

*J. P. Mathew*

THE MESSENGER

OF

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THE CHURCHES:

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MAGAZINE OF SCRIPTURE EXPOSITION, AND MEDIUM OF INTERCOMMUNICATION  
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## P R E F A C E.

WE trust that this contribution to the brethren's literature will be of good service, containing, as it does, the discussion of many important doctrines. Let us use a wise discrimination, and endeavour to profit even by the stern regimen of debate.

But it would be too much for us to say we are satisfied with what has been done this year. A glance at the following bill of fare will shew that there is too large a proportion of dogmatic and argumentative matter in it to fit the entire requirements of the brotherhood, even so far as these can be met by human writing. Let us keep ourselves ready for the battle, but apply ourselves to building—while the weapon is girt on our thigh, let the trowel be in our right hand. The hard fare of the battle-field is not the best calculated to nourish those personal excellences which are the end and object of our learning and experience.

We are organizing, therefore, means by which the volume succeeding shall be supplied with matter of another kind. We solicit the help of our most vigorous writers and most reliable contributors in this essay; and by the help of God, and the sympathy of his children, promise, that for the future a more characteristic feature of *The Messenger* shall be the *personal*, in as far as that is helped and edified by the exercise of Christian virtues. Saying so, we do not despise or shut out the others; for we should ever stand for the defence of the old faith which we have embraced. Yet now giving preference to the amenities of Christian doctrine and their influence on real life and character.

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# THE MESSENGER OF THE CHURCHES.

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

No. 1.

JANUARY 1, 1867.

NEW SERIES. VOL. III.

## OUR CONFESSION

Is a Bible phrase—the word translated profession, in Heb. iv. 14, being in other places translated confession.

There is one confession exclusively ours as disciples of Jesus, and believers of the gospel, as it was preached by Him and His apostles; and this confession I take to be that confession which in Heb. iv. 14 is called our confession.

We confess our sins in common with God-fearing people of all ages. In common with the disciples of Moses, we believe that all nations shall be blessed in Abraham and in his seed. With the believers of the prophets, from Daniel to Malachi, we trust that the Christ shall reign over all nations on Zion Hill. And with the disciples of John the Baptist, we believe that that kingdom of God is at hand. These are all gospel saving truths. But not one of them is our confession.

I submit the following as a Scriptural definition of our confession: Jesus is the Christ, the Son of God. That is our confession, our whole confession, and nothing but our confession?

But what does it mean? We must know what it means, because it is expected and demanded of us that, we make our confession like men, and not like parrots or starlings. With the heart man believeth unto righteousness. With an understanding, honest, feeling heart, he believeth (unto righteousness) that Jesus is the Christ, the Son of God. And then, but not till then, he confesses this truth with his mouth unto salvation. Thereby he delivereth his conscience from sin, and his soul from death.

The angel said to Mary, Thou shalt call his name Jesus. And the same, or another angel of the Lord said to Joseph, Thou shalt call his name Jesus; for he shall save his people from their sins. He saves his people from their sins, not by his words, nor by his example, but by his death. He died for our sins. He bore our sins in his own body on the tree. He put away our sins by the sacrifice of himself. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He loved us and washed us from our sins, in

his own blood. This is Jesus. This is Jesus as Jesus, as the Saviour of his people from their sins.

But our confession is not that Jesus is Jesus. Our confession is that Jesus is the Christ, the Son of God. He is called Jesus, because he saves his people from their sins. But that is not our present question; our present question is, not Jesus as Jesus, but Jesus as the Christ, the Son of God. What is he as the Christ? And what is he as the Son of God? Why was he anointed as the Christ? And why was he born the Son of God?

It is evident, from the way that these two things are associated together in Holy Scripture, that he is the Christ and the Son of God for one and the same reason. "Thou art the Christ, the Son of God," plainly intimates that to one end is he both born and anointed of God. He was not born for one thing and anointed for another; but the end for which he is anointed is the end for which he is born, and the purpose for which he is born is the purpose for which he is anointed. He is not the Christ as one thing and the Son of God as another. Therefore if we know why he was born of God, we also know why he was anointed of God.

Accordingly we find some scriptures in which Jesus is represented as being the Son of God as king of the Jews; and we find a second class of scriptures in which he is represented as being anointed of God, the King of the Jews. And we find a third class of scriptures in which Jesus is both represented as born and anointed of God as the King of the Jews; so that to believe and to confess that Jesus is the Christ, the Son of God, is to believe and confess

that he is born of God, and anointed of God as the King of the Jews.

The following are some of that class of scriptures in which Jesus is represented both as being anointed and born of God as the King of the Jews. The second Psalm—The Father says in verse 6, Yet have I anointed him my king upon my holy hill of Zion. And then the Son, with reference to this anointing, says in the next verse, I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

Matt. ii. 1-6. Where is he who is born King of the Jews? Where should Christ be born?

Matt. iii. 16, 17. Here you see God the Father in the very act of anointing the anointed. And as he anoints him, he says to the Jews, This is my beloved Son, in whom I am well pleased. Bear in mind now that the Jews had learned from such scriptures as 2 Sam. vii., the second Psalm, &c., &c., that the Son of God was to be their king. Therefore God's saying, This is my Son, was just saying, in other words, This, O ye Jews, is your king, and, as such, I anoint him before your eyes. Now, had these Jews been all guileless, honest-hearted Jews, such as Nathaniel was, they would promptly have made our confession, Rabbi, Thou art the Son of God, thou art the king of Israel.

There are some scriptures, again, in which he is represented as being the Christ, not as the king of the Jews only, but also as king of all nations. The second Psalm, for instance, is a scripture of this kind. So is 1 Sam. ii. 10. So is Rev. xi. 15. The kingdoms of this world are become the kingdoms of our Lord and of his Christ. Why, then, is

the Christ called, in other places, "Christ, the King of Israel?" Why are the Jews represented as being particularly his own people or nation? This is a most important scriptural question, and the scriptural answer to it is well worthy of the most serious attention. As Nebuchadnezzar, king of Babylon, reigned over all nations as head of Daniel's first universal monarchy, so Jesus, the King of the Jews, is to reign over all nations as the head of Daniel's fifth universal monarchy. And thus as Nebuchadnezzar, when he was king of all nations, was more particularly the king of what we may call his own nation, so will Jesus, when he reigns over all nations, be more particularly the king of his own people, the Jews. The Gentiles will indeed rejoice with his people. But the Jews will then have the pre-eminence, and reign over the Gentiles. See this proved in Isa. lx.-lxiii.

Now, then, you see what our confession is, and what it means. It is the great gospel saving truth that Jesus is the Christ, the Son of God. And it means that he is born and anointed of God to be his King over Israel and all nations on his holy hill of Zion. And this view of our confession may enable us clearly to understand what Paul says about it in Rom. x. 4-10. "Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness that is of the law, That the man who doeth those things shall live by them. But the righteousness that is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring down Christ from above), or, Who shall descend into the deep? (that is, to bring up

Christ again from the dead.) But what saith it? The word is nigh thee, in thy heart, and in thy mouth (that is the word of faith which we preach), that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Man has always believed with the heart unto righteousness, and he has always confessed with his mouth unto salvation. Thus Abraham believed God, and it was counted unto him for righteousness; and he also confessed with his mouth unto salvation, that he was a pilgrim and stranger on the earth, a dweller in moveable tents, in faith of God's promise of an everlasting habitation, and therefore God is not ashamed to be called his God; for he hath prepared for him a city. And thus, you see, man in all ages has believed with his heart unto righteousness, and with his mouth made confession to salvation.

But the faith which we have to believe with our hearts unto our righteousness, and which we have to confess with our mouths unto our salvation is, that Jesus is the Christ, the Son of God. That God hath sent him down from above, from heaven, into this world of ours, through the womb of the Virgin Mary, and that God hath raised him again from the deep (that is, from the dead), and that in both of these ways Jesus is born the Son of God, and therefore the king of Israel. And "this," says Paul, "is the word of faith which we preach." Compare Rom. i. 1-5. "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," &c. Made of the seed of David according to the flesh, answers to the sending him down from heaven; and declared to be the Son of God with power, &c., is, of course, God's raising him from the deep, or the dead.

See Paul actually preaching this very gospel of the Son of God in Acts xiii., showing, in verse 23, that God had, according to his promise, raised up of the seed of David a Saviour to Israel, even Jesus. Then he goes on to tell them how the Jews killed the Prince of life, but that God had raised him up again from the dead, "And we declare unto you glad tidings (or gospel), 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; as it is also written in the second Psalm, (besides being promised in 2 Sam. vii. and other places), Thou art my Son, this day have I begotten thee. And as concerning (this point), that he raised him up from the dead no more to return to corruption, he said on this wise, "I will give you the sure mercies of David." That is, he raised up from the dead the Son of David to be your Saviour and your everlasting King, which is the thing promised to David with an oath in Psalm cxxxii, that we might have strong consolation who have fled for refuge to the hope set before us in this gospel.

Christ came down from heaven and introduced into the world as the seed of David, and Christ raised up again from the dead as the everlasting king of Israel—that is, the word of faith, and the gospel of God preached to all nations by Paul for the obedience of faith. Hence, also, he says to Timothy, Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel. That is the word of faith that we preach.

This gospel was first promised in the scriptures of the prophets, but now it is also preached in the scriptures of the disciples of Jesus. As to the scriptures of the prophets, see 2 Sam. vii., Psalm ii. Psalm lxxxix, Psalm cxxxii., Isa. ix., Jer. xxxiii., &c., &c. And as to the other scriptures, see Matt. ii. 1-6, Luke i. 32, 33; Acts ii. 10-14., &c., &c. In the way of promise or preaching, this gospel is the prominent topic of the Scriptures from 2 Sam. vii. to Rev. xxii.

Most worthy is Jesus to be the Christ. He alone is worthy to receive the throne of his father David, and to reign over the house of Jacob forever. He alone is worthy to reign on Zion hill over Israel and all nations forever and ever: because he died for our sins. Who should reign over the world but just he who, by his own blood, hath reconciled, is reconciling, and will reconcile all things together unto God. Therefore God also hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus is Christ the Lord in the glory of God the Father. Phil. ii. 4-11.

This is the great name that God hath given to Jesus as the reward of his obedience unto the death of the cross. "Christ the Lord." God hath made that same Jesus whom you have crucified both Lord and Christ. And he is Christ the Lord in the glory of God the Father. God hath now glorified his Son Jesus with his own glory, with the glory which he had with the Father before the world was. And so the highest lords in heaven, when they come into Jesus' presence, must veil their faces with their wings. Isa. vi.

Now when we make this confession of Jesus as Christ the Lord in the glory of God the Father, according to the scriptures, we confess, in the first place, that he is Lord in that glory at this present time on the right hand of the Majesty in the heavens; then, in the second place, that he will soon be revealed in this glory, so that every eye shall see him; and then, in the third place, that he shall reign in that glory on Mount Zion and in Jerusalem, and before his ancients gloriously. This is the scriptural confession that Jesus is Christ, the Lord, in the glory of God the Father. Where the scripture go with this confession there we ought to go, and where the scripture stop there we ought to stop. Our confession of Jesus as Christ the Lord in the glory of God the Father is not unto salvation unless it be thus guided and controlled by the word of God. Our confession ought neither to fall short of God's word, nor to go beyond it. We ought to be wise neither under nor above what is written.

You will observe that our confession of Jesus as Lord in the glory of God the Father, being in harmony with the word of God, lands and

leaves him on Mount Zion. It all comes to this, that Jesus is the King of the Jews, and that forever. For why should the Lord Jesus Christ come in the glory of his Father to reign on Mount Zion and in Jerusalem? but just because he is King of the Jews. Jesus is the Son of David, David's Son and David's Lord. But if he had not been destined to the throne of Israel, he might as well have been the son of any other man. Jesus is to reign on Mount Zion and in Jerusalem. But if he were not the king of the Jews, he might as well reign in London, or Paris, or Rome, or even continue to reign where he now is, in heaven. That is just where he should reign if that fable had been true by which the truth of the gospel is so extensively subverted, that his everlasting kingdom is to be a kingdom beyond the skies. Whereas we know from Dan. vii. and many other scriptures, that it is to be an everlasting kingdom on earth. That is why the Son of Man is soon to be seen by all nations coming in the clouds of heaven with power and great glory to reign over all nations on Mount Zion, just as the one nation of Israel saw the Lord come to Mount Sinai to reign over them. Then the nations shall walk by sight in the light of the glory of the holy city, but we now walk by faith, and not by sight. Blessed will the nations be when they see and believe because they see. But more blessed is he who believes though he hath not seen. See 1 Pet. i. 1-13. Christ shall reign over the nations because they see and believe. But they who believe whom they have not seen shall reign with him in his glory; and his glory is the glory of God the Father. Then the world shall believe that God



hath sent him. But we believe that *now*.

But to return; we read in Psalm lx. 4, Thou hast given a banner to them that fear thee, that it might be displayed because of the truth. Brethren, this word has lighted upon us. It may light upon others after we are in the air with the Lord. But in the meantime it has fallen upon us. We are fearers of God. He has given us a banner. It is our confession. "Suppose the cross of Christ; here is the bleeding victim; and there is the truth. "This is Jesus of Nazareth, the King of the Jews." That is the truth.

Now, observe, God has given us this banner that it might be displayed. As servants of God, we are soldiers of Jesus Christ. Soldiers are not enlisted, nor are banners put into their hands, that they should lie in their beds, or loil on their sofas, or even enjoy themselves at their own firesides. Christ expects his soldiers to go forth and fight the good fight of faith, that he fought all the time of his public ministry till he finished his testimony before Pontius Pilate. His word to his soldiers is, Follow me. Now, then, let us follow him. Let us earnestly contend for the faith once delivered to the Old Testament saints, that Christ shall reign on Zion hill over all nations, and now to the New Testament saints, that Jesus is that Christ and Son of God.

In bearing this testimony we may suffer more or less. But such sufferings are most manifestly the sufferings of Christ. Now, then, let us fight, and suffer, and rejoice, inasmuch as we are partakers of the sufferings of Christ, that when his glory is revealed we also may be glad (as he will then be glad) with exceeding joy. Remember the many exceed-

ing great and precious promises which Jesus has promised to them who shall confess that he is Christ, the Son of God, before the children of men. The Jews made a law that whosoever should confess that Jesus is the Christ should be put out of the synagogue. For this reason many of the chief rulers who actually believed on him did not confess him lest they should be put out of the synagogues; for they loved the praise of men more than the praise of God. They loved both, but the praise of men most.

However, in opposition to all this, Jesus made this promise, Whosoever shall confess me before men him will I also confess before my Father, and the holy angels. Now, then, brethren, "let us hold fast the confession of our faith without wavering; for he is faithful that promised."

It is indeed a terrible fight. But we have great help. Greater is he that is in and with you than he that is in and with the world. Who is he that overcometh the world but just he who confesseth that Jesus is the Son of God, and therefore the King of Israel. Just he who confesses Nathaniel's confession.

When Israel fought Amalek on the plain, Moses prayed for Israel on the mount, and Israel was the glorious conqueror. Thus, when we confess that Jesus is the Son of God on earth, Jesus the Son of God prays for us in heaven. "Seeing then that we have such a great High Priest who is passed for us into the heavens, let us hold fast our confession; for we have not an High Priest who cannot be touched with the feeling of our infirmities; but (one who, being the Son of Man as well as the Son of God), was in all

points tried like as we are, (yet without sin.) Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

As Paul, for instance, obtained mercy and grace when he gave the reason for the hope that was in him before Nero: "At my first answer no man stood with me, but all forsook me; (and fled as when Jesus made his last answer.) I pray God that it may not come against them. But the Lord stood with me, and strengthened me; that by me the

preaching (of Jesus as King of kings and Lord of lords,) might be fully known, and that all the Gentiles might hear it; and I was delivered out of the mouth of the lion." It was a serious affair to confess Jesus as King of Israel and all nations before Nero. But Paul did it: and came off safe and sound: for he obtained mercy and grace in that time of need.

So shall we if we confess the same good confession with all scriptural simplicity, wisdom, meekness, and boldness. D. L.

## THE ONE FAITH *VERSUS* THE NATURE OF SIN, OF THE DEVIL, AND OF THE RESURRECTION BODY.

I have had pressed upon my attention from various quarters, the necessity of exact knowledge concerning the nature of sin, of the devil, and of the resurrection body, in order to intelligent apprehension and belief of the gospel concerning the kingdom of God, and the name of Jesus Christ. While I accord to those who maintain this position fullest credit for conscientious conviction in so doing, I am sorry I cannot see eye to eye with them; and as I claim credit for sincere conviction equal to what I grant to others, I propose to give some reasons for dissenting from the position referred to. These shall be of a general yet strictly scriptural character, easily apprehended by the mass of readers; being an appeal to common sense, rather than to philosophical acuteness.

First, then, the position I am dealing with requires to be supported by a great display of human wisdom, finding expression in elaborate pro-

positions which cannot be expressed in scripture language. The effect of this is to make the faith of a disciple who accepts them, to "stand in the wisdom of men," rather than "in the power of God." Paul assures the Corinthians that, in declaring to them the testimony of God, he carefully avoided "excellency of speech or of wisdom," in order that their "faith might not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 1-5). In the very nature of things, faith, credence, or belief cannot, strictly speaking, be placed in what human wisdom deduces from scripture; it can stand only in express and intelligible declarations from the mouth of God himself through his inspired servants. Such express statements require no deduction or interpretation. They are so plain "that a child may read and understand." But how much "excellency of wisdom" is required to deduce the proposition that sin in

the flesh is the (only ?) devil of scripture, or that the dead saints come from the grave mortal and corruptible? And even supposing that these propositions could be fairly deduced from texts collated from various parts of scripture, no single one of which contains an express affirmation of the proposition in question, could they rank any higher than deductions or opinions stamped with the inherent fallibility of the mind which framed them, peradventure true, but possibly, nay probably false? I do not deny the validity of plain definitions of terms, when these are given expressly and designedly in the Scriptures, such as, for example, the very practical definition of "THE CHRIST" furnished by the usage of anointing to kingly office in Israel, and the consequent application of the term—"The Lord's Anointed," or Christ, to Saul, David, &c.; or by the express recognition of this signification of the term by Herod on the visit of the wise men. Our faith can stand on such scripturally furnished definitions as this, for they are so exhaustive in their description of the thing requiring solution, and being marked by the absence of any opposing signification, as to amount to divine declarations on the matters they refer to, and to preclude the necessity of deduction with its consequent risk of error.

But even granting that the propositions affirming the identity of sin and Satan, and the mortal nature of the saints when they quit the tomb, were to be found plainly stated in the Scriptures, preceded by a "Thus saith the Lord"—an equally important question arises—Is the exact knowledge and belief of these propositions necessary to gospel faith and obedience? Did Jesus ever preach

as the gospel, anything as to the nature of sin, of the devil, or the quality of the resurrection body? Did he prescribe such to be preached as the gospel by his apostles? Or did they ever preach as the gospel, such things? If it is not maintained that they did this directly, Did they, in preaching the gospel of salvation, use any terms which necessarily imply exact knowledge concerning any of the matters referred to, either on their own part, or on the part of their disciples? Does the gospel concerning the kingdom of God imply this? I presume this is not contended for. Then as to the name of Jesus Christ, does faith in this item of the glad tidings render a knowledge of the things referred to indispensable? Do any of the recorded proclamations of the gospel by the apostles contain such intimations? Take for example, that of Peter on the day of Pentecost. In one day three thousand Jews from many countries, heard, understood, and believed the gospel, and were baptized? They must have learned the entire gospel from Peter's address, or partly from it and partly from other sources previously. It is extremely unlikely that the whole three thousand, if any of them, previously knew the nature of sin, of the devil, and of the resurrection body, as now held and contended for by some in the present day. Then, unless Peter taught these things on that occasion, there is no warrant for thinking that the three thousand knew them prior to baptism. What then did Peter make known on that occasion? Simply that Jesus was crucified of the Jews, and raised from the dead by the Father to sit, according to the divine oath, on David's throne—meanwhile exalted to the right hand

of God, till his enemies be made his footstool—summarising the whole in these words—"God hath made that same Jesus whom ye crucified, both Lord and Christ." And in reply to the question—"What shall we do?"—"Repent and be baptized in the name of Jesus Christ for the remission of sins." "They that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Where was the scope for "excellency of wisdom," concocting and laying down principles to be expounded and enforced *seriatim*, and to be intelligently apprehended and accepted by such a heterogeneous multitude; and for actually immersing five persons per minute, from 10 A.M. to 8 P.M. ? And yet, did not those three thousand obey the command of Peter, to "Repent and be baptized in the name of Jesus Christ, for the remission of sins?" Were they not thus properly qualified for the fellowship of the apostles? Yea, for they continued stedfast in the apostle's doctrine and FELLOWSHIP, and in BREAKING OF BREAD, and in prayers." But they could not be acquainted with the "mystery" or secret divulged many years afterwards by Paul to the disciples at Corinth—"We shall not all sleep," &c., besides many other things constituting the "wisdom" spoken by the apostles "among them who were perfect." Nevertheless, they did understand and believe that Jesus is the Christ—the Anointed for the throne of David—that through his name remission of sins was obtainable (which to any Jew would imply the sacrificial character of his death), and that his enemies should one day be made his footstool, when he should cease to occupy the throne at his Father's right hand in

the heavens, and descend to receive and occupy the throne of his father David on the earth. This faith, on their glad obedience in the water of baptism, would be counted to them for righteousness in the remission of all their past sins, their names would then be inscribed in the book of life, and if, by a patient continuance in well-doing, they should ultimately overcome, they would be exempted from the dire calamity of having their names blotted out of that book (Rev. iii. 5).

If we take the other recorded accounts of gospel preaching by the first preachers, we shall find that substantially the same things were made known, whether to Jews or Gentiles, according to the testimony of Paul—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, TO EVERY ONE that believeth, to the JEW FIRST, and ALSO to the GREEK," or Gentile.

But "excellency of wisdom," avoided by Paul in preaching the glad tidings, will argue that it can be demonstrated by some process of reasoning, that the nature of sin, of the devil, and of resurrection body, are related to the gospel in some way which renders a knowledge of them indispensable. But the fact remains that this position cannot be maintained by an appeal to plain statements of scripture, but must depend entirely on "excellency of wisdom," displayed by human brain and tongue or pen, ere a simple minded, yet honest and good hearted individual can apprehend and believe, or, as I should rather say, apprehend and accept; for as I have already shewn, belief or faith is here, strictly speaking, inadmissible, unless it be faith in man, or, in the words of Paul, "faith standing in the wisdom of man,"

which is opposed to faith standing in the power of God, by resting on his express word. It is a remarkable fact that nearly all our human confessions and creeds are constructed of this composite material—divine revelations and human conceits—the latter speciously expressed by the phrase—“deduced from scripture.” An example of this is found in the Westminster Confession of Faith, which for the most part consists of mere deductions of human wisdom, the greater part of which have no real basis in the scriptures of truth. And this is expressly provided for in Chapter i. Section vi. where it is stated that—“The whole counsel of God concerning all things necessary for his own glory, man’s salvation, faith and life, is EITHER EXPRESSLY SET DOWN IN SCRIPTURE, or by good and necessary consequence MAY BE DEDUCED FROM SCRIPTURE.” Here is the most ample scope provided for the human element combining with the divine in what is intended for a confession of FAITH—a faith in GOD through belief of His testimony, and which is nevertheless, for the most part, a confession of assent to humanly elaborated propositions, the thinkings of the flesh, substituted for the mind of the Spirit of God. This may be suited for the apostasy, but it ought never to find countenance among those who profess to have their faith founded on the word of God. This is the only basis which will be found to secure the unity of

the brotherhood, simply because it is the only basis which God has ordained. It may seem to tax too heavily the forbearance of such as cannot tolerate differences of opinion between themselves and those who claim to be their brethren in Christ, but such will assuredly find that they need to learn the lesson which God’s order imposes, and moreover, that the sooner they begin the unwelcome task, the sooner will they free themselves from the guilt of causing schism in the body of Christ, and experience the blessing of a spirit chastened by the intercourse of those who are one in the faith, although, it may be, divided in opinion regarding matters of minor importance. Our fervent wish and prayer should be for the unity of the brotherhood on the simple basis of the faith and obedience of the gospel, irrespective of all other considerations, excepting a sincere desire to walk worthy of him who hath called us to his kingdom and glory.

On this basis, matters of faith, hope, duty, and plain scripture, knowledge about which there is no difference, should naturally form the staple of public teaching in the church; while matters of difference ought, or ought not, to be introduced according to the good temper and good sense of the brethren. In all things endeavouring to act on the injunction of the apostle Peter—“Ye younger submit yourselves unto the elder, *yea*, ALL OF YOU SUBMIT yourselves one towards another.”—J. C.

## NOTES ON WORDS.

### NAME.

NEXT to the Bible itself a good copy, a prizeable treasure in many concordance should be the book an investigation. nearest to the Christian’s hand. I I have been looking over the have found my two centuries, old result of one such search, undertaken

some years ago to determine the usage of the word *Name*, i.e. in relation to the name of the Lord. I looked out and classified every passage where the word occurred, and the conclusion was satisfactory against the new views just then epide-mical. The whole investigation would be too long for quotation, but I present the digested results.

A *name* is a distinctive *appellation*, as Jesus, David, &c., or titular *designa-tion*, as Christ, majesty, &c. Scripture still retains the original unity of these now separated mean-ings, personal names in it being generally *characteristic*, e.g. Gen. ii. 23; iii. 20; Abraham, Gen. xvii. 4, 5; Israel, Gen. xxxv. 10, 11; Solomon, 1 Ch. xxii. 9; Jesus, Matt. i. 21.

From the personal, it became the family or racial designation, Gen. xlviii. 16, 6, and the word *name* that is equivalent to *race* or *poster-ity*, Gen. xii. 2; Deut. xxix. 20; Psa. cix. 13; Isa. lxvi. 22. Divine, Eph. iii. 14, 15; i. 10, 21.

By reason of God's favour shown to individuals, the word also becomes a synonym for *election*, Ex. xxxiii. 12, 13, 17; Isa. xlix. 1. Israel, Jer. xiii. 11.

Family influence raises its name to *fame* or *honour*, hence the word is equivalent to *reputation*, Gen. xi. 4; xii. 2; 1 Kings i. 47; Israel, Deut. xxvi. 19; Zeph. iii. 20; good repute, Prov. xxii. 1; Song i. 3; evil, Prov. x. 7; Deut. xxii. 14; Ecc. vi. 4; Isa. lxv. 15; *Christ's*, Mark vi. 14; Disciples, Luke vi. 22.

It is in this sense that the Divine *honour* is synonymised by his name, either directly, or in its being related to (put upon) some other, e. g. Israel, 2 Sam. vii. 23, 26; Jer. xxxii. 20; Isa. xlviii. 9; Psa. lxxvi. 1; lxxix.

9; Jos. vii. 9; city, Jer. xxxiii. 9, 16; temple, 2 Sam. vii. 13; saints, Isa. lvi. 5; Psa. xxiii. 3; the Exodus, Neh. ix. 10; Ezek. xxxix. 25; Isa. lxiii. 10-19; God's works, Psa. lxvi. 1-4; Jer. xxxi. 35; Isa. lv. 13; John xii. 28; Profaned, Ez. xxxvi. 20-24; xxxix. 7; Rom. ii. 24; Am. ii. 7.

A frequent and important use of the word is as the representative of *authority, power, greatness*. It is just that sense familiarised to us by the legal phrase, "in her Majesty's name." Of this there are two aspects, the power (or name) personally (i.e. intrinsic), and the power com-municated, authorised (i.e. extrinsic.) Of the former we have examples in Psa. ix. 5, 6; Deut. vii. 24; 1 Chron. xvii. 21; Christ's, Phi. ii. 9, 10; Heb. i. 4; Divine, Prov. xviii. 10; Zech. xiv. 9; Matt. xii. 21; Ex. ix. 16; 2 Ch. xiv. 11; Psa. lxvi. 1-4; liv. 1; lxxv. 1; lxxix. 9. And of the latter, in Psa. lxxxix. 15-18, 24; Isa. xli. 25; Mic. v. 4; Matt. xxi. 9; Psa. xx. 4; xlv. 5; cxviii. 10-12; Isa. xxx. 27. One of the most striking examples of this delegation of authority, or *name-bearing*, is in Ex. xxiii. 20, 21, subsidiary ones occurring in Rev. xiii. 17; xiv. 11; xv. 2, the number of the beast's name being evidently the sign of the patent of authorisation.

The "name of Christ" has its signifi-cance from this same meaning, is being mainly equivalent to "power." It combines both phases, because Christ's power or name was that of his Father, according to the prediction in Deut. xviii. 19, 20. And power being vested in him, he could empower or name others, Luke x. 17; Matt. vii. 22; xviii. 5; Mark xi. 38; Acts. iii. 16; iv. 9, 10, 12, 30; xvi. 18; xix. 17; xxvi. 9; John x. 25; xii.

28; xvii. 6, 7, 10-12; 1 Cor. v. 4; 2 Th. i. 12; iii. 6; Jam. v. 14. Consequently to believe in his name was to believe in his power, personal and official, John i. 12; ii. 23; iii. 18; xx. 31; 1 John iii. 23; v. 13; and so "asking," John xiv. 13, 14; xv. 16; Eph. v. 20. And *remission* in or by his name, is by his power, Luke xxiv. 47; Acts ii. 21, 38; x. 42, 43; xxii. 16, as is also the *preaching*, Acts iv. 17, 18; v. 28, 41; ix. 15, 16, 27-29; x. 42. It was in this sense that the Holy Spirit was sent in Christ's name, John xiv. 26.

Inspiration, or influence, is a form of power. Hence one authorised to speak for another is said to speak in his name, 1 Sam. xxv. 9; especially true in the case of the prophets, Ezra v. 1; Dan. ix. 6; Jer. xx. 9; xi. 21; xiv. 14; xxix. 9; Zech. xiii. 3.

Inseparable from power are *titles*, which are official names, characteristics, or attributes. In respect of God's titles, (and the same of His attributes,) there is this peculiarity, that he has only revealed Himself in names which indicate relationship, never intrinsic personality. For example, Almighty, Ex. vi. 3; Jehovah, *i.e.*, eternal; Ex. iii. 13-16; Psa. lxxxiii. 18; cxxxv. 13; Isa. xlii. 8; lvii. 15; Jer. xvi. 21; Am. iv. 13; v. 8; Redeemer, Jer. l. 34; Man of war, Ex. xv. 3; King, Jer. xlvi. 15; Mal. i. 14; Holy One of Israel, Psa. xlvi. 4; liv. 5; Holy, Psa. xcix. 3; jealous, Ex. xxxiv. 14; xx. 5-7; the Lord's *character* is His name; Ex. xxxiv. 5-7; xxxiii. 18; 19. As such His name is excellent, Psa. cxlviii. 13; sacred and to be revered, Psa. cxi. 9.

By the same usage Christ also has titular names. Immanuel, Isa. vii. 14; Matt. i. 23; Branch, Zech. vi. 12;

Word of God, Rev. xix. 16; and a *new name*, Rev. iii. 12; xix. 12, 16. His saints, upon their taking office, are to be correspondingly designated, Rev. ii. 17; xiv. 1; xxii. 4; of which we have specimens in Mark iii. 17; Matt. xvi. 18; and an earnest is given in the calling, John x. 3.

Both Christ and Jerusalem are to bear the same name, Jer. xxiii. 6; xxxiii. 16; and the latter is to be also described by a name pointing out that the Lord dwells there. Ez. xlvi. 35. One of these, or some yet more noble designation, she is to bear as a *new name*, Isa. lxii. 2.

But apparently the principal use of the word is as a *synecdoche* for *covenant*—*i.e.*, those relationships which a covenant involves, such as worship, obedience, &c. From the fact that it is the insertion of names in any contract which makes it valid, the contract becomes known by the *names* of the signers, rather than by the *matter* of the agreement. And it is in this way that the national business is conducted as "On Her Majesty's Service," because of the monarch being the *head* of the covenant-relationship of rule and subjection.

The first use of "name," in this respect is as an equivalent for worship, because that in prayer and praise, is uttered a name which expresses the mutual standing of the parties, *e.g.* "Our Father." Thus we read of glorifying the name, Ps. lxxxvi. 9-12; lxxxix. 15-17; Mal. i. 11; ii. 2-5; Rev. xv. 4; sanctifying, Isa. xxix. 22-24; calling on the name, Zeph. iii. 9-12; Psa. cxvi. 4, 13, 14; Acts ix. 14. Praising the *name* of the Lord, is praising Himself. 2 Sam. xxii. 50; 1 Chron. xvi. 10, 29, 35; Psa. ix. 2; lxi. 8; lxix. 30; xxxiv. 3; xxix. 1, 2; lxiii. 4; xcix. 3-6. Heb. ii. 12;

xiii. 15; profaning and forgetting the name is apostacy, Lev. xvii. 21; Jer. xlv. 26; Psa. xlv. 20, and 'mentioning the names of idols' is worshipping them. Ex. xxiii. 13; Deu. xii. 3-6; Jos. xxiii. 6-8; 1 Kings xviii. 24. 25; Hos. ii. 17; Zeph. i. 4. Taking the name of the Lord is therefore not the verbal utterance of it, so much as the worshipping Him, Ex. xx. 3-7; Ez. xx. 39; Am. vi. 10, or speaking of and for Him, Jer. xx. 9. Seeing His name is doing righteous service, Mic. vi. 8, 9.

Correspondingly, "blessing in the name of the Lord" is "putting it upon" the worshippers, i.e. the Lord's acknowledgment of the service, Num. vii. 23-27; Den. x. 8; 1 Chron. xvi. 2.

In the same connection of the word, it is said "The Lord's name is put," or "recorded upon" any place where He establishes His worship, Ex. xx. 24; Deu. xii. 5; xiv. 23, 24; xvi. 6-11; 1 Kings v. 5; viii. 16, 29, 33, 43; ix. 3-7; Psa. cxxii. 4; cvi. 47; cii. 21, 22; Isa. xviii. 7; lx. 9; Jer. iii. 17; vii. 10-12; xxv. 29. (marg.) xxxiv. 15; Ez. xliii. 7, 8; Dan. ix. 19, see also 2 Sam. vi. 2. (marg.)

This generic idea furnishes the gist of the expression, "name's sake," Jer. xiv. 21; Psa. lxxix. 9; Isa.

xlviii. 9. For the Lord's name is pledged to the fulfilment of His part in the covenant. P's. xci. 14; xxiii. 3; xx. 1-5, 7; Joel. ii. 32; Acts ii. 21; Rom. x. 12, 13; Matt. x. 22; xii. 21; xix. 29.

It follows, then, "in Christ's name," is in *like* covenant-relationship to him, e. g. prayer, &c., John xiv. 13, 14; xv. 16; Acts ix. 14, 1 Cor. i. 2; Col. iii. 17; faith, &c., 1 Cor. vi. 11; 1 Tim. vi. 1; 1 Pet. iv. 14; Rev. ii. 13; baptism into his name is the entering into this (the new) covenant, and its obligations to righteousness. Matt. xxviii. 19; Acts ii. 38; viii. 12. 16; xxii. 16; 1 Cor. i. 13, 15; Jam. ii. 7; 2 Tim. ii. 19. (Corresponding with that initiation into the first covenant through its leader, 1 Cor. x. 2).

These (with the exceptional use of the word in Ez. xxiv. 2, as a date), comprise all, or most of the varied significations and applications of the word "name." I find nothing about a four-square-multitudinous-unity, nor anything about its being a covering. Consequently, I have had to leave them out of the examination. Length forbid the citation of all the passages, and especially their quotation in full. But any reader will be amply rewarded, who will turn up and read those cited.

