one towards another." And in his epistle to the Eph. iv. 1-3, he says, "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, 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." And again, Col. iii. 8, "Put off all these, anger, wrath, malice, &c. Put on therefore as the chosen of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye; and above all these things put on love, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body."

"He that saith he is in the light and hateth his brother is in darkness even until now; he that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes," 1 John ii. 9-11. "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God; for God is love. In this was manifested the

love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another," 1 John iv. 6-12.

It matters not how true our faith is, how deep our investigations are, how exalted our knowledge, or great our sacrifices, or fervent our zeal, if the great principle of love to every individual child of God is lacking in our hearts, our religion is worth no more than a "piece of sounding brass, or a tinkling cymbal." If our brother has, in our estimation, done wrong, are we justified in hating him, in rendering evil for evil, railing for railing, and in malicious and envious attacks upon him, to destroy his character and influence? Oh, no! dear brethren, this is not the spirit that was in Jesus; but the heart filled with love to God, and to the children of God, "suffereth long, and is kind; it envieth not; is not rash; does not behave itself unbecomingly; is not passionate; does not impute evil; rejoices not in iniquity, but rejoices in the truth; beareth all things; endureth all things."

Dear brethren, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking"—even if our brother is to blame in anything—"be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Dear brethren, we exhort you, avoid as much as possible "foolish and unlearned questions, knowing that they do gender strifes, and the servant of the Lord *must not strive*, but be gentle unto all men." And

on any question, the servant of the Lord must never, under any circumstances whatever, become impatient and strive, even if he has the truth, but he must always be gentle, under all circumstances, towards all men, in meekness instructing those who oppose themselves. We are therefore required to "do all things without murmurings and disputings," "for where envying and strife is, there is confusion and every evil work." Strife, sedition, and heresies, are works of the flesh, and will forever debar from the kingdom of God.

We are required to receive all to our fellowship in love and peace, who have believed and obeyed the gospel; yes, even the weak in the faith, and that without judging, for "who art thou that judgest another man's servant," says Paul, "to his own master he standeth or falleth." He that eateth herbs must not judge him that eateth flesh, nor he that eateth flesh, him that eateth herbs, &c., but let us judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way.

Brethren, "if any of you be overtaken in a fault," do not blazen it abroad, and hold up the erring one as a hypocrite and deceiver. No! no! such a course has received the condemnation of heaven; "but ye that are spiritual, restore such an one in the spirit of meekness." "Follow peace with all men," . . . looking diligently lest any man (brother) fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Dear brethren, "be not puffed up for one against another. For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" The apostle Paul cautioned and cor-

rected the Corinthian brethren on this very point, and transferred certain things that were written in the prophets to himself and Apollos, as he says, "That ye may learn not to think of men above that which is written, that no one of you be puffed up for one against another."

Of all the causes of difference among brethren this is one of the most unjustifiable. Our trust is not in the wisdom or knowledge of men, but in the living God, "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. For who maketh one different from another, and what has any one that he did not receive?" and if Paul and Barnabas, or others, have sharp contentions, do not raise a party for one, and condemn the other, but steadily set your face as a flint against all such things. "One is your master, even Christ, and all ye are brethren." Insist upon it that all differences between brethren shall be settled on principles laid down in the word, and refuse to listen to any other course. The spirit of forgiveness, meekness, and love, is just as much required of the most honourable as of the most feeble member of the body.

Let those brethren and churches who are divided, obey the Lord, and become reconciled and united one to another. Let each not think the other *wholly* in the wrong, and themselves right, but rather manifest a disposition to acknowledge and "confess" their own "faults," and forgive one another, "and pray one for another that they may be healed."

This is Christianity, and nothing less than this can ensure the favour of our Heavenly Father. Think not of saying, you have believed the gospel, and been baptized for the re-

mission of your sins, while thus disobeying the plainest injunctions of the word. Dear brethren, be not deceived; does not the same God that requires faith in and obedience to the gospel, also require that those who believe should all love one another, and that there should be no divisions among them?

But concerning those who persist in a course leading to division, the Apostle says, "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." And again he says, "A man that is an heretic (or maketh parties), after twice admonishing, reject." This points out our duty in relation to such persons as persist in that course, in a plain and unequivocal manner, and we surely *must* in meekness and love follow these dictates of infinite wisdom.

Dear brethren, these things are presented for your faithful consideration, in the hope of leading to a more complete and heavenly spiritual union of the brotherhood every where, and we earnestly invite your co-operation, both as churches and individual members of the "one body" of the Anointed. We recommend that

this subject be brought before the several churches, and considered in the spirit of love and union, and in the fear of God, and the action you may see proper to take thereon be made public for encouragement and edification of the people of God.

"Now the God of patience and consolation grant you to be like-minded one towards another, according to the anointed Jesus, that ye may with one mind and one mouth glorify God. Wherefore receive ye one another, as Christ also received us to the glory of God." "Finally, brethren, farewell; be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace be with you." Signed by

JAMES McMILLAN.

ELIAS GATES.

ORRIN MORSE.

JOHN D. TOMLIN.

AUGUSTUS SINTZENICH.

JOHN W. WALSH.

CHARLES BODY.

ALONZO E. GATES.

JAMES HENRY.

CHARLOTTE M. MORSE.

LYDIA BROOKS.

JOSEPHINE A. WALSH.

AGNES HENRY.

THE PROMISES AND BAPTISM.

LETTER TO A BAPTIST.

DEAR SIR,

I was much pleased to receive a visit from you, which, beside the pleasure of acquaintance, gave me the advantage of knowing your position of mind, which could not be so well done by letter.

In redemption of my promise to lay down the substance of the Faith, in proof of the question at issue between us, I write now. But, whilst I shall endeavour to make the thing as plain as I can, please remember that writing is a labour of time, and excuse me accordingly.

I think upon examination we shall find that our paths diverge from the beginning, i.e. that my Faith is a totally different one from yours, and therefore must have a different system. I am on the road to the kingdom of Christ upon earth, and have paid the entrance charge (baptism), whereas you paid that same price at another gate to another road, leading to another destination (a sky kingdom), and I think you will find inscribed over the gate to the true road, "All who would go to the kingdom of God must pay the admission fee here." So that had you paid at

20 different gates, you still would have to pay at this or not enter. You perceive my meaning of course; the simile I think I shall be able to bear out by proof.

First, as regards the *destination*. You will admit that, according to the tenets you held at your baptism, you looked for a heaven above the skies, or at least not in the kingdom on earth. And this you expected as the end of your faith and labours, so that it was your hope. Now where is this promised? Nowhere! you may think this is a trifling matter, an error which corrects itself by fresh knowledge, but not so. Into this hope, or having this hope you were baptised. And this tinctured all your ideas of God and his salvation. Now I ask you as a sensible man to consider the aspect of the case. You believed something which God had not promised, something which was opposite to, and a denial of that which he had promised; you obeyed the form of doctrine (not sound) which you then received: would it be in accordance with the practice of God to reward you with what he had promised, even when you now believe him, unless you retrace your steps and begin afresh? why Sir, your doctrine and practice are disagreed. You are now believing in an earthly heaven with a sky-notion baptism. As well think of travelling in Italy with a Russian passport. But this is rather the end of my argument, instead of the beginning, so that I will leave it and recur to it in its proper place.

I was writing about the destination or end of the road of faith. Now mine, as you know, leads to the kingdom (where I use this word by itself, I mean the kingdom of God and Christ upon earth). But you rather doubt that this kingdom is the whole and sole reward of a righteous life. You will therefore excuse me if I point out its features in connection with the point.