J. W.

## THE WORK OF CREATION.

### NOTES ON GENESIS I. 1 TO 5.

"In the beginning, God created the heaven and the earth. But the earth was invisible and unfurnished, and darkness was upon the face of the deep: therefore the spirit of God went forth upon the face of the waters, and God said, *Let there be light*, and there was light! and God saw the light, that it was good; and God divided the light from the darkness; and God called the light *day*, and the darkness He called *night*. And the evening and the morning were the first-day."

Such was the *primitive interpretation* of the great opening article of the Record; which uniformly maintained its authority,



not only throughout the ages of the ancient Hebrew church, but also during the first and most learned ages of the Christian. In considering the first article, and others of the following articles of the history, it will be advisable that we should proceed, 1, by establishing the interpretation of the passage; 2, by deducing its true import; and 3, by considering the particular errors which have resulted from a defective interpretation of the text.

"And" 1. This sublime article immediately presents to our attention a very important grammatical and critical question, which appears to have been entirely overlooked by all modern commentators, but on which nevertheless, as will presently be seen, the correct interpretation of the context essentially depends. This question regards the true signification of the Hebrew conjugation *vau*, at the beginning of the second clause, which particle is employed no less than fourteen times, in the original of this first article.

This conjunction, to which the elder Michaelis assigns thirty-seven different significations, and Noldius upwards of seventy, is a particle which discharges, in the Hebrew language, the functions of all the conjunctions, both copulative and disjunctive; its sense being determinable, in each particular case, only by the relation of the context, and the practice and genius of the language. On which account it has been acutely remarked, that "since we are not exercised as the Hebrews were, immediately to adapt our thoughts upon the occurrence of this simple particle, to the different respects which the discourse requires; he who should always interpret *vau* by *et*, and—would not place us in the same position with the Hebrews; for, we need a further guidance to fix its actual significations, which they did not need."\* Now, almost all the modern versions have uniformly rendered that particle, in this place, by the copulative conjunction *et*—and, in all the fourteen places where it occurs. Hence it is, that our English version renders it: "God created the heaven and the earth; and the earth was without form."

But, if we look to the most ancient Hebrews, who were well exercised in, and familiarly conversant with, all the peculiarities of their own native language, we shall find that they all interpreted it by the disjunctive particle, *but*; none of them by the copulative, *and*. Thus it was rendered by the first interpreters of the text, the Jews of Alexandria, nearly three hundred years be-

fore the Christian era:—"In the beginning God created the heaven and the earth; *but*, the earth was invisible," &c. In the same sense it was apprehended by the learned Jew, Josephus, who thus paraphrased the passage:—"In the beginning God created the heaven and the earth; *but* the latter not coming into view, but, being hidden in profound darkness," &c.\* In the same manner we find it in the Chaldee paraphrase: the old Latin version renders the conjunction in the same manner:—"Terra autem," &c.; and so likewise does the Vulgate, translated by St Jerome on the Hebrew original, with the aid of the most learned Rabbins of his time. And of modern commentators, the eminently learned Vatablus, Drusius, Forgius, and Grotius, understand it with the sense of *autem*—*but*, as in the Vulgate; with which same signification, this particle occurs above five hundred times in the Hebrew Scriptures.† We thus learn how it was understood in this particular place by those who knew how to connect it. This, then, it is evident, was the interpretation collected by the rule of the language in the ancient Jewish church. And it must be evident to every scholarly mind, that this particle, repeated fourteen times in this short paragraph, could not be limited each time to the unvarying sense which pertains to our English conjunction *and*, or even to the sense of the Latin *et*, and the Greek *kai*, which have somewhat a wider latitude of signification. But the truth is, that the Hebrew language did not possess, and therefore could not command, the diversity of particles which those languages enjoyed; and therefore it was constrained always to repeat the same particle *vau*, the proper actual sense of which was impressed in the mind of the auditor or reader by the purport of the discourse and the tendency of the argument.‡

But it is plain that there must have been some dialectical or critical reason for this uniformity in all the earliest interpretations of the sense *de—autem—but* in this place. Now, the principle upon which the disjunctive sense was affixed to the particle in this place, and not the copulative which our version has adopted, will reveal itself on an attentive examination. The proposition—"God created the heaven and the earth,

\* Ant. Jud lib. i. cap. 1.

† Noldius, p. 301.

‡ See similar Hebraical use of Greek particle *kai*, Acts vii. 4, 5—"And from thence—yet he gave him—although he promised—that is to his seed after him."

\* Baxtorf, Michaelis, Coetell.

AND the earth was invisible"—would seem to imply that it was the design of God in its creation, that it should be invisible. Whereas the proposition—"God created the heaven and the earth, but the earth was invisible"—carries a contrary implication, and excites an expectation of that which immediately follows, namely, the formation of light, by means of which the invisibility of the earth was to be remedied. "God created the heaven and the earth, but the earth was invisible, and darkness was upon the face of the deep; therefore God said, Let there be light!" the repetition of the conjunction *et* in this last clause, where it is also rendered by *and* in our version, gives it the proper force of our *wherefore, therefore—quare, quamobrem, itaque*, with which sense it occurs in more than two hundred and fifty places in scripture; and the force accrues consequently from the sense in of *but* in the preceding clause. And thus the mutual relation and dependence of the three clauses is clear and distinct, and their connection necessary and indissoluble. Josephus plainly shows by his paraphrase of the passage that he understood the three clauses with this intimate relation and correspondence—"In the beginning God created the heaven and the earth; but, the earth not coming into view, but being hidden in profound darkness, the Spirit moreover coming upon it, God commanded light to be."

That we are to understand *but*, not *and*, at the beginning of the second clause, is therefore confirmed both by the authority of all the earliest interpreters, and by the natural import of the text critically ratifying that authority. This intimate relation of the sentences will be found a very essential point for the reader to hold in his recollection.

2. The criticisms which have been exercised upon the word *bara* "created" are very trifling—viz., that it does not denote *productio ex nihilo*—production out of nothing; but *productio ejus quod artem non existit*—production of that which did not before exist. It is difficult to discern the difference between the two, which, however, resolves itself into this, "that the former notion was too metaphysical and abstract for the apprehension of man in his primitive state." But this will not prevent the latter from signifying exactly the same thing as the former, which it must necessarily do, when it relates to the *production, en arche, or first production*, of a world, which could not have existed before it was produced.

3. What the historian intends by the word

*arctis* "earth," in this first verse, which declares its "creation in the beginning," is distinctly explained in the tenth verse, in which he expressly tells us that it signifies the "dry" matter of the globe, contra distinguished from "the waters" which covered it and prevented it from appearing. He thus tells us that the "dry matter," which was made to appear on the third day, was the identical "earth" which was created on the first day; and he subjoins two characters which obviously pertained to its first formation so described—viz., that it was *tohu-invisible, va-bohu—and unfurnished*.

4. That celebrated phrase *tohu va-bohu*, on which fancy and system have so largely and so unsubstantially built, is not of uncertain signification, as has most inconsiderately and unwarrantably been assumed or pretended; for we find the most ancient interpretation of it, as delivered by the native translators, uniformly maintained both in the Jewish and Christian churches for above six hundred years after their time; which constitutes as solid and secure an evidence of the primitive signification of the terms, as the most punctilious criticism, founded on reason, can require or desire in any language. Those words which our version, conforming to later translators, has rendered "without form and void," are rendered by the oldest Jewish interpreters (the LXX.) *invisible or unapparent, and unfurnished or unprovided*. So also they were interpreted by the learned Jew, Philo; and that Josephus, whom Jerome calls "a Hebrew, skilled in sacred learning from his infancy," understood the first of those words to signify *invisible*, is manifest from his paraphrasing it "not coming into view." So likewise the oldest Latin version renders the word. And Jerome avowedly regarded this as the established interpretation so late as the fourth century, for in his commentary on the 40th chapter of Isaiah, he says—"In the beginning of Genesis, where it is written, 'But the earth was invisible and unfurnished.'"

When, therefore, we find this passage rendered by later writers with the sense of *confusus*, we ought to understand it only with relation to vision, and not (as the mineral geology would wish us to understand it) with relation to the subject itself, as *confusus, indistinctus*, and *obscurus*, are used indifferently with relation to perception. Thus Stratus designates, a covered and darkened sky, "*confusus Olympus*."\* It is also

\* Theob. v. 721

certain that where the same phrase occurs in Jeremiah,\* the character which accompanies it is *darkness*—"I beheld the earth, and lo, it was tohu va-bohu; and the heavens, and they had no light." The Septuagint text reads—"I looked on the earth, and lo, *nothing I outthen*; and towards the heaven, and its lights were not"—*kai ouk en ta phota autou*—where it is manifest that *nothing* means *nothing perceptible or visible*. So where we read the menace upon Babylon—"He shall stretch out upon it the line of *tohu*, and the stones of *boku*,"† the local testimony of its effacement from view, by accumulated soil and vegetation,‡ corroborates the ancient interpretation of the passage in Genesis, that it intended to express obscurity and exclusion from sight. All those ancient authorities, confirmed by the subject matter

of the text, unite to give a determining weight to the primitive interpretation *invisible*, above any other which modern Oriental philology can maintain—"for the earth was truly invisible, being hidden by the incumbent mass of waters." Theodoret thus explains the passage—"Invisible, on account of the water which covered it; and unfurnished, because it was unadorned with herbs, or meadows, or groves, or fields." Again, "*invisible*, because *darkness was over the abyss*."

Invisible and unfurnished, imperceptible and barren, are therefore the only characters under which the sacred historian represents the state of the globe at its first formation. In thus substantiating the true meaning of the words *tohu va-bohu*, we annihilate every support which a chaotic geology can hope to derive from the countenance of Scripture."

Abridged Extract from 'A Comparative Estimate of the Mineral and Mosaical Geologies.' By Granville Penn.

\* Chap. iv. ver. 23.

† Isaiah chap. 34, ver. 11.

‡ Porter's Travels in Babylonia, vol. 2, pp. 333-402.

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# THE MESSENGER OF THE CHURCHES.

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No. 2.

FEBRUARY 1, 1867,

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TEKEL, (DAN. V. 27.):

## A MODERN CLAIM TO THE GIFTS OF THE HOLY SPIRIT EXAMINED.

THE END OF THIS DISPENSATION, THE IMMEDIATE SECOND COMING OF THE  
LORD JESUS CHRIST, AND THE ONLY PREPARATION OF THE CHURCH  
TO MEET HIM. A Public Address by GEORGE MCCLELLAND,  
Esq., at Edinburgh, December 1866.

Like Æsop's fables, composed for the moral to be drawn from them, this address was evidently constructed for the sake of giving prominence to a certain idea regarding the possession, in the present day, of the gifts of the Holy Spirit, as they were possessed in the apostolic age. But, unlike those fables in which only nonsense was prostituted for the sake of good ends, the address referred to, prostituted the most glorious truths ever made known to man, for the sake of advocating a position for which there has never been furnished, to the public, a particle of the only kind of evidence scripturally admissible, that is, *sensible tokens of the powers laid claim to*. This might have been less heinous if the speaker had done full justice to his glorious theme, in plainly telling his audience the grand purposes to be subserved by 'the immediate second coming of the Lord Jesus Christ.' But these were hidden from view by the brief and general terms employed, the only detail ventured on being the raising of the dead saints, the gathering of those then alive, and introducing a new dispensation. What the new dispensation should consist in was hardly even hinted at, even although the coming of the Lord was acknowledged to be a 'substantive part of the church's faith and hope.'

A large portion of the address was occupied with the disunion and disorganisation which characterise the professing church in the present day, and quoting from the epistles to shew that a bad state of things existed even in the days of the apostles—that the church failed to second the efforts of the various orders of ministry which had then been instituted. Apostleship in the scriptural sense ceased

with John, and the church passed under ministers who could not say with Paul regarding their appointment—'not of men'—and so by many stages of declension to the present.

It was maintained as the most urgently pressing point of the whole, that *the possession of the gifts of the Holy Spirit in the restoration of the four orders of ministry mentioned in Eph. iv. 11, is absolutely indispensable for the preparation of the church to meet the Lord when he comes.* It was affirmed that this restoration had actually taken place within the last thirty years, and that it is the fulfilment of Malachi's prediction of the return of Elijah the prophet, in a spiritual sense, and of the prediction of Jesus of *'the appearing of the sign of the Son of man in the (spiritual) heaven.'*

The following brief sentences will indicate the drift of the address. Referring to the disunity that exists, it is asked—'Could this be denied by the Roman, Greek, Armenian, &c., or by the Protestant portion, whose numerous and ever multiplying fragments . . . practically ignore the unity of the church altogether.' 'The means of manifesting this unity . . . is the four-fold ministry.' 'Did the churches in the days of the first apostles duly second the efforts of their spiritual fathers?' 'This is a momentous question!' This is followed by a string of quotations, beginning with—'Mark them which cause divisions,' and ending with Diotrephes and the Apocalypse. 'The ground thus lost was not recovered in the ages that followed,' and the declension continued to increase till now.'

'The present address . . . to present the chief points of view in

which the church has failed to fulfil the purposes committed to her. The first point I would impress on you as members of the body of Christ and heirs of salvation is . . . 'built on the foundation of the apostles and prophets, &c.' 'Faith has nothing to rest upon but the word of God.' Eph. iv. 11, 12, 13, is its declaration. These are the means he has devised. The guidance of such a ministry can be trusted in. Men repudiate this, and say that miracles are necessary to prove it, and the age of miracles is past. But miracles are not the first thing for spiritual men.' 'An adulterous generation seek after a sign.' 'Second, the Lord's express promise to come again, John xiv. *God would not send His Son to His people when they were unprepared to meet him.*' The coming of the Lord was always set forth as a present hope for that generation. In the Apocalypse, even at a time when the state of the church offered no prospect of the Lord's return—'Behold I come quickly, Even so come Lord Jesus!'

He then gives a warning that the coming of the Lord is near—even at the doors, and asks 'whether there is anything in the state of the church to warrant the idea that God's long-suffering will be prolonged?' 'The whole resources of man in the past ages of the church have been proved . . . Nevertheless when the Son of man cometh shall he find faith on the earth?' 'There is practically no faith in his promise to come; and there is practically no fit preparation to meet him.'

Referring to the 'imminence of the time of judgment,' he quoted Mal. iv. 5. 6. 'The great and dreadful

' day of the Lord is yet before us. ' We may expect that this word ' (Elijah's return) will be fulfilled to ' the Jews literally, with which we ' have nothing to do; but mainly to ' the church of Christ, towards which ' Jewish incidents are types. His ' church having his restored ordin- ' ances is the sign of the Son of man ' in the spiritual heaven. He has ' given them apostles, prophets, ' evangelists, pastors, and teachers ' . . . in order to be ready to be ' taken to meet him. These things ' were not done in a corner. It is ' about thirty years since this work ' was begun, in evident power from ' above, among those who were ' diligently seeking by prayer from ' the Lord the gifts of the Spirit. ' It is true the witness is in weak- ' ness; never was a work of the Lord ' otherwise at its beginning. It is ' yet the time of grace, the time of ' judgment is not yet. It is not ' ours—it is yours as much as ours ' . . . every baptized person.'

Such are a few brief sentences from a long and somewhat tedious address, and they are given to justify the character I have ventured to give it, and to show the drift of the whole.

It is worthy of notice that the coming of the Lord to gather the saints is represented in this address, as at once contingent on some degree of preparation on the part of the church, and at the same time imminent. Is there any testimony which teaches any amount of contingency in relation to the descent of the Lord referred to in 1 Thess. iv. ? which is the particular point of time in relation to the Lord's coming to which the saints are looking? It is affirmed most explicitly that 'God would not send His Son to His

' people when they were unprepared ' to meet him.' This is in effect the doctrine of those who postpone the Lord's coming to the end of the millenium; for the address recognises all the baptized to be God's people, although, as the author says, —'there is practically no fit preparation to meet him.' One or other position must be given up;—*the Lord's coming cannot be immediate*, if there must be a preparation for it on the part of the so-called church, which preparation does not now exist. Or, *there can be no necessity for preparation on the part of the so-called church* if the Lord's coming be immediate. Does the truth not rather lie in this, that '*the Father hath put the times and seasons in his own power*,' and that '*He shall send Jesus Christ whom the heaven must receive until the times of the restitution of all things.*' When those times have arrived, will not the coming of the Lord take place whether the so-called church, under any organization, be prepared or not? Is not the preparedness for the Lord's coming a matter which concerns *disciples in their individual capacity?* Shall not '*every one* give an account of *himself* to God.' Is not any form of church organization merely subservient to *individual* perfection? The simple truth is that '*those (in Christ) who are alive and remain to the coming of the Lord*' —irrespective of church organization, 'shall be caught up together with *(the raised saints)* in the clouds to meet the Lord in the air.' Among those 'who are alive and remain,' there will doubtless be varying degrees of preparedness, no matter under what sort of church organization they may have lived; just as in the case of 'the dead in Christ,' who may have lived in the ages since

the apostles, prophets, evangelists, pastors, and teachers of the first century fell asleep, shall be found to have possessed varying degrees of preparedness. *They will all* be equally invested with immortality; but will be rewarded with a dignity and rank corresponding to their use of the talents with which they had been entrusted.

But it is most unaccountably argued 'that there is nothing in the state of the church to warrant the idea that God's long-suffering will be prolonged.' There must therefore in some sense be a condition of preparedness on the part of the church for the Lord's coming. What this preparedness can consist in, unless it be the mere alleged existence of certain orders of ministry possessing gifts of the Holy Spirit, I am totally at a loss to conceive; for the so-called church, notwithstanding the restored ordinances referred to, is declared to have 'practically no fit preparation to meet him.' So the conclusion arrived at after all, although the speaker evidently did not see it, is, that the Lord is coming upon an unprepared church, although the 'only means of preparation' have been in operation for thirty years! Such is the dilemma deliberately penned and spoken by one professedly enjoying (and it may be exercising) the ministry of modern 'apostles, prophets, evangelists, pastors, and teachers,' alleged to possess the gifts of the Holy Spirit.

But it is farther alleged that 'the church of God having his restored ordinances (the four-fold ministry), is the sign of the Son of man in the spiritual heaven!' This extraordinary assumption for which not a particle of proof is offered, might at once be set aside as unworthy of serious

notice, were it not that many apparently intelligent persons are willing to give credence to it. We therefore ask them to ponder such a question as this—*If such restored ministries, with all their acknowledged weakness, and failure to effect their appointed work, can be justly considered the fulfilment of our Lord's prediction—'then shall appear the sign of the Son of man in heaven'—*how much more justly might the 'apostles, prophets, evangelists, pastors, and teachers,' appointed and endowed by our Lord himself, and under whose ministry 'the gospel . . . was preached to every creature which is under heaven,' and who could speak of their desire for preparedness on the part of the disciples in such terms as these—'this also we wish even your perfection'—I ask, how much more justly might a claim be preferred on their behalf to have been 'the sign of the Son of man in the spiritual heaven?' And yet, no hint is given in the New Testament that any such fulfilment of that prediction was ever dreamt of as being realized in the ministries then instituted. But if any order of ministries are to have such a significance attached to them, certainly that of the primitive church is most entitled to it. And the fact that the coming of the Lord was speedily expected in their days, speaks as strongly in favour of their claim, as immediate expectation can do in favour of any claim in modern times. Nevertheless, the coming of the Lord did not immediately take place, and who shall say that even now it shall immediately take place? It is certainly nearer than it was 1800 years ago, and now as then *may take place at any time*; but the word *immediate* seems not to be the right word to

express the truth. 'Behold I come quickly,' is the latest utterance to the church through the Christ-given ministries, so that even at that date the word immediately is awaiting.

But it may be said that the church, not being prepared even under the original ministries, was the cause of the postponement of the Lord's coming. Granted for the sake of argument—does not the same cause exist now, under the modern ministries? And if postponement was the result of unpreparedness on the part of the church in the first century, is there any insurmountable reason why the same result may not follow the acknowledged unpreparedness in the nineteenth? But does it not come to this, that there is a 'set time,' 'which the Father has put in his own power,' and that 'He shall send Jesus Christ, whom the heaven must receive, until the times of restitution of all things.' But it is to be presumed from the words, 'I come quickly,' that the Lord's coming was imminent from the date of their being uttered, and that for 1800 years in the absence of such ministries as existed in the first century, the Lord might have come. Hence the Lord's coming never was, and never can be contingent on either the existence of ministries, or on church organization.

It is also affirmed that the ministries referred to, are necessary for the manifestation of the unity of the church. The same may be said of the institution of the Papacy. But both systems are alike in their inability to create a unity, if it do not exist in the component members of the body, having the One Faith and the One Baptism as prescribed by Christ himself. This, however, they may do,—they may be the means of

concealing a real disunity, and thus be the means of manifesting a unity that is only apparent. By either ignoring any distinct confession of faith in certain definite truths prescribed by Christ as fundamental, or by limiting expression of mind to a few mouthpieces, while the mass are condemned to silence, any society may present an appearance of unity which has no real existence. The apostacy predicted by the apostles, was not, in any respect, a falling away from organization, or a departing from certain ministries, but a 'departing from the faith,' 'once delivered to the saints.' This One Faith consists of (1st) '*The things concerning the Kingdom of God,*'—constituting the glad tidings concerning the Kingdom of God, as preached by Jesus and his apostles during his personal ministry; and (2d) '*The name of Jesus the Christ,*' or *One Anointed* for the kingship of that kingdom. The confession of one of the earliest of his disciples presents the true significance of his Messiahship in these terms,—'*Thou art the Son of God, thou art the King of Israel.*' The kingdom of Israel, restored by the gathering of the twelve tribes to their own land, under the personal visible reign of their own Messiah, in peace and righteousness, with the extension of the same blessing to all the nations of the earth, will constitute the theocracy, or kingdom of God, in which 'His will shall be done upon the earth, even as it is done in heaven.' These, with the relative facts concerning his death as a sacrifice for sin, his resurrection from the dead, and his ascension to heaven; with the hope of his appearing again to fulfil his mission;—constitute glad tidings to all people. But it is peculiarly glad tidings to



those who receive 'the word of the kingdom' into honest and good hearts, and are *immersed into the name of Jesus Christ*; for they then become joint heirs with him, and shall reign with him over Israel and the nations in the kingdom of God. A sincere belief and obedience of this gospel of the kingdom, presents a real unity on the part of all who thus are baptized into Christ, who are thus 'all one in Christ Jesus.' In the absence of this *real unity*, no organization, however perfect, will be of any avail, in either creating or displaying a unity which will stand the test of the word of God.

The address recognises the Lord's coming to be a 'substantial part of the church's faith and hope;' but the Lord's coming derives its importance in this respect, *from the purposes for which he comes*. The grand purpose he comes to effect, is the setting up of the kingdom of God upon the earth. The chief predictions of his *coming*, contained in the Old Testament, give great prominence to this truth, see Ezek. xxi. 25-27; Dan. vii. 13, 14, &c. The glad tidings of this kingdom having been preached by Jesus for *faith and hope*, and announced for world-wide acceptance in these terms,—'*This gospel of the kingdom shall be preached in all the world* for a witness unto all nations'—formed a 'substantial part of the church's faith and hope,' and is the only reason why his coming can be spoken of in similar terms. To believe in the coming of the Lord without faith in what he is to do when he comes, viz:—to establish his kingdom upon the earth—is to lack a *substantial part of the faith and hope* of true christians.

Again, the address recognises a

promiscuous audience as 'members of the body of Christ and heirs of salvation,' and speaks of them as 'baptized persons.' I presume this refers to the so-called baptism, which the great apostacy has sanctioned in the sprinkling of unconscious babes, incapable of faith in Christ or his gospel. How persons baptized after this fashion can be considered members of the body of Christ and heirs of salvation, in the face of the New Testament writings plainly and simply understood, would, indeed, require the gifts of the Holy Spirit to demonstrate—and that could only be done by an absolute repeal of the law of Christ regarding the terms of salvation, and the enactment of a new law by the direct authority of God. Unless this be assumed to have already taken place, the author of the address, with the so-called restored ministries, and congregations of their disciples, must be classed with the Roman, Greek, Armenian and other bodies, which make up the grand total of apostate christendom. The immersion in water practised by Christ and his disciples having been set aside by mere human authority, how can men and women sprinkled in infancy claim to have been '*buried with Christ by baptism*,' and '*planted together with him in the likeness of his death*?' O that men were wise with divine wisdom, that they might cease to display the wisdom of the world, which is foolishness with God!

The pretension to the restored ministries, with the gifts of the Holy Spirit, is partly founded on a rendering of Eph. iv. 11, 12, which claims a brief notice. This passage is read as pointed in the common version, which makes the 12th verse specify three distinct ends to be effected by the officials mentioned in verse 11th;

and this 'till we all come in the unity of the faith,' &c., to perfection. This might be a very good argument for the continuous permanency of the officials referred to, until perfection should be attained to. But the fact that *there has not been continuity*, is fatal to this theory. Well, those gifted men became extinct, and the church did not attain to perfection; and centuries have elapsed without a repetition of such gifted ministries. *The church is acknowledged in the address to have had a continuous existence notwithstanding*, and thus it is tacitly acknowledged, that the presence of such ministries is *not essential* to the church's existence.

But are we therefore to conclude that the ministries referred to, failed in fulfilling the mission assigned to them? By no means. That mission, upon a fair reading of verse 12th, was more restricted in its sphere, than the mere surface reading would indicate. The translation by Dr James Macnight divides the verse into two parts instead of three, by simply omitting the comma at the word *saints*, thus—'For the sake of fitting the saints for the work of the ministry, in order to the building of the body of Christ.' Keeping in mind that the points are of no authority, there being no points in the original Greek manuscripts, I affirm that the rendering by Macnight is preferable to the common version, because it agrees with facts, and is demanded even by the wording of the original. Taking the pointing as in the common version, we should expect to find the three occurrences of the word 'for' at the beginning of each of three clauses, represented by the same Greek preposition, seeing that there are supposed to be three distinct functions to be exercised by the gifted

officials. But such is not the case, The categorical arrangement is violated by the Greek preposition '*pros*,' being employed in the first supposed clause, and '*eis*' in each of two following. Viewing the verse now as consisting of only two clauses as rendered by Macnight, we have the direct function of the gifted officials, introduced by a distinct preposition (*pros*), and the more remote though ultimate end to be effected through their appointment (*by the intermediate instrumentality of the ministry of the saints*), introduced by a different preposition (*eis*). Now what is the direct and immediate function of the gifted men? '*The fitting or perfecting of the saints for the work of the ministry*,' What ministry? That function of ministering to, or serving one another, by mutual instruction, exhortation, and edification, so frequently inculcated by the apostles, see Heb. x. 24, 25; iii. 13, &c., &c. But this mutual duty and privilege exercised by the general body of the saints, had a direct and immediate end in view, and that is, '*the edifying of the body of Christ*.' What was effected by an intermediate process by apostles and prophets, &c., became the more direct and immediate result of the mutual labours of the exhorters one of another.

This view of the matter is corroborated by another circumstance. The category of *three supposed separate functions* exercised by apostles, &c., is a redundancy in language which Paul would not commit. The *first* and *third* are substantially identical—'*the perfecting of the saints*' is just another mode of expressing '*the edifying of the body of Christ*.' Whereas, if we view it as rendered by Macnight, this is entirely avoided, and the two clauses of the verse bear a

most appropriate relation to each other, as has been shewn.

But it may be asked—Is there not as much need now as there was in the first century for extraordinary means, even of training the general body of the saints, for the work of the ministry? The answer is distinctly in the negative. In the infant state of the church, the apostolic writings, and even the narratives of the four evangelists, were not possessed by the disciples. And even when these documents had been written, copies of them would be comparatively scarce. Even copies of the Old Testament scriptures would not be generally possessed. Hence, oral communication would be the chief means of imparting instruction to *young communities of the disciples*. Hence, the necessity for extraordinary gifts to qualify a sufficient number to overtake the intellectual, moral, and spiritual training of a religious community, so isolated and scattered as the church in the first century. Matters are very different now. The *Prophets* of the Old Testament, with its *History, Poetry, and Law*; the

*Apostles* of the New Testament, with its *Prophecy and History*, or rather *Biography*; are in the hands of all,—and, indeed, much of both Testaments familiar to all in a certain sense—a willing mind has no excuse for being ill fitted for being useful in some degree in the work of the ministry, if only a reasonable amount of diligence be exercised.

But let it not be supposed that I limit the power of God, as to the bestowal of his gifts when His purposes require, or despise the help which such bestowal ensures. It shall be welcomed when it comes, and even supplicated when due warrant can be found.

Meanwhile, the only preparation for meeting the Lord is individually to be 'found in him,' by having been baptized into him, after intelligent faith in his kingdom and name, and walking worthy thereof to the end; 'observing all things whatsoever he has commanded,' 'not forsaking the assembling of themselves together, but exhorting one another, and so much the more as they see the day approaching.'

J. C.

## ISRAEL'S LAND AND ISRAEL'S PEOPLE.

There is a peculiar interest surrounding the children of Jacob, and belonging to all their fortunes. We know that our own future weal is so intimately connected with this, that we feel a personal interest in all things that concern them. The land of their inheritance, from which they have been so long banished, is to us of all lands the most sacred. Even the soil on which we were born is of less account; for we turn to that Holier Land with hearts of warmer affection, and contemplate its widowed

and forlorn condition with feelings of grief and dismay. But we have hope; hope founded in the word of the God of Israel—that word which has already declared the desolation and misery and expatriation of land and people; but which reveals a bright future of blessing and honour for the Land and the People of Israel. Let us take note of the past history, present condition, and future prospects of both.

Our first essay after this shall be on,—

## ISRAEL'S OUTLOOK FOR THE MESSIAH.

It was very natural for Israel to be on the outlook for the Messiah—for a Son of David whom God should anoint to be His King, the last and best of all their kings; who, when he came, should abide for ever: because the prophets had repeatedly spoken of that. The word of Nathan to David, as to the establishment of his house, and the raising to him a Son who should fulfil all the good pleasure of God's will (2 Sam. vii.; 1 Chron. xvii.) was the first note of that song of hope, which never ceased to sound through the whole strain of Israel's prophecy. It was echoed by David himself, in his sublime psalms (*e.g.* Psa. lxxxix.; cxxxii.); and in that form became familiar to the ears and to the hearts of the people for centuries. The prophets, who followed, caught up the theme; and God by them enlarged the disclosures in more distinct forms, until their utterances made this expectation of the nation one of the features of their history as indispensable as the delivery from Egypt. To this people, which had been accustomed to centre their chief interest in the past, in whose heart was enshrined the memory of Moses and his mighty deliverances, came another thought, like a star, indicating the nearness of another dawn of light for them, to cheer up the faithful during that decline and night which had settled down on the nation, because of the impiety of her kings, and defalcations of her people. The past was glorious indeed; but the future was to be yet more bright. The morning star of that dawn—the rising sun of that morn of hope—was the Messiah.

Israel delighted to contemplate the Coming One; on him the hope of the

whole nation centred: around the Messiah clustered every beatific fancy; and to him they looked to right all the wrongs of Israel. Not content with the scriptural declaration regarding him, their authors interpolated his name in many a passage, which only obscurely or indefinitely referred to him. The TARGUMS, or Chaldee paraphrases of the Scriptures, abound with references of this kind. Those Targums are of very early date—some of them having been written before the christian era, and are valuable as shewing what ideas their learned men held on various matters. We find them uniformly referring to the Messiah that passage in Jacob's prophecy in which SHILOH is mentioned, Gen. xlix. 10. In the same way the prophecy of Balaam is rendered (Num. xxiv. 17; xxiii. 21); the Star of Jacob is the Messiah, and the shout of the king in that prophecy is the proclamation of his jubilee. So also they understood 1 Sam. ii. 10; 2 Sam. xxiii. 1-3; Ps. ii. 2; xlv. 1-8, lxi. 7-9; lxxxii. 1; lxxx. 16; Isa. iv. 2; ix. 6; x. 27; xi.; xvi. 5; Jer. xxiii. 5; Hosea iii. 5; Zech. iii. 18; vi. 12; and many other passages. In all there are more than seventy passages of the Scriptures in the translation, or rather paraphrase, of which the Targums have distinctly mentioned the Messiah by name, while that scripture itself is frequently quite silent there upon. Take a few examples:—"And Israel journeyed, and spread his tent beyond the tower of Edar," Gen. xxxv. 21. "And Jacob journeyed, and extended his tabernacle beyond the tower of Edar, the place where hereafter king Messiah shall be revealed in the end of the days"—*Targum of Pseudo Jona-*

than "That which is far off, and exceeding deep, who can find it out?"—Eccles. vii. 24—"Behold, now, it is far off from the children of men to know all that has been from the beginning of the days of the world, also the secret of the day of death, and the secret of the day that king Messiah shall come; who is he that shall find it out by wisdom?"—*Targum of Jonathan Ben Uzziel* "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent"—Is. xiv. 29—"Rejoice not all of you, O ye Philistines, because the dominion of him who ruled over you is broken; for from the children's children of Jesse shall proceed Messiah, and his works shall be among you as flying serpents"—*Ibid.* "Send ye the lamb to the ruler of the land from Selah to the wilderness, unto the mount of the daughter of Zion"—Isa. xvi. 1—"They shall bring tribute to the Messiah of Israel, who shall have dominion over those who are in the wilderness, even to the mount of the congregation of Zion"—*Ibid.* "Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together"—Zech. x. 4—"Out of him shall come forth his king, out of him his Messiah, out of him the strength of his war, out of him all his governors shall be exalted together."—*Ibid.*

One might well imagine that so widely diffused a hope concerning this Coming One would have prepared the people to listen to, and unbiassedly canvass the claim of Jesus of Nazareth to be this Messiah. But it did not—"he came unto his own land, and his own people received him not." Our wonder at the

general indifference may be qualified by two considerations. 1st, They had before this been deceived by some false pretenders to the Messiahship—two of these are referred to by Gamaliel, in Acts v. 36, 37—"Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed." 2d, Because of this, or for some other reason, there was a decision come to by the lords of the nation that whosoever should confess that Jesus was the true Messiah should be put out of the synagogue—John ix. 22. There was some plausibility in the first reason, which might influence many to give heed to it; and the second would, with the bulk of the people, be most reasonable of all—the decision of those who have a reputation for learning and wisdom is, with the unthinking, always most decisive. Hence only the truly noble and independent of the people—men who could brave the rabbinical power which swayed the nation, and could judge for themselves—became Jesus' disciples. Thus, also, it was that God picked out of that nation a people worthy to be named with his name, and to be co-inheritors with the Messiah, of the glory of the kingdom of God. But if these reasons were anything of account in the days of our Lord himself, they must have lost much of their power afterward when his apostles spoke with a force which could not be resisted, and turned the

world upside down with their doctrines—and when ‘the Lord worked with them, and confirmed their word with signs following.’ Just so do we find it; the disciples of Christ were not likely to be over 600 during his personal ministry; but in the days of the apostles they were speedily numbered by thousands in Jerusalem alone.

It was about this time however that a new theory was contrived, which has proved most distracting to those minds under the influence of the teaching of the rabbies and lawyers of Israel; that is, the idea that there are two Messiahs to be looked for; one of the tribe of Judah, and one of the tribe of Ephraim; the one a reigning, the other a suffering Messiah. Already the opinion concerning some of the prophetic sayings had blunted their apprehension of the plain truth; or else they had perversely corrupted the word with their traditions. For example, while Isaiah lii. 13, is rendered in the Targum, ‘Behold *Messiah my servant* shall prosper, he shall be exalted, increased, and strengthened exceedingly’; liii. 10, appears in the same paraphrase in this form—“And from before the Lord it was pleasure to prove and to purify *the remnant of his people*, in order to cleanse their souls from their sins; they shall look upon the kingdom of their Messiah, both sons and daughters shall be multiplied, they shall prolong their days, and the doings of the law of the Lord shall prosper in his good pleasure.” But this was not decisive enough; if the mind of Israel had been allowed to run on its one track in the search for Messiah ben David—it could not well have missed Jesus of Nazareth: hence the need for distracting that search, by pre-

senting two tracks. A somewhat fanciful paraphrase of Song of Solomon iv. 5, (in the Targum of Jonathan ben Uzziel, written A.D. 40), affords opportunity to present this distracting tradition, “Two deliverers there shall be to deliver thee, Messiah, son of David, and Messiah, son of Ephraim, who are like to Moses and Aaron, the sons of Jochebed, who were as two fair gazelles that are twins, and they fed the people of the house of Israel, in their righteousness, forty years in the wilderness, with manna, and with fat fowls, and the waters of the well of Miriam.” This extraordinary fable has held possession of the Jewish mind from that time till the present; at least their learned men frequently refer to it with approval. In the Targum of the Pseudo-Jonathan, probably written about A.D. 500, we find Exodus xl. 9, 11. thus paraphrased—“And thou shalt take the anointing oil, and thou shalt anoint the tabernacle, and thou shalt sanctify it, for the sake of the crown of the kingdom of the house of Judah, and *King Messiah*, who is hereafter to deliver the house of Israel in the end of the days. And thou shalt anoint the laver, and its basis, and sanctify it, for the sake of Joshua, thy servant, the chief of the Sanhedrim of his people, by whose hand hereafter the land of Israel is to be divided, and on account of *Messiah, the son of Ephraim*, who is to proceed from him, by whose hand hereafter the house of Israel are to vanquish Gog and his confederates in the end of the days.” Rabbi Solomon Jarchi, (about A.D. 1100), speaking on Zech. xii. 10, says “our rabbies expound this passage of the Messiah, the son of Joseph, who is to be slain, as is stated in the Talmud

Succa." Rabbi Aben Ezra, on the same passage, says it signifies—"then all nations shall look to me, when they see what I shall do to those who have killed Messiah, the son of Joseph." And the great scholar David Kimchi follows in the same strain—"Our rabbies of blessed memory have interpreted this of Messiah, the son of Joseph, who shall be killed in the war." We recognize the same idea in the discourse of Rabbi Mendel, visited by Dr Wolff in 1822—who says of him, 'I had often heard of rabbi Mendel ben Baruch, the chief rabbi of Polish Jews, residing at Jerusalem, as the greatest divine of this age.' Speaking concerning Gen. iii. 15, he characterised

the serpent "as Satan the leader astray," and the serpent's seed "as the passions and bad men"; but the seed of Havah (Eve) "as Messiah, who will finally overcome Satan, but first be killed as Messiah ben Ephraim, by Satan's devices. He bruises likewise the seed of poor Israel, for we are in captivity. But redemption will soon come—Isa xi. 13—for Messiah ben Ephraim and Messiah ben David shall live together in peace, the whole world will be converted to the truth, and then shall Gentiles flow to the mountain of Jehovah."

G. DOWIE.

(Concluded next month.)

## SONG IN THE DAY OF THE EAST WIND.

"What time I am afraid, I will trust in Thee."—Psaln lvi. 3.

Is God for me? I fear not, though all against me rise;  
 When I call on CHRIST my Saviour, the host of evil flies.  
 My Friend, the LORD ALMIGHTY, and He who loves me, GOD!  
 What enemy shall harm me, though coming as a flood?  
 I know it—I believe it—I say it fearlessly,  
 That God, the Highest, Mightiest, for ever loveth me.  
 At all times, in all places, He standeth at my side;  
 He rules the battle fury, the tempest, and the tide.

A Rock that stands for ever is Christ my Righteousness,  
 And there I stand unfearing in everlasting bliss;  
 No earthly thing is needful to this my life from Heaven,  
 And nought of love is worthy, save that which Christ has given—  
 Christ, all my praise and glory, my light most sweet and fair;  
 The ship in which He saileth is scatheless everywhere;  
 In Him I dare be joyful as a hero in the war,  
 The judgment of the sinner affrighteth me no more.

There is no condemnation—there is no curse for me;  
 The torment and the fire my eyes shall never see:  
 For me there is no sentence—for me death has no sting,  
 Because the Lord who loves me shall shield me with His wing.  
 Above my soul's dark waters His Spirit hovers still;  
 He guards me from all sorrows, from terror and from ill.  
 In me He works, and blesses the life-seed He has sown;  
 From Him I learn the "ABNA," that prayer of faith alone.

And if in lonely places, a fearful child, I shrink,  
 He prays the prayers within me I cannot ask or think ;  
 The deep unspoken language, known only to that love  
 Who fathoms the heart's mystery from the throne of light above,  
 His Spirit to my spirit sweet words of comfort saith,  
 How God the weak one strengthens who leans on Him in faith ;  
 How He hath built a City of love, and light, and song,  
 Where the eye at last beholdeth what the heart had loved so long.

And there is mine inheritance—my kingly palace-home ;  
 The leaf may fall and perish—not less the spring will come ;  
 Like wind and rain of winter, our earthly sighs and tears,  
 Till the golden summer dawneth of the endless year of years,  
 The world may pass and perish—thou, God, wilt not remove,  
 No hatred of the enemy can part me from thy love ;  
 No hungering ner thirsting—no poverty nor care,  
 No wrath of mighty princes can reach my shelter there.

No angel and no devil, no throne, nor power, nor might ;  
 No love—no tribulation—no danger, fear, nor fight ;  
 No height—no depth—no creature that has been, or can be,  
 Can drive me from thy bosom—can sever me from thee.  
 My heart in joy upleapeth, grief cannot linger there,  
 She singeth high in glory, amid the sunshine fair ;  
 The Sun that shines upon me is Jesus and His love ;  
 The fountain of my singing is deep in Heaven above.

From the German of PAUL GERHARDT.

### CONCERNING "THE GROVES."

"They also built them high places and images and groves, on every high hill, and under every green tree," 1 Kings xiv. 23.

A *grove*, in our common use of the term signifies a *walk covered with trees* ; we might even use the term as equivalent to a *bower*, so that one might reasonably conclude that these "groves," so often mentioned in connection with the idolatry in Israel, were *bowers*, or clusters of trees, in which the idols were placed. This conclusion, however, is entirely put aside by the sense of the passage quoted at the head of this article. What could be the use of making groves under every green tree ? Again, in 2 Kings xxiii. 6, we read of a grove being "brought out from the house of the Lord ;" and in verse seventh that "the women wove hangings for the grove." Being somewhat puzzled with the use of the word

"groves" in these passages, we lately determined to investigate the matter at leisure ; and the result is a follows :—

The term rendered "grove," is the name of an idol ; and should be left untranslated. The term is *Asherah*, plural *Asheroth*, sometimes *Asherim*. It is a feminine form, and seems to have been the name of a female deity worshipped by the Hebrews, like *Asteroth*, if not another name of the same goddess, which seems to us highly probable. By consulting the English version of the Bible, the reader, though unacquainted with the original, will be able to appreciate the force of these and the following remarks. Compare then, if you please, Judges ii. 13. "They forsook the Lord, and served *Baal* and *Asteroth*" with ch. iii. 7. "They



forgot the Lord their God, and served *Baalim* and the groves" (Heb. *Asheroth*.) In the former passage *Baal* is in conjunction with *Asheroth*; in the latter passage *Baalim*—the plural form of *Baal*—is in conjunction with *Asheroth*. This use of the term does no violence to the sense of these and similar statements; and it renders intelligible those other passages, referred to at the outset. "They planted images (or statues) and Asheroth on every high hill, and under every green tree," 1 Kings xiv. 23. "And they brought forth out of the temple of the Lord, all the vessels that were made for Baal and for Asherah"—"and he brought forth the Asherah from the house of the Lord," 2 Kings xxiii. 4, 6. In like manner, 1 Kings xv. 13, would read "Maachah, his mother, even her, he (Asa) removed from being queen, because she made an idol to Asherah," instead of "an idol in a grove."

Will the reader please to notice also, that, by a common usage in language, *Asherah* is sometimes used to denote the *image* of the goddess, just as the image representing *Dagon* was called *Dagon*. This image consisted of a large wooden pillar fixed

in the ground. This accounts for the language in Duet. xvi. 21, "Thou shalt not plant thee an Asherah of any tree," (not *trees*, the Hebrew noun is in the singular.) The circumstances of these statues to Asherah being made of wood, accounts for the fact that whenever they are destroyed, they are "cut down" and "burned." Without citing more examples, it may suffice to add, that it will be quite safe in every case, where the term *grove* occurs in the Hebrew Scriptures in connection with idolatry, for the English reader to read *Asherah* or *Asherahs*; and to understand that, either the goddess or her image is meant, the context will enable him to determine which.

It is recorded of Abraham, that he "planted a grove in Beersheba, and called there on the Lord, the everlasting God," Gen. xxi. 33. The Hebrew term here, is entirely different from that which we have been considering. Gesenius renders it a *tamarisk*. In 1 Chron. x. 12, it is translated *an oak* in our version. It was probably used for *any large tree*; and, collectively, for *trees—a wood, a grove*.

W. L.

## THOUGHTS AND NOTES.

### I.

"THE SOUL THAT SINNETH IT SHALL DIE."

I wonder to hear this so invariably quoted with a meaning and purpose apart from its context. It is used to substantiate an immortal-soulist's idea of death meaning misery; with the induction, the immortal soul shall have eternal torment. It is used by the same to prove (?) that Christ died as a substitute for man, for "if the soul is to be eternally punished for sin,

then only the death of the divine substitute can avert it." It is used by those denying this immortality of the soul, to support the very same consequential idea to the substitutionary death of Messiah. It is used by brethren to demonstrate the mortality of the soul. But, indeed, how is it *not* used, *except* to teach the doctrine of Ezekiel: *i.e.*, individual responsibility.

I was about to copy out the 18th chapter of this prophecy, thinking it

must be new reading to most. But I bethink me that it will take up space and time, and that all can read it in their bibles, (unless that leaf be missing), so I will only quote two verses, the 20th and 21st, "*The soul which sinneth it shall die. The sou shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked shall turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.*"

What do you say to that for doctrine? Don't that agree with the whole chapter, and with the whole Book, from Gen. i. to Rev. xxii? Is it not the same as Ex. xxxii, 33, and xxxiv. 6. 7.; and Psa. xcix. 8, and li. 17. 19, and xxxii 1-5, and every other passage? Is it not the very same truth as Paul teaches in Rom. vi. 23. But I must make another note of that.

## II.

### "THE WAGES OF SIN IS DEATH."

Then it follows that when man ceases to serve sin he ceases to be paid its wages. For we don't pay a labourer when he don't work for us. So that when he repents, and changes his service to that of righteousness, "he shall surely live, he shall not die."

Oh, but "death has passed upon all men, for that all have sinned." Yea, verily, yet what then? When a servant changes masters is he not living on the pay of the first till the new master's pay-day comes round? Even so sin ruled in our mortal bodies, but when the pay-day comes for our works of righteousness, then we shall live for ever.

The *work* of the one master was iniquity; the *food* he provided was lust; the *wages* he paid—mortality, i.e. disease, decay, and death.

The *work* of the new master is righteousness; the *food* is holiness, (i.e. in old Saxon, healthiness); the *pay* is eternal life.

## III.

### THE SPIRITUAL BLEACHING.

Come, now, and let us reason together, saith the Lord :

Though your sins be as scarlet,  
They shall be as white as snow ;  
Though they be red like crimson,  
They shall be as wool.

Is not this reasoning together a desirable thing? For it is that of the preceding two verses. The sinners in their wickedness were reasoning contrary to him, but if they repented, they would be at one in their thoughts.

When we wish to bleach any article, how do we proceed? Is it red ink on the table-cloth, then we put it into the decolorising bath, or pour the chemical upon the stain. We do not of course take a clean cloth out of the drawer, and attempt to bleach it instead? No, the bleaching agent must come into contact with the stain. Then that which is to clear out the stains of sin must come upon that which is stained by sin.

Righteousness is the bleacher of sin. But then an alkaline decoloriser is inoperative without an acid to excite it to action. Hence, though eternal life is the end of righteousness and true holiness, we are practically inert to it, till the sanative action of the blood of Christ is brought into bearing. This blood must, however, be put upon the sinner's *conscience* to purge it (Heb. ix. 13, 14; x. 22,) and not upon Christ's pure life, or any of God's holy attributes.

J. W.

## Intelligence, Notes, &amp;c.

**DUNDEE.**—On the afternoon of Friday, 18th January, our sister, Mrs Alexander Davie, fell asleep in Christ. She had been in delicate health for a considerable time, and ultimately confined to bed in weakness and unrest, death appearing imminent. In the hour of her extremity her faith failed not; and she quietly yielded up her spirit to God who gave it, in the blessed hope of a good resurrection when the Lord comes. She has left two young children in the hands of the God of all the families of the earth. Her relatives do not sorrow for her without hope; being assured that those who sleep in Jesus, God will bring with him.

**EDINBURGH.**—Brother James Lamb and family, lately residing in Glasgow, have now come amongst us; he having secured employ-

ment in Edinburgh. May we prove mutually beneficial to one another. The brethren resume their Sunday evening lectures, on February 3d; to be continued other two months.

**LONDON.**—We are made aware of the unexpected decease of our sister, Mrs Matthew Veitch, which took place early in January, at her house, in New Cross, near London. Her husband, our brother, and a young family mourn her loss. She was a good wife, a good mother, and a good woman, of long standing in the faith—was one of those who formed the nucleus of the Edinburgh church, being in its first assembly in 1853: she held the begun confidence firm to the end, therefore she had hope of a joyful resurrection with those that are Christ's at his coming.

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# THE MESSENGER OF THE CHURCHES.

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

No. 3.

MARCH 1, 1867,

NEW SERIES, VOL. III.

## ISRAEL'S LAND & ISRAEL'S PEOPLE.

### THE OUTLOOK FOR THE MESSIAH.

(Concluded from page 28.)

Although the fore-mentioned rabbinical quotations show the opinions of the *scholars* of Israel, it is doubtful whether the *people* generally entertain any such idea as to their being two Messiahs to come. They rather have the definite indefinite faith as expressed in the thirteen articles of the creed of Maimonides, and which is set in the forefront of their synagogue prayers—article twelve of which says—“ I believe with a perfect faith in the coming of the Messiah; and, though notwithstanding he tarrieth, I will wait in expectation of his daily coming.” Yet, looking through the whole of their Tephilloth—or form of prayers for all occasions—we find far less hope of the Messiah expressed than we would have looked for from a people whose future nationality has so intimate a connection with his coming.

We have called their hope of Messiah indefinite; because it does not appear they have any clear conception of whence he is to come. Even if their Messianic faith be of

the simplest kind, and be the expectation of a son of David, yet they carefully and determinedly ignore one very essential element of the christian faith—that is, the Christ *the Son of the living God*. In the former case, we have seen the word of God made of none effect, and the evidence of facts rendered null and void by that rabbinical figment of two Messiahs; for thus they make it certain, that of all persons claiming to be the Messiah, Jesus of Nazareth has as slight a claim as any; because, he being of the house of David should not have suffered, and any suffering he may have had is of no account, because he has not come of the family of Ephraim. So here the rabbins have determinedly set themselves against the most manifest teaching of the Prophets, and the opinion of their own doctors thereupon, and resisted every claim founded on the possession of superhuman power and endowment. We say they have set themselves against the judgment of their own doctors, because the uni-

form understanding of those doctors concerning Psalm ii., was that it was applicable to the Messiah alone. In the Targums already referred to, it is so recognised: and in that very old book, the Zohar (or Book of Light, composed by Simeon Ben Jochai, in the first century), it is written—"Of thee, Messiah, it is said, *Kiss the Son*, Thou art my Son. And he is the Prince of Israel, the Lord of the lower world, the Lord of the ministering angels, the Son of the Most High, and the indwelling of grace"—and again—"the Son of the Supreme; the Son of the Holy and Blessed God, and the gracious Shechina." And, as still indicative of the divine energy within him, we find further—"The Servant of the Lord; and who is he? He is the Metatron, as we have said, who will restore to beauty the bodies that are in the tombs." This is echoed in the Midrash—"The Messiah will raise those that sleep in the dust." From whatever source it was acquired, it is evident that some of the Jews in our Lord's time had connected the two ideas very closely. Witness the conversation with Martha of Bethany (John xi. 23-27), "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, *I am the resurrection and the life*: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this? She said unto him, Yea, Lord; I believe that *thou art the Christ, the Son of God*, which should come into the world."

But what are we to say of so humiliating a word as this which Solomon

Jarchi—one of their sages has written,—“Our masters have expounded this psalm (the second) of the King Messiah, but according to the letter, and for furnishing answer to the *Minim* (Heretics i.e. the Christians), it is better to interpret it of David himself.” To the same purport, if not in the same words, writes the great David Kimchi also. In our own day, this question has assumed a most decided form; for they now systematically and determinedly oppose, in the abstract, the idea of the divine dignity of the Messiah, and therefore, in the concrete, they condemn Jesus of Nazareth as one worthy of death. Thus, “By speaking of himself as a supernatural being, a god, he uttered, in the opinion of the Jewish people, a horrible blasphemy. The council of elders, or Sanhedrim, after due deliberation, and upon the avowal of Jesus himself that he was *the Christ, the Son of God*, applied to him the law respecting blasphemy, and sentenced him to the punishment of death.” (*M. Leon Hallevy*, Paris, 1825). Still more recently the same idea has been given out in “*The Jewish Chronicle*” (published at London), and fortified by a quotation from the history of Greece, which some scholars deem a just precedent—that of the execution of Socrates, because he contemned the gods of his country. The citation of this shows the very weakness of their cause; for if the parallel is a just one in any respect, it is all against those who have cited it. “Socrates was the father of the moral philosophy of the Greeks, and a very excellent person; but finding the theology of his countrymen too gross for a wise man to follow, he endeavoured to reform it among his schol-

ars; for which being accused, he was condemned to death. But afterwards the Athenians, repenting of it, put all to death that had a hand in the prosecution that was made against him.\*

What is the state of the case then with Israel? A people needing a deliverer, with no well defined idea of whence he is to come, or who he is to be; but this certain, that he needs no divine prestige, and must lay claim to no higher than common mortal dignity. Can we wonder that the poor outcast Israel, and dispersed Judah, have so often been duped by false Christs? It is not generally known what a number of such vain pretenders have appeared: perhaps a notice of some of these may be of interest, we therefore conclude with a few historic notes, culled principally from Basnage's History of the Jews.

Even in the days of the Apostles there appeared, we are told, so many false Messiahs, that, for a time, one was apprehended by the Romans every day. These impostors, of course, promised to lead the Israelites into freedom, and rescue their nation from the trammels of Rome. But they always failed, as fail they must, against that power into whose hands the control of strong nations, and the government of the world was for the time delivered.

Within seventy years after the destruction of Jerusalem, there was a great insurrection raised under their pretended Messiah, Caziby (or as he styled himself, Barchocheba), who—taking advantage of the heart-burnings which then prevailed among the Jews, on account of Adrian having sent a colony to rebuild Jerusalem,

\* Prideaux.

which he designed to adorn after the Roman style, and to call by his own name, *Ælia*, and his having forbid the Jews to circumcise their children,—set himself up as head of his nation, raised a Jewish army of 200,000, and murdered all the heathens and christians who came in his way. About A.D. 134 Adrian defeated him.

In the fifth century, in the island of Candia, one Moses, pretending to be the Messiah, ran up and down and through every town and village of the island, persuading the Jews to follow him, and to be ready for him on the day, and at the place appointed, and he would lead them safely through the sea to Canaan. A vast multitude of them were deluded, and threw themselves from a precipice into the deep, and were drowned.

In the sixth century—after some severe laws against the Jews, by the emperor Justinian—one Julian of Canaan set up as Messiah, and after much mischief, 20,000 of his followers were slain, and as many taken and sold for slaves.

The success of Mahomet, in the seventh century, led some Jews in the east to imagine him to be the Messiah; but his after course undeceived them. We may wonder the less at their looking upon this false prophet as a possible deliverer for their nation, when we learn that he was by birth related to the Jews, and that one of them assisted him in compiling his Alcoran.

About the year 724, one Serenus, in Spain, gave himself out to be the Messiah, and drew great numbers of his brethren to follow him into Judea. The effects and estates which they left behind them were seized, and when those who did not perish in their expedition returned to

their homes, their only consolation was the liberty of bewailing their folly and loss.

In the thirteenth century, both in the east and west, there appeared many laying claim to Messianic power and dignity. Provoked by the Jews so frequently running after pretended Messiahs, Caliph Nasser scarce left any of them alive in his dominions of Mesopotamia. About the same time two false Christs appeared in Spain (where the Jews were very numerous), one named Zechariah, about 1258; and one Moses, in 1290.

Between 1520 and 1560, again, three false Messiahs appeared in Europe; two of whom Charles V., emperor of Germany, burnt to death, and the other he imprisoned for life.

The seventeenth century was made remarkable by the feats of Zabathai Tzevi, a native of Aleppo, who, first in that city, and afterwards in Thessalonica, Athens, Alexandria, Jerusalem, Gaza, Smyrna, and Constantinople, deceived thousands of the Jewish people; and this, notwithstanding his being denounced as an impostor, and being anathematized by the rabbies and others of his brethren in most of those places. He appointed one of his associates as his Elijah, or forerunner, and he worked with him in deluding his countrymen. Perhaps a principal cause of his success was the fact that he arose just about the time when the Cabalists had calculated the Messiah was to appear (1675). But the Sultan, hearing of his fame, desired to see him: and, on his appearance before him, ordered

him to be pierced through, to see if he were invulnerable. To escape this experiment he embraced Islamism; but he was afterwards beheaded. Another impostor sprung up among his followers, who pretended that Tzevi was still alive, and would appear again after forty-five years; and, confirming his testimony by some juggling tricks, which passed with the ignorant for prodigies, he kept the delusion alive some time longer. Within a few years after these events, one Mordecai, a German Jew, professed himself the Messiah, and spread his delusion in Italy and Poland.

In more modern days, having become more modest, we begin to lose sight of such pretenders: and, except in the lunatic asylum, are never to be heard of. As the Jewish people have come to be treated with greater leniency by the nations, the tendency to run after false Christs is necessarily diminished; and, indeed, in their now comparatively easy circumstances, many have become not only incredulous of such pretenders as led their fathers astray, but even infidel of the plainest teachings of their own prophets, and abjuring what divine truth is left among the traditions and fancies of their religious service. They may, however, yet again be victims of the deceiver; and the word of the Lord Jesus be once more verified in them—"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive."

G. DOWIE.

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NOTE.—As "Israel's Land, &c," is intended to form a permanent section in the Messenger, it is open to contributions of material, either crude or elaborated, from any brother.—Eds.

## THE BOOK OF LIFE IN RELATION TO IMMORTAL RESURRECTION AND THE JUDGMENT.

"The hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil to the resurrection of damnation." "There shall be a resurrection of the dead, both of the just and unjust." "They that have done evil," and the "unjust," including at least apostate saints and gospel rejectors. Those thus raised "shall all stand before the judgment-seat of Christ, and every one shall give account of himself to God." "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." These plain statements in their broad outlines, have never, so far as I am aware, been questioned by any one of the brotherhood. The resurrection and judgment of the classes referred to, are not in these passages expressly declared to take place at the same point of time; and the fact that there is expressly said to be a "first resurrection," and a certain "order" in the resurrection, when "they that are Christ's" shall be raised "at his coming,"—may well justify the belief, that both resurrection and judgment shall be characterised by a certain amount of classification, and of chronological order; without subjecting such believer to the charge of denying the truth of these events in their substantial reality.

John describes a resurrection and judgment-scene in these terms:—"I saw a great white throne, and him that sat on it. . . And I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. . . And whosoever was not found written in the book of life was cast into the lake of fire." Without at present seeking to determine the precise epoch at which this judgment takes place, whether at the beginning or the end of the thousand years' reign, I propose to view it simply as shewing the general rule and mode of procedure, which God has been pleased to institute in reference to the judgment of men. It seems to have an important bearing on the question—Shall God judge the saints at the judgment-day, in order to determine whether or not they are to possess eternal life? This question appears to me to be definitively answered by the express declarations of Scripture. "The children of this world marry, and are given in marriage; but they who shall be accounted worthy to obtain that world AND the resurrection of the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels." These words, if they can be made to mean that those worthy ones leave the grave in their natural bodies, furnished no reply to the argument implied in the question of the Sadducees; for in that case they would be as capable of sustaining the marriage relation, as during their former life.



But Jesus affirms—"they neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels." This declaration of Paul is also equally plain and straight to the point—"The dead shall be raised incorruptible;" that is, the actually dead referred to in the question of the supposed objector to the resurrection of the dead—"How are the dead raised up? and with what body do they come?"

The judgment-scene described, affords a strong corroboration of the plain sense of the passages cited. Certain books are opened, and one of them is termed "the book of life," and it is said "the dead were judged out of those things which were written in the books." These books are not blank books to be filled up with the proceedings of the court; for, on being opened they are found to contain all the materials necessary for the judgment. The book of life contains a simple roll of names; and the fact that certain names have been, prior to the judgment, inscribed in a book, bearing on its title-page—"THE BOOK OF LIFE," is sufficient to show that whatever degrees of glory and honour may be conferred on the saints according to their several qualifications, there is one privilege in which they shall all be absolutely equal, they shall all live for ever. And the very fact of this equality may well enough account for this element of the reward having been adjudged in their favour, by being recorded in the book of life, even during the time of their probation. Thus, to be judged out of those things which were written in the books, is simply, so far as the book of life is concerned, to have it declared, that eternal life had been at a former period awarded

to all whose names are now found inscribed in that book. This is also seen in what takes place in the case of those whose names are not found there. The simple circumstance of absence from that roll, shall be held sufficient of itself to determine their deprivation of life; for, "whosoever was not found written in the book of life, was cast into the lake of fire."

As to the other books mentioned, it is evident that they contain more than a list of names. They have not, like "the book of life" a distinctive title; but as the persons to be judged, are to "receive things in body, according to what they have done, whether it be good or bad," there can be no doubt that the nameless books contain the materials for determining those things. While all the faithful shall receive an equal privilege in "the gift of eternal life," there will be degrees of dignity and rank to be conferred, according to the character which has been developed, and the qualifications thereby acquired, for sharing with the Christ the authority of the kingdom of God. And, on the other hand, while all the finally condemned, shall suffer a common fate in the everlasting destruction to issue from the presence of the Lord, it is also certain that they shall be subjected to varying degrees of punishment, the few stripes or many stripes, corresponding to their respective deserts, prior to the final consummation of their doom. The *data* for deciding these degrees of reward and punishment, must therefore be contained in the other books; for, "the dead were judged out of those things which were written in the books."

Thus the grand features of the judgment shall be the manifestation of the divine award of absolute life and death, as previously recorded in.

or omitted from "the book of life," with the superadded rank and authority on the one hand, and the "shame and contempt" on the other, apportioned in accordance with the judgment founded on the things written in the other books.

The Apocalypse furnishes another testimony, strikingly corroborative of the divine award of eternal life being recorded prior to the time of judgment. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels"—Rev. iii. 5. Here the existence of "the book of life" in the days of John the apostle, with the names of those at that time engaged in the christian warfare inscribed on its pages, is distinctly recognised. The promise to him who overcomes in that warfare, that his name should not be blotted out of that book, shews that his permanent position there, was contingent on his overcoming, and that in the event of his enduring to the end, his name should remain and be found in the book of life on its being opened at the judgment. And it is worthy of notice, that even the blotting out must take place prior to the judgment, because on the book of life being opened, "whosoever is *not found written in it* shall be cast into the lake of fire." The not being found written in it, is equivalent either to never having been written in it, or once having been written in it, to have been erased or blotted out.

Thus we have in this vision of judgment, and in the words of Jesus regarding the book of life, a strong corroboration of those testimonies quoted, that so far as the blessing of eternal life is concerned, God "accounts" men "worthy" of it, during

the state of probation, and if they overcome, they rise from the grave with incorruptibility, according to the words of Paul, "the dead shall be raised incorruptible," that condition of bodily constitution not being contingent on the account which every one shall give of himself to God at the judgment, just as the inscription of one's name in the book of life, shall not be contingent on the giving in of that account.

It will be at once apparent from these remarks, that there is not the slightest inconsistency in the saints standing at the judgment-seat with an incorruptible nature; for their investment with immortality on emerging from the grave, will be in perfect harmony with the divine record of their names in the book of life, not only during their probation, but probably from the moment of their putting on the name of the Lord. The teaching of John in one of his letters is precisely in point—"He that hath the Son HATH life." At the time John wrote these words, the disciples had the Son, inasmuch as they had "believed the things concerning the Kingdom of God and the name of Jesus Christ," and had been "baptized, both men and women, into Christ." They were thus "*in Christ*," and "Christ was in them, the hope of glory." And in this position they "had the Son, and, consequently, had, in him, eternal life. Not in themselves in actual possession, but provisionally laid up in him, they possessed eternal life. As Paul testifies, they were dead, but their life was hid with Christ in God, and when Christ, who is their life, should appear, then should they appear with him in glory." Continuing faithful to the end, their names unblotted from the book of life, they shall

receive, in actual possession, what they only had in promise and in pledge through their relationship to their everliving head. Hence, they could fitly use the confident words—“For if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens”—not a revived earthly house in which to await their trial,—No,

that earthly house of tabernacle, once dissolved, shall not for them be raised again! “If the earthly house of our tabernacle were dissolved,” what then? We have a building of God—a house from heaven. In sober prose, a body fashioned like the glorious body of him who lives for evermore.

J. C.

### MEN OF BELIAL—SONS OF BELIAL.

The word ‘*Belial*’ does not come from *Baal*, as an ordinary reader of the Bible might naturally imagine. *Belial* is composed of two words; the one signifying *not, without*; the other meaning *use, profit*. *Belial*, thus, properly and primarily means *useless, worthlessness*. Hence it came to be applied to wicked, profligate, impious men and women, thoughts and things. We have a similar idiom in our own language; for we say of an abandoned man, “he is a worthless fellow;” and the term is a very happy one, as any reflective person considering the case must perceive. Wherever the term occurs, in the Bible you find it used in this sense—the equivalent of *wicked* or *wickedness*. It is frequently so translated; and it would have been well for our translators to have translated it always. As examples, take the following—Dent. xv. 9—“Lest there be a thought in thy wicked heart”—“(thy heart of belial,)” Ps. ci. 3, “I will set no wicked thing (thing of belial) before mine eyes.” Prov. vi. 12, “A wicked man” (a man of belial).

*Sons* or *children of belial*, i.e. of *wickedness* is a Hebrew idiom, denoting that the persons so styled

*possess* that character or destiny. With a genitive of *quality*, good or bad; or of a *condition* in life, *son* denotes a person possessing the particular quality, or condition, e.g. “Sons of pride”—“sons of disobedience”—“children of wrath”—“sons of death,” &c.

What a deep philosophy there is manifested in that old and simple Hebrew language! Truly, every wicked person, word, action, or principle, is BELI—AL, *without use—worthless—unprofitable*. Justice, goodness, truthfulness, and the fear of God, are indispensable to real worth or profit. *Evil* is, and always must be, unprofitable, if men were only wise enough to see it so. It is a foolish, flimsy, make-believe world; “men walk in a vain show,—deceiving and being deceived by appearances—mere phantoms of things; and because *riches* are often obtained by evil and unrighteous deeds; and because the lawless gratification of the senses is pleasant, they consider evil to be good, and good to be evil. The wise man, however, knows that “the treasures of wickedness profit nothing;” and that “godliness is profitable unto all things, having the

promise of the life that now is, and of that which is to come." The scriptures reveal not only the surest ground of faith and hope, but also the soundest philosophy, and the most perfect wisdom. They speak to men of the worthlessness of all wrong-doing; and testify that the only things worth *having*, or *being*, are **RIGHTEOUSNESS** and **GOODNESS**. "In the keeping of God's commandments there is great reward," True, *faith* is needed to see this; for there is often a long time between the sowing and the reaping of uprightness. Yet we require not always to wait for profit till the day of judgment. Does not every good action, every pure word, every god-like deed carry a recompense in its bosom—though, perhaps, not exactly of the kind we may expect? And is not the converse as true of wrong-doing? No man can do an injury to others, without hurting himself—aye, more than he does his neighbour. There is a necessary degradation in doing

evil. Our work is also thereby spoiled. The great Maker is allwise: He has made us that we might do good—only good. This is the work he has given us to do. Every sin is the inversion of this work; it is an undoing of that which God has set us to make—consequently, our work cannot profit us, any more than a spoiled picture, or wrongly constructed machine. In striking conformity with these ideas is the description of depraved humanity given in Rom. iii. 12. "They are together become unprofitable; there is none that doeth good, no not one." The term rendered "good," here, is from the verb translated "become unprofitable," and primarily means—"usefulness." The great and good God has made us fellow-workers with *himself*, in doing *goodness*, *righteousness*, *purity*, and *truthfulness*. Let us do our work as Jesus did his, and the fullness of the All-perfect One shall ever be in us.

W. L.

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## THOUGHTS AND NOTES.

### IV.

#### THE TRUE JEW.

"For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh, &c." Rom. ii. 28, 29.

An old chapel friend used to make responses of assent or dissent to the sermons and prayers. I remember once when a preacher had been labouring hard to prove a doctrine unpalatable to the old man, he broke out with a doleful, "Poor Paul!"

Now I often feel inclined to re-echo this pitying of the apostle, when

I see men twisting his writings into all sorts of contortions. And especially when he, the accomplished scholar, logician, rhetorician, is considered to write worse than a school-boy.

For instance the statement in the above quotation. What endless arguments have been attempted to make the apostle contradict a fact, by denying that a Jew was a Jew. And all, rather than allow him to use language in its ordinary idiomatic style. When we say so and so is un-

English, we are never suspected to mean that he was not born in that country, but that his conduct is not in accordance with certain recognised national traits. Just so is Paul arguing that a man is not necessarily equal to the Israelitish standard—of character and privileges—merely by his birth.

Again, we affirm that so and so is a "true Scot," a "thorough Briton," &c., meaning that he displays the traits of such. So we should understand our Lord's commendation of Nathanael, as "an Israelite indeed." And so also Paul, when he affirms that "he is a Jew, who is one inwardly."

In this passage, and in Rom. ix. 6, 7, Paul evidently is saying just the same thing as John the Baptist in Matt. iii. 7,—that birth without character is nothing, even as we disown a coward, or bully, as a discredit to the national reputation. Read the Roman letter from chapter i. 16 forwards to chapter xii. with this understanding, and see if it has not more meaning. For that *portion* of the epistle is rather an *essay* or *treatise* on the economy of salvation, displaying the relationship (*i. e.* the harmony, not the opposition as commonly supposed,) of the Law and the Gospel, shewing the true position which the Jew holds in the plan.

## v.

## SPIRITUAL DISCERNMENT.

It is a good thing for an author that he is not to be held accountable for all the mistakes his readers make. Otherwise the great letter-writer would have a sorry reckoning. And, perhaps, for no portion of his writings more than for 1 Cor. ii. 13, 16. For that paragraph is the defence of all, and every scripture perversion which men have made.

Whenever men are presumptuously discontented with the *words* of the Spirit, they set up a claim for 'spiritual comparison,' or 'discernment,' as giving them the right to alter or reverse the express utterances of the written word. Hence, we have them by this 'spiritual discernment' affirming that the Spirit does not mean a kingdom upon earth, when it speaks of the kingdom. They 'compare' and subvert all testimony to, and under one or two passages, such as Luke xvii. 20, 21; Rom. xiv. 17, after they have first given a *spiritual meaning* to their standards. Others, by the same means reject the Spirit's prophecy concerning new heavens and earth, and New Jerusalem, accounting the literary penned words of the Holy Spirit as 'foolish,' 'carnal,' 'words of man's wisdom.' And this gnosticism pervades everything, and conflicts with every truth.