Firstly, then, there is no promise of a heaven above the skies, but express affirmations to the contrary. Ps. cxv. 16, "The Heaven is the Lord's, but the earth hath he given to the children of men." Prov. xi. 31. Our Lord himself so teaches. John iii. 7; xiii. 33.

Secondly, All the promised rewards are declared to be *on the earth*—1's xxxvii. 9, 11, 18, 22, 29, 34; Matt. v. 5; Dan. vii. 27; Is. lx. 21; Rev. v. 10; xi. 15.

Thirdly, These are yet to come to pass, as all the righteous are to be *rewarded together* at the resurrection. Heb. xi. 39, 40; Luke xiv. 14; 1 Thess. iv. 15, 17, Rev. xxii. 12; Is. xxvi. 19. This takes place not until the coming of Christ, 1 Cor. xv. 23-28, 51-54; Rev. xx. 4, 5; Job xix. 25, 27; 2 Tim. iv. 8, 1 Thess. ii. 19; 1 Pet. v. 4; Rev. xi. 17, 18. When he does come he will establish his king-

dom over the earth, Rev. xi. 15; xix. 6; xx. 6; Ps. ii; Dan. ii. 44; Zech. xiv; Ps. lxxii. Mic iv. 1. That this is yet future is plain from the nature of the testimony itself, for no one can say that these things have ever yet been, Is. xxxv. 1-10; Jer. xxiii. 6; Luke xxii. 30. Now the basis of all this is contained in the promises made to Abraham. Read attentively Gen. xii. 2, 3; xiii. 14-17; xv. xvii. 1-8; xviii. 17-19; xxii. 15-18; Deut. xi. 21; Acts vii. 25. From these passages you will find that God promised to Abraham the land of Canaan (the chiefest land of the whole earth, and one which God calls his own especial property) for an *everlasting* possession, thus implying resurrection. That his seed or Son should have imperial rule, ruling with his brethren over a chief nation (the seed after the flesh) and over many nations.

This proved, we go on to the next step. This is that all who would share the blessing of that age of blessing, and of eternal life therein with Abraham, must have Abraham's faith. I think it is abundantly proved that there is no other hope for the future than this age to come? Well, then, how find an entrance therein? "Through Christ" you say. Good, but in what way are we to get into Abraham's family; for Abraham is "the heir of the world," and the father of all those who believe. Now what part and portion have the sectarian gospels with this heirship.

Do they not ignore the whole Abrahamic covenant as an old Jewish almanack? What has the fact of Jesus being the Son of God to do (standing alone) with the faith Abraham had, and which we must have? I wish you to read attentively Rom. iv. wherein you will find that justification is by believing God, i.e. what he has promised. The object of being justified is, that we may live forever. Hence faith, (and there is but one, Eph. iv. 5.) has to do with the future. The past or the present is no basis for faith. Thus Paul argues (Heb. xi. 1.) faith is the firm confidence of things hoped for, (or promised) the conviction of things not seen as yet. And then he goes on to shew examples of this kind of faith, see verses 6-9, 10, 13, 39, 40. Now you will be able to see at once that whatever part the Sonship of Christ has in the scheme of salvation, it is not "the faith;" and "by faith are ye saved." Hence whilst believing the one with all the heart, to call it 'the first, the chief, the foundation truth,' is to exalt it out of measure; it is not scriptural, seeing that faith or belief of the things promised is the ground of salvation and acceptance with God.

According to the terms of the Abrahamic covenant as enunciated by Jesus and his apostles, as well as by the law and the prophets

which they preached, Acts xxvi. 18, 22, 23. a man must become the son of Abraham by the faith before he can share with Abraham in his life estate. To Abraham's seed and to them alone was promised the inheritance of the land and the accompanying blessings, so that if a Gentile would become an heir, he must become a son of Abraham's faith. He cannot enter into his mother's womb and be born again; nor is this necessary, as the outward Jew is not accepted, but he must be adopted into the sonship, and thus become a Jew inwardly, Rom. ix. 6, 7, 8. These children of the promise are they who are born of the faith which Abraham had when uncircumcised, iv. 11, 12, 16, and the means of this adoption are set forth in Gal. iii. 7, 27, 29. I would that this chapter were written in letters of fire across the pages of sectarian writings, so plainly does it declare what the gospel is. The scriptures, foreseeing that God would justify the nations through faith, preached before the *gospel to Abraham*, saying, "In thee shall all the nations be blessed." ver. ii. Read the whole chapter, but especially verses 9, 14, 16, 17, 18.

In view of all this, can it then be possibly argued that the gospel of our salvation was contained in the declaration that Jesus was the Son of God, or in the fact that he died for men. Such a thought destroys faith (as already defined) by making it a thing of the past. No, the promise of God and the faith which is well pleasing to him both concern the future. And this is the substance of the gospel. The glad tidings of the kingdom to be established by the seed of Abraham, was preached to the gentiles that they might have a chance to share therein. And thus the scheme is beautifully set forth in this chapter (verses 26, 27, 29.) To trace it backwards, we must become Abraham's children, Christ's brethren, so that we may be children of God. The connection of baptism with the name of Christ is thus seen to be an adoptive rite, or a rite giving a title to share the promised inheritance. I hope I have shown enough to convince you that salvation depends upon a belief of the promises rightly understood, which same belief is the title to entrance into "the commonwealth of Israel." We must become God's Israel by this means if we would be saved, for salvation is inseparably connected with Israel and Palestine, John iv. 22, Ps. cxxii. 2, 5, 6, 7, 8. lxxxv. 8, 9. Rom. xi. 12, 16, 24, 27.

My pen is but feeble, it requires the hand of an apostle adequately to describe the wisdom and beauty of God's scheme of salvation man, fallen, mortal and evil, God purposes to restore to himself. To this end he chooses out a man to be the federal head of nations,

the father of two races, a mortal or national seed to preserve his testimony alive in the earth, and a higher or spiritual seed born of the faith of Abraham. To these conjointly are promised inheritance of a land for ever, even Jehovah's own land, and to "them who are sanctified" an everlasting kingdom and dominion over the nations. Contemplating the operation of this scheme through Israel, Paul may well break out into the extactic admiration expressed in Rom. xi. 28, 36.

I do not know whether I have resolved your difficulties in the foregoing pages or not, if any doubts remain, please state. But first weigh carefully the arguments and passages quoted. The latter are not the fullest and best; but they are such as have come readiest, yet I trust they will be conclusive in so far as they go. I have not entered into the question of a present kingdom, as I do not think any man who has read the prophetic and apostolic testimony concerning the kingdom, will for a minute conceive that it has come to pass; especially when he rightly understands the one or two passages which apparently favour the notion of a spiritual kingdom; such as Matt. iv. 17, which was true in its then aspect. As it reads more literally "Change your ways: because the kingdom of God is at hand." They did not repent, so we do not know how it would have been accomplished, but this we may be assured, Luke xiv. 42, that had they done so Jesus would have established a kingdom. But as they did not, the kingdom which had come near them, returned into the heavens, thero to remain "till the day of the restitution of all things spoken," Acts iii. 21.

The idea is the same as that of the Israelites' wanderings; they approached near to the land of promise, but unbelief turned them back to the wilderness. So with the second gospeling, the kingdom returned till the future time, mark Heb. iii. 17-19, iv. 1, 2, and let us take example, remembering that the same is preached to us for our obedience.