Now, whether the Spirit which inspired, or the author who wrote, the paragraph we are herein speaking of, is most wronged by the current reversion, it would be hard to say, so leaving that judgment alone for the present, let us just see what Paul is *saying*, giving him credit for *meaning* what he says.

He is speaking of his preaching and its *simplicity of words*, ver. 1-5. He allows that he spoke wisdom, or things advanced to those who had got past their rudiments, just as any other teacher does. But these advanced truths were yet plain, or "*revealed*;" their former mysteriousness being due to the dullness of perception in the perverted mind. For instance, the Jew saw not the crucified Christ in the prophets, because this understanding was blinded by Rabbinism, or by rust of faculties. Notice the apostles themselves and

their inability to comprehend the *plainest words* of Jesus, Luke xviii. 31-34; xxiv. 25, 44-47. On the other hand, the Greek, trained to philosophy, could as little understand the plain testimony. See Acts xvii. 18, 32.

An illustration of the diversity between rudimentary and advanced truths, may be seen in the lessons on the philosophy of common things. If I am giving a child a lesson on *bread*, I tell it about the growth of corn, the grinding into grain, the yeast, the baking. But if I treat of it in the science class, I may speak of the botany and vegetable physiology of cereals, the chemistry of soils, of light, of starch, of gluten, of fermentation; the physiology of digestion, assimilation, &c., &c. Yet, all the while, the *thing* would still be *bread*, of which I was speaking. Though the chemistry would lead me to speak of carbon, oxygen, hydrogen, and nitrogen, I should not, therefore, understand by the word *bread*, such thing as *coal*, or *gas*. The scientific wisdom would conduct us into the "deep things of God," but it would not alter the things themselves.

So a spiritual comparison or discernment in the apostle's mind, was of the wonderful scope of God's working—"the depth of the riches of the wisdom and knowledge of God!"

The mode or operation of this spiritual perception will be like that of all other acquirements. How did Newton get his spirit of science, or Herschell his spirit of astronomy, or Faraday his of chemistry, or Linnaeus his of botany? Was it not by diligent study of their several departments of knowledge: by *love* prompting ardour of investigation, producing the consequent fruit of

becoming as it were *enrapport* with the things they studied? Newton's discovery (or induction) of the law of gravitation, was the result of his having "drank into" the spirit of science. It was the same spirituality of scientific inquiry which led him to "judge" (or discern) railway travelling, in the Hebrew of Dan. xii. 4, fifty years before such a thing was invented. And if we as diligently pursue the spirit of inquiry into "the things which are freely given to us of God" in His word, we shall become *enrapport* with "the mind of Christ," and "know all things," as John testifies 1 Ep. ii. 27.

There is another phrase of spiritual discernment equally true with this. It is that of 2 Cor. iii. 6,—

VI.

"THE LETTER KILLETH,

But the spirit giveth life." To many this is another Pauline warrant for negating Paul, and going into warfare with literality. But such err.

Paul is speaking of the ministrations of two covenants: that of the Law and that of Christ. He alludes to them as written on the stone and on the heart, evidently quoting the idea of Ez. xxxvi. 25-28; and Jer. xxxii. 39, 40. Now I opine this 3d chapter of 2 Cor., like its relative Rom. vii. comes under Peter's description. 2 Pet. iii. 15, 16. But though they contain "things hard to be understood," yet if we be learned and stable, in the sense given in Heb. v. 11-14, we need not fear to attempt them.

Without going deeply into the subject of the covenants, it may suffice to notice that it is the ministration of both Paul is speaking of. Intrinsically we shall find the two

one, and the relative effects of "letter" and "spirit" observances, the same of both. Israel's default was in their formal or heartless obedience (when they did obey the Law); their ceremonial strictness and "neglect of the weightier matters of the law, judgment, mercy, faith."

That one "spirit" pervaded both covenants is plain from the rewards, or *life* given to obedience, Deut. vi.; Lev. xviii. 4, 5, but especially from the heart appeals, Deu. v. 29, 31-33; x. 12-21. Compare this with Luke x. 25-28; Mark xii. 33, 34, and all with Jer. xxxi. 27-34; Heb. viii. 6-12, and we shall see that the quickening is one, the difference being in the response of the heart, *i. e.* the human spirit, to the divine.

The slaying power of the "letter" of the law, methinks, is the same as noted in chap. ii. 6, 7; vii. 8-12, *i. e.* of the sin. The same effect was produced in David (2 Sam. xvi. 13), and in Peter (Matt. xxvi. 75), with the corresponding spiritual quickening of repentance.

A spiritual mind sees the spirit of the law, by becoming related to its spirit. An erring son will receive a letter from his father. A stranger reading that, might call it a harsh stern censure. But the son has a spirit connection with his parent, and to him every word tells of a heart throb and a dimmed eye. Where the stranger sees only sternness, the son sees, through the letters, love. And with slain passions he returns home, confessing, "Father, I have sinned."

This is the true scriptural discernment. Not the substitution of meaning foreign to the words, as though the Bible were written in cypher; but true intercommunion with the depths of the words and subject. The natural and the spiritual man differ just as a stranger and a friend do, in reading the same letter. The friend reads with the heart, and sees the heart of the writer: the stranger sees only the caligraphy, the loving words being nothing to him.

J. W.

## A LIVING SOUL.

### INTRODUCTORY.

A recent writer, narrating a death-bed scene, has the following digression.

"Here let me remark on the great mistake of teaching children that they have souls. The consequence is, that they think of their souls as something which is not themselves. For what a man *has* cannot be himself. Hence, when they are told that their souls go to heaven, they think of their *selves* as lying in the grave. They ought to be taught that they

have bodies; and that their bodies die; while they themselves live on. Then they will not think, as old Mrs T—— did, that *they* will be laid in the grave. It is making altogether too much of the body, and is indicative of an evil tendency to materialism, that we talk as if we *possessed* souls, instead of *being* souls. We should teach our children to think no more of their bodies when dead than they do of their hair when it is cut off, or of their old clothes

when they have done with them."

This is a good illustration of the popular style of viewing the soul, as the case is put into plain language. But as a witness of how opposite these ideas are to those of the Bible it is even more valuable.

I propose to examine what a soul is, according to scripture and science. In so doing I shall aim at ascertaining the truth, undeterred by any bugbear of materialism, spiritualism, or other ism. The investigation into the nature, powers, structure, conditions, diseases, &c. of the soul may cover some ground, but I hope not unprofitably.

#### OUR MOTTO,

or foundation text, will naturally be the earliest Bible mention of man as a soul. This occurs in Gen. ii. 7. where we read,—

"And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

This is one of the plainest and simplest narrations it is possible to conceive of. Brief, concise, explicit—it informs us who was the maker of man, the original material, the process, the source of his vitality, and the result of the workmanship. But as we shall have to return to this testimony again, I will merely point out the important logical and scientific conclusion which Moses gives:—that man, as the result of the formative work "BECAME a living soul."

This gives us an answer at once to the question

#### WHAT IS A LIVING SOUL?

by teaching that it is a being organised from dust, and which lives by breathing. A living soul is then a *living animal*, with the necessary

reverse, that a dead animal is a dead soul. In Num. xix. 11., (margin) we read, "He who toucheth the *dead soul* of any man shall be unclean seven days." The word translated "bodies" in the following passages is the same here and in other places rendered "soul." Psal. lxxix. 2; Psal. cx. 6; 2 Chron. xx. 24, 25, &c.

Dr Adam Clark, Professor Stuart, and other scholars agree that the words translated "living soul" should be understood simply "living creature." Dr Pye Smith renders it "living animal," adding "some of our readers may be surprised at our having translated *nephesh khaya* by *living animal*. There are good interpreters and preachers, who, confiding in the common translation, *living soul*, have maintained that there is insinuated the distinctive pre-eminence of man above the inferior animals, as possessed of an *immaterial and immortal spirit*. We should be acting *unfaithfully* if we were to affirm its being contained or implied in this passage."\*

#### OTHER LIVING SOULS.

I can remember my childish horror, when, with mind trained in the notion of the writer first quoted, I first read Buffon's Natural History, and saw man classified with other animals. Since then, however, the scriptures have taught me that the eminent naturalist was right. Whether knowingly or otherwise, the zoologists agree with the two greatest students of the world; Moses, who wrote the primer of physical science, and Solomon who grasped its whole philosophy. The former, in his account of the creation of the first animals speaks of them as having or being souls. Gen. i. 20,

\* Kitto's Cyclopaedia: Article, Adam.



30, (margin), and 21, 24; ii. 19, where it is translated living creature. And the latter student is very plain in his statements concerning the physical unity of the human and other animals. "I said in my heart concerning the estate of the sons of men—that God might manifest them, and they might see that *they themselves are BEASTS*. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; (*Heb ruach*, spirit), so that a man hath no pre-eminence above a beast. All go to one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of the sons of men, that it goeth upward? and the spirit of the beast, that it goeth downward to the earth?" \*

With Moses agrees John, or rather the Lord Jesus who inspired him. Speaking of fish, or marine animals, he uses the same phrase as Moses did, saying, "the third part of the creatures which were in the sea, and had life, (*Greek psuchas*, souls), died." (*Rev. viii. 9.*)

These are a few prominent examples of the scripture teaching concerning the soul as an organised creature. Others will be cited as we enter into detail.

#### DEFINITIONS.

Before proceeding further it is advisable to notice certain usages of the word soul. This will be, in logical phrase, to define our (and the scripture's) terms.

Most words have more than one application. These may be generally

\* I have rendered the latter clause in conformity with the most improved versions. Luther's is, "who knoweth whether the spirit of man ascendeth, or whether the spirit of the beast descendeth?"

classified as *direct* and *relative*. By the first we express the simple meaning, by the other, connected or derived ideas. Thus heart means the blood-propelling organ; but it is used in *connected* senses, such the heart of a thing, *i.e.*, its centre, and *derived*, such as hearty, &c.

The *direct* meaning of soul in any language is *living creature*, with its synonyms of *person*, *being*, *self*, &c. But it is perhaps used as often, or oftener, in its *relative* sense of *life*, *living*, &c., this being the distinguishing feature.\* Such metonyms are universal, and as common as the direct nouns. Thus *heart* is oftener used in the sense of *force* or *centre* than referring to the fleshly organ.

Therefore, when we speak of, or quote, the soul, it must be understood that we do it in accordance with the ordinary use of language. If, however, I were to use the word in the sense of a separate conscious immaterial and immortal entity, I should offend against the laws of language. For I should have neither the direct nor relative sense of the word, but a foreign or extraneous one: more alien than if by the word fruit, I were to require you to understand me to refer to the perfume of the blossom.

It is noteworthy that the words attempted to be alienated by a vain philosophy have stubbornly persisted in teaching the *direct* meaning. Thus *soul* is in daily use for person—"the ship went down, and every soul

\* It is in this sense that Moses and John speak of animals as having souls. The term may be freely rendered in scientific phraseology, 'possessed of organic vital functions,' and so having souls, and being souls will be equivalent ideas. Of course this in nowise favours the separate entity notion, because men and other animals are alike in the fact of this possession.

perished." "Not a soul was in the room," &c. And "animal," so common as an antithesis for the "immortal man," is just the derivative of the Latin *anima*,—the *soul* of the schoolmen, but more truly the soul of the naturalist, like its kindred Greek *psuche*, and Hebrew *nepesh*.

**THE PURPOSE OF THE ARGUMENT.**

This introduction will suffice to show the foundation upon which I base my argument. The nature of it may be thus stated.

It is commonly assumed that the personality of man consists in a separate conscious immaterial and immortal entity. The sophism is argued *a priori*, after this manner: Man is a thinking being:

Matter, such as the body, cannot think:

Therefore the thinking being must be a separate entity, to which the body is but the vehicle.

This I hope to be able to convict as a fallacy. Starting from the Bible predicate that the being formed out of the dust is the soul; and that the human and the animal souls are identical in nature, but differing in powers, I shall shew by combined scripture and science, that *matter can think, live, love, &c.* If so, then the conclusion is safe—that if there is in organisation a sufficient source of the rational powers, it is false science to ascribe them to an immaterial separate entity.

J. W.

**AFTER THE DAY OF REST.**

The loving skies lean softly down to bless,  
The hills reach upward for that mute caress:  
White calms of clouds are floating on their way,  
As winged with that sweet peace of yesterday;  
Sunrise with singing in the east is born,  
And the whole earth is jubilant, this morn,  
After the Day of Rest.

From out the white tent of that blest repose  
We pass, as one who unto battle goes,  
His head anointed with a kingly oil;  
And, as we climb anew the hills of toil,  
The work-day world, elate and all astir  
With eager tumults, looketh hopefuller  
After the Day of Rest.

Thus o'er our path the Sabbath lilies spring,  
Through hours of strife their dewy sweets to fling;  
With bells of pence to call our hearts away,  
Expectant still of that eternal day  
When souls that burn on tireless wing to rise,  
Shall find all high and pure activities,  
And weariness, all rest.

—Anon.

## Intelligence, Notes, &amp;c

**DUNDEE.**—On Sunday 23d February, the last lecture of a series of twelve was delivered in the brethren's meeting place. The attendance has been good throughout, and the interest well sustained. Help was received from Newburgh and Edinburgh in sowing the good seed—"the word of the kingdom." But Paul may plant and Apollos may water, God alone gives the increase. May the fruit of these lectures abound to the glory of God. We have received an addition to our number, in the person of Adam Taylor, tailor, formerly among the baptists, who, upon an intelligent confession of his faith in Jesus as the Christ, the Son of the living God, was immersed, and added to the church this same day.

**EDINBURGH.**—On the evening of Sunday, February 23d, we bid farewell to our brother William Norrie, who left to occupy a business situation in West Bromwich, within a few miles of Birmingham, in that part of England

known as "the black country" May he be a burning and a shining light there.

**KIRKCALDY.**—Arrangements have been made for a series of public lectures, in this place, by brethren from different parts. As on the previous occasion, 'Neglected Bible Truths' are to be brought before the notice of the people. First lecture on Sunday evening, March 3d,—"The prophetic elements in the gospel of our salvation."

## THE INQUIRER.

I would feel much obliged to any of our brethren who could give a thorough criticism and exposition of that passage in Gen. ii. 17, "*In the day thou eatest thereof, thou shalt surely die.*" I am not satisfied with anything I have yet heard, or read upon it; and perhaps others sympathize in the same wish.

G. DOWIE.

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THOUGHTS ON LUKE vii. 36-50.

This is a short and simple story. A little episode in the history of our Lord, whose life should furnish many such. The actors in the scene are few, and the incidents are not many, but the tale is well and thoroughly told. It is the cabinet picture of an old master, “An Interior” by Luke, where the individuality of each figure is brought out with few strokes, in bold and simple outline. But though slight and simple, it is full of suggestive teaching to all who would “behold, as in a glass, the glory of the Lord.”

Simon the Pharisee invites the Lord to eat with him. The Lord accepts, for “The Sou of man is come eating and drinking.” So we, if we are invited to a feast by one that believes not, may go if we are so disposed, only let us see that we bear ourselves when there after the fashion of our Master. If we even wonder what thoughts could be in common between our Lord and the Pharisees; if we would know what conversation took place at such a

meeting, we may learn it here, and in chapters xi. and xiv. Only that on these later occasions, the Lord’s company was more fierce and viper-like, than on this. For Simon is evidently a respectable man, and being inclined to think favourably of Jesus of Nazareth, he has asked a few other respectable friends to meet him at dinner in a friendly way. And it is apparently on such a footing as this, that our Lord accepts the invitation. For, when God meets man, He will sometimes accept our estimate of the parties, that He may the better teach us with loving effect, our true position, and His. So our Lord here calmly accepts the place that Simon gives him, and by and by will give light thereon.

Simon’s unconsciousness of inequality is shewn by the neglect of those courteous attentions with which we would receive an honoured guest. For the casual visit of an acquaintance, these might not be needed; when God’s Messiah lightens

our dwelling with his presence, all we can lavish is too little. Hut our Lord's host knows him not in this character, though as a prophet he is willing to consider his claims. Concerning which, he is helped to a conclusion by the appearance of a third actor in our scene, who enters the company without leave or hindrance, as is not uncommon in that country still.

"A woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment." Here we are reminded of the words of the beloved disciple: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The previous meeting of our Lord and this woman is among those unwritten things. In what guise had he been revealed to her that she had learned to love him so? See what depth of reverential love is hers! Thoughtless of self, thoughtless of others, in the forgetfulness of unconscious humility she bows herself behind him weeping. What blessings of forgiveness and deliverance has he bestowed, that such gratitude pervades her? And not gratitude only. She knows his condescension, knows she is permitted to approach, and even touch his feet. No contact of rude familiarity is this, it is the hand that soothes and satisfies in tender touch, and speaks its worship—reverence—love. With perfect

love that casts out fear, she washed, wiped, and kissed his feet, and anointed them with the ointment. Happy in being able, even thus, to serve her Lord.

How, we may ask again, has all this been wrought? How has this sinful heart been touched, and such a fountain of contrition opened? Not by words of stern law we may be sure. Not by the terrors of the Lord, but by His grace and truth. The work is too perfect to be the effect of aught but perfect love and pure compassion. From this divine armoury alone can be brought the weapons with which to win such captives. And such are glorious spoils of war. As to this, there are three grades of men. Three kinds, I mean, as to their treatment of sinful women. One class there is, how large alas! of men as guilty as themselves, for whom they have neither respect nor love. It is evident that none of these could work such conversion as this. I was addressed one evening in our streets by such a one. Thinking her a stranger in need of direction, I listened courteously till her muttered meaning was apparent. I suppose disgust had risen up in my face, for conscious shame mantled hers. She had tasted poverty as well as sin, for under a thin veil of respectability her dress was poor and mean. A hasty look showed all this before I walked quickly away, to wish afterwards that I had stayed to speak with her. But this was only Simon's altitude: his thought was like this. Neither he nor I could touch this moral leprosy. So our class also must leave such uncleansed. But far higher than these—higher and more noble than we, are God's noble ones, true Physicians and Priests,

whereof our Lord himself is the great leader and exemplar. Temples of purity themselves, dwelt in by the Holy Spirit, "The prince of this world comes and has nothing" in them. So, being filled with love as well, they may touch without defilement; and yearn over sinners with a wise compassion. Astonishing them with true kindness, they inspire the deepest respect, for sin cannot breathe the air of their holiness. And with more than respect, with unbounded love and confidence. So must this woman have been dealt with, and by such a one. The Mediator of the New Covenant has been treating with her, and now she stands, a living type of her kinsmen in the latter day, to whom God will give a new heart, and put His Spirit within them; whom He will save from all their uncleannesses, and who shall then remember their own evil ways, and be loathsome in their own sight for all their abominations. Even thus do the tears of this woman speak.

But such spiritual discernment is not given to Simon, for the natural man receives not the things of the Spirit of God. He reasons that if this man were a prophet, he would have known who this was that touched him, and in this, perhaps, he was not wrong. But he was wrong in his implied conclusion, that being known, she would have been thrust away. There does his guest show forth his prophet's ken. His critic's thought is answered while unspoken. Answered too, in such a way, that "Wisdom is justified of all her children," even from Simon's point of view. For in this perfect little parable the Pharisee is valued at his own appraisal, seeing, as has been

said, that God sometimes takes men on their own footing. And note how perfect is the wisdom of our Lord. He does not say, "he who needs little forgiveness," that would have been true, only in Simon's view. But he says "To whom little is forgiven," and that is perfect. True from every point of view, whether God's or man's, and therefore perfect.

How sharp is the sword that proceeds from the mouth of Him who is called "The Word of God!" So keen its edge, that even its deepest cuts may be unfelt. Simon's pride should here receive a mortal wound. But its effect would not be felt the most at first. The deep irony of our Lord's reply would bear an after thought. And if to Simon peradventure God would give repentance, how his heart would burn within him, like the Emmaus disciples, when this parable came up before him!

Who is this that forgiveth sins also? is the thought of them who sit at meat. Yes, who, indeed! Who but He of whom Isaiah witnesses. "The Lord is our Judge, our Lawgiver, our King, our Saviour" and then "the inhabitant shall not say, 'I am sick,' the people that dwell therein shall be forgiven their iniquity." But that respectable company did greatly err, not knowing the Scriptures, nor the power of Him who was among them. Seeking righteousness by works of law, they did not feel the need of Him whom Jeremiah promises as David's righteous Branch, the King who reigns and prospers, executing judgment and justice in the earth, and saving Judah and Israel;" and this is the name whereby he shall be called,

"THE LORD OUR RIGHTEOUSNESS." But what was hid from the wise and prudent, was revealed unto this woman. In open dumb confession she has set to her seal that God is true. She believed, and it was counted to her for righteousness. No other righteousness had she than this. "Thy faith hath saved thee, go in peace." Faith is potent for the work of God. It can save even such as she. She has confessed her Lord before men, He also will confess her before a royal company. Of herself, she is not worthy to advance beyond his feet. But therein also is her knowledge seen, the real basis of all faith. For John the Baptist preached, "There cometh one after me, mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose." To this testimony her conduct gives a true Amen! And thereby she takes her standing with the saints, for "One is your Master, even Christ, and all ye are brethren." When scientific men would measure the distance of the heavenly bodies, they observe them from different parts of the earth, the distance between which is known, and measuring the angles thus formed, they can calculate the height. But some of the planets are so far beyond us, that no difference of angle is formed when looked at from the most distant points. So far away, that even the whole orbit of the earth is not wide enough to alter their positions. And so with our Lord. He is the Heavenly One, "The same yesterday, to-day, and for ever." Ever the same toward all, whether saint or sinner, whether John Baptist or this woman, when looked at with the eyes of faith. But though He is the high and holy One, yet he looks to the poor and contrite spirit. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." He bows himself to us, that he may raise us to himself. "God is light," "God is love." All light and love to those who fear him and hope in his mercy. For he calls us not servants, but friends. We stand no more at his feet, he raises us up to his side, with him to inherit the throne of his glorious kingdom.

Now all these things happened to them for ensamples; and they are written for our admonition. Even this tale of Jesus Christ, the Lord of glory, this nameless woman, and Simon the Pharisee.

D. LINDSAY.

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### JERUSALEM THE GOLDEN.

This is an old Latin hymn; by Bernard of Clury; and was written about the middle of the twelfth century; and here translated by A. M. Neale, D.D.

The world is very evil;  
 The times are waxing late;  
 Be sober and keep vigil;  
 The Judge is at the gate:  
 The Judge that comes in mercy,  
 The Judge that comes with night,  
 To terminate the evil,

To diadem the right.  
 When the just and gentle Monarch  
 Shall summon from the tomb,  
 Let man, the guilty, tremble,  
 For Man, the God, shall doom.  
 Arise, wise, good Christian,  
 Let right to wrong succeed;  
 Let penitential sorrow  
 To heavenly gladness lead;  
 To the light that hath no evening,  
 That knows no moon, nor sun,

The light so new and golden,  
 The light that is but one.  
 Then glory yet unheard of  
 Shall shed abroad its ray,  
 Resolving all enigmas,  
 An endless Sabbath day.  
 Then, then from his oppressors  
 The Hebrew shall go free,  
 And celebrate in triumph  
 The year of Jubilee;  
 And the sunlit Land that reckns not  
 Of to-morrow nor of fight,  
 Shall fold within its bosom  
 Each happy Israelite:  
 The Home of fadeless splendour,  
 Of flowers that fear no thorn,  
 Where they shall dwell as children,  
 Who here as exiles mourn.  
 Midst power that knows no limit,  
 And wisdom free from bound,  
 The Beatific Vision  
 Shall glad the Saints around:  
 The peace of all the faithful,  
 The calm of all the blest.  
 Inviolable, unvaried,  
 Divinest, sweetest, best.  
 Yes, peace! for war is needless,—  
 Yes, calm! for storm is past,—  
 And goal from finished labour,  
 And anchorage at last.  
 That peace—but who may claim it?  
 The guileless in their way,  
 Who keep the ranks of battle,  
 Who mean the thing they say:  
 The peace that is for heaven,  
 And shall be for the earth:  
 The palace that re-echoes  
 With festal song and mirth.  
 There nothing can be feeble,  
 There none can ever mourn,  
 There nothing is divided,  
 There nothing can be torn:  
 'Tis fury, ill, and scandal,  
 'Tis peaceless peace below;  
 Peace, endless, strifeless, ageless,  
 The halls of Zion know:  
 O happy, holy portion,  
 Refection for the blest;  
 True vision of true beauty,  
 Sweet cure of all distress!  
 Strive, man, to win that glory;  
 Toil, man, to gain that light;  
 Send hope before to grasp it,  
 Till hope be lost in sight:  
 Till Jesus gives the portion  
 Those blessed souls to fill,  
 The insatiate, yet satisfied.  
 The full, yet craving still.  
 That fulness and that craving  
 Alike are free from pain,

Where thou, midst heavenly citizens,  
 A home like theirs shall gain.  
 Here is the warlike trumpet;  
 There, life set free from sin;  
 When to the last great Supper  
 The faithful shall come in:  
 When the heavenly net is laden  
 With fishes many and great;  
 So glorious in its fulness,  
 Yet so inviolate:  
 And the perfect from the shattered,  
 And the fallen from them that stand,  
 And the sheep-stock from the goat-herd  
 Shall part on either hand:  
 And the one shall pass to torment,  
 And those shall triumph then;  
 The new peculiar nation,  
 Best number of blest men  
 Jerusalem demands them:  
 They paid the price on earth,  
 And now shall reap the harvest  
 In blissfulness and mirth:  
 The glorious holy people,  
 Who evermore relied  
 Upon their Chief and Father,  
 The King, the Crucified:  
 The sacred ransomed number  
 Now bright with endless sheen,  
 Who made the Cross their watchword  
 Of Jesus Nazarene:  
 Who, fed with heavenly nectar,  
 Where soul-like odours play,  
 Draw out the endless leisure  
 Of that long vernal day:  
 And through the sacred lilies,  
 And flowers on every side,  
 The happy dear bought people  
 Go wandering far and wide,  
 Their breasts are filled with gladness,  
 Their mouths are tuned to praise.  
 What time, now safe for ever,  
 On former sins they gaze:  
 The fouler was the error,  
 The sadder was the fall,  
 The ampler are the praises  
 Of Him who pardoned all.  
 He gives for torment, glory:  
 Instead of death, that life  
 Wherewith your happy Country,  
 'True Israelites! is rife.  
 Brief life is here our portion;  
 Brief sorrow, short-lived care;  
 The life that knows no ending,  
 The tearless life is there.  
 O happy retribution!  
 Short toil, eternal rest;  
 For mortals and for sinners  
 A mansion with the blest,  
 To all one happy guerdon,



Of one celestial grace ;  
 For all, for all, who mourn their fall,  
 Is one eternal place :  
 And martyrdom hath roses  
 Upon that heavenly ground :  
 And white and virgin lilies  
 For virgin-souls abound.  
 Their grief is turned to pleasure ;  
 Such pleasure, as below  
 No human voice can utter,  
 No human heart can know :  
 And after fleshly scandal,  
 And after this world's night,  
 And after storm and whirlwind,  
 Is calm, and joy, and light.  
 And now we fight the battle,  
 But then shall wear the crown  
 Of full and everlasting  
 And passionless renown :  
 And now we watch and struggle,  
 And now we live in hope,  
 And Zion, in her anguish,  
 With Babylon must cope :  
 But He whom now we trust in  
 Shall then be seen and known,  
 And they that know and see Him  
 Shall have Him for their own.  
 The miserable pleasures  
 Of the body shall decay :  
 The bland and flattering struggles  
 Of the flesh shall pass away :  
 And none shall there be jealous ;  
 And none shall there contend :  
 Fraud, clamour, guile—what say I ?  
 All ill, all ill shall end !  
 And there is David's Fountain,  
 And life in fullest glow,  
 And there the light is golden,  
 And milk and honey flow :  
 The light that hath no evening,  
 The health that hath no sore,  
 The life that hath no ending,  
 But lasteth evermore.

There JESUS shall embrace us,  
 There JESUS be embraced,—  
 That spirit's food and sunshine  
 Whence earthly love is chas'd.  
 Amidst the happy chorus,  
 A place, however low,  
 Shall show Him us, and showing,  
 Shall satiate evermo.

By hope we struggle onward.  
 While here we must be fed  
 By milk, as tender infants,  
 But there by Living Bread.  
 The night was full of terror,  
 The morn is bright with gladness :

The Cross becomes our harbour,  
 And we triumph after sadness :  
 And JESUS to his true ones  
 Brings trophies fair to see ;  
 And JESUS shall be loved, and  
 Beheld in Galilee :  
 Beheld, when morn shall waken,  
 And shadows shall decay,  
 And each true hearted servant  
 Shall shine as doth the day :  
 And every ear shall hear it ;—  
 Behold thy King's array :  
 Behold thy GOD in beauty,  
 The Law hath passed away !  
 Yes ! God my King and portion,  
 In fulness of his grace,  
 We then shall see for ever,  
 And worship face to face.  
 Then all the halls of Zion  
 For aye shall be complete,  
 And, in the Land of Beauty,  
 All things of beauty meet.

For thee, O dear dear country !  
 Mine eyes their vigils keep ;  
 For very love, beholding  
 Thy happy name, they weep :  
 The mention of thy glory  
 Is unction to the breast,  
 And medicine in sickness,  
 And love, and life, and rest.  
 O one, O only mansion !  
 O paradise of joy !  
 Where tears are ever banished,  
 And smiles have no alloy.  
 Thou hast no shore, fair ocean !  
 Thou hast no time, bright day !  
 Dear fountain of refreshment  
 To pilgrims far away !  
 Upon the Rock of Ages  
 They raise thy holy tower :  
 Thine is the victor's laurel,  
 And thine the golden dower :  
 Thou feel'st in mystic rapture,  
 O Bride that know'st no guile,  
 Tho' Prince's sweetest kisses,  
 The Prince's loveliest smile :  
 Unfading lilies, bracelets  
 Of living pearl thine own ;  
 The LAMB is ever near thee,  
 The Bridegroom thine alone :  
 The Crown is Ho to guerdon,  
 The Buckler to protect,  
 And He Himself the Mansion,  
 And He the Architect.  
 The only art thou needest,  
 Thanksgiving for thy lot :  
 The only joy thou seekest,

'The Life where Death is not :  
And all thine endless leisure  
In sweetest acco'nts sings,  
The ill that was thy merit,—  
The wealth that is thy King's!

Jerusalem the golden,  
With milk and honey blest,  
Beneath thy contemplation  
Sink heart and voice oppressed :  
I know not, O. I know not,  
What social joys are there ;  
What radiancy of glory,  
What light beyond compare !  
They stand those halls of Zion  
Conjubilant with song,  
And bright with many an angel,  
And all the martyr throng :  
The Prince is ever in them ;  
The daylight is serene ;  
The pastures of the blessed  
Are decked in glorious sheen.  
There is the throne of David,—  
And there, from care released,  
The song of them that triumph,  
The shout of them that feast ;  
And they who, with their Leader,  
Have conquered in the fight,  
For ever and for ever  
Are clad in robes of white !

O holy, placid harp notes  
Of that eternal hymn !  
O sacred, sweet reflection,  
And peace of Seraphim !  
O thirst, for ever ardent.  
Yet evermore content !  
O true, peculiar vision  
Of God omnipotent !  
Ye know the many mansions  
For many a glorious name,  
And divers retributions  
That divers merits claim :  
For midst the constellations  
That deck our earthly sky,  
This Star than that is brighter,—  
And so it is on high.

Jerusalem the glorious !  
The glory of the elect !  
O dear and future vision  
That eager hearts expect ;  
Even now by faith I see thee :  
Even here thy walls discern :  
To thee my thoughts are kindled,  
And strive, and pant, and yearn.  
O none can tell thy bulwarks,  
How gloriously they rise :  
O none can tell thy capitals

Of beautiful device :  
Thy loveliness oppresses  
All human thought and heart :  
And none, O peace, O Zion,  
Can sing thee as thou art.  
New mansion of new people,  
Whom God's own love and light  
Promote, increase, make holy,  
Identify, unite.  
Thou city of the Angels !  
Thou city of the Lord !  
Whose everlasting music  
Is the glorious decachord !  
And there the band of prophets  
United praise ascribes,  
And there the twelfold chorus  
Of Israel's ransomed tribes :  
The lily-beds of virgins,  
The roses' martyr-glow,  
The cohort of the fathers  
Who kept the faith below.  
And there the Sole-Begotten  
Is Lord in regal state ;  
He, Judah's mystic Lion,  
He, Lamb Immaculate.  
O fields that know no sorrow !  
O state that fears no strife !  
O princely bow'rs ! O land of flowers !  
O realm and home of life !

Jerusalem, exulting  
On that securest shore,  
I, hope thee, wish thee, sing thee,  
And love thee evermore !  
I ask not for my merit :  
I seek not to deny  
My merit is destruction,  
A child of wrath am I :  
But yet with faith I venture  
And hope upon my way ;  
For those perennial guerdons  
I labour night and day.  
The best and dearest FATHER  
Who made me and who saved,  
Bore with me in deilement,  
And from deilement laved :  
When in His strength I struggle,  
For very joy I leap ;  
When in my sin I totter,  
I weep, or try to weep :  
And grace, sweet grace celestial,  
Shall all its love display,  
And David's Royal Fountain  
Purge every sin away.  
O mine, my golden Zion !  
O lovelier far than gold !  
With laurel-girt battalions,  
And safe victorious fold :  
O sweet and blessed country,

Shall I ever see thy face ?  
 O sweet and blessed country,  
 Shall I ever win thy grace ?  
 I have the hope within me  
 To comfort and to bless !  
 Shall I ever win the prize itself ?  
 O tell me, tell me, Yes !  
 Exult, O dust and ashes,

The Lord shall be thy part :  
 His only, His for ever,  
 Thou shalt be, and thou art !  
 Exult, O dust and ashes,  
 The Lord shall be thy part :  
 His only, His for ever,  
 Thou shalt be, and thou art !

## A LIVING SOUL.

### SOUL HOUSES.

There is a physiological work named "The house I live in." The idea conveyed by this title,\* is that the body is the 'house of the soul' as a personal I. The notion is connected with scripture in some round-about reasoning from 2 Cor. iv. 16 ; v. 1-8 ; Job. iv. 19. But a candid examination of these will shew us no such conception. The inward as the antithesis of outward man, is plainly used in the same rhetorical sense as in Rom. vii. 22 ; Eph. iii. 16 ; iv. 16, 22-24 ; Col. iii. 2-10, i.e. character or disposition. The apostle's argument is, that the bodily and circumstantial sufferings had a transforming power over the character. It can no more prove the existence of an immaterial tenant of a material house, than Rom. viii. 9, teaches that believers are *now without bodies*. The rhetorical idea is shewn in its simplest and most beautiful sense in 1 Pet. iii. 4.

### THE SPIRIT'S TEMPLES.

The apostles evidently made no orthodox distinctions between the soul as the person, the I, and the body as the house. When they do use the metaphor, it is always in the perception of the identity of man and body. Thus Paul writes, "YE are

the temple of God, and the Spirit of God dwelleth in *you*," 1 Cor. iii. 16, 17. Further on (ch. vi. 19), he says, "Your *body* is the temple of the Holy Spirit," 2 Cor. vi. 16. The pronouns belong to the same being as the nouns, and, therefore, the *men* addressed, are the temples as complete souls.