The more I look upon the passage you so strenuously argued upon, i.e. Matt. xvii. 16-18, the less do I find it to conflict with my view of the gospel, as you appear to think it does. But the fact is, I never did think it taught any contrary doctrine, so that I ought not to have written "the less do I find" but "I do not find it conflict at all." Now, calmly let us consider it. We see that the Jews were expecting a Messiah (according to the prophets) who should be to them a national Saviour, Luke xxiv. 21, who should redeem them from the hands of their enemies, Luke i. 68-71, 74, ii. 38, who would be to them a real king, a conqueror, who would set up the throne of his father David, and exalt their

nation, Luke i. 31-33, 68-75; Acts i. 6-11; Mark xi. 9, 10; Luke xix. 11, 38. The very fact of Jesus never rebuking the people, and explaining otherwise, is a proof that they rightly understood the kingdom, but not the preparation or way, Luke i. 76. This their hope was founded upon those promises to the fathers, which I have already defined, and upon the testimony of the prophets, Luke i. 70, 72, 73, 54, 55; see the prophets, Ps. ii. 2 Sam. vii. 12, 19, 25, 29; xxiii. 5; Ps. lxxii. lxxxix. 1-4, 18-29. 34-37; Is. xi. Ezek. xxxvii. 16-28; xliii. 7; Jer. xxiii. 3 & 8; Dan. vii. 9, 14; Is. lv. 3; this in connection with 2 Sam. vii. 12-19 may help to explain why so much stress is laid upon the fact of Jesus being the Son of David, (a worthless item as regards an heavenly kingdom). But I may use your words, and say we "need not all these testimonies" (except as proofs, and as the foundations of the Jewish and true christian hope) whilst we have such abundant New Testament claims for the position of Jesus. The angelic gospel, Luke ii. 10, 11. Simeon's words 26, 29-32, 34, and many others agree with his own claim, "Thou sayest that I am a King." John xviii. 37; xix. 19; Rev. iii. 21. I could go on for pages with these proofs of his earthly kingship, but I think enough has been shown to prove that this is the idea which the Jews derived from the prophets concerning the Messiah or Christ. Now compare these many testimonies in the Old Testament with the few which mention the Son of God as such, and then if you will "lay an undue stress upon one of the two" features or offices of Jesus mentioned in Matt xvii. 16, pray put it upon the Christhood, or Kingship. For my own part I would not sever them, but regard them as Luke does, ix. 20, who reports the same answer by "Thou art the Christ of God," (God's Christ) equivalent to saying "Because thou art the king chosen of God, thou art His Son," Luke i. 35. Because God has purposed an age of blessing in which he will redeem the purchased possession to himself, which age shall be brought about by the God of heaven setting up a kingdom (Dan. ii. 44), and which kingdom by its very origin will necessitate a Ruler of a more than mortal power, rank and holiness, because of this it is that Christ was God's own Son, Ps. ii. 7, 8. And this fact (of his divine Christship) is made the basis of our faith and hope. Remember then that the Sonship of Christ proves and teaches that he is God's anointed King, Ps.

ii. 6; John i. 49 True, he is also Jehovah's High Priest, and for this he is also His Son. Heb. v. 5-10, but we must not exalt the minor office at the expense of the greater. We are, alas, all "dull of hearing," or we might be able better to comprehend the mystery, how that God having chosen and appointed His Son to be King of this planet some future time, made him also an High Priest so that he in this office might bring many sons to glory, might set forth his Father's character, might make reconciliation for iniquity, bring in the righteousness of the age, Dan. ix. 24, make an end of sin, reconcile the world to his Father, 2 Cor. v. 19, and thus redeem him to a paradisiacal condition (fulfilled in Rev. xxi; xxii. 1-5) 1 Cor. xv. 24-28. This is the beautiful connection of the character of Christ; a Priest because he was a King. Viewing his promised kingly office as the foundation of hope, the Apostle is encouraged by the fact that he already is a Priest, teaching us the necessity and connection of the one with the other, Heb. vi. 13-20 and onwards.

And now, my dear friend, what is your conclusion? I have endeavoured to show that the word of the Lord teaches a belief in the promises made to Abraham, centred in Christ his seed, and "in the sure mercies of David," otherwise the gospel of the kingdom, as the true faith, "without which no man can please God," "one Lord, one faith, one immersion." As immersion is the result of faith, and is a title to life because of faith; if the true, or one faith be not held, it follows as a matter of course, that we have not the one immersion into the one Lord. To say "I was immersed believing that Jesus is the Son of God," will be of no avail, as it will not be true. To believe that Jesus is the Son of God presupposes that we know that he is Jehovah's king; if we are ignorant of this we shall be in no better case than the demons, Luke iv. 41. To believe that he was begotten of God is not enough, for that is to believe he was nothing more than ourselves, Acts xvii. 28. It is required that we know what is taught by the title.

Have I said enough? I hope so! I hope that I have shown you, if only dimly, the way of truth; will you walk therein? The first steps lead through a watery grave. The Priests had to wash themselves in the brazen sea before entering the temple, on pain of death; can we do less? No!

With best wishes, I am, &c

J. W.

THE HARD WOOD VERSUS THE BLUNT KNIFE.

One day I saw a little boy trying to make a toy boat out of a bit of wood, which at last he cast away as too hard, frush, and knotty. Taking his knife I gave it a turn on the grind-stone, and bade him try again. Soon was the toy boat floating on the mimic sea.

Thinks I, there's many an older boy blames the hardness of the wood when he should rather think on the bluntness of the knife. We say, "It's of no use trying any longer to convert our neighbours. They are hopeless reprobates. The wood is too hard. Nothing can be made of it." But what of the knife? Is it as sharp as it should be? Is the fault not in the blunt knife, rather than in the hard wood.

The knife may be pretty sharp, and yet not sharp enough. Hard wood certainly requires sharp knives. And hard wood makes good boats. No ship like one of oak.

Look at Philemon. He was a good knife. What John Bunyan calls a right Jerusalem blade. See what Paul says of him, "Philemon, our dearly beloved, and fellow-labourer—the church in thy house—thy love and faith which thou hast toward the Lord Jesus, and to all the saints—the bowels of the saints are refreshed by thee, brother—having confidence in thy obedience."

Is not that the description of a good blade now? And yet it was not sharp enough for his own slave Onesimus. Philemon could not convert Onesimus. Perhaps he thought him unconvertible: a hopeless reprobate: one that would never be acceptable to God, nor profitable to man. But he was mistaken. Paul in his bonds converted him. Philemon was a good knife, but Paul was

a better. "I beseech thee, for my son Onesimus, whom I have begotten in my bonds; which in time past was unprofitable to thee, but now profitable to thee, and to me."

I do not mean to draw out this parable too fine. My application of it is this. This is the time when we may get up meetings to shew unto our fellow-men the way of salvation. We may let this season pass unimproved, under the impression that it is in vain to try our neighbours again. But let us sharpen our knives, and try once more. Let us try to qualify ourselves more than we have ever yet done, by the help of God's word, and by the throne of grace, and by an improvement of God's dealings with us in his holy providence. Let us rejoice ourselves more and more in the hope of soon realising those exceeding great and precious promises by which we are made partakers of the divine nature, and escape the pollutions which are in the world through lust. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. And besides this, giving all diligence, add to your faith courage, and to courage knowledge, and to knowledge temperance, and to temperance love, and to love brotherly kindness; for if these things be in you, and abound, they make you that you shall neither be idle nor unfruitful in the knowledge of our Lord Jesus Christ. Then with good effect we may show forth the virtues of him who has called us out of darkness into his marvellous light. Above all things let us abound in love. In the love that springs out of the knowledge of the

truth. Oh, let us, like Jesus, have compassion on the ignorant, and them that are out of the way. Love will bring every other good thing in its train.

As streams of water in the south,

Our bondage, Lord, recall.

Who sow in tears, a reaping time,

Of joy enjoy they shall.
That man who, bearing precious seed,
In going forth doth mourn,
He, doubtless, bringing back his sheaves,
Rejoicing shall return.

PHILO.

"BE YE ANGRY AND SIN NOT."

NOTES ON PSALM IV. 4, AND EPHESIANS IV. 26.

The latter passage is evidently a quotation of the former, and there is a discrepancy between them. The Psalm has "Stand in awe," the Epistle, "Be angry and sin not." The apostle quotes the Septuagint translation of the psalm; and the English reader is puzzled to know the proper solution of the different renderings. The following remarks are the result of our investigation on the point. The Hebrew verb rendered "stand in awe," in Ps. iv. 4, primarily means "to be moved," and is so translated in 2 Sam. vii; 1 Chron. xvii. 9. "I will plant them that they may dwell in a place of their own and *inve* no more." Is. xiv. 9, "Hell from beneath is *moved* for thee." By a natural application of terms, the verb is used in the same sense, as expressive of mental emotions, of various kinds; hence we find it used (1) in the sense of being moved with *anger*, in Prov, "If a wise man contendeth with a foolish man, whether he *roge* or laugh there is no rest." Is. xxviii. 21, "The Lord shall be *woth* as in the valley of Gibeon." (2) To be moved with *grief*—*to be grieved*. 2 Sam. xvii. 33, "The king was much moved, and went up to the chamber over the gate and wept." (3) To be moved with *fear*. Is. xxxii. 11, "Tremble ye women that are at ease." Joel ii. 1, "Let all the inhabitants of the land *tremble*."

From these examples of the uses of the word it will be observed that it is used in the Hebrew scriptures as expressive of the various kinds of mental emotion; and the particular kind of emotion indicated can only be determined from the *sense*, which in the instances just cited, is very plain. The cause of the discrepancy between Ps. iv. 4. and Eph. iv. 26, is evidently this. The LXX. have understood the emotion indicated by the term *ragaz*, in the psalm, to be that of *anger* while the English translators have understood it to be that of *fear*—REVERENTIAL AWE.

By referring to the psalm, the reader will perceive, that it is difficult to determine precisely from the sense which of the emotions is meant, as it will read equally well whether you render the term *fear*, *be angry*, or *grieve*. This circumstance has suggested to us the idea, that the Psalmist used the word in its absolute sense; applying it to all the emotions. So understood it might be translated thus. "Lo deeply moved and sin not."—i.e. *In thy excited moments do not sin*. The emphasis thus will be on the latter part of the sentence "*sin not*." When tumultuous emotions of joy, or grief, fear or anger, leave thy bosom, do not sin. In the heat of excitement, retain so much control of thyself as to avoid sinning against thy God.

Whether the Septuagint translator of Ps. iv. 4, rightly apprehended the kind of emotion to be that of anger or not, there is little room to doubt, that the Apostle in quoting from septuagint the used terms employed to express his mind. Whatever be the proper translation of *ragaz* in Ps. iv. 4, there is no question that he wrote, what is properly translated, "Be ye angry and sin not;" and speaking as an Apostle, his words have as much weight, as if they had been an exact quotation of the Hebrew of Ps. iv. 4. To some persons the Apostle's words in this instance seem "hard to be understood," seeing that in verse 31, he enjoins the putting away of "anger." The difficulty arises by looking at the two parts of the sentence as if they were independent precepts. The Apostle does not enjoin anger. He does not say, "Be angry," but "*Be angry and sin not*." Here as in the psalm I would understand the emphasis to be on the latter part of the sentence—"sin not." Men in their angry moments are very apt to sin; and the Apostle knew that the emotion of anger is an active one in most minds, therefore he enjoined such a moderation of anger, such a control of oneself

when under the influence of anger, that sin would be avoided. What has sometimes been given, incorrectly, for a translation of the Greek of this passage expresses very well the sense of it, "Do not sin through anger."

While the apostle is not to be understood as here exhorting believers "to be angry," still it would be doing violence to his language to deny that it implies the possibility of being angry without *sinning*. We have a practical illustration of this in the history of our Lord's humiliation, Mark. iii. 5. The Pharisee with hypocritical zeal for observance of the Sabbath had, unwarrauntably, charged the disciples with its desecration; from this false charge Jesus freed them, and reproved their accusers. Baffled thus in their attempt to fasten a violation of the law on his disciples, they followed himself into the synagogue, and with malignant eyes watched whether he would heal on the Sabbath day, that they might accuse him. An opportunity immediately presented itself. Jesus called on the man to stand forth, and before giving vigour to the withered hand, inquired at the Pharisees if it was lawful to do good on the

Sabbath-days, which inquiry stopped their mouths. At this stage the narrator informs us, Jesus "looked round about on them with anger, being grieved with the hardness of their hearts." To be angry and not sin, is, however, to most men only a possibility. Anger is so commonly mingled with the desire to injure the object of it; so commonly the associate of malice, hate, enmity, and revenge: very different feelings from those which heaved the bosom of the Son of God, when he looked on hypocritical Pharisees, "being grieved with the hardness of their hearts"—that the apostle, viewing it in its common aspect, classifies it with those other malignant feelings which he orders to be put away.

Let those who are apt to be moved with anger take care that it be not cherished in the heart. It may often flash through the mind of a wise man, but it rests only in the bosom of fools: therefore "Let not the sun go down upon your wrath." If anger be easily kindled within you: or if, in certain circumstances, you are convinced, you "do well to be angry." Take care that you be 'ANGRY AND SIN NOT.' W. L.

Intelligence, Notes, &c.

LONDON.—The small church in this great city has to mourn the loss of one of its number in the death of Mrs Mason, which took place at Cupar, Fifeshire, her native place, on Monday, the 16th October. Our sister went to Cupar, to be confined, a few weeks ago. After her confinement inflammation set in, and her husband received a telegram, announcing her dangerous condition, on the Saturday previous to her decease. He at once left London for Cupar, and arrived in time to see her before her death. Much sympathy is felt for Brother Mason under his severe bereavement, he not having been long married when this heavy blow has fallen upon him. May he be sustained under the crushing affliction! The blank occasioned by the falling asleep of our sister Mrs Mason has been made up, so far as numbers are concerned, by the addition of Mrs Henderson, an aged sister, but possessed of remarkable activity and energy, who was received into fellowship on the 15th October.

MUMBLES.—"We have had two immersions here since last report, viz., Elizabeth Howells,

and Herbert Lloyd, on Sundays, 8th and 15th October. Our sister has been a diligent attendant of the meetings of the church for some time past; and our brother, formerly connected with the Baptists, has for a long time paid particular attention to the truth. Our lectures both here and at Swansea, have been very well attended so far."

SWANSEA.—The little church here has met with a great loss by the removal of brother David Atkins, to a situation in Devonshire. We can only desire that this evil to the brethren at Swansea, may be a source of good to others. Our brother is well grounded in the faith, and is zealous and energetic in setting it forth, and his zeal loses none of its power by his naturally modest and mild demeanour.

The brethren here have commenced a series of six lectures, on successive Sunday evenings, in the Music Hall. Brother W. Clement, of Mumbles, is the lecturer, and we fondly trust that many will be persuaded of the truth of the gospel of Christ.