### "THE BODY AN APPARATUS FOR THE SOUL."

The stock arguments for a separate indwelling soul are all founded upon the assumption that matter cannot think. And thus our school-books say, "Although there are no two things more widely different than matter and spirit, yet it is manifest that this world of matter has been framed as a residence for beings with souls." And so children are taught to believe in an indwelling, immaterial soul or spirit, to which the body is a "house," "a bridge," "an apparatus," "a go-between," &c. Enshrining the soul in some dim lurking corner of the brain, "a method of communication between the external world and the soul," is invented thus:—"An outward object—say a tree, a thunder-peat, a floating perfume—brings its message to the organ of sense, situated at the surface of the body ; the message is then intrusted by that organ of sense to the telegraphic wire or nerve ; and by that nerve it is transmitted to the

\* I don't mean to say it is the idea of the book, not having read it ; and titles are often anything but guides to the subject matter.

terminus in the brain, which in its turn communicates it to the soul.\*

But herein is the fallacy. For if this foundationless argument proves anything, it proves too much, even that all animate beings have souls, for all possess these organs in greater or less degree. If their existence in man is evidence by adaptation of a certain other existent entity, then the same in animals of necessity proves that they have immortal and immaterial souls requiring the same service. Hence, we come down to the savage's faith in happy hunting grounds, &c. And Wesley is made a consistent theologian, and his great successor, Dr. Bunting, was quite right in giving his horse a good funeral, as a reasonable creature, "in sure and certain hope of" a future life.

But as few will endorse their conclusions, there remains no other recourse than to give up their premises. And these being unsound, it will be wise of them so to do. For can we regard the assumed immortal and immaterial tenant as anything else but

#### A SUPERSTITION,

When we see a locomotive engine, we, as reasonable men, recognise a machine adapted to secure a certain object. We know its cause—the expansive action of steam upon applied motors, and its adaptations—to propel heavy masses. But the superstition of ignorance imagines it to contain some fairy or demon, or to be energised by some supernatural agency.

But how much better is that pagan superstition, which, observing the perfect adaptability of the organic and nervous mechanism to the

requirements of the living creature, imagines that it demonstrates the internal existence and energisation of some supernatural thing?

I hold it to be an axiom of divine ethics, that if any given cause is sufficient to account for results, it is folly to seek for any other. If the organisation of any being shews that it is equal to the object intended by it, then to attempt to endow it with any other causative powers is impugning the wisdom of its Creator. And that all living souls are organically endowd with all requisite functions, I conceive is plainly provable.

#### ADAPTATION—ITS LOGIC.

We ordinarily conclude that an instrument used for a certain purpose, was made for that purpose. Thus a saw, we consider, is meant for sawing, a plane for smoothing, a knife for cutting. And special forms of these tools we see used for special work. This is adaptation in its simple sense. Now all mechanism is upon the principle of adaptation—forces applied to produce definite work.

Carry this reasoning into organic structure, and it is doubly plain. Take the birds for example. To fit them for cleaving the air, their head is small, bill wedge-shaped, neck long and moveable in all directions, their body is sharp on the under-side, and flat on the back, and their bones hollow and light. Their feathers form an envelope for their bodies, which combines the apparently incompatible properties of warmth and lightness; for they are so placed above each other as to present the least possible resistance to the air; while the bodily warmth is secured by the down which fringes the shafts of the feathers. Nor is this wise adaptation

\* *M' Culloch's* Course of Reading. Sect. "The purpose of the human body."

seen only in their general structure. The most minute parts exhibit the same. It may be seen in the supply of unctuous matter which is given for defending the feathers from the moisture of the atmosphere,—a supply which invariably accords with the necessities of the species,—water birds having the most. It may be seen in the moveable membrane which defends the eye from injury, when darting amongst branches,—a membrane which is semi-transparent and moveable at will. It may be seen in the contrivance by which the bird is enabled to change the shape of the eye, so as to see the insect within a few inches, and the bird of prey which is several miles distant. And it may be seen in the air-vessels which are spread over the whole body, which prevent breathing being stopped, even in the swiftest flight.

What is true of birds is true of all other animals: their general and special adaptations are sufficient for their needs. Is it then to be supposed that man is an exception? I see no single reason why organisation should not be as satisfactory a basis for the powers he exhibits, as it is for those of the animals beneath him.

By a careful examination of these, I think we shall arrive at the conclusion that the human organisation is as well adapted to ends of a reasoning, acting, free-willed being, as are all the other animal functions to their ends. Or, in other words,—that as the bird is organised for flying, the fish for swimming, the reptile for crawling, the quadrupeds for walking; and each family of these is provided with special organs for particular uses,—birds for singing, serpents for charming, dogs

for watching, horses for burden-bearing, &c., &c., even so, man is organised for the office of ruling creation, and displaying the powers of a rational and religious being.

#### MAN THE LORD OF CREATION.

In proceeding to this examination it will be advisable, first to prove that this lordship of creation is the office for which man was created. For this is of importance, both as establishing his position in the animal world, and also from the necessary deduction that the ruler must be physically linked with his subjects.

The great physicist already quoted, Moses, tells us that truth in his Genesis of creation (ch. i. 26-28).

“And God said, ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over cattle, and over all the earth, and over every creeping thing which creepeth upon the earth.’ So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said to them, ‘Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing which moveth on the face of the earth.’”

What though when he revolted against his Lord, man's subjects revolted against him, and his supremacy has to be maintained over most of them by war and death. This does not alter the relative position; and the *purpose* of God is still the same. So that when man becomes obedient, the creation will become obedient to him, Isa. xi. 1-9; Psa. viii.

#### MAN THE ULTIMATE OF THE CREATURES.

But the Psalmist gives us an insight yet deeper than Moses. He says: “Thine eyes did see my substance, yet being unperfect, and in

thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." Psa. cxxxix, 16. Whilst probably this language is more particularly intended to express God's foreknowledge of the individual, it certainly describes the precreative development of the archetypal idea of man. Comparative anatomy and geology shew that every member of the human body was previously modelled. If we may be allowed the comparison we may say that God in the animal creation practised every section of the human machine separately, at last combining the best of each appliance into the human organisation. This is the conclusion of our greatest physicists.

Agassiz speaks of "A manifest progress in the succession of beings on the face of the earth. This consists in an increasing similarity to the living fauna, and among the vertebrates, especially in their increasing resemblance to man. But this connection is not the consequence of a direct lineage between the faunas of various ages. There is nothing like parental descent connecting them. The fishes of the paleozoic age are in no respect the ancestors of the reptiles of the Secondary age, nor does man descend from the animals which preceded him in the Tertiary age. The link by which they are connected is of a higher and immaterial nature; and their connection is to be sought in the view of the Creator himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology points out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. Man is the end towards which all the animal creation has tended from the first appearance of the first Paleozoic fishes." \*

"The great column of being, with its base in the sea, and inscribed like some old triumphal pillar with many a strange form,—at once hieroglyphic and figure,—bears as the ornate sculptured capital, which imparts beauty and finish to the whole, reasoning and responsible MAN. Man, alike the deputed

lord of the present creation, and chosen heir of all the future." †

Herder, remarking on the resemblance pervading all nature, concludes that it seems "as if on all our earth the form abounding mother had proposed to herself but one type, according to which, and for which, she formed them all. This form is the identical one which man wears." And Oken says, "Man is the sum total of all the animals."

I would fain add the testimony of Professor Owen, &c., &c., but space forbids. These scientific lights are however God's witnesses of his grand foreknowledge and purpose in the creation of the human race.

#### THE IMAGE OF GOD.

Presuming that man's position as the ultimate of the creation, and God's vice-gerent thereof, is an incontrovertible truism, let us pass on to examine the structure and powers which fit him for this situation.

If you would have a most comprehensive view of what is comprised in the phrase "image of God," you would do well to take a good work on Natural History. Begin with the animalcule and trace upward the forms (internal and external) of the creatures, through the fishes, reptiles, birds, and mammalia. Take of the latter zoological class the various orders, from the mouse to the elephant, but paying most attention to the monkey tribe, as the closest structural approach to the human race. Having so done, you will, no doubt, be struck with that linking of one order to another, and one form of structure to another, which the naturalists so comment upon. Then compare these with man, and it will be seen that there is in him the highest examples of each of the constitutional forms, arranged according to, and allied with, some yet higher type. This is seen pre-eminently in

\* Principles of Zoology.

† Hugh Miller.

the *erect posture*, in comparison with which the apes seem but a caricature, in the beautiful geometry and colouring of the limbs and flesh and skin, and in excelling manifestations of reasoning powers. Whilst on the one part, animal resemblances point out some occult or universal type to which they are related, man prominently shews that he is made most closely a copy of that model. Philosophic deduction shews that this model must be the Creator's self, and hence the Grecian poet rightly interpreted the conclusion of the sages, when he wrote

"We are all God's offspring,"  
Acts xvii. 28.

What philosophy deduced by la-

borious effort, the Scriptures revealed in plain terms. So that we know expressly that man, physically, mentally, and morally, is an image or copy of his Maker. And as a statuette or photograph gives us a conception of the person of whom it is the image, even so the human organisation shadows out the Divine. As yet, it is but an imperfect copy, hereafter to be perfected. But this pertains to the conclusion of our subject, so that it will not need to come in here. Nor need we any further amplify the theoretical logic, but proceed to the particulars—the logic of facts, if it be allowable so to call them.

J. W.

## JESUS CHRIST.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 5.

My present purpose is to consider what is revealed for our belief concerning Jesus Christ, and in order to clear the enquiry from entanglement with the popular doctrine of the Trinity, and eternal Sonship, I quote the following summary and most conclusive passage, believing it to be the foundation-truth, upon which to build for the obtaining of eternal life. 1 Cor. viii. 5. There is but **ONE GOD, the FATHER, of whom are all things, and we in him; and ONE LORD JESUS CHRIST, by whom are all things, and we by him.**

I decline noticing by anticipation, arguments and objections; as my object is to avoid speculation in connection with this enquiry, and to present the simple literal statements made by Christ himself and his Spirit concerning it.

In what follows, I will confine myself to what is written regarding the word, or *logos*, before he was made flesh, and to assist in fixing the attention to this point, I state a proposition. The *Son of God* existed as the *Logos*, and was the *first* of the *whole* creation, by whom (as the Father's delegate), all other things were made, both in heaven and earth, John, i. 1, 2, 3. "In the beginning was the word, and the word was with God, and the word was God. All things were made by him, and without him was not anything made, that was made." Heb. i. 2. God hath in these last days, spoken unto us by *his Son*, whom he hath appointed heir of all things, by whom also HE MADE *the worlds*, (or arranged the ages.) Eph. iii. 9. "God who created all things *by Jesus Christ*." Col. i. 16, "For *by him*, were all things created, that are in heaven, and that are in earth, visible and invisible,

whether they be thrones, or dominions, or principalities, or powers; all things were created BY HIM, and FOR HIM." Now if these statements are to be taken literally, and if there is no scripture to explain them in another sense, we cannot but conclude, that the Logos and the Christ are the same. This we learn from Rev. xix. 13, read from 11 to 16. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood, and his name is called *The Word of God*. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white, and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written "King of Kings, and Lord of Lords."

It follows therefore, clearly, and irresistibly, that if God made the world by his Son, designated the Logos and the Christ, including all things in heaven and earth, he must have existed before all things. But we are not left to reason by inference here. It is indicated unmistakably in John xvii. 5. "And now, O Father glorify thou me, with thine own self, with the glory which I had with thee, before the world was." Christ here prays to his Father, to be reinstated in the glory which he enjoyed, before

the creation of the world. The apostle uses this view as the ground of his exhortation to the Philippian believers—Phil. ii. 4, "Look not every man on his own things, but every man also on the things of others. 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." 2. Cor. viii. 9. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

As there has been much misapprehension regarding the equality and oneness, which exists between Christ and the Father, it is highly important to comprehend scripturally, its true nature, and for this purpose, we will take Christ's own explanation. In John v. 18. The Jews came to the same conclusion regarding this equality, which Trinitarians maintain, that Christ claimed to be *God essentially*, whereas he only claimed to be the *Son of God*. The verse says, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that he was the *Son of God*, making himself equal with God." Instead of doing so, he explicitly stated his inferiority—John viii. 28, "I do nothing of myself, but as the Father hath taught me, I speak these things." John v. 19, "The *Son can do nothing of himself, but what he seeth the Father do*. For what things soever he doeth, these also doeth the Son likewise." John x. 29, "My Father is greater than all," and when he said, "I and my Father are one,"



the Jews took up stones to stone him ; "for blasphemy," they said, "that thou being a man, makest thyself God." How from what Christ replied, it is plain their conclusions were mistaken, and unfounded—John x. 34, Jesus answered them, Is it not written in your law, I said ye are gods. If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God? *He never claimed higher authority.* For the purpose of still more illustrating the Bible meaning of equality and oneness, we refer to John xvii. 11—"Holy Father, keep through thine own name, those thou hast given me, that they may be one, as we are one." ver. 28, "Neither pray I for these alone, but for them also which should believe on me, through their word, that they all may be one, as thou Father art in me, and I in thee. That they may also be one in us, that the world may believe that thou hast sent me, and the glory which thou givest me I have given them, that they may be one, even as we are one." The true nature of the equality to which Christ has been advanced, by the Father, is expressed in such language as the following—John v. 20. "The Father loveth the Son, and sheweth him all things that himself doeth. And he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will ; for the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father ; he that honoureth not the Son, honoureth

not the Father who hath sent him. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man." It is plain from such passages, and from Christ's general teaching, that we find the equality and oneness claimed by him, was not in *personal essence* with the Father, but oneness of principles, of will, of object, and aim ; and, as a consequence, advancement to the honour and glory that the Father hath to bestow.

It is unwarranted presumption to state a period of time when Christ, *the Logos* did not exist, as the scriptures do not give us this information. What they clearly reveal concerning his being, is set before us in such passages, which are in perfect harmony with the fundamental truth already quoted, that there is but one God the Father, of whom are all things. Rev. iii. 14, "Unto the angel of the church of the Laodiceans write, these things saith the Amen, the faithful and true witness, the beginning of the creation of God." Col. 1. 15, "His dear Son, who is the image of the invisible God, the first born of every creature." We learn from these, that Christ the *Son is the first of the whole creation, and proceeded from God in his own IMAGE.* The mind that is unprejudiced and unfettered by human teaching, can easily understand and embrace such passages, although "great is the mystery of godliness, God manifest in flesh." We cannot solve it, but we can receive it by faith, if found to be in harmony with the word of God. Abraham went out into a country which he should afterwards receive for an inheritance, not knowing whither he

went. This is the child-like disposition, which fits for securing the blessing "well-done good and faithful servant." In the light which this view sheds, we can understand and embrace such passages as the following—John vi. 51, "I am the living bread, which came down from heaven, not to do mine own will but the will of him that sent me," ver. 41, "The Jews murmured at him, because he said I am the bread which came down from heaven." This the Jews could not understand with their carnal sense, ver. 42, "They said, is not this Jesus the son of Joseph, whose father and mother we know, how is it then that he saith I came down from heaven." The effect on true believers is the very opposite, as we learn from John xvi. 27. to 30. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world, again I leave the world, and go to the Father. His disciples said unto him, Lo, speakest thou now plainly, and speakest no proverb. Now we are sure, that thou knowest all things, and needest not that any man should ask thee, by this we believe that thou camest forth from

God." Hence their faith, as found in Peter's confession—John vi. 69. Thou art the Christ the Son of the living God, and Mary's, John xi. 27. I believe that thou art the Christ, the Son of God, which should come into the world, and the Eunuch's I believe that Jesus is the Son of God. The apostle in his epistle to the Ephesians says of Christ, Eph. iv. 9. 10, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth. He that descended, is the same also that ascended up far above all heavens, that he might fill all things." We finish this enquiry with a passage from Eph. iv. 6. "There is one God and Father of all, who is above all, and through all, and in you all." The position which the Son occupies, in relation to the Father, is finely brought out in 1 Cor. xv. 24 to 28. "Then cometh the end when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and authority and power. And when all things shall be subjected unto him, then shall the Son also be subjected unto him, that put all things under him, that God may be all, in all."

WM. NAISMITH.

### The Inquirer.

To the Editor of the Messenger.

Sir, will you, or any of your contributors, oblige a Constant Reader by answering the following questions.

If the *house of God*, which is from Heaven (2 Cor. v.), be the glorious body of each saint, how can it be distinguished as being "not made with hands?" Was any earthly body ever known to be made with hands? Was it not an earthly hand that made the house of God of which Paul spoke in Heb. viii. 5, and

ix. 1-5? Is there any evidence from holy writ shew that the bodies of the resurrected saints are made in heaven?

#### ANSWER TO INQUIRER.

I dont know if the following may, or may not have been seen by G. D., but I consider it ample criticism and elucidation of Gen. iii. 16, 17.

"Of every tree of the garden eating, thou

*shalt eat;*" translated "thou mayest freely eat;" but denoting a continuance of eating, not a something to be completed in a short time. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: (*ki b ium akalek memew, nuth temuth*; for from (or after) [the] day of thy eating of it, *dying, thou shalt die.*" Although the most frequent meaning of the *b*, prefixed to *ium*, is *in*, yet this preposition has many other meanings, and it should be always translated in accordance with the context. Greenfield gives to *b*, the following variety of meanings: *in*, *into*; *on*, *upon*; *at*, *near*; *concerning*, *out of*, *from*; *after*, *according to*; *with*, *by*; *through*; *to*; *against*; *among*; *before*; *for*, *on account of*; *as*; *when*, *while*, *since*, *because*: "so that we are fully justified in translating *b*, by *from*, *after*, or *on account of*, as either of these agrees with the context, while the word *in*, does not. Some translate it *after*, and quote Num. xxviii. 20, where it is prefixed to *sebothikam*, which is rendered "after your weeks;" that is, your weeks having expired, "ye shall have a holy convocation." Supposing the prefix *b*, to be rightly translated *in*, it will make no difference in the result, as the process commenced on that very day; but as it is susceptible of so great a variety of interpretations, we think that *from*, or *after*, would be most in accordance with the context. "Dying thou shalt die," is a literal translation of *nuth temuth*. Al-

though, in some cases, a repetition of the verb merely implies emphasis, yet it likewise, as in the preceding verse, "eating, thou shalt eat," implies continuation, and here denotes a process, which God subsequently explains (ch. iii. 17). "Because thou hast eaten of the tree . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the *days* of thy life, (*i.e.* all the while the penalty is in process till its completion), in the sweat of thy face shalt thou eat bread *till thou return to the ground.*" "And Adam lived in 930 years, and he died," Gen. v. 3. Thus we perceive that the penalty threatened was to end in death; and God's interpretation of it plainly declared that it would result in death by a gradual *returning to primitive dust*; and the facts shew that it did so result," "in the entire extinction of his being." *Bible vs. Tradition*, by A. Ellis, pp 61 62.

I perceive another query behind this: *i.e.* The process of mortality was carried out through eating bread, yet the sustenance of the frame is by eating food which is chemically burned by the vital forces, how was it Adam did not begin to die, as we do, when he began to eat anything? This may be called the foundation of the doctrine of immortalisation; or of the tree of life, and may (D.V) be treated hereafter in another connection.

J. W.

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# THE MESSENGER OF THE CHURCHES.

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

No. 5.

MAY 1, 1867.

NEW SERIES, VOL. III.

## ISRAEL'S LAND AND ISRAEL'S PEOPLE.

### COLONIZATION OF THE HOLY LAND.

The “Jewish Intelligence” for April 1867, handily furnishes us with the following extracts; which, we have no doubt, the brethren will read with interest. At present we offer no comment.

‘First of all, we give some extracts from the “Jewish Chronicle,” as exhibiting the light in which some amongst the Jews are inclined to regard the probability of a return to their land.

“Palestine has at all times occupied a chief position in the attention of the civilized world, but never a more conspicuous one than in our days. We need hardly remind our readers that the re-opening of the Eastern question in modern times was primarily due to differences which arose from conflicting claims to certain spots in the Holy Land held to be sacred. Nor is the religious question always uppermost in the minds of those Christians who discuss the subject. We some months ago published the outlines of a scheme projected by the philanthro-

pic M. H. Dunant, author of the international treaty for the relief of wounded soldiers on the field of battle, in which a principal part is assigned to the Jews. Very recently a political paper, started at Brussels, under the title of ‘The Orient,’ which devotes much attention to Eastern affairs, published some articles on the Holy Land in connection with the Jewish people, an extract from one of which we insert. ‘Palestine, situated at the point of junction of three continents, is the key of Asia. It occupies a central position in reference to the east as well as the west; its situation is the same between the countries of the north and south. No other country on earth can in this respect be compared with it. What European power could take possession of it without bringing upon itself, on the part of the others, the most protracted and sanguinary wars? However, one solution would be still possible, despite the rivalries and revolutions which keep the people of Europe on the alert, and for this the way might be

paved. The final solution of the Eastern question might be best accomplished if Palestine were re-opened to the Israelitish people. We have further to take into consideration the principle of nationality, which in our days acts such a prominent part; to bear in mind the isolated position of the Jewish people in the world, which has been dispersed among the nations of the earth for thousands of years without being absorbed by them; and to study the condition of the Israelites within the last seventy years—their wealth, the influence acquired by them in the commercial world, in industrial pursuits, and on governments. The inference from all this will be that something grand is in store for the Jewish people. The return of the Jewish people to the Holy Land may be considered from two different points of view, viz., the religious and the political. There exist several Scriptural passages which predict not only the return of the two tribes which, after the destruction of Jerusalem by Titus, quitted the country, but also that of the other ten tribes, whose numerous descendants to this day live in Africa, Persia, India, and even in China. The Israelitish people and the Arabic or Ishmaelitic tribes, which with justice may be called the oldest nations on the earth, have been preserved by Providence, while the other races among which they lived in captivity have disappeared from the stage of the world. We may depend upon it, the destinies of these two nationalities, unique and so mysterious in their kind, will in future be still grander than they were in the past; and the Israelites and Arabs must be counted upon, if we wish to prepare the eventual solution of the Eastern question, which appears so complicated and so difficult to be solved.' Among the Jewish people the chief agent in forcibly directing in modern times the attention of the public, and especially that of our brethren in faith, all over the globe, has been an illustrious member of the Anglo-Jewish community. The repeated journeys of Sir Moses Montefiore to the East, his philanthropic efforts made to raise the condition of his brethren there, and the benefits conferred by him on them, have roused the dormant feelings of numbers, and re-awakened their interest in the fate of those whom sacred associations so strongly bind to the land of their fathers that they prove superior to every other consideration. Within the last few years these feelings have, in some parts of northern Germany, assumed a tangible shape. They have given rise to a scheme, or rather to a loud wish for colonizing the Holy Land with Jews, who are to establish agricultural settlements. We have several times on former occasions alluded to this scheme, originated by a pious and learned doctor of the law, Rabbi Hirsch Kalischer, of Thorn, Prussia. Since then the movement has made progress. An orthodox Hungarian rabbi has joined him. The Universal Israelitish Alliance does not seem to be unfriendly to the scheme, at least it has, under certain contingencies, not refused its co-operation; and several influential and respected persons of our nation, members of the Berlin community, lately published an advertisement in the 'Israelit,' the organ of German orthodoxy, in which they express their approbation of Rabbi Kalischer's scheme, and their readiness to co-operate in the

matter, should other large congregations be gained for the project. Moreover, the latest number of the same organ contains an urgent appeal, in the shape of a leading article, issued by the same rabbi, in conjunction with another, in which the colonization scheme is energetically pressed upon the attention of the Jewish community, and practical men of business and position are named, who are ready at their own expense to visit the country and to make a beginning. In the presence of such a movement, headed by men whose piety we acknowledge, whose sincerity and earnestness of purpose we respect, and whose energy and perseverance we admire, and aiming as it does confessedly at the accomplishment of long-deferred hopes intertwined with sacred oracles and holy national aspirations, it does not behove us to look on indifferently, and to keep a politic silence until events shall have decided the fate of the project. If the scheme, however difficult of realization, has yet a chance of success, it is clearly the duty of every Jewish community to lend its hearty co-operation, and to spare no effort and no sacrifice, if so grand and so desirable an object can thereby be achieved; especially if, as we are assured by the originators of the movement, the carrying out of the project would prove the most efficient remedy against that lamentable state of pauperism lying at the root of all those calamities of which the Palestine Jews are constant victims. But if, on the other hand, the survey of the circumstances under which the scheme is launched should bring to light obstacles the removal of which could not be effected by the forces that could possibly

be brought to bear against them, standing aloof would imply neither indifference to the important object in view nor want of sympathy in a movement which, if at all practicable, ought to be national. Indeed, if so important a subject could be left to the decision of feeling, the scheme would not have a more ardent advocate than the Anglo-Jewish press."

A correspondent of the "Israelit" writes from Paris, entering more into details of the scheme—

"Rabbi Natonck, of Stuhlweissenburg, Hungary, despite his delicate health, left his home in the midst of the winter in order to enter on a long journey in the interest of the land of our fathers. Having come to an understanding on the subject with Rabbi Kalischer, of Thorn, the well-known advocate of the great idea to re-open again the land of our fathers to all those brethren whose eyes are directed towards the original seat of our religion, as well as with other trusty men of Israel favourable to the project, he came hither (Paris) in order to gain over to this view the Israelite Alliance. And the Lord has prospered his way. His ideas, expounded with great eloquence, excited sympathy everywhere. The central committee of the Alliance was convened in order to examine his project. The result was a resolution that the president, M. Cremieux, should place himself in communication with the Turkish authorities, in order to learn the conditions under which land might be bought in Palestine to be cultivated by our brethren in faith. For this purpose, in accordance with the suggestion made on a former occasion by Rabbi Kalischer, agricultural schools are to be established in the Holy Land.

M. Albert Cohn declared his readiness to undertake the chief direction of the schools to be established in Palestine. In the interim the central committee will undertake the financial administration of the funds devoted to the colonization and agricultural schools which already exist, or may yet be collected by the sub-committee to be formed, either by the central committee or Rabbi Natonek, especially charged with this purpose. A letter entering into details, addressed by M. Cremieux, as president of the Alliance, to Rabbi Natonek, the German translation of which I will communicate to you for your next, extensively discusses the colonization scheme. Moreover, Rabbi Natonek further received special letters of recommendation from M. Albert Cohn and the Chief Rabbi of France, whose first public step in the interest of the Holy Land shows that his heart beats warmly for our religion, people, and its high destiny."

The following is the letter of M. Cremieux, president of the Universal Israelite Alliance, referred to in the above communication:—

"The Universal Israelitish Alliance has at its sitting of yesterday (Jan. 7), considered your communication concerning the project referring to Palestine. It is scarcely necessary to say with what interest the Alliance hailed the idea of promoting agriculture in a country in which it once flourished and stood in high honour, but which has fallen into such profound decay. The idea met with the greatest sympathy in the committee. What roused this in particular is the intention of those who first started the project—that you wish to snatch from misery, homelessness, and pauperism that numerous Jewish population which pours into it from all countries, or is born in Palestine itself, and being settled in the ancient fatherland of our ancestors, now presents the heart-rending spectacle of a wretched population! To elevate it, to inspire it with love for work in general, and especially that for agriculture—such is the

object of the efforts of our worthy co-religionists whose sympathetic eyes are turned towards this mass of misery. With all our heart we applaud your resolution. We, who live in a country to which we owe all our attachment and devotion in return for the paternal protection which it extends to all its children, without religious distinction—we comprehend better than anybody else, that protection is due to those unfortunates who, without country, seek refuge in the Holy Land, where they know that the Israelites of all countries will not leave them without help. It is quite clear that, above all, the moral courage of those men must be roused again, and that nothing is so well calculated to produce this effect as field labour and care for the cultivation of the ground. With the establishment of schools for the children, and field labour for the adults, the situation may improve. The Alliance, therefore, is quite disposed to support such a humane attempt, worthy of universal approbation. It will follow its development and realization with the liveliest interest. Willingly it will take charge of the funds that may be entrusted to it in order to lend a helping hand to this work of beneficial progress; it will come to an understanding with those persons who may be named to it, so that the interest arising from these funds may be utilised until the funds themselves may be required for the realization of the proposed scheme.

"Nevertheless, there is a great obstacle in the way—the absolute prohibition to possess landed property which in Turkey applies to every individual who is not a Moslem. As long as the treaties of the several Christian Governments with the Porte impose upon her the obligation of submitting the possessions of strangers, not to the Ottoman authorities, but to those of the respective nationalities, the Turkish Government permits no stranger to possess real estate withdrawn from the operation of its laws. Before all, means must be found to get this prohibition repealed for foreign Jews settling in the Holy Land, and also for those who are natives thereof. The Alliance will readily fall in with the measures that may be taken for the attainment of this indispensable condition.

"We request you, Sir, to accept, together with our thanks for the zeal you display in the mission undertaken by you, the expression of the sentiments of our high esteem and brotherly devotedness.

(Signed) "CREMIEUX, President,  
Universal Israelitish Alliance."

## THE EASTERN QUESTION.

In the series of papers which we have given from time to time relating to the little horn, or the antichrist, it will be perceived that the clue to the restraining of his manifestation, is given by the apostle Paul. The restrainer being identified with whatever power holds the possession of the Holy Land. The present restrainer being the Sultan, and the power, the Turkish Empire. This enables us also to see why the position of this empire is regarded with so much apprehension by other powers. *The Eastern Question* will only be settled by the Christ himself, after the attempt of antichrist to make the world believe he can settle it.

We, however, have only pointed out the identity of the "he who restrains," and the "it restraining," with the Ottoman Porte, because they have belonging to them, the Land of Israel, of which the Lord said, "the land is mine." But there is another important feature which enables us, if it were possible to be more sure, to be sure as to the identity. And that is, the possession of the territory belonging to the ancient Assyrian, or Babylonian empire proper.

After the downfall of the Babylonian empire, the Medo-Persian succeeded, which included possession of Palestine and Babylon; so also did the Greco-Macedonian. The two of the eastern divisions of this last empire were, the one under Ptolemy (Egypt, Palestine, Coelosyria, &c., &c.); and the one under Seleucus (Syria, Babylon, &c.) But the representative of the kingdom of men must also have the land under his rule; so that, on examining this

history, we find that the king of the north (Syria, &c.) and the king of the south (Egypt, &c.) are always quarrelling and fighting, Palestine being made the debateable ground: Syria getting possession at last. Then came the Jewish struggle for independence, but they were *not* independent, as the student of Josephus will soon discover. The Romans were called in, and from mediation, soon stepped into possession. The Roman empire included possession of Babylon and Palestine. Time goes on, and the Roman empire is divided into Eastern and Western. The Eastern is the stronger, holding these two territories in its control. The Eastern is speedily assailed by the Persians, and after some lapse of time, by the Saracens and Turks. Too much time would be taken up in giving the details, so that it must be sufficient to state, that the Turks became ultimately masters of the Eastern empire. Constantinople being captured in A.D. 1453. From that time to the present, the Sultan of the Turkish empire, has not only been the "he who restraineth," and his kingdom, the "it restraining," of the apostle Paul, but also the representative of Nebuchadnezzar, as the head of the kingdoms of men. And, so long as he holds fast, both the ancient territory of Babylon and Palestine, his empire will be safe. Should he lose one of these portions of his territory, he will inevitably lose the other.

Of the first head, Nebuchadnezzar, Daniel says (ch. v. 16), "all people, nations, and languages, trembled, and feared before him; whom he would he slew; and whom he would he kept



alive; and whom he would he set up; and whom he would he put down." No king, since his time, has possessed his power. It has always been inferior to it; and checked by those subordinate to his rule. But the last king, like the first, will have similar power—see Dan. vii. 25; or, as the apostle John states (Rev. xiii. 7), "it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations."

Since then; the king like unto Nebuchadnezzar, has not yet existed—although many inferior kings have had rule over the kingdom of men—it follows that he has yet to be. But, the kingdom of men, since the division of the Roman empire, has apparently received a deadly blow. Having been torn and disrupted since A.D. 330. The first sign of the healing will be the division into ten kingdoms. Which will soon be followed by the manifestation of the one king, the antichrist, subduing three kingdoms, and ruling over the nations with autocratic power of Satan.

And he will rise within the limits of the ancient Grecian empire. The words of Daniel being (viii. 9), "out of one of them (the four horns or divisions of Alexander's empire), came forth a little horn, which waxed exceedingly great, toward the south, and toward the east, and toward the pleasant." Now, a kingdom or empire founded in Assyria (ancient), or (modern) Baghdad, extending its power towards India, Palestine, Arabia, and Egypt, would answer to the empire under this king.

It would not matter what name was given to this empire in its last

phase. It would be the old Assyrian oppressor of Israel only in a new guise. And we would here throw out a suggestion; whether the name given to it would not be the solution of Rev. xiii. 18, "Let him that hath understanding count the number of the beast, for it is the number of a man."

We repeat, the kingdom of men is the same, under any name, as the old kingdom of Assyria or Babylon. And, by so regarding it, we understand the saying of the prophet Isaiah in chap. xxiv., where, in connection with the coming of the name of the Lord from far, he states, "through the voice of the Lord, shall the Assyrian be beaten down." And, in chap. xiv. 24—"as I have purposed, shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden from off their shoulders";—and, in connection with it, ver. 32, "What then shall answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it."

If these prophecies have been fulfilled, nothing can be easier for those who say so, than to produce historical proof of their fulfilment. But, as we cannot, after careful investigation, find such proof, we are compelled to look for the fulfilment in that time when the last great oppressor of Israel, the last of the breakers, shall be broken in pieces by the breaker, even the anointed Jesus.

We, then, look for the dismemberment of the present Turkish empire, as a certainty. It must be broken, so that the antichrist may appear. And not only so, but the whole of

the old Roman territory, will be shaken, and the present kingdoms and states covering it, be formed into ten kingdoms.

And, amidst the shaking and disruption, nothing is more probable than the foundation of an eastern kingdom inclusive of olden Babylon, and Palestine, connecting the luxuries and wealth of the east, and the commerce and trade of the west.

Wars and tumults must be the rule in attempting any settlement of this eastern question. The great attempt at settlement, prior to the advent of the Christ, will be by the antichrist. He will cause the saints to be destroyed, asserting for proof his authority to do so, that the scrip-

tures prophetically declared that the enemies of Christ are to be put under his feet. But, "There is no peace, saith my God, to the wicked." *The King shall come and his saints with him; they whom the antichrist have slain shall come also, and reign upon the earth. The earth, cleansed and purified, rising as the garden of the Lord fresh from the fiery conflict, shall be given to those who, through patience and faith, have relied upon the word of the Lord. To reign as kings and priests unto God and the Lamb, for the ages of the ages. This will be the final solution of the Eastern Question.*

CHRISTIANOS.

### M A Y.

The spring has come at last; and a delightful season it is. Let us go forth to enjoy it; for who can enjoy it so well as we. Mark what freshness appears in all the earth! The trees are becoming green all over; what a lovely delicate colour invests those massive limbs and lighter sprays of the wood! Every several point has had a bud on it, and these are now opened up in clusters of leaves. Aloft on the very topmost twig sits a little bird, and sings its song of joy: and, as it trills its morning hymn, the gleam of the sunlight searches deeper and deeper into the forest, and wakens up other warblers, till the whole wood is vocal. At our feet the crocus and primrose are blooming, and in quiet beauty the daisy and kingcup adorn the meadow. That field which lay black all the dreary days of frost, is now smiling too: a light green hue

pervades its surface, the tender wheatblades are taking a more decided form; and even those yellow weeds which a too careless tillage has left in the soil, are rearing their unwelcome heads again. Every thing is alive and cheerful with a fresh young life.

Turn down to the side of the stream, and pause to watch its winding course, and the eddies which dimple its placid pools. See the sailing foam which has held all the way down from its last tiny cataract. There go the swallows, skimming close to the water, and picking off many a gaudy mayfly, hovering over its shining surface; while on that surface glide little blue beetles, like shining buttons of steel; and in its depths the caddis-worm drags its curious house along the sandy bottom, and shoals of minnows come fleeing by. How wonderful! how

beautiful! How full of interest and instruction! We begin to forget our cares, and to relax anxiety after the daily food, and the pride of life.