Brother Atkins' address is, David Atkins,

gardener, Bradford Villa, near Barnstaple, Devonshire.

The Treasurer acknowledges receipts for the Messenger from Mumbles and Traject.

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"I SPEAK AS TO WISE MEN, JUDGE YE WHAT I SAY."

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DECEMBER 1, 1865.

NEW SERIES. VOL. I.

FAITH IN JESUS AS THE CHRIST NECESSARY TO SALVATION.

MY DEAR MARY,—According to your desire I have begun the attempt to state, as distinctly and precisely as I can, what is the scriptural reply to the inquiry, "*What have I to believe concerning Jesus in order to be saved?*"

You have been brought up, you say, with the idea in your mind that the thing to be believed about Jesus for salvation is, that he loved you and gave himself for you, by dying for your sins; and that, in token of his acceptance of his Son's sacrifice, God has raised him from the dead to his own right hand in the heavens:—this, and this *alone*, you have been taught to regard as being all that is necessary to be believed in order to salvation, or the forgiveness of your sins; so that every one who can confidently say "Jesus died for me," is an heir of everlasting life.

It gives me great pleasure to have the opportunity of communicating with you on a matter of so vital moment, and although I shall be under the necessity of demonstrating the unsafety of a position which you have so long cherished with the fondest faith, yet, knowing your confidence in my regard for you, I shall

proceed to state my convictions with the greatest freedom.

There is one passage of scripture which I am sure has occupied a prominent place in your mind, namely, John iii. 14-16; and to it I would request your attention at the outset. There is no plainer statement that I know of in the scriptures regarding the purpose of the death of the Son of God, than this given by the Lord himself, and if it had only been properly attended to, we should have been saved from many ponderous weary volumes, regarding "The nature and extent of the Atonement" which have only "darkened counsel by words without knowledge." The analogy of "the lifting up of the serpent" in the wilderness and "the lifting up" of the Son of God on the cross is beautifully illustrative of the truth.

The camp of the Israelites were *dying* because of sin—so is the world *perishing*. The lifting up of the serpent was for the benefit of the whole camp; but those alone who looked were healed.

Jesus tasted death for every man, but only those who believe on him

shall "not perish but have everlasting life."

I request that you observe particularly that this lifting up of the Son of man is a "must be." "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up."

The death of the Lord Jesus was not an accident that happened to him in the course of his mission. True, he was "taken by wicked hands and crucified and slain," but the Almighty Father, who foresaw what these wicked men would, of their own evil hearts, do to his Son, had determined to make the death of that Son of his love an essential part of his plan in human salvation. Whatsoever human philosophy may think of it, Jesus himself on this and other occasions testified that the Son of man "must be lifted up."

I wish you to observe the purpose for which the lifting up of the Son of man was necessary to accomplish: "That whosoever believeth on him might not perish but have everlasting life." The lifting up was in order that certain parties might not perish, but have eternal life. Those who through the lifting up of the Son of man are to have eternal life, are described as "Whosoever believeth on him." It therefore becomes a question of the first magnitude, *What is meant by believing on the Son of God?* or, What is it that we are to believe concerning him, in order that we may have everlasting life, in consequence of his being lifted up? It is well for us that we are not left to our own speculations for an answer to this question, otherwise we might never be able to arrive at certainty on the matter. Thus it is written, John xx. 30 "Many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might

believe that *Jesus is the Christ the Son of God*, and that believing ye might have life through his name."

With such a plain statement of what we are to believe concerning Jesus, in order to have life through his name, before them it is most astonishing that any who read the scriptures and believe them to be worthy of credit, could ever conclude that anything short of faith in Jesus as the Christ could avail for attaining to life everlasting. To affirm that Jesus did not say to Nicodemus, "The Son must be lifted up, that whosoever believeth on him as *being the Christ*, might not perish," is only to trifle with the words of life, because neither is it said, "that whosoever believeth in him, as the sacrifice for sin, might be saved." There is no distinct mention, in the passage, as to *what* is to be believed concerning him, in order to have everlasting life; but in chapter xx. we have that distinctly mentioned; it is to believe "that Jesus is the Christ the Son of God."

In corroboration of this truth, that to believe on the Son of God, is to believe that he is the Christ, the King of Israel, I would refer to what is recorded in the first chapter of John at the tenth verse, "He came unto his own, and his own received him not, but to as many as received him to them gave he power to become the sons of God, even to them who believed in his name." You know well enough that his own people "received him not" as being the Messiah, their promised King, and Deliverer; their prejudices would not allow them to receive such a man as he for the Great Messiah, who was to rule his people Israel; well, in the same sense as he was rejected by these unbelieving ones, was he received by those to whom the privilege of being the children of God was given. They received him as being the

Christ—Messiah—the King of Israel; see verses 40-49. That this is so is manifest from 1 John v. 1, "*Who-soever believeth that Jesus is the Christ is born of God.*"

Now, Dear Mary, do you not perceive that Jesus was lifted up that whosoever believeth on him as being *the Christ*, might have eternal life? And is it not also plain that whosoever does *not believe* that Jesus is the Christ *is not* born of God—shall *not* have everlasting life? This is a hard saying to many; but the word of God must be true, and should be honoured. How plainly did Jesus tell the Jews, "If ye believe not that *I am he*, ye shall die in your sins!" And yet many believe, and lead others to hope that they shall escape dying in their sins, though they have never learnt that Jesus is the Christ. Some time ago a very dear friend of mine wrote to me, that at the place she was residing, "a number of men, women, and children have been awakened as to their state by nature, and anxious to know how they may be saved, so anxious that they sit on till all hours. Many of them have realized the blessedness of the man whose iniquities are forgiven, and whose sin is covered, and yet I don't think one of them was told about Jesus as the Christ. Indeed it would not have given peace to one solitary sin-burdened soul to be told that Jesus is the Christ—God's Anointed King." Truly, if this be so, man is wiser than God. Jesus said, "If ye believe not that I am He ye shall die in your sins," and yet here are "many who have realized the blessedness of the man whose iniquities are forgiven, who have never been told that Jesus is the Christ!" Born of God without a knowledge that Jesus is the Messiah, while the holy apostle whom Jesus loved, declares, "Whosoever believeth that Jesus is the Christ is

born of God!" One of these statements must be false. Which of them, my dear Mary, are you prepared to credit? To believe that Jesus died for our sins, is not to believe that he is the Christ, as my friend very candidly here admits, yet it is by believing "that Jesus is the Christ" we have "life through his name," and are "born of God," so that these poor sinners have been led to hope for salvation on different ground than God has provided. Thus saith the Lord, "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow," Isa. l. 11.

Here it is necessary to state, what I have already written, that while the scripture distinctly declares that sinners must believe that Jesus is the Christ, in order to be saved, it would be a great and fatal mistake to suppose that the dying of the Christ for our sins is, as regards our salvation, a matter of little consequence. Unless Jesus had been lifted up we could not have had life, through his name, by believing that he is the Christ. My friend writes as if I taught that believing in Jesus as the Christ *un-crucified* could save us from perishing: hence she maintains that the belief that Jesus is God's anointed King, could never give peace to these conscience-stricken sinners. But, let me ask, would not the persuasion that God has made a gift of eternal life to every one who believes in his Son as the Christ, the King of Israel, have given as much satisfaction and peace as they can have from what they do believe? Any peace of mind they do possess can only have its origin in the conviction that God, for some reason, has forgiven their sins: had they been

taught that Jesus is the Christ, and believed it, and had they learned from the word of God, "that whosoever believeth that Jesus is the Christ is born of God," how could they credit the promise of God and yet want peace? And had they learned that, in order that whosoever believes thus in the Christ, might not perish but have eternal life—the beloved Son of God "poured out his soul unto death," an offering for sin, would they not love him who first loved them? The mere belief that Jesus is the Christ, certainly cannot give peace to any sin-convicted sinner; he needs to know that this King of Israel is a Saviour for *him*; that all who believe in him have remission of sins through his name. He needs to know and believe that God loves him so that he has made a gift of eternal life to him a perishing sinner, and that this life is in his Son, to be enjoyed by all who believe that Jesus is the Christ, when he appears "the second time without sin unto salvation." Surely they far misunderstand the way of salvation who assert that no sinner of the Gentiles can find peace in believing that Jesus is the Christ; when God's word assures us that "WHOSOEVER"—any one, even the guiltiest—"whosoever believeth that Jesus is the Christ is born of God," *i.e.* becomes his child; and if a child then an heir, an heir of God and joint-heir with Christ. Here, indeed, and here only, is the sure foundation whereon guilty beings like you and me can find real safety, peace, love, and joy.

You will now perceive that the doctrine, that salvation can only be obtained by believing that Jesus is the Christ is according to scripture, and that it does not diminish, but rather enhances the love-producing influence of the cross of Christ. "He loved us and gave himself for us."

Our great High Priest, the Captain of our Salvation, has been made "perfect through suffering;" and has gone into heaven with his own blood, to present it an acceptable offering on our behalf, whence he shall come to make us partakers of his eternal kingdom and glory. Thus, while a person may believe that Jesus died for his sins, without believing that Jesus is the Christ; and while God has promised eternal life to those alone who believe that Jesus is the Christ; the death of the Christ for sin is by no means set aside, but remains of paramount importance in God's plan of redemption, and is an essential element of saving faith. In other words, if we, and only if we, believe that *the Christ died for our sins*, and rose for our justification, have we a well-grounded hope, and a warrantable peace of mind in regard to the great salvation to be obtained at the appearing of the Lord Jesus Christ.

I have not attended to the necessity of being baptized into Christ in order to be a partaker with him, as the seed of Abraham, because our present enquiry related only to what we must believe concerning Jesus in order to be saved.

I hope, dear Mary, that I have convinced you that "The Gospel of the Christ is the power of God unto salvation to every one that believeth;" and that henceforth you shall not be ashamed of it, but cordially embrace it yourself, and, gratefully, make it known to others. It is indeed a gospel of grace and glory: let it be your joy; and now gratefully and rejoicingly take up the song: "Thou hast loved us and washed us from our sins in thine own blood: and hast made us kings and priests unto God, our Father, to Him and Thee be glory and dominion for ever and ever! Amen."—With much affection, I remain yours faithfully. W. L.

THE ELIXIR.

TEACH me, my God and King,
In all things thee to see,
And what I do in any thing,
To do it as for thee :

Not rudely, as a beast,
To runne into an action ;
But still to make thee preposset,
And give it his perfection.

A man that looks on glasse,
On it may stay his eye ;
Or if he pleaseth, through it passe
And then the heav'n espie.

All may of thee partake ;
Nothing can be so mean,
Which with this tincture (for thy sake)
Will not grow bright and cleane.

A servant with this clause
Makes drudgerie divine :
Who sweeps a room ; as for thy laws,
Makes that aud th' action fine.

This is the famous stone
That turneth all to gold :
For that which God doth touch and own
Cannot for lesse be told.

George Herbert.

THE KEYS OF THE KINGDOM OF HEAVEN.

IN Matthew xvi. 19, Jesus does not say to Peter, I will give thee the key of the kingdom of heaven, but the *keys*. For the kingdom of heaven has more than one key.

In the first place, the kingdom of heaven is the reign of Jesus, as the Christ and Son of God, on Mount Zion, over the twelve tribes of Israel, and so one key of the kingdom of heaven is power and authority over Israel. This promise was therefore renewed to Peter along with the rest of the apostles, when Jesus said to them, Ye are they who have continued with me in my trials, and I appoint unto you a kingdom, as my Father hath appointed me, that you may eat and drink with me at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

In the second place, the kingdom of heaven is the reign of Jesus, as the Son of man, over all people, nations, and languages ; and so another key of the kingdom of heaven, is power and authority over all nations. This key of the kingdom is promised by the Lord to all his disciples, and so to Peter, in Rev. ii., He that overcometh

and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken in shivers, even as I received from my Father.

In the third place, the kingdom of heaven is the dominion of Jesus as the second man, the Lord from heaven over all creation, and so a third key of the kingdom of heaven is those powers of the world to come over all nature, of which Peter and others received a first fruits even in this present evil world. This includes the keys of death and hell.

There was another key of the kingdom of heaven which Peter received along with the others, the key of knowledge, by the which he opened the door of faith that leads unto the kingdom of heaven. We see Peter using this key, and opening the door of the kingdom to the Jews first, in Acts ii., and afterwards to the Gentiles, in Acts x.

If we suffer with him, we shall also reign with him. The blessedness of making the good confession can go no further than this. D. L.

THE FIRST AND LAST CURSE.

It appears to be constitutional in human nature for an error to take strong hold of the mind, and remain undisturbed till some quick shock dislodges it. This shock I have noticed generally arises from, or is given to it by, a scent of its corrupt effluvia being cast into our mental nostrils. In other words, by some of its advocates pushing its teachings into greater prominence to our thoughts.

An instance of this occurred in respect of Gen. iii. 15. I had passively acquiesced in the generally received notion that it was a promise of Christ as the seed of the woman, till a brother was once expounding it. His saying, "In other words, it means the enmity between Christ as the seed of the woman, and the Adamic race as the seed of the serpent," startled the thought, "What? can the Adamic race be the seed of the serpent, for Christ took upon him the nature of Adam! Why, that will make Christ into a serpent." The blasphemy of the conclusion necessitated a re-examination of the promise. The result was, a shame and confusion of face for having so long negligently allowed a human perversion of the word of God to veil the passage.

I found it to say, and therefore teach, nothing more than an enmity between the human and serpent races. Finding the serpent of the preceding part of the chapter to be but a reptile, with no word of Satanic possession or metamorphosis, I could but conclude that the seed must be the same animal kind as the parent. I found that of the same animal it was said, "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt

thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

Now by what law of language are we permitted to say that verses 14, 16-19, shall be understood plainly and literally, and verse 15 be symbolised? I could not answer this question then, nor have I been able to do so since. We must either receive all in their natural sense, or symbolise the whole. Now, who is prepared to figurate verse 16, and so join consistently with Joanna Southcott in interpreting the woman as the bride of Christ, who is the husband? And if any would go that mile, then they must go other three, and allow with the mystical commentators that the "Thou" Adam, is the separate soul, that "thorns" and "thistles" are mental troubles, *et id genus omne*.

Now is there anything in the nature of the language of ver. 15 to single it out for figuration? We are constrained to answer, No. Let us analyse the whole curse upon the reptile, and see. "Thou art cursed above all cattle, and above every beast of the field." Then it must be one of the animal class; not a supernatural being, nor a psychological or political condition of the woman's offspring. It was "cursed above all." Then other animals are also cursed, or share in the curse. This is taught by Paul, Rom. viii. 20, who shews, however, that because the animal races are cursed *sympathetically* with the superior animal man, when the redemption of man takes place, they will be redeemed also. The first item of the curse was to consist in a physical degradation: "upon thy belly shalt thou go." We

naturally conclude that it had an erect motion previously; a conclusion borne out by some naturalist (but whom I do not remember now,) who thought he discerned the rudiments of feet in serpents. This was a curse "above all cattle," because none of the rest appear to have suffered a change of shape, whether or not they suffered slight modifications of feature to adapt themselves to the altered circumstances entailed by the curse upon the ground. The second and corresponding item was, a vitiation of the food, "dust shalt thou eat all the days of thy life." This defilement is incident to the mode of their feeding: having to swallow their prey whole from the ground they cannot escape from a considerable addition of dust.