Climb the hill, and take a seat on its verdant crown; and see, and admire, and be blessed by the magnificent scenery—vernal woodland, old fir coppice, farmstead, roadway, winding river, distant city—all over-arched by the sublime heaven of clear blue, in whose depths soar the rooks of the earth, and the falcons of the air. Up springs the melodious lark to a level with your eye, and with fluttering wing, and clear warbling throat, pipes its happy notes. Rejoice! rejoice ye sons of the Highest God; for all things are yours!

"His are the mountains, and the valleys his,  
'Tis his the splendid rivers to enjoy,  
With a propriety which none can feel  
But who, with filial confidence inspir'd,  
Can lift to heaven an unpresumptuous eye  
And smiling say, My Father made them all."

What beauty and what grandeur is in this great earth! Were it not cursed with sin, and stained with corruption, the angels themselves

might dwell in it, and the sunshiny glades of the forest be the meeting places of pure and holy beings who shall die no more.

Rejoice, the day is at hand when this will be. The garlands of spring shall then adorn the whole year, and the joy of youth and beauty never fade. When the Lord cometh to judge the earth in righteousness, all the trees of the field shall clap their hands; and when the world's new kings and priests shall be installed, the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing. Then shall there be nothing to hurt or destroy in all the mountain of God's holiness; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea; and the fruit of His spirit will be in all goodness, and righteousness, and truth.

"Blessed Jubilee!  
Let thy glorious morning dawn!"

ADELPHOS.

### UNTO US A CHILD IS BORN.

(A Psalm for the Gentiles.)

Ah! hapless Israel; though belov'd of God,  
Yet for thy sins now left forlorn;  
Rejoice! Rejoice with solemn laud  
For unto thee a child is born.  
The galling bonds of Rome shall soon be snap't  
From all thy sins thou shalt be shriven,  
Oh sing with hopeful joy enrapt',  
For unto thee a son is given.

Yet sinful nation still with rebel hate,  
This gift divine thou treat'st with scorn.  
Retrieve! retrieve thy mournful fate!  
For unto thee this child is born.  
Else thou shalt feel the dreadful curse of war  
From thy lov'd land thou shalt be riv'n;  
Thou shalt remember when afar  
That unto thee this son was given.

The night of Israel darkening o'er the skies  
Has opened now in glorious morn;  
The Gentiles hear with glad surprise  
That unto them a child is born.  
To us God's favour wondrous gifts did bring,  
And vict'ry gained, while yet unstriv'n  
We joy in Israel's outcast king,  
For unto us the son is given.

Oh Zion! mournful captive, weep no more,  
E-chew those garments so defil'd;  
Thy prince shall come and all restore,  
That prince is yon despised child.  
And in that day when thou shalt lift thy horn  
Shall Gentile voices sing to heaven—  
For unto us a child is born,  
And unto us a son is given. (i. i.)

## DIALOGUES ON SCRIPTURE SUBJECTS.

## THE GOSPEL OF THE KINGDOM.

*Clement.*—Good evening, Ignatius. I am glad to see you. I hope you are well.

*Ignatius.*—Thank you, Clement. I am thankful to say I am. How are you?

*C.*—Very well, thank you; that is, as you say, something to be thankful for; especially in this present evil age, and with these bodies of sin and death.

*I.*—Still looking for that kingdom, Clement, which you used to talk so much about?

*C.*—Most anxiously, I assure you.

*I.*—Expecting Christ to come again to this sin-cursed earth, to reign over the Jews gathered from all the ends of the earth into Palestine? And I think you used to say to make them the chief people in the world; besides the raising of all the faithful from the dead, who, with glorified bodies, are to reign with Christ over all nations in the Millennium? You are surely too literal, Clement.

*C.*—I am looking for those things, Ignatius, with the full assurance of hope. And why not? Are they not set forth in plainest terms in the scriptures? Yea, more, the very gospel of the kingdom, and most prominent items of the gospel of salvation, for which the disciples of Christ are enjoined to contend; as Paul has it—“Stand fast in one spirit, with one mind, striving together for the faith of the gospel?”

*I.*—The gospel of the kingdom, Clement, I am surprised to hear you say that such things, though true, (and I see no reason to doubt their truth), can form any part of the gospel. Is not the gospel of the kingdom just the gospel to be believed in order to get the kingdom, and not the kingdom itself? And do not the Scriptures plainly teach that the gospel is just the glad tidings that God has provided in the death of his Son, a sacrifice for our sins: for instance, where Paul tells the Corinthians,—“I declare unto you the gospel, how that Christ died for our sins?” &c.; and that Jesus is the Christ, that is the Anointed Prophet, Priest, and King of his Church?

*C.*—But, my dear friend, you forget that Jesus not only preached the gospel of the kingdom, but he preached the very kingdom itself. His own words are,—“I must PREACH THE KINGDOM OF GOD, for therefore am I sent.”—Luke iv. 43. And his disciples were commissioned to do the same. “He sent them to preach the kingdom of God.”—Luke ix. 2. And so important did he consider this

making known “the kingdom,” that when one asked him to be allowed to go and bury his father, he told him,—“Let the dead bury their dead, but go thou and PREACH THE KINGDOM OF GOD.” And more than this, the apostles at that time knew no other gospel; for, when Jesus told them he should be killed and rise again, they understood not his words, as we find several times mentioned in the gospel narratives.—Luke xviii. 31. Besides Jesus is never once called the King of his church. As the Christ or Anointed, he is “the King of Israel,” under which title he was confessed by the guileless Nathanael. Hence the gospel as expressed by the formula “Christ died for our sins,” must be understood with this official sense of the title “the Christ.”

*I.*—Well, I must confess that is rather striking. The apostles certainly could not preach the sacrifice of Christ at that time, when they knew not that he was to die. But you do not mean to say that they continued to preach the kingdom, after Christ had suffered and risen again, and after they became fully informed of the import of his death as a sacrifice?

*C.*—Most decidedly I do; for there is the clearest proof on that point you could desire. In the “Acts of the Apostles,” where their preaching is recorded, they are told, for example, that “when the Samaritans believed Philip preaching the things CONCERNING THE KINGDOM OF GOD and the name of Jesus Christ, they were baptized, both men and women.” (viii. 12.) And observe these were Samaritans, who were, along with Gentiles, excluded by Christ himself from hearing “the word of the kingdom,” during his personal ministry. Besides, there are repeated accounts of Paul preaching the kingdom both to Jews and Gentiles.

*I.*—That is certainly conclusive, so far as it goes. That they continued to “preach the kingdom” cannot be denied. But I am not at all clear as to their preaching the kingdom AS THE GOSPEL. I am sorry to appear as if hypercritical, but really in a matter of such importance as the gospel of salvation, I cannot feel satisfied with any thing less than express proof.

*C.*—You are quite right, my friend. The Jews of Berea put the apostles themselves to the test of Scripture for what they advanced, and were highly commended for so doing

And what am I (or any one else, however learned) that I should claim exemption from the same good rule. It is the absence of this independent truth-testing spirit which allowed the apostacy from the faith to get a footing; for "having itching ears, men heaped to themselves teachers who turned them to fables."

*I.*—I am glad you have not taken offence. But it struck me that a thing might be "preached," and yet not be preached as "THE GOSPEL," so as to give it the importance of an essential truth, necessary to be believed in order to salvation.

*C.*—Quite so. Well, the word rendered "PREACHING" in the passage I quoted (Acts viii. 12) has not been fully rendered by our translators. It is literally evangelizing, that is, MAKING KNOWN AS GOSPEL, or glad tidings. The word evangelize is just the original Greek word in an English dress. Hence the verse should read,— "When they believed Philip preaching as glad tidings the things concerning the kingdom of God." &c.

*I.*—Do you know of any other allusion to the gospel phrase of the kingdom, as made known after Christ's ascension?

*C.*—There is one very plain allusion to it in Acts xx., where Paul is recounting his labors to the elders of the Ephesian church. He says, "That I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify THE GOSPEL OF THE GRACE OF GOD. And now behold I know that ye all among whom I have gone PREACHING THE KINGDOM of God, shall see my face no more." Here "testifying the gospel of the grace of God," and "preaching the kingdom of God," are viewed by the apostle as identical, as expressing the same thing in different words.

*I.*—I scarcely know what to say, Clement. I will certainly take this matter into serious consideration, as this gospel aspect of the kingdom of God is quite new to me.

*C.*—Quite right, my friend. "Let every man be fully persuaded in his own mind." "Prove (or test) all things, and hold fast that (and only that) which is good."

*I.*—But, Clement, I should like to take your advice, or rather Paul's advice, in regard to testing the idea that the kingdom spoken of in connection with gospel preaching, is really that kingdom you talk so much about. One can hardly imagine that a kingdom of nations on the earth, even although under the personal reign of Christ and his glorified saints, could ever be part of the gospel. There may be a good deal said in the Old Testament

about the nation of Israel being God's kingdom, but I am afraid there is very little said on that point in the New. And as it is in the New Testament we have the gospel made known, I should like to know if it contains any evidence that the kingdom preached as the gospel is really the kingdom of Israel restored under Christ, as you so tenaciously hold. My reason for wishing this is, that I believe the New Testament kingdom of God to be a spiritual kingdom, a "kingdom of righteousness and peace, and joy in the Holy Ghost," in which God, through the power of his truth, influences the hearts and minds of men, and so may be properly said to reign over them. And besides this, there is that universal reign which God exercises over all his works,— "His kingdom ruleth over all," as the Psalmist says, whether inanimate nature, or the various tribes of sentient beings, including man himself at their head. And it also occurs to me, that Christ himself told the people that the kingdom of God had come nigh unto them, even when he was teaching and preaching among them.

*C.*—These are perfectly fair questions, Ignatius. There can be no doubt that God exercises sovereign rule over the whole universe by his wonderful providence: and also over men's minds by his truth. This latter, however, is never termed the kingdom of God in the Scriptures. But let us look the matter fairly in the face. Well, the kingdom Jesus preached was announced as being "AT HAND," and hence could have at that time no active existence as the kingdom of God. In accordance with this, he taught his disciples to pray "Thy kingdom come." But it never came, even up to the close of his ministry; for we find him then telling them of certain signs by which they should know that the kingdom of God is nigh at hand.—Luke xxi. 31. These signs are placed subsequent to the times of the Gentiles, and although the duration of these times could not be known to those he addressed, they are now known to be still running, and the kingdom still future. His miracles wrought before the people were "the powers of the world to come," and were thus an earnest of the kingdom, and indicated not the actual, but only the virtual existence of the kingdom.

*I.*—But, my dear Clement, would you inform me what bearing these things have upon the question in hand?

*C.*—I am just coming to that, friend Ignatius. If the kingdom preached by Jesus was a kingdom which was then future, and was not in active existence when so preached, it

follows inevitably that it could be neither the so-called spiritual reign in the hearts of the faithful, nor God's sovereign rule over all his works; for both these were in active existence at the time of the preaching. The fact is, that the former has never been suspended from the days of Adam to the present, and was in active exercise in the persons of many, when Jesus was announcing the kingdom's approach. The aged Simeon, Anna the prophetess, Zacharias and Elizabeth the parents of the Baptist, Joseph of Arimathea, who is spoken of as waiting for the kingdom of God, are examples of the power of intelligent faith in the Divine promises, and true subjects of that influence which you prefer to designate the spiritual kingdom of God. The eleventh of Hebrews contains a roll of worthies whose biographies extend over a period of upwards of four thousand years, during which your so-called spiritual kingdom continued to exist. And as for the universal kingdom of God, if it had ever for one hour ceased to exist, the universe must have fallen to pieces, and chaos, if it ever existed before, must have come again. Thus the two phases of the reign of God you mention are wanting in one essential condition of identity with the kingdom Jesus preached,—they had an active existence at the time, while the kingdom preached as future had not. Besides it should not be forgotten that the Jews to whom Jesus preached the kingdom expected no other kingdom than their own; while Jesus is not recorded to have taught them they were wrong, but said much to confirm them—Luke xxii. 23-30; Matt. x x 28.

I.—Well, I admit that there is some force in that argument, and it shall have my earnest attention. But is it quite correct to say, that the kingdom of Israel was not in existence when Jesus preached that the kingdom of God is at hand? Did not Herod occupy the throne of David, and were not the chief priests and rulers engaged in administering the Divine law, as given through Moses? Did they not sit in Moses' seat, as Christ himself acknowledged, and to whom he enjoined obedience on the part of the people?

C.—Rather posing queries these, Ignatius; but quite legitimate, and demanding an answer from the only source of information we possess—the scriptures of truth. The kingdom of Israel, after having existed for several hundred years, under the rule of the house of David, was brought to an end on account of the iniquity of both rulers and people in the reign of Zedekiah. The divine judgment concerning this is in these terms:—"Thou

profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. 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"—Ezek. xxi. 25-27. This overturn of the throne and kingdom of Israel has continued since; for although there was a partial restoration of the people to the land, no son of David's house ever occupied the throne. Herod who was king in Judea when Jesus was born, was both a foreigner and usurper, reigning only by favour of the Roman emperors, who had reduced the country to a Roman province, and only tolerated with certain limitations, the law of Moses, according to their usual practice with the conquered. The Jews themselves did not consider their kingdom to have an independent existence, as may be seen from the question put by the Apostles to our Lord—"Wilt thou at this time RESTORE AGAIN the kingdom to Israel?" And the wise men who, divinely guided, came to Jerusalem, inquiring "Where is he that is born King of the Jews?" afford another proof that the kingdom of Israel in the strict sense had no existence. "He whose right it is" having "come to his own, his own received him not"; and this rejection of him led to delay in his receiving the kingdom as predicted by Ezekiel. His claim to be the Christ—the Anointed for the throne of David—resulted in his death; "being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands crucified and slain." But God raised him from the dead, and exalted him to his own right hand; from henceforth expecting till his enemies are made his footstool. He now awaits the time when the vision of Daniel shall be realized:—"One like the Son of man came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." This shall take place when "the times of the restitution of all things" shall arrive; until which times Jesus is retained in heaven. This restitution includes the restoration of the kingdom again to Israel. Hence you will observe that it cannot with truth be said that Herod occupied the throne of David, or that the Divine law could be enforced by the sanctions and penalties attached to it by God himself, seeing that God had suffered a foreign power to usurp the supremacy originally claimed by

Himself; although it was still the duty of the people to obey it as far as it was practicable. How then could the kingdom of God have a real existence?

*I.*—There is much force in what you say, Clement, and I shall now be in a better position for coming to an independent judgment regarding the very important matters which have engaged our attention. It is strange how few there are who view things as you do. This itself makes one suspect that they cannot be right.

*C.*—But truth, Ignatius, has never yet been in a majority. It is only in the kingdom of God that "the knowledge of the Lord shall cover the earth as the waters cover the sea." And Christ himself said that when the Son of man cometh he shall hardly find the faith on the earth. We should see to it therefore that we are among the few who are privileged to possess the one faith and hope of the gospel, which can only be attained to by searching the scriptures which are able

to make us wise unto salvation; to make us wise concerning "that kingdom which God has promised to them that love him." And thus to realize the promise of Christ to those who overcome—"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." This throne of Christ is the throne of his father David, the throne of the restored kingdom of Israel, the dominion of which extends to all nations, he is to share with those who are now joint-heirs with him. Who would not then strive to overcome, and to attain to glory, honour, and immortality in so glorious a kingdom.

*I.*—Yes, Clement, the grand point we should aim at is to be scripturally in the right position. As it is now getting late, I bid you good night, hoping to see you again soon.

*C.*—Good night, Ignatius, good night.

J. C.

### THE BORDER OF THE SECRET.

Ask not to see, for God does not permit,  
The book of life in which his saints are writ;  
Thy sum of knowledge and of duty lies  
In that already opened to your eyes.  
How many shall be saved, and who they are,  
The Lord, all-wise and good, does not declare.  
But though that roll be sealed and hidden yet,  
Behold an index by the Saviour set:  
The sacred page that blessed band proclaims;  
There read their character, though not their names.  
Do any hear, believe, and keep his word,  
And bear their cross, and, walking with the Lord,  
Continue in the faith that works by love?  
Lo, these are written in his book above.

*James Glassford.*

### THE PRE-EXISTENCE OF JESUS CHRIST.

The desirableness of making special inquiry from the scriptures concerning the nature of the Logos before being made flesh, has been suggested, but as far as I have been able to ascertain, there is nothing revealed concerning that. What I propose in this paper, is to

show that the Son of God existed from before the creation of the world. That the names, the Son, the Logos, the Christ, and Jesus, all belong to the same person, each and all an embodiment of truth which points to one object, the Son of God, the Redeemer of the world, through whom, as the Mediator, God the Father makes known his will to fallen man. If I succeed in this, our way will become comparatively plain, but if not, a large proportion of the truth will remain unexplained and veiled in mystery.

In order, then, to get to a satisfactory exposition, we will try the 1st chap. of John's Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God." The Word here is said to be God, but by bringing our minds into contact with the foundation truth, that there is but one God, the Father, of whom are all things, and especially with the utterances of Christ himself, we are taught to receive it in a limited sense, as a title of the highest honour and nearness of relation to the Father. This becomes more manifest from verses second and third: "The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." Now the very same is testified of the Son, the Christ,—“All things were created by him and for him.” There is no reason to suppose that this is affirmed of two separate acting agents, but of one and the same; hence we conclude that the Logos was the Son, and the Son was the Logos, who “was in the beginning with God” the Father, “by whom also he made the worlds.” In him (the Logos) was life, and the life

was the light of men. John came to bear witness of the light; no one will question who is referred to here: for Christ himself claims the title,—“I am the light of the world.”—John viii. 12.

“The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” In the circumstances, and in God's purpose, this became a necessity, that he might take away the sin of the world. The next day, John seeth Jesus coming unto him, and saith, “Behold the Lamb of God which taketh away the sin of the world.” And Peter says of him,—“We have found the Messiah, which is by interpretation the Christ.” Nathaniel also confessed him,—“Thou art the Son of God, thou art the King of Israel.”

¶ We see clearly the oneness between the Word and the Christ. The purpose of his being made flesh is strikingly brought out in Heb. ii. 17, “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” In being made like unto his brethren, he is represented as an active agent,—“For verily he took not on him the nature of angels, but he took on him the seed of Abraham.”—Heb. ii. 15. “Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that, through death, he might destroy him that had the power of death, that is the devil.” “Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me.” “But



this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Heb. x. 5, 12.

This was undoubtedly the glory which he previously enjoyed before he was made flesh, and to which he prays to his Father to be restored,—“And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.”—John xvii. 5. What else can such passages mean? “What and if ye shall see the Son of man ascend up where he was before.”—John vi. 62, “I came forth from the Father, and come into the world: again, I leave the world, and go to the Father.”—John xvi. 28. “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.”—Mark xvi. 19. John, speaking of this afterwards, says, “No man hath ascended up into heaven, but he that came down from heaven, even the Son of man who is in heaven.”—John iii. 16.

But the old difficulty is still, “How can these things be?” That the Son of the Highest, who existed before all things, and by whom all things were made, could take upon him flesh, and be born of a virgin, is incomprehensible to natural thinking, and cannot be fully understood, because this mystery is said to be “hid in God.” What, therefore, is not revealed, must remain so till his time and way to make it known; and our wisdom is to credit the clear, simple truth, where it appears to be made known by his Spirit. This is what we are responsible for, and what is true wisdom and duty.

There are two points in the inquiry which must be well pondered and

understood, as far as human capacity can penetrate this profound mystery, the divine and human nature of Christ. He is called the “Son of God,” and the “Son of man,” and is such in reality, but as the mode of the union is not revealed, we must embrace the truth through faith. There are certain bounds which we cannot pass. Christ says “I came down from heaven, not to do mine own will, but the will of him that sent me,”—“I came forth from God.” When the above statements are made to the disciples, do they demur, or raise any argument against the plain natural sense to be drawn from the language, do they start any doubts, or in any shape whatever lead us to suppose, that they understood that it has a meaning apart from the belief, that he identified himself as the person, and was (although clothed in flesh), the Son of God, by whom all things were made in heaven and earth? Where is there any ground to change, or destroy the identity which Christ maintains here? If not, then we must come to the belief expressed by the disciples, and ratified by all the apostles in their writings afterwards, and held fast by the early christians for centuries afterwards. Their reply to his communication is open and unhesitating,—“Lo, speakest thou now plainly, and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God.”

There are prevailing ideas regarding the Sonship, which, although true in their place and connection, appear to be misapplied, so that they act as hindrances to seeing and believing the whole truth concerning

the active existence of the Son before he came in the flesh. It has been said the Sonship dates from his birth by Mary, and in an especial sense from his resurrection. Now, the scriptures speak of him after his birth as the Son of Man; he was from that time the man Christ Jesus, and although generated by the Holy Spirit, he was a real man, formed out of the divine and human natures. Although the angel said, "that holy thing which shall be born of thee, shall be called the Son of God," believers are called sons of God also—he was so in a much higher sense. "The only begotten Son." Not that any man hath seen the Father, save he which is of God, he hath seen the Father.—John vi. 46. "No man hath seen God at any time, the only begotten, which is in the bosom of the Father, he hath declared him." Hence he says,— "I speak that I have seen with my Father."—John viii. 42. "I proceeded forth and came from God, neither came I of myself, but he sent me."—Of him it is said,— "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." He had this glory with the Father "before the world was," and he prays to his Father that those he had given him might be with him, that they might behold his glory, which he had received through the love of his Father, which he enjoyed before the foundation of the world. The passage in Rom. i. 4,— "Declared to be the Son of God with power, by the resurrection from the dead"—the margin reads "determined," that is, by being raised from the dead by the power of God, it was made manifest or proved that he was his only begotten Son.

It is said, accordingly, God hath fulfilled his promise, in that he hath raised up Jesus again, as it is written in the second Psalm,— "Thou art my Son, this day have I begotten thee." (metaphorically).

I have been shown some remarks on this subject recently, in which it is affirmed that "Jesus was created by the Father out of the substance of his mother." Now, created is not the correct word—see Luke i. 33—where it will be at once seen that the right word is generated or begotten. The holy thing born was a man, a real man, called the man Christ Jesus, and the Son of God, being constituted in the divine and human natures. It is said by the Son of God, through the prophet,— "Lo, I come to do thy will, O God,"—"a body hast thou prepared for me." The "I" and the "me" was in active existence in the bosom of the Father when it was uttered. The writer referred to says, regarding John i. 1,— "The word of God is the wisdom of God, the thoughts or intelligence of Deity." If this be correct, it will do to read it. In the beginning was the wisdom of God, the thoughts and the intelligence of Deity; and the wisdom of God, the thoughts and intelligence of Deity, were with God. This speaks for itself. To tell us that the wisdom of God, the thoughts and intelligence of Deity, was with God in the beginning, when he made all things, is certainly very unnecessary information, being self-evident. Undoubtedly God's word is wisdom, infinite wisdom; but we want a medium through which it may reach sinful men. This is found in his Son, who is the brightness of his glory, and the express image of his person, whose being reaches as far back as "the beginning of the crea-

tion of God," being "the first-born of every creature." I agree that God's word of wisdom is personified in the Proverbs of Solomon, but that that word is the Word introduced in the first chapter of John's Gospel, I see no ground whatever to believe. This word was with God as a person or agent, by whom God made all things, even the Son called the Word, the name applied by the Holy Spirit, to the "faithful and true Witness," "the King of kings and Lord of lords." "His name is called the Word of God."—Rev. xix. 13.

W. N.

### Intelligence, Notes, &c.

EDINBURGH.—On March 31st, the Church held its fourteenth anniversary, as usual, noting the occurrence by an extra meeting. During the year past the addition and subtraction of members were quite balanced. Add the only new feature introduced has been a young men's meeting for the improvement of the junior brethren in the power to think, to speak, and to serve in the church.

On the same day there were introduced to the fellowship of the church two brethren, Thomas Wallis, from Birmingham, and Thomas Wilson, junr., who had that morning been immersed on confession of his faith. Subsequently another three young persons have made confession of the name of Jesus Christ, and been immersed thereinto: viz. Thomas Watson, Catherine Wilson, and Margaret Black—all children of brethren who have had long standing in the faith. Last of all, Mrs T. Wallis having joined her husband

is also added to the church.

The brethren in Edinburgh have been interested in a stir which has been, and still continues, among the mining population of a few villages in the neighbourhood of TRANENT, and two of their number have been giving it form and purpose by occasional addresses on the One Faith and Hope of the Gospel, with a view to lead them to repentance. We trust to have report of good results ere long.

GLASGOW.—We are happy to learn that a weekly meeting, for the examination and discussion of Bible questions, has lately been established here. The principal promoters of this meeting being those whom we formerly held as brethren of one united church; but who have more recently been separated into many fragments and diverse communities. Let us hope that glory to God, and good will among men, may result from those meetings.

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\*\* As the Messenger Funds are now, as they have ever been, rather low, we shall feel obliged by such of our Subscribers as are in arrears, to pay up at their very earliest convenience. It is not too much to expect that those who have undertaken the responsibility of this concern, should be free of the burden of debts owing to it. We shall render the accounts of those who have asked us immediately.

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# THE MESSENGER OF THE CHURCHES

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

No. 6.

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NEW SERIES, VOL. III.

## FAITH, BAPTISM, AND SALVATION.

DEAR READER—Allow me to suppose that you refuse to acknowledge baptism in water to be necessary to your salvation, because the scripture affirms "That a man is justified by faith without the deeds of law." (Rom. iii. 28.) That "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.) Having a conviction that you are under a mistake, which, if not removed, shall shut you out from the kingdom of God, I would fain reason with you out of the scriptures, regarding this important matter.

At the outset let me assure you, that I, as heartily as you, believe that salvation is entirely of grace; that it is not by works of righteousness that we do, but according to his mercy, that God receives us into his family, and makes us fellow-heirs with the Christ. The Messiah-rejecting Jews, fell short of the righteousness which saves, because they sought to obtain it by works of law, not through faith in the gospel of God's Son; and all who seek for sal-

vation in a similar way must inevitably lose it. It is not because I believe salvation to be attainable by works of merit, on the part of a sinner, that I believe you are wrong in denying that baptism is essential to our salvation, but because the LORD HIMSELF said "*He that believeth and is baptized shall be saved.*" (Mark xvi. 16.) Surely Jesus taught the way of salvation rightly. You cannot imagine that he would tell his disciples that "he that believed and was baptized should be saved," unless that was true; and unless being baptized is as necessary to salvation as believing is, the words of Jesus were fitted to mislead his apostles. Observe, it is "*He that believeth and is baptized that shall be saved.*" Perhaps you reply, "But it is not said, 'He that believeth not and is not baptized shall be damned.'" True, but why? For this reason, that such a statement was unnecessary, seeing that baptism was to follow believing. But does not the Lord's words fairly express that *believing* AND *baptism* are conjoined terms of human salvation?

Does the man, who affirms that a sinner's salvation is as secure without baptism as with it, not set his dictum above the affirmation of Him who is "The way, the truth, and the life?"

And why should you think that because faith and baptism are both necessary to salvation, that salvation is not entirely of the grace of God? Or because man cannot be saved by meritorious deeds, therefore baptism is unnecessary to salvation? Is there any merit in allowing yourself to be immersed in water? Can any man in his senses think that, by submitting himself to be immersed in water, he has done something that deserves the praise of either God or man? Why, he has done nothing, not even baptized himself. When a believer is being baptized into Christ, he puts himself into the hands of another, and, without any effort on his own part, is passively buried in the water, and raised up out of it by the help of another—a beautiful presentation of his own utter helplessness, and entire dependence on another aid than his own for adoption into the family of God.

In one sense baptism may be termed a work, just as Jesus called believing a work, when he said "This is the work of God, that ye believe on him whom he hath sent." (John vi. 28.) Faith and baptism in Jesus the Christ are *the conditions* on which God has chosen to receive sinners into his family; but neither the one condition nor the other is of a meritorious nature, so that the apostolic commission is in perfect harmony with the apostolic teaching, that "we are justified by his grace through the redemption that is in Christ Jesus."

That baptism in water, in connection with faith, is necessary to salva-

tion, is further evident from the teaching and practice of the apostles and early disciples. When on the day of Pentecost, the conscience stricken multitude cried out to Peter and the rest of the apostles "Men and brethren what shall we do?" Peter, endowed with the Holy Spirit, replied, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins?" Acts ii. 37, 38. These inquirers after the way of life, had believed that Jesus, to whose death they had consented, was indeed the Christ. It was the persuasion of this truth that alarmed them, and impelled them to utter the stirring inquiry "*What shall we do?*" and the response of Peter to the earnest appeal, is a direct falsification of the idea that remission of sins through the name of Jesus Christ, is attainable without baptism.

Shortly before his ascension to the heavens, the Lord taught his apostles that "repentance and remission of sins in his name, should be preached among all nations beginning at Jerusalem." Here then we see Peter carrying out his Lord's appointment. Beginning at Jerusalem he preaches—proclaims remission of sins through the name of Jesus Christ, and in answer to the earnest inquiry of those who were convinced that Jesus was both Lord and Christ,—he commands them to be baptized in the name of Jesus Christ, for the remission of sins. "Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls." (Acts ii. 41). My dear reader, if you have gladly received the same word, you can only be safe by following their example.

Passing over other instances of the same conformity to the will of the Lord, which are doubtless familiar to your own mind; such as the Samaritans who believed the glad tidings preached by Philip, (Acts viii. 12.; The Ethiopian eunuch, (verses 27-39).; Cornelius and his household. (x. 44-48.); and the jailor and his household, at Philippi (xvi. 25-34.) let me call your attention particularly to the baptism of the apostle Paul, as narrated by himself in Acts xxii. 12-16. The preceding part of the narrative shows that Paul had been convinced that Jesus was the Christ, by the heavenly vision which appeared to him on his way to Damascus. That exclamation "What shall I do Lord?" (v. 10) makes this evident. He calls Jesus Lord, and seeks to know the Lord's will concerning himself. The response is "Arise, go into Damascus; and there it shall be told thee of all things which are appointed thee to do." (v. 10.) Ananias visits him, restores his sight, and informs him that the God of his fathers had chosen him to know his will and see "that Just One," and hear the voice of his mouth. To this chosen vessel to bear Messiah's name before "The Gentiles and Kings, and the children of Israel," who had seen the Lord, and been convinced that he was the Christ, Ananias by the Lord's appointment, addressed the following language—"And now, why tarrigest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord!" Do you not see that up to this time the sins of Paul had not been "washed away," although he was a believer; and that the washing away of his sins was to follow his being baptized; It is of no use for you to quote, in

opposition to this fact, the statement that "we have redemption through his blood, even the forgiveness of sins," and that "the blood of Jesus Christ cleanseth us from all sins." These statements are undoubtedly true; yet not more true than that Paul was commanded to be baptized and wash away his sins, calling upon the name of the Lord; just as the converts on the day of Pentecost were commanded by Peter. The Christ died for our sins; his offering has been accepted; he gave himself a ransom for all, and none within sound of the gospel need die unfor-given; but God has ordained that those *alone* who believe in his Son as the Christ, and are baptized in water in his name, shall be partakers of the redemption that is in Christ Jesus.

The certainty of the truth of this important statement, is confirmed by the apostolic phrase, "Baptized into Christ," to which I would now crave your special attention. It occurs in Romans vi. 3., and Galatians iii. 27. Let us examine the latter instance in the light of the context. "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." These sentences are closely connected like the links of a chain. To see this the more distinctly let us trace them backwards. The consummation is "BEING HEIRS ACCORDING TO THE promise." They were "heirs according to the promise," *because of being* "Abraham's seed"; for "to Abraham and his seed were the promises made,"

(v. 16.) The "*inheritance*" of which the Apostle treats, is that which had been promised to Abraham and his seed, and to none else; so that the heirship of the parties addressed, depended entirely on their being Abraham's seed. But they were "Abraham's seed," simply *because they were Christ's.* "If ye be Christ's, then are ye Abraham's seed." That is, then are ye *that seed* of Abraham to whom the promises were made. The Jews imagined that the inheritance was theirs, in consequence of their being the lineal descendants of Abraham; but the Apostle, speaking with divine authority, affirms that it was only to Abraham and one of his seed that the promises were made. "Now to Abraham and his seed were the promises made. He saith not 'to seeds,' as of many, but as of one. And to thy seed' which is Christ." (v. 16) Yet any one, Jew or Greek, bond or free, male or female, may become the seed of Abraham, and therefore, an heir according to the promise, simply by "*being Christ's.*" Observe now, that these persons were "Christ's," because of being "*in Christ*"; and that they were "*in Christ*," because they had "*put on Christ.*" The phrase "*put on Christ*" literally means — "*clothed with Christ.*" They were dressed with Christ, covered with him as with a garment. *Out of Christ*, they were children of wrath even as others, without God and without hope in the world; but now they were "*in Christ Jesus*"; God no longer regarded them as so many sinners under the sentence of death, but he looked on them covered with his Son the beloved, in whom he is well pleased. They are "*One in Christ Jesus*" — members of a body of which Christ is the

head. Hence the Apostle speaks of as many as are baptized into Christ, as being "*baptized into his death.*" God regards them, and if they abide in Christ, will in the coming eternal ages, treat them as if they had died with Christ when he died, risen with him, and been seated together with him in the heavenly places; the heirs together with him, of glory, honour, and immortality in the kingdom of God.

Dear reader, would you secure such a happy position? Then observe the Apostle's words — "*As many of you as have been baptized into Christ have put on Christ.*" Do not turn aside the point of this statement by saying, as I have heard some do. "*As many of you as have been baptized,*" implies that there were *some* of these brethren who had not been baptized. Granting, for a moment, that the words are meant to convey that idea, then it would also follow that *some* of them had *not put on Christ*, and were by consequence not *in him*; so that they were *out of Christ*, uncovered, unsaved! Is that the position you prefer? Surely not. The truth, however, is that both in this passage, and in Rom. vi. 3., the words "*of you*" and "*of us*" are wanting in the Greek. Why the learned translators introduced them, or why they have not been printed in italics, as all supplemented words should be, I am at a loss to know. What I have stated is the truth, as any one acquainted with the Greek will tell you. The Apostle's words are really these — "*As many as have been baptized into Christ have put on Christ.*" Yes! God has ordained it, that *as many* as are baptized into Christ put on Christ"; and it is only fighting against God, to attempt being clothed

with His Son by any other, or without that, appointment. To reason further with you on this matter at present, may be useless; yet before we part I have one more important statement to make, and that is, that it is impossible for any one to be "baptized into Christ," who has not believed God's gospel concerning him. Immerse a man, or a child in water you may, but, unless the party baptized has the faith of the gospel, ten thousand immersions will leave him as much out of Christ as is the untutored Indian who has never heard his name. God's order can never be neglected, or reversed with safety. Salvation is not of human will, or human effort, but of God who showeth mercy; and God's unaltered appointment is, "He that believeth and is baptized shall be saved."

Why God has associated immersion in water, along with faith in the name of Jesus Christ, is a question to which no specified answer is given in the scriptures, neither does it concern us. The prophet of Israel bade the Syrian leper wash seven times in Jordan, and be clean. *Why* the waters of Jordan were chosen in preference to others, he was not informed; but, yielding to the wise counsel of his servant, he washed and was cured. God willed to make the one thing consequent upon the other: that was enough. And so it is here. Yet there seems to me a beautiful appropriateness in the appointment of a believer's immersion in water, in the name of the Lord Jesus, as the initiatory step in the way of life. Those who thus enter the family of God, confess themselves his children, and, by consequence, their submission

to his will. In being baptized in the name of the Lord Jesus, they thereby acknowledge his Lordship over them; that they are not their own but his, and henceforth bound to serve him. Their future life is to be one of submission to his authority; hence the apostles were commanded to teach those whom they made disciples, to "observe all things whatsoever he had commanded them."—Matt. xxviii. 20. The act of obedience to the command to be baptized is one of the purest or simplest submission to the Lord's will. As I noticed at the outset, it is an act to which no merit can be attached; and there is no reason for its performance apart from the will of God. The acts of doing justly, loving mercy, and fearing God, are binding on us, not merely because God has commanded them, but also from the nature of the case; and men often perform acts of justice and benevolence without any respect to Divine authority; but the immersion of a believer in water, into Jesus Christ, is an act of pure submission to his Lordship: the answer of a good conscience to the mandate of the King of kings and Lord of lords. Thus, it seems to me a most appropriate, and expressive initiatory step in the way of patient continuance in well-doing, which leads to glory, honour, and incorruptibility.

That you, dear reader, may lovingly and gratefully embrace the truth as it is in Jesus; and by being baptized into him, become his, and be glorified together with him at his appearing and kingdom, is the earnest and kind desire of the writer of these paragraphs.

W. I.



## THOUGHTS AND NOTES.

## VII.

## HOSEA VINDICATED.

How trying it is to an author to be misrepresented—those can best understand who have been the subjects of the dishonesty and stupidity of opponents. I have often thought, that were the popular idea true concerning life in death, then the prophets must oftentimes fret and fume at the utter perversion of their writings. And this is not even the worst. For some of them have to bear the additional insult of personal obloquy, the most undeserved.

Probably Hosea has most to complain of on this score; or will have, when he comes to know what has been charged against him by his enemies, and allowed by his friends. Poor Hosea! as tho' it were not enough that thou wert so unhappy in thy marriage; thy memory has been stained with the imputation of adultery, fornication, and what not. Thy defenders never seem to deny the charge which the enemies of thy God bring against thee, but try to relieve thee of imputed guilt, by contending that thou sinned at His command. But I prefer to honour Him and thee by showing that thou didst not sin at all, but wast the one sinned against.

Hosea was commanded to "take a wife of whoredoms." We have no need to suppose that Gomer, the one he married, was already a harlot, but that she would become such from uncontrolled passions. The connection evidently confines it to the future sense, as the "children" were to be born. The first of these was named Jezreel, i.e. Seed of God. This son was born to Hosea, and apparently

was the only one who was his child. Gomer, "conceived again and bore a daughter," and shortly again a son, neither of which were Hosea's children. This is plainly shown by the repudiative names they bore—Loruhamah—not of favour, or not of my bowels; and Lo-ammi—"not father to," i.e. not my son.

As to the command—"go yet, love a woman beloved of her friend, yet an adulteress." I cannot conceive of it applying to any other woman than Gomer. Read it, "yet go, (i.e. though she has been an adulteress) love the woman beloved by [thee,] her friend." Hosea was to do it "according to the love of the Lord toward the children of Israel." Now what was the love which the prophet was to copy? Chapters i. ii. are doctrinally based on the recognition of a marriage relation between God and Israel. Hosea's is the same teaching as Isaiah's (liv. lxvi.) and Ezekiel's (xxiii), though in the latter, the unit Israel is represented under another or dual figure of twin-sisters; or the two kingdoms, similarly to Jer. iii. But all are based upon one thing—the Lord's condonation of his wife's guilt, and restoration to his favour. The "according to," is that of chapter ii. 14, 19, 20, 23, and the rest of chapter iii. also shews it to be the same wife he had, whom he allures back.

Now, if this be not the import, then we are shut up to this conclusion:—"the people whom God before knew," he "hath cast off"; and the Israel of the future are the same people who

had David for their king, and have abode many days without king, prince, &c. In other words, the old notion that God hath rejected Israel, and chosen the Gentiles instead, is fully established by Hosea's adultery.

But if Hosea was a loving, forgiving husband, who won back his recreant spouse, then he but fortifies the whole prophetic and apostolic testimony, that Israel's God-Husband, "hath loved her with an everlasting love, and therefore, drawn her back again with cords of loving kindness." Jer. xxxi. 1-4.

VIII.  
ENOCH.

The condensed biography of this saint is spoiled by the translator's italic *was*. It seems to be the most stupid of all the italicised additions in the book. "He *was* not." The real

import of the phrase is that he ceased to be, *i.e.* *was annihilated*. Or, adding the next sentence, "for God took him," we get the Platonic ultimate—personal identity lost by being absorbed into the Divine pabulum, or essence.

Strike out the "*was*" and we have "he—not." What word then does our English idiom require? The chapter tells us eight times over. Of all the other patriarchs it is recorded—"he lived—years, and he died." The *not* in Enoch's case, then can only antithesise this.

The natural reading is—"Enoch walked with God; and he *died* not, for God took him." This is not my correction, but Paul's. Heb. xi. 5. So alter your Bibles.

J. W.

## SECTARIANISM OR SECULARISM.

There are a few important features of the christian doctrine in whose support it will not be our intention to adduce scriptural quotations, but rather to point out wherein they are supported or assailed by those who are not considered, or who do not consider themselves, co-operators with us.

It is not a matter of opinion, but of certainty, that the scriptures do not teach (1) that man is immortal, or has an immortal soul; (2) that the wicked will be immortal, or have immortal souls; and (3), that the Kingdom of God actually *is*, but, that it *is to be*, set up on the earth.

As to the first statement, says one writer; "Now, the doctrine of the

soul's immortality, while it readily maintains identity of the *beings*, by denying that the body is the being; yet wholly fails of making an identity of the *old and new body*; a thing, as I judge, vital to christianity itself. This may seem strong speaking. But have words any meaning which can be trusted? Or what is meant by *resurrection of the dead*? If the soul be merely unclathed and re clothed, *no dead thing is brought into new life*. On this theory, the body is improperly said to live or die; but is it the soul which lives in the body or *out of* the body. Nor only so; but since the philosopher alleges that there is no identity of the old and new body, then it is at

any rate false that the *old body* has come to life; equally false is it that *the soul* has come to life. Then *nothing* rises from the dead; and if the dead rise not, let us eat and drink, for to-morrow we die." As bearing on this same question, this same writer also states; "In Campbell's Lectures on Ecclesiastical History (Lecture xiv.), I find it related that when Pope John the XXII. had maintained in a sermon, that the saints departed are not admitted to the beatific vision till after the resurrection, the University of Paris, with all the bishops and abbots in that metropolis, as also a synod assembled at Vincennes, unanimously condemned the Pope's opinion as repugnant to scripture, and heretical. Philip VI., King of France, sent the Pope an authentic copy of this decision, and (says Dr. Campbell), if Cardinal d'Ailly may be credited, threatened to have his holiness burnt for heresy if he did not submit. The Pope, unable to resist the public outcry, made public declarations, which were understood to amount to an apology. His successor took an early opportunity of preaching on the beatific vision and inculcating the opposite sentiments. This was in the fourteenth century.\*

As respects the second statement; a recent writer remarks, "If the doctrine of 'eternal existence' be in fact true, let it be openly proclaimed. Let not the feeling of horror, which it is calculated to inspire, be a hindrance to its fearless enunciation. But if it be unsupported by scripture, let the truth be declared with equal boldness and equal fearless-

ness. Let no unauthorised means be adopted of pressing the gospel on the acceptance of mankind; let no false pretence be had recourse to, for the conversion of sinners. What better example can be followed than that of the apostles; and the record of their missionary labours will be searched in vain for an instance, in which the eternal existence of the lost in torment is urged as the inducement why salvation should be embraced. The love of Christ was the constraining motive."\*\*

Let us now turn to one of the greatest living sectarian or secular leaders of the present day. For sectarianism and secularism have more in common, as to doctrines, than, at first sight, the casual reader may perceive.

This leader, Ernest Renan, dedicates his "Life of Jesus," "to the pure soul of my sister Henrietta." We heartily sympathize with the love thus shewn from the brother to the sister; but, with the doctrines from which this expression springs, we have no sympathy whatever. In continuance of his dedication, he says, "Dost thou recall, from the bosom of God where thou reposest, those long days at Ghazir, in which, alone with thee, I wrote these pages, inspired by the places we had visited together?"

In this life, he states, that "If Israel had possessed the spiritualistic doctrine which divides man in two parts—the body and the soul—and finds it quite natural that, while the body decays, the soul should survive, this paroxysm of rage and of energetic protestation

\* The Hope of Eternal Life in Jesus Christ, pp. 82, 91. Bristol 1835.

\*\* Life and Death, &c., by E. F. Litton, Esq., M.A., Barrister at Law, London, 1866.

would have had no existence. But such a doctrine, proceeding from the Grecian philosophy, was not in the traditions of the Jewish mind. The ancient Hebrew writings contain no trace of future rewards or punishments." \*

We are obliged to abbreviate our quotations for want of space, and must refer the reader, if he desires, to the work itself. But, let the reader *well observe* the price he has to pay for belief in this Grecian dogma of a never-dying soul. On page 251 of his work, writing concerning the raising of Lazarus from the dead, he says, "It is, then, probable that the miracle in question was not one of those purely legendary ones for which no one is responsible. In other words, we think that something really happened at Bethany, which was looked upon as a resurrection."

"Fame already *attributed* to Jesus two or three works of this kind. The family of Bethany might be led, almost without suspecting it, into taking part in the important act which was desired. Jesus was adored by them. It seems that Lazarus was sick, and that, in consequence of receiving a message from the anxious sisters, Jesus left Perca. They thought that the joy Lazarus would feel might restore him to life. Perhaps, also, the ardent desire of seducing those who violently denied the divine mission of Jesus, carried his enthusiastic friends beyond all bounds. *It may be that Lazarus, still pallid with disease, caused himself to be wrapped in bandages as if dead, and shut up in the tomb of his family.* These tombs were

\* The Life of Jesus, by Ernest Renan, p. 66, London, 1865.

large vaults cut in the rock, and were entered by a square opening closed by an enormous stone. Martha and Mary went to meet Jesus, and *without allowing him* to enter Bethany, conducted him to the cave.

Jesus (if we follow the above hypothesis), desired to see once more him whom he had loved; and, the stone being removed, Lazarus came forth in his bandages, his head being covered with a winding sheet. This re-appearance would naturally be regarded by every one as a resurrection. *Faith knows no other law than the interest of that which it believes to be true.* Regarding the object which it pursues as absolutely holy, it makes no scruple of invoking bad arguments in support of its thesis when good ones do not succeed. If such and such a proof be not sound, many others are! If such and such a wonder be not read, many others have been!" The Italics are ours.

Further, on page 295, this same writer thus writes concerning the resurrection of Christ. "On Sunday morning, the women, Mary Magdalen the first, came very early to the tomb. The stone was displaced from the opening, and the body was no longer in the place where they had laid it. At the same time, the strangest rumours were spread in the christian community. The cry, "He is risen!" quickly spread amongst the disciples. Love caused it to find ready credence everywhere. What had taken place? In treating of the history of the apostles we shall have to examine this point and to make inquiry into the origin of the legends relative to the resurrection. For the historian, the life of Jesus finishes with his last sigh. But such

was *the impression* he had left in the heart of his disciples, and of a few devoted women, *that during some weeks more it was as if he were living and consoling them.* Had his body been taken away, or *did enthusiasm*, always credulous, create afterwards the group of narratives by which it was *sought* to establish faith in the resurrection? In the absence of opposing documents this can never be ascertained. Let us say, however, that the strong *imagination* of Mary Magdalen played an important part in this circumstance. Divine power of love! Sacred moments in which *the passion of one possessed* gave to the world a resuscitated God!" The italics are ours. Is there any need of our comment on these extracts? Behold, say we, to the teachers of the *unscriptural*, nay, *anti-scriptural*, fiction of immortal soulism, the fruits of your teachings. *The basis of the whole hope of the christian* attacked in the most specious, plausible manner, which the mind of man can conceive. For, if Christ be not raised, or, was not raised, from the dead, then, all, *all* who have fallen asleep in Him, **HAVE PERISHED.** But, *Christ has been raised from the dead*, and they, who have fallen asleep in Him, shall, *at His coming*, be brought forth *from their graves*, and *no where else*, to receive at His hands immortality.

Let us now refer to this same writer, and note what he has to say concerning the kingdom of God. On page 197, he thus writes,—“The fundamental idea of Jesus from the beginning, was the establishment of the kingdom of God; but this kingdom of God, as we have already said, appears to have been understood by Jesus in very different senses. At

times, we should take him for a democratic leader, desiring only the triumph of the poor and the disinherited. At other times, the kingdom of God is the literal accomplishment of the apocalyptic visions of Daniel and Enoch. Lastly, the kingdom of God is often a spiritual kingdom, and the approaching deliverance is a deliverance of the spirit. In this last sense, the revolution desired by Jesus was the one which has really taken place: the establishment of a new worship, purer than that of Moses. All these thoughts appear to have existed at the same time in the mind of Jesus.” Again, on page 198,—“The apocalyptic ideas of Jesus, in their most complete form, may thus be summed up. The existing condition of humanity is approaching its termination: this termination will be an immense revolution, “an anguish” similar to the pains of childbirth; a *palingenesis*, or, in the words of Jesus himself, a ‘new birth,’ preceded by dark calamities, and heralded by strange phenomena. In the great day, there will appear in the heavens the sign of the Son of man; it will be a startling and luminous vision, like that of Sinai, a great storm rending the clouds,—a fiery meteor flashing rapidly from east to west. The Messiah will appear in the clouds, clothed in glory and majesty, to the sound of trumpets and surrounded by angels. His disciples will sit by his side upon thrones. The dead will then arise, and the Messiah will proceed to judgment. . . . . (p. 200). That all this was taken literally by the disciples and by the master himself at certain moments, *appears clearly evident* from the writings of the time. If the first

christian generation had one profound and constant belief, it was that the world was near its end, and that the great "revelation" of Christ was about to take place. The startling proclamation, "the time is at hand," which commences and closes the apocalypse; the incessantly reiterated appeal, "He that hath ears to hear, let him hear," were the cries of hope and encouragement for the whole apostolic age. A Syrian expression, *Maran atha*, "Our Lord cometh!" became a sort of password, which the believers used amongst themselves to strengthen their faith and their hope. The apocalypse, written in the year 68 of our era, declares the end will come in three years and a-half. The "Ascension of Isaiah" adopts a calculation similar to this. . . . (p. 203), "The gospels and the writings of the apostles scarcely contain anything as regards apocalyptic doctrines but what might be found already in "Daniel," "Enoch," and the "Sybilline Oracles" of Jewish origin. Jesus accepted the ideas which were generally received among his contemporaries." . . . . . "It is evident, indeed, that such a doctrine, taken by itself in a literal manner, had no future. The world, in continuing to exist, caused it to crumble. One generation of man at the most was the limit of its endurance. The faith of the first christian generation is intelligible, but the faith of the second generation is no longer so. After the death of John, or of the last survivor, whoever he might be, of the group which had seen the master, *the word of Jesus was convicted of falsehood.* . . . . . By the side of the *false, cold, and impossible idea* of an ostentatious

advent, he conceived the real city of God, the true "palingenesis," the Sermon on the Mount, the apotheosis of the week, the love of the people, regard for the poor, and the re-establishment of all that is humble, true, and simple. This re-establishment he has depicted as an incomparable artist, by features which will last eternally. Each of us owes that which is best in himself to him. *Let us pardon him his hope of a vain apocalypse, and of a second coming in great triumph upon the clouds of heaven.* Perhaps these were the errors of others rather than his own, and *if it be true that he himself shared the general illusion*, what matters it, since *his dream* rendered him strong against death, and sustained him in a struggle, to which he might otherwise have been unequal? And, with one short extract, relating to the Kingdom of God, we will end our quotations (p. 111.) "Let us continue to admire the "morality of the gospel." *Let us suppress in our religious teachings the chimera which was its soul; but do not let us believe that with the simple ideas of happiness, or of individual morality, we stir the world.*"

Surely they who deny that the Kingdom of God—foreshadowed by Daniel and the whole council of the prophets—by the Lord and His apostles—either by their prophetic visions or teaching, will become an actual *fact*, as it is now a *prophetic truth*, have reasons to be proud of this new advocate of sectarian or secular views. The promises made to Abraham and the fathers, to David, to Christ and the household of the faith, are an empty dream! An illusion! A chimera! True, it is so, to the opposer of the truth. And

it is to such opponents the forgotten words of the scriptures apply, "God shall send them strong delusion, that they shall believe a lie, that they all might be condemned who receive not the truth."

It is true that no *proof* can be produced from history or revelation, that the Kingdom of God is now in existence, or has been set up. Assertion is made that such is the case, but assertion is no proof. Thus writes the member of a body, which is somewhat in advance of the religious bodies of this day:—"Now let it be noted in the outset, *that the scriptures nowhere tell us, in so many terms, when the Kingdom of heaven began. Formally or expressly they do not decide the question; by circumstances we think they do. Hence, our ultimate conclusion can not, as resting on grounds not wholly indisputable, rise above the degree of the highly probable. Up to that height we believe it can be carried, but not beyond it.* And it is most necessary that the reader should know, in many cases, the character, as to trustworthiness, of the conclusion he is expecting, otherwise his disappointment may be painful and injurious." The Italics are ours.

\* Land's Quarterly, devoted to the Propagation and Defence of the Gospel. New York, January, 1865, p. 114.

We contend then that this admission is fatal to the plea, that the Kingdom of God was set up on the day of Pentecost. Or, that it has been set up at any time subsequent to that day. Let any reader, who believes that *God* means what he says, turn to the book of Daniel, and after careful reading of the statements contained therein, regarding this kingdom, ask himself this question, have the circumstances portrayed of the period *when* this kingdom should be set up met with fulfilment? History, and after-scripture, will answer *No*. Neither does the "New Testament" scripture ever assert that such has been the case. In the apostolic age, as in ours, "we walk by faith and not by sight." May we become as strong in the faith as the faithful of old were. These, looking forward to things not seen as yet, earnestly desired, as we also, to behold that city of which God is the Architect and Builder; and to attain to that rest which remaineth for his people. To those who reject the testimony, by their hidden explanation, we would say, "ye do make the word of God void through your traditions." Therefore heed what the Lord saith, "*Thy word is truth.*"

CHRISTIANOS.

## ISRAEL'S LAND AND ISRAEL'S PEOPLE. PALESTINE EXPLORATION FUND.

IN June, 1865, a Society was formed in London, "for the accurate and systematic investigation of the Archaeology, Topography, Geology, and Physical Geography, Natural History, Manners and Customs of the Holy Land, for Biblical Illustration." Queen Victoria is the Patron of the Society, and it

numbers among its members many of the first Scientific Investigators of this Country.

To the Bible Student, Palestine is unparalleled in interest; and yet no systematic investigation of it has hitherto been attempted. "The visit of the Prince of Wales to the Mosque at Hebron has broken down the bar

which for centuries obstructed the entrance of Christians to that most venerable of the sanctuaries of Palestine, and may be said to have thrown open the whole of Syria to Christian research."

1. *Archæology*—The fact that Jerusalem stands on "sixty feet of rubbish," is enough to repay almost any amount of investigation; while the Royal Tombs of Zion—the Tyropæan Valley—the Temple Enclosure—the site of the Tower of Antonio—the Palace of Herod—the Pool of Bethesda—the Spring and Conduit of Hezekiah—all await excavation. "Beyond the Holy City the country is full of sites which cannot fail amply to repay examination,"—such as Mount Gerizim, supposed to be Moriah; Shechem, Jacob's first settlement, and the Tomb of Joseph; Samaria with the extensive remains of Herod's Edifices; the splendid Roman Cities along the coast; mounds at Jericho; remains in the Jordan valley; Jezreel; Assyrian Mound near Damascus, &c.

2. *Manners and Customs*—"A work is urgently required which shall do for the Holy Land what Mr. Lane's "Modern Egyptians" has done for Egypt—describing in a systematic and exhaustive order, with clear and exact minuteness, the manners, habits, sites, and language of the present inhabitants, with engravings intended, like his, "not to embellish the pages, but to explain the text."

3. *Topography*—"Of the coast of Palestine, we now possess an accurate map in the recent Admiralty Charts." "The elevation of Jerusalem, and the depression of the Dead Sea are already provided for by the liberality of the Royal Society, and the Royal Geographical Society." What is wanted, is an equally accurate survey of the rest of the country. The level of the Sea of Galilee is not known within 300 feet, and so of "other spots of almost equal moment."

4. *Geology*—"Of this we are in ignorance of almost every detail. The valley of the Jordan and basin of the Dead Sea is geologically one of the most remarkable on the earth's surface." "Its Biblical interest is equally great."

5. *Natural Sciences—Botany, Zoology, Meteorology.*—"Naturalist after naturalist will devote himself for years to the Forests of South America, or the Rivers of Africa. Why should we not have some of the same energy and ability applied to the correct description of the Lilies and Cedars, the Lions, Eagles, Foxes, and Ravens of the Holy Land.

In prosecution of this programme, Capt. Wilson and Lieut. Anderson of the Royal

Engineers, were constantly occupied in Palestine from December, 1865, to May, 1866, on a preliminary general survey, with the following results:—

1. *Topography*—"By accurate observations for time and latitude, made at forty-nine different points between Beyrout and Hebron, and by a line of azimuths carried through the country, from Banias to Jerusalem, a series of detailed maps has been formed of the whole backbone of the country, including the Lake of Genezareth, and all the water-courses descending to its western shores. Two debated questions have been definitely settled; the confluences of the Jabbok (Wady Zerka) with the Jordan, and the course of the Wady Suras."

2. *Archæology*—"Materials have been collected for making about fifty plans with detailed drawings of Churches, Synagogues, Mosques, Temples, Tombs, &c., among which are the plans of the Cities of Beisan, Sebastiyeh, and Cesarea, of the Holy Place of the Samaritans, and the ruined Church of Justinian on the summit of Mount Gerizim, &c., Squeezes and copies of many inscriptions were taken.

3. *Photographs*—"A series of Photographs (9x6) 166 in number have been taken, the majority for the first time. They comprise views of cities, details of architecture, inscriptions, &c., the Samaritan Pentateuch, and a few natural objects."

"Both as a matter of satisfaction in the first expedition, and as an encouragement for future researches, it may be mentioned that the Arab population was in general well disposed, and that few precautions only were necessary in travelling."

"This is what has been done." In Topography and Archæology much yet remains. In Geology and Natural History nothing has yet been accomplished. Although the Topographical and Antiquarian researches have appeared to the committee to claim the first place, it is not their intention to neglect the scientific investigations which were put prominently forward in their first prospectus. The Committee intend to form in connection with the department of Science and Art at South Kensington, a "Palestine Museum," to consist partly of objects obtained on loan, partly of those collected by agents of the Fund, and in this Museum the Fossils and other Geological specimens, the Quadrupeds, Birds, Fishes, Eggs, and Plants brought home, will be deposited, for the ready examination of Biblical Students. It is hoped that the Museum may be opened early in 1868.



The Photographs referred to are sold to the public at 1s 6d each—to Subscribers to the Fund at 1s. with a further reduction on taking a number.

An Office has been opened at the house of the Royal Asiatic Society, 5 New Burlington Street, London, W., at which the Photographs and other results of the first expedition can be seen, and where the papers published by the Fund may be had on application, personal, or by letter, containing stamps for postage. The following are the papers referred to:—The Original Prospectus; Report of Public Meeting; Letters of Capt. Wilson, from Palestine, Nos. 1 to 7; Preliminary Report of Capt. Wilson; Statement of Progress.

#### THE COMMERCIAL ASPECTS OF MODERN JERUSALEM.

The following interesting particulars are taken from the Report by Mr. Consul Moore on the Trade and Commerce of Jerusalem for the year 1866, dated January last:—

**Trade and Commerce.**—The trade of the Sandjak (or minor province) of Jerusalem is very inconsiderable. Jerusalem, the chief town, is one of the least commercial or industrial of cities. The principal imports from England are cotton goods, and some colonials. Of the former, it is calculated that between 300 and 400 bales, of the value of £10,000 to £20,000, annually find their way here. There are no British merchants or tradesmen. The imports from foreign countries—consisting chiefly of woollen manufactures, hardware, glass, and fancy goods—are on an equally limited scale. The exports are olive oil and grain, the staple products of the district.

**Agriculture.**—As above stated, the staple produce of this district is olive oil and grain of which the principal kinds are wheat, barley, sesame, and maize, raised in rather considerable quantities. Cotton is grown in the Nablous district. Previous to the ravages of the locusts, the estimated yield for 1866 was 609,000 to 700,000 okes (the oke equals 2½ lb.). It is raised from native seed, is of an inferior quality, and is chiefly exported to Marseilles. No well-directed and sustained effort on the part of the Government has been made to promote the cultivation of cotton. It is believed that in many parts of the country cotton might be successfully and extensively grown, with good seed and proper instructions and implements given to the peasantry. A model farm, conducted by Englishmen, would, in my opinion, be the best means of promoting cotton culture in this land.

**Population and Industries.**—The population of the sandjak may be computed at 200,000 souls, divided into the three sects of Christians, Mahomedans, and Jews, in about the following proportions:—

Mahomedans,	160,000
Christians (mostly of the Greek Church),	30,000
Jews,	10,000
	<hr/>
	200,000

The population of the city of Jerusalem is estimated at 18,000, of whom about 5000 are Mahomedans, 8000 to 9000 Jews, and the rest Christians of various denominations. The chief native industry is the manufacture of soap, and what is called 'Jerusalem ware,' consisting of chaplets, crucifixes, beads, crosses, and the like, made principally of mother-of-pearl and olive wood, and sold to the pilgrims, who annually resort to the Holy City to the number of 6000 to 8000. No mines are worked, although it is believed that sulphur, bitumen, and rock salt abound on the shores of the Dead Sea; but security and capital are wanting, and so long as these are absent the probable wealth to be extracted from those regions will remain unavailable. No factories are to be met with. The employment of the people in the rural districts is agriculture, which is carried on in the most primitive mode. A colony of Americans from the State of Maine, numbering 156 persons, arrived and settled near Jaffa in September. Their leading idea appears to be a religious one, connected with the fulfilment of prophecy concerning the Holy Land. They are, for the most part, farmers, handicraftsmen, &c., bringing with them their own wooden houses, agricultural implements, and tools. If the colony contrives to escape the disastrous failure which has attended previous similar experiments, it will be interesting to watch the progress and results of the enterprise, which cannot fail to be beneficial to the country, through the introduction of their superior husbandry and workmanship.

**Public Works.**—It is matter of great regret it should have again to be reported that neither railway, nor what, under the circumstances, would be more advisable, carriage road, has been, or is likely to be, made between Jaffa and Jerusalem, and of which a harbour at Jaffa would much enhance the value. The difficulty is understood to arise from the unwillingness of the Porte to grant the concession to a foreign Company, while it abstains from undertaking this most necessary and profitable work itself. The roads of the district are of a most wretched description

and, with the want of security, are the main cause of the poverty and general backwardness of the country. The formation of roads would, in the nature of things, itself react upon the country, and tend to promote its security. This arises principally from the predatory Bedouin tribes inhabiting the outskirts of the district, to keep whom in check, however, military dispositions of a simple and inexpensive description might be readily made. Owing to the above causes, vast and fertile plains are allowed to lie waste, or are

but partially and poorly cultivated. There can be no doubt that with the agricultural capabilities of the country fully utilised it would support a population many times larger than its scanty and poverty-stricken inhabitants.

"Izzet Pasha, the Governor of Jerusalem, has had the pools of Solomon and the ancient aqueduct repaired, with a view of supplying Jerusalem with water. This most desirable work is now completed."

## Intelligence, Notes, &c.

**EDINBURGH.**—On May 19th, John Brown, Engraver, having made intelligent confession of his faith, was immersed into the name of the Lord, and forthwith added to the church. This young man was formerly in connection with a Baptist Church in town; but had shaken himself clear of the contracted creed of that community, by substituting the teachings of the word of God, for the speculations of men. We trust his growth in holiness will be commensurate with his growth in the knowledge of the will of God.

**HADDINGTONSHIRE.**—The Addresses delivered by the Edinburgh brethren in the villages near Tranent, noticed last month, have been continued till the present time, and the results have been most gratifying. A large number of persons have been aroused to an earnest study and examination of the Scriptures; therefore some have believed, and set to their seal that God is true by yielding the obedience of faith. There have been baptized, on May 5th—Robert Young, Tranent, and John Duncan, Gladsmuir; 18th, Angus M'Millan, Gladsmuir; 19th, Mrs. Duncan and Mrs. M'Millan; 24th, Walter Hogg and James Bathgate, Penstone. There are still others making progress in the right direction, and we trust that this mine is not nearly worked out yet; and shall be happy to have more of such cases to record soon. One noteworthy circumstance in connection with this evangelistic work is, that the hearts of many of the people were prepared for the seed of the word; the brethren in that neighbourhood having beforehand made the right method of faith so far familiar to those they came in contact with, that when a detailed exposition of the same was presented to them, they could judge of it without the shock of novelty, or the bias of prejudice. Also, the inherent ravings of certain *Revivalists* and *Latter day*

*Saints* had immediately before shewn them the hollowness of those counterfeit religions; so that the whole disposition was favourable to that earnest attention they have given to the solid truth of the Divine word.

**OUR BROTHER, CHARLES APPELBY,**—whilom Station Master at Burton on Trent, is in a very precarious state of health; indeed, his life is despaired of. It appears that during last autumn he caught cold through exposure; bronchitis ensued, and rupture in the lungs. His medical attendant gives no hope of his recovery, and, but for the consolation of the gospel, his prospects are dark enough; for he has a wife and eight children depending upon him. To meet the wants of all, the pittance of a friendly society has been available; but that will, in a short time, be reduced to one half. The Railway Company kindly kept his situation open for a time, and, although now filled, yet they hold out a promise of work were he able for it. Meanwhile, he needs assistance. The old rule for such a case is—"whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I shall be happy to take charge of any monies the brethren have to spare towards helping our brother in distress.—G. DOWIE.

**THE PRE-EXISTENCE OF JESUS CHRIST.**—We have received two letters in connection with the paper under the above heading which appeared in last month's Messenger. Both writers complain that the truth has been incorrectly stated; for while there is no mistaking the direct avowment that "the Word of God was made flesh," it is equally plain that there is no scripture which testifies that "*the Son of God became Jesus Christ.*" That is, there is no testimony to shew the

existence of "the Son of God," before his birth, this birth not being earlier than the birth of Jesus Christ; these births, in fact, being identical. If W. N. feels disposed to adjust this discrepancy, the pages of the Messenger are at his service.

**THE JULY MEETING.**—According to the wonted rule, our Aggregate Meeting falls to be held this year on Sunday, 14th July. Will those brethren who purpose being present, please communicate with me as early as possible; and by next month we shall be all the more able to give some idea of the programme.—G. DOWIE, Sec.

#### REPLY TO QUERIES On p. 63.

"A Constant Reader" says—(1) If the house of God, which is from heaven, (2 Cor. v.) be the glorious body of each saint, how can it be distinguished as being "not made with hands?" (2) Was any earthly body ever known to be made with hands? (3) Was it not an earthly hand that made the house of which Paul spoke in Heb. viii. 5, and ix. 1-5? (4) Is there any evidence from holy writ to shew that the bodies of the resurrected saints are made in heaven?

It is here without proof assumed that the house is something else than the glorified body, and that assumption is favoured by another, namely, that "not made with hands" must have the sense of actual handwork. Did it never occur to a "constant reader" that, "not made with hands," expresses more than the product of divine agency, and "made with hands," the product of human agency. Thus the work of God's hand means no more than the result of the divine will, as expressed in his command. Compare Job. xxxiv. 19; Is. lxiv. 8; Ps. viii. 3, and xix. 1, with Gen. i. 3, 6, 7; Ps. xxxiii. 6. Even in Heb. ix. 11, the sense is limited—"not made with hands, that is to say, not of this building." The New Testament writers

were familiar with this mode of speech, as may be seen from Mark xiv. 58. Though the witnesses may not have been aware of the meaning of the accusation, yet the disciples were.

As to question 4, Paul does not say the bodies of the resurrected saints are made in heaven. He calls the future body a building from God (*ek theou*), I presume it is from heaven (*eks ouranou*) in the same sense in which it is from God—a divine, celestial, or heavenly body. See 1 Cor. xv. 48, 49.

Such is my reply in brief.—J. C.

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

No. 7.

JULY 1, 1867.

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## THE ABOLITION OF DEATH, AND THE UNVEILING OF LIFE AND INCORRUPTIBILITY,

BY JESUS THE CHRIST, THROUGH HIS GOSPEL—2 Tim. i. 10.

IN examining the scriptures to ascertain the meaning they attach to the term *death*, we shall first look for a little at the signification they give to the word *life*, which is its opposite. In the account given of the creation of the first man, by Moses, in Gen. ii. 7, we learn that when the Elohim had formed him of the dust of the ground "he breathed into his nostrils the breath of life, and man became a living soul." Now what was the difference between the man before he breathed and after he inhaled the vital air? The only difference is this,—*before* his lungs were charged with the air of heaven (termed God's breath), he was a *soul without life*, but after the power of Deity caused him to breathe he was a *soul alive*. This is the clearest and most simple definition of life we possibly could get. There is no mystery here; the account is so simple that a child may understand it. There is not a word about "a never dying soul," or "a deathless spirit being breathed into the man," but simply "the breath of lives." The arrangement made with man by his Creator regarding the terms on which he could keep the life he had received, was this: he must abstain from eating the fruit of a certain tree which God had forbidden to be touched. In reference to it, He said, "In the day thou eatest thereof, dying thou shalt die." Thus we see that the punishment threatened for sin was—*death*. Now, the meaning which popular theology puts on the death here spoken of, is "death spiritual, temporal, and eternal." By the first they mean an immoral disposition, or deadness to all that is good; by the second they mean the death of the body; and by the third they mean the never-ending torment of the soul and body in hell. But there is not a word of all this in the record; no such distinction of soul and body; no threefold definition of death; not a word about eternal torment. No; the scriptural

idea of death is plain and unmistakable—it is a returning to that state in which Adam was when formed by the Divine Artist, but, like the red clay from which he was taken, without the breath of life. In short it is a ceasing to live. We only require to look around us in order to see the sentence carried out. We see how it was executed in the case of the first man; he was expelled from the garden lest he should put forth his hand and take of the tree of life, and eat and live for ever (Gen. iii. 22). But what would have been the use of expelling him from the tree of life if he had a deathless spirit within him? If (as popular opinion goes) he had been deathless, all precaution would have been unnecessary, for he would have had eternal life without the use of the tree. The Scriptures nowhere speak of deathless souls or spirits in flesh and blood. The only utterance in all the Bible in proof of this doctrine was spoken by the Serpent in these words,—“ye shall not surely die.” He was the first professor of that theology—the natural immortality of man; and all his students have faithfully defended the lie up to the present day. We all know how far the word of this venerable father is to be trusted. Jesus calls him “the father of lies.”

According to the sentence pronounced on Adam, he began his dying journey which ended in *death*; for we read, “all the days that Adam lived were nine hundred and thirty years: *and he died.*”

We shall now look at some passages which illustrate the point in hand. Gen. iii. 16. “Because thou hast eaten of the tree of which I commanded thee not to eat, in the sweat of thy face shalt thou eat

bread, till THOU return unto the ground; for out of it wast THOU taken; for dust THOU art, and unto dust shalt THOU return” xxv. 8. “And Abraham gave up the ghost, and died in a good old age, an old man full of years, and was gathered to his people.”