What particular species of *Reptilia* this serpent was we cannot now ascertain. From the whole narrative, and the curse, we seem compelled to account it as having previously been a tree-feeder, and possibly a fruit eating beast. Be that as it may, we cannot now ascertain either genera or species. And mankind have fulfilled their part in the curse by cherishing an antipathy to every one of the family. "I will put enmity between thee and the woman, and thy seed and her seed." An antipathy of races is all which can be here discerned: an instinct which abides to this day, the ophidians being the creatures which of all others excite most fear, hatred, and desire to destroy. Probably the hatred which the mother of the race held against her tempter would be indiscriminately extended to all the genera seen after she had lost her happy home in Eden by means of one who had caused the loss. Whether this tempter was a solitary individual in the Garden, representative of all other reptiles, is not said, but is highly probable.

The hatred of the races instinctively prompts offensive actions, hence they mutually aim at the vital or assailable parts. In the words of the record: "it shall bruise thy head, and thou shalt bruise his heel." It is well known that the only vital part of the serpent is its head, whilst its lowliness confines its reach to man's foot, which it instinctively attacks from behind, i.e. at the heel. Hence the words of the Lord, who knew the natures, and who implanted the instincts, of the creatures of which he speaks.

The examination of the terms of the curse shews us that it is just as literal and physical as the curse upon the other two parties—the woman and man—concerned in the transgression. But may not some other portions of Scripture require us to modify the understanding of the words here? Well, no. I think not. I much doubt whether it is a right principle of hermeneutics to suppose that one part can alter another part of Scripture. But even granting this, I find no other which does so operate upon this. The only other two passages in which there is anything said of the serpent in this connection, require us to understand Gen. iii. 15. literally. These are Isa. xi. 8. and lxxv. 25, both of which intensify the passage under consideration. They give double force to the words "cursed above all cattle" by shewing that when the other beasts are delivered from their savagedom the serpent abides under curse. "Dust remains the serpent's meat." And so greatly will dread have overpowered hatred on the part of these reptiles, that "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den." The scent of the very smallest specimen of the human race will suffice to drive these reptiles to their very inmost haunts. So

that we conclude that the first curse pronounced will be the last removed; for it is only natural to suppose that this curse remaining unlifted during the Millenium, the whole reptile brood will be destroyed, and have no part in the new heavens and earth.

No doubt some will object to this reasoning, that men being characterised as serpents; (Matt. iii. 7. 34. x. 16.) it follows that the curse here relates to men of the like disposition. But it may be objected on the other part that there is no intimation of comparison in the terms of the curse. If we allow transposition of meaning in it, as I showed before, we must perforce allow the translation of the

curse upon Adam into the region of mind and immortal soulism. It would be quite as easy and reasonable to prove from Matt. x. 16. that the dove Noah sent out of the ark was the Holy Spirit, because of the incident in Matt. iii. 16.

Another reason for not transforming the curse upon the tempter into the promise of the Saviour, is, that the right understanding leaves us free to see the *first hope of life* held out to us in the *promises* to the fathers. (Tit i. 2. Heb. xi. 9-17. Rom. iv. 13.) *The promise* to Abraham thus receives an addition to its superlative importance as faith's foundation, in the fact of its *priority*. It becomes the *first and greatest*. J. W.

THE WORSHIP OF THE EARLY DISCIPLES.

It is the year 101 of the Christian era. The last of the apostles is just dead. The rich evening radiance, which in his solitary ministry had for thirty years lingered on the earth when all his companions were gone, has at last passed away, and the dark night settles down again. The age of inspiration is over,—that peerless century which began with the birth of Christ, and closed with the death of John—and the course of the ages descends once more to the ordinary level of common time.

It was with the Church now as with the disciples at Bethany, when the last gleam of the Saviour's ascending train had passed from their sight, and they turned their faces, reluctant and sad, to the dark world again. The termination of the age of inspiration was in truth the very complement and consummation of the ascension of the Lord. The sun can then only be said to have fairly set, when his departing

glory has died away from the horizon, and the chill stars shine out sharp and clear on the dun and naked sky.

* * * * *

As to the form of worship in those early Christian congregations, it was in its main elements identical with that which is common to the Protestant Churches of our day. The chief peculiar features were their assembling in private houses and upper chambers, their celebration of the Eucharist at eventide, the common brotherly meal, or love-feast, and the free scope then allowed to the exercise in the congregation of the extraordinary gifts of the Spirit bestowed on individual members. Another touching custom too, which lingered long afterwards in the Church, bespeaks at once the tender loving spirit and the Oriental origin of the faith. In moments of solemn communion brother saluted brother, and sister saluted sister, in a holy

embrace and kiss. Special circumstances often imparted a peculiar significance and pathos to the rite. When a new convert was received after the sacred bath into the full communion of the faithful; when a brother or sister about to set out on a distant journey said farewell, or a stranger from some far country produced his letters of commendation, and was straightway welcomed as a brother; above all, in suffering days, when any parting might be the last until the great final meeting, and familiar friends who had taken sweet counsel together in happier days hung upon each other's necks and wept, the "holy kiss" must have been something more than a picturesque and touching form. In other respects the primitive service was essentially like our own. There was the regular reading of the Scriptures, both of the Old and of the New Testament, according to a certain order; there was the united offering of a solemn prayer, to which the people responded with the loud Amen; there was the sacred supper, the preaching of the word, and the common song of praise.

Of the form and manner of celebrating the Lord's supper at this period, we have authentic evidence in the writings of Justin Martyr, who wrote a short time after, and whose statements are in entire harmony with the accounts of the original institution in the New Testament. "After the prayers," says he, "we greet one another with the brotherly kiss. Then bread and a cup with water and wine are handed to the president of the brethren. He receives them, and offers praise, glory, and thanks to the Father of all, through the name of the Son and the Holy Ghost, for these his gifts. When he has ended the prayers and thanksgivings, the

whole congregation respond, Amen; for amen in the Hebrew tongue means, Be it so. Upon this the deacons, as we call them, give to each of those present some of the blessed bread and of the wine mixed with water, and carry it to the absent in their dwellings."

Of the psalmody of those early days some interesting snatches have descended to our own days. The following, for instance, is one which probably belongs to the earliest dawn of the post-apostolic Church, and which has been supposed by some to be the identical "hymn sung to Christ as God," referred to by the younger Pliny as one of the most characteristic features of the Christian worship:—

"Glory be to God on high.

And on earth peace, good-will among men:

We praise thee, we bless thee, we worship thee,

We give thanks unto thee for thy great glory:

O Lord, Heavenly King, God the Father Almighty,

Lord God,

O Lord, the only-begotten Son,

Jesus Christ;

Thou that takest away the sins of the world,

Have mercy upon us.

Thou that takest away the sins of the world,

Have mercy upon us, receive our prayer.

Thou that sittest on the right hand of the

Father,

Have mercy upon us.

For thou only art holy,

Thou only art the Lord Jesus Christ,

To the glory of God the Father.

Amen."

Perhaps still more touching and characteristic in its childlike simplicity is the following, entitled, "The Morning Psalm," and consisting merely of a breathing of prayer between two psalm verses:—

"Every day will I bless thee,

And I will praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

*Blessed art thou, O Lord God of our fathers,
And thy name be praised and glorified for
ever and ever.
Amen."*

To which we have a companion
Evening Psalm of the like tone and
spirit:—

"Blessed art thou, O God; teach me thy
statutes;

*Lord, thou hast been our dwelling place
I said, Lord be merciful unto me.*

*Heal my soul for I have sinned against
thee :*

Lord I flee unto thee to hide me.

Amen."

To these we may probably add, as genuine fragments of the primitive hymnology, the inspired songs of Mary, of Zachariah, and of Simeon, in the Gospel of St Luke, together with some other relics of sacred psalmody which have been preserved, as it has been thought, in quotations in the apostolic writings. The following, for example, independently of the introductory formula indicating the quotation of familiar words, has all the rhythm and cadence of a true lyrical composition:—

"It is a faithful saying:
For if we be dead with him,
We shall also live with him;

If we suffer with him,
We shall also reign with him :

If we deny him,
He also will deny us :

If we believe not, yet he abideth faithful:
He cannot deny himself" (2 Tim. ii. 11).

And this:—

"God was manifest in the flesh,
Justified in the Spirit,
Seen of angels,
Preached unto the Gentiles,
Believed on in the world,
Received up into glory" (1 Tim. iii. 16).

And once more:—

"Unto him that loved us,
And washed us from our sins in his own blood,
And hath made us kings and priests unto God,
And his Father ;
To him be glory and dominion for ever and ever.
Amen" (Rev. i. 5. 6).

Let us conceive ourselves listening to such strains as these, sung in unison to some old Jewish chant, in antiphonal response, and we shall probably catch the very echoes of that pure apostolic worship that resounded of old, amid the glow and the tears of first love, in the workshop of Aquila, or the upper room at Troas.—From "*The History of the Christian Church,*" by Islay Burns.

THE WORLD IS WORSE AND WORSE.

Many do wonder wherefore the world is worse and worse, and that justly how so bad a thing can grow in evil; it lieth all in evil, even in Satan's arms, and that is evil enough. It would appear that long instructions, letters, divine and human laws, and discipline, exercise of religion, examples of God's judgment for sin might have some force to mould it. These would indeed prove forcible to a curable nature, but the world is incurable.

The heart of man, which is the heart of the world, is desperately and incurably wicked. Though some men be renewed, yet they beget not renewed men, but natural; every age cometh in with its own guise to add evil

to the former; their corruption letteth them not see the good of former or present times; they take hold of evil, and think it a proof of their success both to follow that, and to augment it. As a kind burgess in a city loveth the increase of common good, so every man the increase of the common evil of the world. How can it be good, since it hath no good of itself, but resisteth the goodness that God offereth to it: all the sins of former ages remain in it, and by reason of man's great corruption, and God's just desertion increasing wonderfully, and the Prince of it watchful at all occasions multiplicth wickedness, that God may multiply wrath. It is kindly to every thing to grow in its own gift; good

things by reason claimeth that growth, but evil by violence obtain it.

We must seek a new world in the old one, for this will never amend; he shall find his life for a pray who keepeth himself from the contagion of his time. Though we be some part of it; let us not be like to it. The new man, with new grace, shall make good penitencing for a new heaven upon earth; when like draweth to like in the justice of God, we shall be gathered to that kingdom, while the incurable world goeth to its own place. He must be secured by saving grace who would not be lost in the world's wickedness. This preservation cometh only of God, who hath chosen us out of the world; as he can provide us peace in the midst of it, so can He preserve us in despite of it. He is overtaken in the world's sin, and shall be involved in their damnation, who seeth not their common evil and keepeth not himself from it.

We are foretold that the world will grow worse; and are commanded to forsake it. But the latter ages love it more than the former did; doubtless this is because man in his time groweth worse than the world. It was never good to love it, no, not at the best; but now in the end of it, when it is worse than ever it was, to doat upon it is extreme madness. Such a dotage may end in a perpetual union with it, or rather in destruction. If we be the excellent ones of God, and saints on earth, we are better than the world; because we are His choice out of it; and it is certain that He chose the best. Whatever we be by nature, we are unspenkably better by His election, which maketh us that which He chooseth, and called us to. Is it therefore a frenzy to prostitute the excellency of God's image in us unto so base an idol as the world.

Struthers.

Intelligence, Notes, &c.

CUPAR-FIFE.—The brethren having secured the use of the Kirkgate Chapel (usually occupied by "The Reformation"), for Sunday evenings, brother Archibald Dowie has been delivering lectures therein, on the principal points of The Faith. Some attention has been awakened to their importance, which, it is hoped, will result in the obedience of faith.

DUNDEE.—The Church here has arranged a course of seven lectures on "Bible Themes," beginning on 19th November, by brother D. Lawson, of Newburgh, on "God's purpose with the Earth."

EDINBURGH.—We have received an accession to our number, by the return to Edinburgh of brother and sister Oliver, from Huddersfield; they having arranged to take up their abode in this city. On 5th November, the brethren commenced their usual winter series of lectures, by a course of four on "The Destinies of the Nations of the East," illustrated by maps and diagrams. This is to be immediately followed by three others, on "The Kingdom of God Triumphant." So far as has gone the attendance has been remarkably good, and the attention very marked.

HALIFAX.—"Dear brother Dowie, it is with deep regret I have to request you to insert, in the Messenger, intelligence of the death of my sister-in-law, Ann Barker. Her illness, which extended over a period of five

or six years, was borne with exemplary patience and resignation. She was respected by all who knew her, and was endeared to us not only by the tie of natural relationship, but by the still closer tie of relationship to the household of Faith. While residing in Halifax she attended the church meetings as long as her strength admitted, but latterly she had lived chiefly out in a country village four miles away. We had no suspicion that her end was so near, although two of us had seen her only a few days before, and unfortunately none of us were with her in her last hours. She had, however, often expressed her interest in the faith, and I believe retained her confidence to the last. I went to spend an hour or two with her on the Monday afternoon before she died, and on that occasion she expressed her gratification at having received "a nice letter" of sympathy and encouragement from one of the brethren who is now in Scotland, and was especially pleased on my saying that I would ask some of the brethren to come over with me to break bread with her. She was sensible to the last, although her speech had failed her some hours before, and she very calmly expired at noon on the 18th November. Thus has another been added to the list of the dear departed ones (and painful and many have been our bereavements), but we trust yet to meet them all in a happier and more enduring state. Yours in hope, JOSEPH CUNDALL."

KIRKCALDY.—An effort has been begun in this town to stir up the people to attend to the ancient faith. A course of public lectures on "Neglected Bible Truths" is in course of delivery, by brethren from Edinburgh, from Dundee, and from other parts of Fife-shire: There are two brethren resident there, who, it is hoped, will not need to stand long alone.

TURRIFF.—"October 8, William Sinclair, Jun. Luthers, upon intelligently confessing the Christ, was immersed, and the same hour of the day received by the Church at the Lord's Table. On being invited, I arrived in New Deer on October 2d, certain parties wishing to know the truth; and to hear it in public and private, and they would pay my expenses for lodging and the hall. I lectured three times, twice on the 23d, and once on the 23d. The meetings were better attended than on any former occasion. I had also much private teaching. We are in hopes of fruit from this sowing." J. R.

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