The same account is given of the deaths of Isaac, Jacob, Joseph, Moses, David, &c., which shows that the scriptures speak in a different style of language concerning death from the teachers of christendom. Job says (Chap. x. 18), “O that I had given up the ghost, and no eye had seen me; *I should have been as though I had not been.*” Eccles. ix. 10, “*There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*” Eccles. ix. 5, “The living know that *they shall die*; but THE DEAD KNOW NOT ANYTHING.” David says (Ps. cxlvi. 3, 4), “Put not your trust in princes, nor in the son of man, in whom there is no help; for his breath goeth forth, *he returneth to his earth, and in that very day HIS THOUGHTS PERISH.*”

Jesus and his apostles employ the same phraseology when speaking of death. Jesus said, “our friend, Lazarus, sleepeth; his disciples thought he meant natural sleep, “then said Jesus unto them plainly, LAZARUS IS DEAD.” When Paul was giving consolation to the Thessalonians who had been bereaved of dear friends by death, he did not tell them to be comforted, for their friends had gone to glory; but he reminded them of their hope that when “the Lord shall descend from heaven with a shout, THE DEAD IN CHRIST SHALL RISE FIRST; then we who are alive and remain shall be caught up together with them to meet the Lord in the air, and so be ever with the Lord: where-

fore comfort one another with these words" (1 Thess. iv. 13-18).

These passages shows us plainly that *death is the utter extinction of being*—a cessation of all consciousness. They show the force and meaning of the words—"In Adam all die," "The wages of sin is death." "It is appointed to men once to die." Theologians speak of death as preservation; the scriptures speak of it as destruction. The whole human race is doomed to this sad fate, and escape they cannot. But is there no hope that man will return to life after he has sunk in oblivion? Shall he remain for ever in the sunless gloom of Sheol? Thanks be to God there is cheering hope; for the word of eternal truth has been sent from His throne of unapproachable light, telling us the glad tidings that—"Jesus Christ hath abolished death, and hath brought life and immortality to light by the Gospel." We shall now turn our attention to

#### THE TIME WHEN DEATH SHALL BE UTTERLY ABOLISHED.

The total abolition of death from the earth is yet in the future. But how are we to reconcile the phrase "hath abolished" with this statement? They can be reconciled, and we shall *endeavour* to do so to the satisfaction of good and honest hearts. Let us first ask what definition popular theology gives to the words "*hath abolished death*." It teaches that Jesus Christ hath abolished *not death*, but the necessity of being tortured in hell. Now this is substituting for the Spirit's words, the imaginations of the human brain. But the words of inspiration mean what they say, Jesus Christ *hath abolished literal death*,—the death

entailed on the Adamic race by sin; but they do not say he hath *totally* abolished it from the earth. Stubborn facts declare the opposite of this. We see death reigning around us as if the Son of God had never visited the earth, nor poured out his precious blood as a sacrifice: and the reason is, the sentence passed on all men must take effect; the law is inexorable, it demands that sin shall have its wages, and "the wages of sin is death." The Scriptures nowhere affirm that Christ died to save men from *dying*, but to save them from *death*, *i. e.*, to redeem them from the power of the grave, or from the death state; hence, the prominent place given in the scriptures to the doctrine of the resurrection. The only hope of the Bible saints of deliverance from death was in a resurrection. The mission of Jesus was, through his own death, to destroy him who has the power of death, and all his works, (Heb. ii. 14; 1 John iii. 8.) "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Death is one of the devil's works, therefore it shall be destroyed. We read in Heb. ii. 16 that Jesus "took not on him the nature of angels; but he took on him the seed of Abraham." This he did that he might destroy death by destroying the flesh that sinned. When he died he destroyed sin in its own flesh; and having done no sin himself, his Father, according to his promise, shewed him the path of life, and thus he became the head of a new creation. He was the head of his mystical body, and when he emerged from the tomb, and rose from the natural to the spiritual, he had abolished death for ever *in his own person*; hence we read, "Christ being raised from the dead dieth no

more; death hath no more dominion over him." (Rom. vi. 9.) Jesus having abolished death in himself, is now its conqueror; and has the keys of death and hades. He became the prince and custodian of life; and, "being made perfect, he became the author of eternal salvation, unto all them that obey him"; or as he expressed himself in his prayer to his Father, (John xvii. 2), "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." The fulfilment of his promise of eternal life through a resurrection will be the destruction of death to all the members of his mystical body; and the destruction of it in his own case makes it sure in the case of every one of them,—as sure as if it were already done. He hath passed the abolition act which will take effect at some future time. In the case of the brethren of Jesus it will be effected at the resurrection; and over the earth's wide domain it will become an accomplished fact at the end of a thousand years' reign. Then grim death will have to quit the field on which he has been so long victorious. Then the sons of God shall sing in reality the victor's song,—“O death, where is thy sting? O grave, where is thy victory?” 1 Cor. xv. 55.

We shall now produce proof of what we have affirmed. John vi. 40. “And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day,” (see also verse 54.) John xi. 25, 26. “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me,

shall never die.” 1 Cor. xv. 20-23, “But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” It is evident from these passages that at the resurrection, but not before, the saints shall be victors over death. Death hath on longer dominion over them. Hence Jesus said to the Sadducees, (Luke xx. 36.) “Neither can they die any more: for they are equal unto the angels; and are the children of God, *being the children of the resurrection.*” Rev. xx. 6. “Blessed and holy is he that hath part in the first resurrection: *on such the second death hath no power.*”

These scriptures plainly teach that the saints who have kept the faith until the Lord of life returns to the earth, shall then be forever freed from death. But death will not be abolished at this point of time *entirely* from the earth; for we read in Isa. lxxv. 20. “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child SHALL DIE an hundred years old.”

1 Cor. xv. 24-26. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power, for he must reign till he hath put all enemies under his feet. **THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH.**” We see from this that the Anointed of God is to reign as King over the earth *until* he hath destroyed every enemy, and the last one is death. This is in harmony with the testimony in Rev. xx. 7-10. The dragon is to be bound for a thousand years of

Christ's reign; AFTER THAT, or, at the end (the end referred to by Paul) of the thousand years, Satan is to be let loose, and will deceive the nations, and gather Gog and Magog to battle against the saints. They will compass their camp about, when fire from God out of heaven shall consume them. With this last blow from the omnipotent arm of the Christ of God shall perish every enemy. The Serpent's head shall be utterly crush-

ed, and death, which was introduced as the consequence of believing his lie, shall be completely destroyed. The saying that is written will have come to pass, "O grave, I will be thy plagues, O death, I will be thy destruction." The Prince of Life will have "swallowed up death in victory"; and throughout his great dominions the cheering decree shall be proclaimed. "THERE SHALL BE NO MORE DEATH." W. W.

## LITERAL INTERPRETATION.

### I. THE MARK OF THE BEAST.

Rev. xiii. 17.—"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

FROM time to time, as opportunity may be afforded us, it is our intention to give illustrations, or expositions of various portions of unfulfilled prophecy, in defence of the literal interpretation of the Scriptures. The which will be, either from ourselves, or extracts from other writers, who also advocate the same principle of interpretation. The one which we now give in illustration of the passage in the Revelation at head of this paper, we recommend to the careful attention of our readers.

Writing concerning the mark of the beast, or of the Antichrist, the writer from whom we quote, states:—

"The mark of the wild beast must also be a literal mark. This will appear, if we consider that on its presence or absence depends the permission to buy or sell. It cannot therefore be any spiritual mark, it cannot be anything invisible; for man is not able to look within the soul, and words may deceive; but the mark stamped on the right hand or forehead cannot. These are the two most conspicuous parts of the body, and are in general divested of clothing, hence, they are

the fitter for such a mark, and confirm the idea of its sensible and literal character. How indeed can a mark on the *right hand* or *forehead* be other than a visible mark? A mark on the *soul* might be supposed to be figurative; but on the *body*, how can it be other than palpable to the senses? Moreover, we know that it must be either a number, or an emblematic figure, or a name. Think then, if it be possible to imprint these on the forehead or right hand, other than visibly? Imagine the number 666 *figuratively* marked upon a *symbolical* right hand.

"Further, I have no doubt that a passage in the law of Moses has a reference to the mark of Antichrist. It is found in Lev. xix. 28., "ye shall not make any cuttings in your flesh for the dead; NOR PRINT ANY MARKS UPON YOU: I am the Lord your God."

"It is well known that marks were impressed on the flesh by the pagans, and especially on the following classes of persons, as Spencer, in his works on the Hebrew Laws, (vol. 1 page 109), has shown.

"First: on slaves. Their master's name was in some way stamped upon them, that they might be known to be his property, and more readily discovered if they attempted to escape. The Athenians, taken prisoners of war at Syracuse, were stamped with the figure of a horse on their foreheads. Plut. in Nicias.

"Secondly: on soldiers. Marks were impressed on their hands, that they might be detected if they deserted. Allan, Chrysostom, Vegetus, and Ætius testify this. St. Ambrose affirms, that slaves were marked



with the stamp of their master, and *soldiers with the name of their emperor.*"

"Thirdly: on those devoted to the service of any God. To this Isaiah appears to allude, chap. xlv. 5., which LXX. translate: "another shall write on his hand, I am Jehovah's." "This is certain," says Spencer, "that some of the ancient christians marked themselves with the name of Jesus, or with the cross." To this Tertullian and St. Augustine allude. By marks, characteristic of the worship of particular gods, idolators bound themselves to the service of those idols. And Grotius observed that, in the reign of Trajan, the magicians suggested to that emperor, that he should forbid all clubs or colleges, except those who met under the patronage of some one of the pagan divinities. And as it is natural to men to love society, the consequence of this edict was, that there was scarcely one in the Roman Empire who had not his name enrolled in some Society, dedicated to one or other of the gods. Moreover, those who were enrolled in these companies, at the time of enrolment, received some mark upon their persons; that is, either the emblem of some god, or the name, either expressed in letters, or concealed under some number expressive of it. Those who belonged to none of these companies or clubs, were, for that very reason, suspected of being christians. . . . .

"Lucius informs us, that "all the servants of the Syrian goddess were branded on their wrists or necks; whence it comes to pass that all the Assyrians bear this stamp." The Sabæans, likewise, are said to have imprinted upon themselves marks with a hot iron, as Mohammed Ben Isaac informs us."

"Some suppose that it was in reference to some marks in his flesh that it is written of Jehoiakim: "Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him," &c. That which was found in him, or on him, the Jews tell us, was the name of his demon Oodanazar branded on his person, which was the testimony of his apostacy from God. So Jerome, Tradit. Heb. in Paralip., p. 66.

"That marks of this kind did really devote a man to the service of some evil spirit, and were understood so to do, may be gathered from the words of the prohibition: "Ye shall not print any marks upon you! I am the Lord your God,"—as though any mark but that of circumcision, were a dedication to the service of some other God. To the same effect tends the parallel passage, Deut.

xiv. 1. Philo Judæus also views the matter in this light. "Some have arrived at such a pitch of phrenzy, as to cut off from themselves any chance of repentance, and rush to the service of idols manufactured by men's hands, confessing their servitude, by marks inscribed, not on paper as in the case of slaves, but branding themselves on their bodies with a hot iron, as a memorial not to be erased; for even length of time does not eradicate the impression."

"The nature of these marks was various, but ordinarily of three kinds; either, first, an impression of something emblematic of the god or goddess, for each god has his *εἰκονισμῶς*, or characteristic emblem: thus, the thunderbolt was the emblem of Jupiter; the spear, of Mars; the caduceus, of Mercury; the trident, of Neptune; the ivyleaf, of Bacchus. Nor was this peculiar to Roman or Grecian idolatry, as Wilkinson has shown in his history of the ancient Egyptians. In Egyptian idolatry, the snake was the emblem of Neph; the cynocephalus ape, of Thoth; the cat and lion, of Bubastis; and the scarabeus or sacred beetle, of the Sun. Secondly: some branded themselves with the name at full length, as *Zeus, Ares, Dionusos*, according as they dedicated themselves to Jupiter, Mars or Bacchus. Or, thirdly: they marked themselves with some number which contained mystically the name of the god: thus the mystic name of the sun, made up, by computation of its letters, the number 608, and those dedicated to this divinity, stamped themselves accordingly with the Greek letters X H, which nominally signify that same

"Prudentius describes one mode of making this inscription. The operators heated a number of small needles, with which they pricked the flesh, and whatever member was thus imprinted with the hot steel, they considered it consecrated. This, as Spencer observes, was as it were, the sacrament of the demon, to whom the credulous worshippers devoted themselves. It is also a remark of his, that this was wisely designed by the worshippers of idols. Many of the Jews, he thinks, who would have surrendered life rather than worship an idol, nevertheless, might endure the being stamped with the emblem of the God, the latter conveying only the indirect constructive proof of being an idolator. Nevertheless, St. John assures us, that any of these three ways of recognizing Antichrist, will be visited equally with eternal vengeance. It is equally his servant to be stamped with *his emblem*, (whatever that shall be) or *his name*, whether it be

Evanthus, or Benedictus, or Latinus, or any other; or the number of his name, the fatal number 666. All these three St. John notices, calling them respectively, first, "the mark," (*σημαγμα*); secondly, "the name of the wild beast"; and thirdly, "the number of his name."

"But we must not think that the use of marks of the kind described, is peculiar to the ancients, There is a foundation for their utility in the ordinary necessities of human nature. The master requires a mark to distinguish his sheep and oxen; and imprints with his initials or name, his articles of apparel, to signify his entire right of ownership. Governments and companies require their inferior servants to wear a badge in token of their authority over them. For just such a reason will the False Messiah command all men to brand their persons, thereby asserting his right to them, body and soul. Nor is it unworthy of notice, however common opinion in its present extreme oscillations towards incredulity, may scorn the idea, that in former days, a league with Satan was supposed to require some mark in the flesh, which thenceforth betokened his right of sovereignty, or ownership in the individual, both as regarded his body and soul. It is impossible here to enter on the question. It is enough for the present purpose that common belief maintained the idea.

"There is a passage of scripture yet to be noticed, which is the only other I am aware of, bearing upon the subject. St. Paul, near

the close of his career, observes: "from henceforth let no man trouble me, for I bear in my body the marks (*τα σηματα*) of the Lord Jesus. Gal. vi. 17. Now, these marks could not be figurative, for they were in the body; they were, therefore, literal marks. Nor is it difficult to comprehend to what he alludes: "of the Jews, five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned." All these would leave evident and sensible marks upon his person; they were the marks of the Lord Jesus, because received in his cause, and devoting him to his service, as the slave was known for his master's by the marks of the branding-irons, (*σηματα*) which is the very allusion made by the apostles. This passage then adds considerable force to the view above given. None was henceforth to trouble Paul, he bore the scars that marked him indelibly, as the servant of Jesus Christ. For as the idolator, stamped with the ivy-leaf of Bacchus, if any denied his attachment to that god, had but to shew the mark which visibly consecrated his person to that idol, and at once all dispute must be at end; so with the apostle. In the same war, the stigma of the wild beast (Antichrist) will be the imperishable mark of his votaries' consecration to the great enemy of Christ."

CHRISTIANOS.

\* The Revolution, &c., Literal and Future, by R. Govett, Jun., A. M., London, 1848.

## THE HOUSE OF THE TABERNACLE, 2 Cor. v.

An anonymous writer\* says, "How many words there are in the New Testament of which we either had never known the meaning, or had known them very imperfectly, save from their connection with the tabernacle; such as, *acceptance, altar, anointing, atonement, blood-sprinkling, building of God, cleansing, courts of God's house, fitly framed together, high Priest, habitation of God, house of God, incense, mercy-seat, offering, priest, propitiation, sacrifices, sanctuary, service, washing,* and many more

besides. The tabernacle is therefore highly worthy of our consideration. God, who in six days created the heavens and the earth, perhaps employed forty days in exhibiting to Moses the patterns of the tabernacle, the shadow of heavenly things. One chapter is employed to describe the creation of the world, whereas more than fifty are filled with descriptions of the tabernacle and its service."

Tabernacles are referred to as being from the beginning, but I am speaking of the tabernacle in which God

\* Journal of Prophecy, vol. viii. p. 142.

dwelt, which was constructed in the wilderness by Moses and others, according to patterns; and that reconstructed by David in Jerusalem.

According to Numbers i. 46, there were 603,550 men able to bear arms in the wilderness. If we take all the women and children to account, there must have been in the camp of the children of Israel not far below two millions among all the tribes. They would occupy about three miles square. In the centre stood the tabernacle of God. It was about forty-five feet long, fifteen feet broad, and fifteen feet high. Outside of it was a court about one hundred and fifty feet long by seventy-five broad, enclosed by curtains hung on sixty pillars. In this court stood the brazen altar and the laver. In the tabernacle was the Holy Place, or Sanctuary, in which was the golden lamp-stand with the seven branches, and the golden table on which was placed the loaves of the presence. There stood also the altar of incense, or golden altar. Within the second veil was the holiest of all, in which were the Ark of the covenant, the Mercy Seat, the Cherubim of glory, of which God said to Moses "there will I meet with thee, and I will commune with thee from the mercy-seat, from between the two cherubims which are upon the Ark of the testimony, of all which I will give thee in commandment unto the children of Israel." Ex. xxv. 22.

The tabernacle of God was without a house till the days of David. There was no such thing as a house of God, in the strict sense of the term, till the time of Solomon. As may be learned from David, when bringing the Ark of God from the house of Obbedom, he said, "Lo, I dwell in a house of cedar, but the Ark of God dwelleth

in curtains, and the word of the Lord came to him by Nathan, thus—Shalt thou build a house for me to dwell in? Whereas I have not dwelt in a house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." 2 Sam. vii. 5. The Temple of Solomon was built a thousand years before Christ, and it was burned by Nebuchadnezzar five hundred and eighty-six years before Christ. The Temple of Zerubbabel was built 512 years before Christ. It was then taken down by Herod the Great, seventeen years before Christ. The Temple of Herod was opened for worship seven years before Christ. It was demolished in the siege of Titus, seventy years after Christ, on the same month and on the same day of the month on which Solomon's temple was destroyed by the Babylonians, according to the word of the Lord that there should not be left one stone upon another that should not be thrown down, Mark xiii. 2. All these three temples are repeatedly called "House of God," "House of the Lord," and each of them was built for a house of the tabernacle. And Jesus himself calls Herod's temple his Father's house, quoting Is. lvi. 7, "Mine house shall be called an house of prayer for all nations," Mark xi. 17; Luke xix. 46; John ii. 16.

Witness the lamentation of Jesus when he wept over Jerusalem. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not

the time of thy visitation," Luke xix. All the disciples of Jesus must have been familiar with his prophecies of the desolations of both the City and Temple; at the time when Paul wrote the second epistle to the Corinthians, there were great sufferings endured by the faithful; The City and Temple were under sentence of judgment, and that judgment was executed ten years after the date of this Epistle. And well might he strive to wean their affections from the seen things and fix them on the unseen and the eternal. And of all the seen things, which were temporal, could there be anything more sacred, more worthy of their admiration than the house of the tabernacle of God, so very shortly to be dissolved? Perhaps there never was on earth a house built with hands so magnificent as this. Its height was one hundred and seventy-five feet, and its length the same, and its breadth one hundred

and twenty-three feet. It was built of white marble. Josephus says, It was on every side covered with plates of gold, so that when the sun rose on it, it reflected such a strong and dazzling effulgence, that the eye of the beholder was obliged to turn away from it.\* But, besides its magnitude and opulence, it had everything that was sacred. There was Jesus wont to sit daily teaching the people, Matt. xxvi. 55. There God had communed with the sons of Aaron, and there the saints of God had worshipped for many years. Still it is classed among the seen and temporal things, "For the things which are seen are temporal; but the things which are not seen are eternal, for we know that if our earthly house of the tabernacle were dissolved we have a building of God."

A. F.

*(To be continued).*

\* Calmet.

## A LIVING SOUL.

### III.

#### THE IMAGE OF GOD.

All scripture reference and inference goes to prove that man was made physically like to Elohim, or God, and mentally and morally also in so far as, and because, these are the outcome of the physical. Why should we doubt Paul's language when he affirms that "of Him, and through Him, and by Him, are all things," that "in Him we live, and move, and have our being." We are told "In the day that God created man, in the likeness of God made he him; male and female created he

them; and . . . called their name Adam." Gen. v. 1, 2. And next verse it affirms that Adam begat Seth, "in his likeness." The "likeness" of son to father will be much the same in both cases, especially when Luke carries up the sonship of Jesus to Adam who was the son of God. (Luke iii. 38). To Noah, in 'the laws of life,' instituted after the flood, it was affirmed—"whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. ix. 6.

## THE EARTH-BORN.

It is important to note this relation of man to his pattern, on account of the bearing it has in the scriptures upon the relationship of man to God. But particularly the fact that Gen. v. 1, 2, connects it with their constitution. Man was named by God to designate what he was and is:—*Adam*, "red earth." He is not named by any word signifying "an immortal," but simply designated as a "groundling." And he is never called any thing higher, never alluded to as "a scintillation of deity," an "undying essence," &c. In the narrative it is said "the Lord God formed *man* out of the dust of the ground." Afterward we are given the same origin and creation of animals and birds. "Out of the ground the Lord God formed every beast of the field, and every fowl of the air, . . . and whatsoever Adam called every living creature (Heb. living soul), that was the name thereof." Gen. ii. 19.

## THE BREATH OF LIVES.

"Ah, but it does not say that God breathed into them the breath of lives, and so man's creation was different from theirs," some triumphingly object. The argument founded upon this has already been destroyed, by the quotation previously of some of their own authors. I however reply to them, that if the Bible had been written for the lower animals, no doubt it would have told them how their breath was first given, and in the same way. For as all animals have this same "breath of lives" in their nostrils, it is reasonable to suppose it was given them in the same manner. But what if it was not?

It is the thing itself, not its mode of communication, which is the important matter. A gift is the same value, whether presented with the right or the left hand. And when it is recorded by the same author that "all flesh died, both of fowl, cattle, beast, creeping thing, and every man: *all in whose nostrils was the breath of lives . . . died*"; then we must rest satisfied that however these got their breath it was the same in all, and that "all have one breath, and man no pre-eminence above the beast." But this is a digression.

## THE MATERIAL OF SOUL.

The Bible doctrine is that flesh and blood are constituted out of the ground—its dust or clay. The curse on Adam is very plain. "In the sweat of thy face shalt thou eat bread, till *thou return to the ground*; for out of it wast thou taken; for *dust thou art, and to dust shalt thou return.*" Gen. iii. 19. "Shall mortal man be more just than God? . . . Them who dwell in houses of *clay*, whose *foundation is in the dust.*" Job is very graphic in the detailing of his creation. Ch. x. 8-12.

Thine hands have made me,  
And *fashioned me together round about*;  
Yet thou dost destroy me.  
Remember, I beseech thee, that thou hast made  
me as (or of) *the clay*;  
And wilt thou bring me *into dust again*?  
Hast thou not poured me out as milk,  
And curdled me as cheese?  
Thou hast clothed me with skin and flesh,  
And thou hast fenced me with bones and sinews.  
Thou hast granted me life and favour, (sensation)  
And thy visitation hath preserved my spirit."

The Apostle reasons the same, saying, "the first man is of the earth, earthy." 1 Cor. xv. 47. And when prophet and apostle join in saying "all flesh is grass," they affirm the

same truth, for grass is but another form of organised dust.

#### THE SOUL CHEMICALLY CONSIDERED.

Moses' doctrine is scientifically true. The researches of animal chemistry demonstrate that man is composed of 13 parts earthy matter, and 87 parts water. And the statement will bear still more minute scrutiny. If we take a handful of dust and submit it to analysis, we shall find a number of various chemical elements and compounds therein. Most of it will be silica (*i.e.* flint), but there will also be alumina, (clay), lime, iron, probably magnesia, soda, and sundry phosphates, sulphates, and carbonates of other metallic bodies. Now man's chemical constituents are very varied, as though a mixed handful of dust had been carefully chosen and worked up into the desired material. Thus in the fluids of the body are found compounds of lime, magnesia, silica, soda, potash, ammonia, iron, sulphur, phosphorus, carbon, chlorine, nitrogen, hydrogen, oxygen, in various combinations with each other. The solids have much the same elements differently combined, *e.g.*, the bones being composed chiefly of phosphate of lime, with a small alloy of Derbyshire spar, and carbonate of lime, (chalk).

The human and the animal material are one. The same elements, differently proportioned, produce or constitute corresponding structure in each.

#### BUILDING THE SOUL.

Out of these few elements, or to put it otherwise, out of this material—dust, the Divine "Potter" or

Statuary, made this wonderful image, the human body.

We are not told in Genesis the mode of the formation, or "building" as the Apostle speaks. But we may safely assume it to have been after the order given in Ez. xxxvii. 6-8. For this is the natural order.

This prophetic picture gives a good idea of the mutual relation of the parts and their order. It shews in brief the process of the human formation. But it demonstrates also another truth: that he who created man had his plan completely before his mental eye, so as to carry out the details co-incidentally. For whilst the skeleton is the framework, like the ribs to the ship, yet the bones are *bored* for parts of the nervous system, as the spine and marrow, and *channelled* for the arteries. They also form a box or chest for the chief vital organs, and a bowl for the brain. As there would be no pulling back of bad work, these would be proceeded with co-incidentally to the skeleton, somewhat as the mason and joiner work together.

#### THE BONE FRAME WORK OF THE SOUL.

It is not possible to make any selections from the frame to indicate more than others the wisdom of the Creator. His skill and economy are shewn equally by every part, so the the formation of the bony man or animal is as creditable to him as the thinking part. It is surely as wonderful that matter should be adapted to move—to overcome the laws of gravitation and inertia, as it is that it should think. And that it is *adapted* every part to its own use and place, there can be no question.

The animal skeleton is made equal to its functions. In the animals which

are the slaves of the natural forces of inertia and gravitation, and which have comparatively no self-motion, such as the star-fish, oyster, mussel, the skeleton is a mere jelly. As we rise higher in the scale of *action against circumstance*,\* we find animals with *outside* skeletons, as the crab, lobster, beetle, spider, bee. This *crust* given as a defence against other natural laws, is provided with joints to allow of the requisite motion. In some they are rings, in others limbs, sheaths, wings, &c.

#### THE BACK-BONE.

But the chief point in the animal economy and its skeleton is the back-bone. As all the Bible history is gathered around Israel, so all the higher animal powers are built around and upon the back-bone. The more perfect this is the higher the animal, for as we rise in the scale it becomes more jointed, and harder. Not that these alone constitute higher perfection. For some serpents have three hundred bones in their spine, while man has but twenty-four, and the frog eight. *Proportion is perfection* in this, as in other things.

#### THE CHEMISTRY OF BONE AND ITS LIFE.

The chemical constitution of bone keeps exact pace with the structural. And on this depends their relative vitality.

Thus shells, composed almost wholly of carbonate of lime, are lifeless. *Crusts*, with that marble

\* This is evidently the principle of all the creation. Natural forces are set in opposition to one another so as to produce life. And development of every kind, natural, physiological, social, moral, and spiritual, will be found corresponding to the antagonistic force.

mixed with a small percentage of phosphate of lime, are nearly as inert, though containing some animal matter. But human bones contain only eight per cent of the marble, the rest of the earthy matter being the phosphate. This combined with thirty-four per cent of gelatin, albumin, etc., give the bones *life*. Why, the animal matter should not produce the living bone if combined with the carbonate, instead of needing a phosphatic compound, is singular. Surely this is as wonderful a thing as that matter should think.

#### THE ARCHITECTURE OF THE BONES.

These chemical constituents have their architectural properties. Bones are constructed of a dense cellular tissue of membranous matter, made *rigid* by the earthy-salts. The microscope reveals an infinity of forms and proportions of these cells. The best idea of bone cellulosity is to imagine it a honey-comb of tiny cells, in which the wax is replaced by the lime, giving as it were the brick-work strength, and filled with gelatin and albumin, instead of honey. By means of these cells—their earth-walls and glue contents,—the bones have their hardness and their toughness. "His bones are *moistened* with marrow." Job. xxi. 24.

#### THE DISEASES OF DISPROPORTION.

It follows that if the earthy matter be deficient, and the gelatinous predominant, the bones will become soft, gristly, as in rickets; the cure for which is to cause the supply of more earthy matter, by proper diet, fresh air, and exercise. These act upon the bodily health, which can then perform its proper secretive functions.

On the contrary, if the earthy predominates, then the bones will be brittle. Age ossifies the cellular tissue more and more, so that there being less of the glue, the bones become brittle. Sickness also dries up this adhesive matter, Ps. vi. 1; cii. 3-5. Certain sins have the like chemical action. Hence the force of Solomon's advice, "Fear the Lord, and depart from evil. It shall be health to thy navel, and moistening (margin) to thy bones." Prov. iii. 7-8. "Envy is the rottenness of the bones." Prov. xiv. 30. I see also Job. xx. 11, Psa. xxxviii. 3. Grief has a similar operation, Psa. xxxiii. 3; Psa. xxxi. 10.

The only remedy for such is to remove the cause, and supply the body with means for refilling the cells with gelatin and albumin.\*

The other osseous diseases are most probably the result of a disturbance of the chemical proportion, by local weakness having allowed the depositing of foreign elements. Our impure food and drink introduce poisonous substances into our bodies, but vigorous health passes them rapidly through without much harm being done. But the chief source of danger is by the taking of poisonous drugs under our present paganism of medicine. Metals and minerals, such as lead, zinc, silver, mercury, arsenic, antimony, lodge in the cells, and so cause poisoned organism. This is seen in the effect of mercury, which, in hundreds of cases, sheds the teeth, rots the jaw-bones, and turns the whole body into a barome-

ter. Scurvy, scrofula, &c., are poisoned bone and flesh, curable by botanic and hydropathic sanatives. But if necrosis, *i.e.* death of the bone, takes place, I am not aware of any organic power of restoration.

#### BONE HEALING.

In case of fracture is a wonderful provision of the bodily frame, though not more so than that of any other part. The broken cells secrete a copious supply of fluid which acts as a cement. This builds in a ridge all round the edge of the fracture, as may be felt in any case of broken limbs, till the parted tissue is re-united stronger than before, and then the ridge gradually dissolves away. The same occurs in the granulation of wounded flesh and skin, only being soft we do not notice it so particularly.

#### BONE STRUCTURE.

All the bones are originally in the form of gristle or cartilage.† This is gradually removed, and bone deposited in its stead.

The gristle changes to bone both in chemical and mechanical conversion. In the bones it assumes the structure of a hollow pillar, the strongest mechanical form imaginable.

This also serves another purpose, the primal one if we may so speak. The bones are hollow that they may provide a secure receptacle for the brain and spinal marrow. Then, this nervous substance must be of dominant importance to the animal? It is, for as we shall see afterwards, it

\* Gelatin is the *jelly* found in most bodies. Albumin, the *white of egg*, is elaborated in the system from starch-plants, such as our wheat, potatoes, &c., and from drinks, as cocoa, &c.

† Apparently the lameness of the man healed at the Beautiful gate, arose from his bone development being arrested at this stage.



is that which contains or produces the sensational, mental, moral powers. We deduce this ordained object from the fact that whatever other parts of the skeleton are wanting, the *spine is always present*. And in the human race it is invariably the first part of the bone frame *developed*.

We cannot afford space for much anatomical delineation of the skeleton, so I will take only the salient points

#### THE SKULL

is made as a case or pan for holding the brain. It is formed of a number of pieces carefully joined together. Its geometric figure and mechanical principle is that of the arch, which, as implied in the word, is the highest idea of the geometric curve.

It is a singular fact that all organic form is that of the curve or arc. There is no *square* or *angular* form, nor I believe a single *straight line* in any animal structure. Even in plants the nearest approach to the square is the rounded angle, (if such a contradiction of terms may be used), of stems such as mint. Fish bones come next. The earths are angular crystals of all imaginable degrees, *except the square*, which constructive geometrical shape, in its perfect development of a cube, *seems reserved for the highest of God's buildings, the new Jerusalem*. Rev. xxi.

Connected with the skull, so as to form the head, are the **JAWS**, the form and proportion of which are varied in every animal, according to its mode of living.

#### THE TEETH.

Here again man is the chief of the living souls. The adult man has thirty-two, of four different kinds, *i.e.* eight cutting in front; four pointed,

corner, or dog-teeth; eight two-pointed or small grinders; and twelve proper grinders, or molars. Animals which feed wholly on vegetables, as the horse, have flat-crowned molars, with the dog-teeth either imperfectly developed or wanting. Beasts of prey on the contrary have the latter largely developed, and the molars pointed. The human proportions therefore are such as fit him to eat a mixed diet.

Here I must digress a moment. I have heard men reason from physiology against the literality of the dietetic change prophesied in Isa. xi. They argue that if the food be changed, the teeth must be, which would need a different jaw, and hence a different stomach, &c., &c., so that the animal would be wholly changed, and be no longer a lion, bear, &c. But I esteem this an erroneous oversight of adaptative conversion. If, as appears, man was herbivorous till the flood, he would then require no pointed teeth. But the pointing of a portion of the teeth did not alter the whole human being. The lion and the cat have equally the molars all pointed *but two*, yet some cats are vegetarian. The dog, also carnivorous, has eight molars rounded. So that it needs only the blunting of a few teeth, just as it is probable man underwent the pointing of a fewer number, and a trifling alteration in the chemistry of the stomach, to fulfil all that which is testified, without any necessary transformation of the animal. But to resume:

The structure of the teeth is likewise fitted for the animal functions. The coating or enamel outside is a lifeless nongrowing substance. The interior of the teeth, the ivory is a bony composition, and so has life.

It follows that if the enamel-coat is broken, the vital bone which it shields will succumb to the chemical agencies in the food, and tooth-ache ensue.

#### THE SKELETON AND ITS LESSON.

For the present we forbear further remark on the other parts of the skeleton, and their functions: only observing that this skeleton is the frame-work upon which the soul is built. What the boards and the pillars of the Tabernacle were to the building, so is the skeleton to the rest of the soul.

The essential importance and integrity of the skeleton is seen in the care taken of the Son by the Father. "These were done that the Scripture

should be fulfilled, 'a bone of him shall not be broken,'" John xix. 36. That scripture set forth God's covenant with the righteous man, "He keepeth all his bones, not one of them is broken," Ps. xxxiv. 20. This fact, in connection with that other, that the resurrected body of the Son had flesh and bones (Luke xxiv. 39; Eph. v. 30) ought to be ample reason for attention to this part of the soul.

I hardly need to add the moral of this subject, *i.e.* that the wonderful adaptation of the skeleton in man and beast proclaim the only safe conclusion—that their *organisation* is *complete* for all the several offices they hold in the creation.

J. W.

### THE PRE-EXISTENCE OF CHRIST.

In reference to the note on the above in last Messenger, page 95, Brother Naismith writes:—

The title of my last paper was not adopted by me, but affixed by the Editors. What I affirmed, on scripturo ground I think, was—that the Son of God existed before the creation of the world, as an acting agent: not only in God's purpose, but in fact. The proof is before those who have complained. I am not tied to any particular notion, what I desire is to know, and to hold fast God's truth. If there be error or incorrectness, let it be exposed, and rectified, and I will be most thankful for such service; meanwhile, I am more and more convinced of the solidity of my ground, being according to the revealed word of God.

In the note the reason of complaint is stated as follows:—"while there is no mistaking the direct averment, that the Word was made flesh, it is equally plain that there is no Scripture which testifies that the Son of God became Jesus Christ." Not in these seven words as the writers have constructed the sentence I admit, but in testimony containing that sense.

Is not that sense contained in the following passages?—"God hath, in these days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i. 2. "Jesus Christ, the faithful and true witness, the beginning of the creation of God." Rev. iii. 14. If this is not the beginning of the whole creation of God, let it be shewn. The Bible says—"He is before all things, and by him all things consist." Col. i. 17. "I am the first and the last. I am he that liveth and was dead." Rev. i. 18. "Before Abraham was, I am." John viii. 58. This is the language of the Son, Jesus the Christ, and is in perfect harmony with other communications to his disciples. Again, "Glorify me with the glory which I had with thee before the world was" John xvii. 5. "What if ye shall see the Son of man ascend up where he was before." John vi. 62. And so, in accordance with this, it is said—"He was received up into heaven, and sat on the right hand of God," Mark xvi. 19.

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In the note it is said, "There is no testimony to shew the existence of *the Son* of God before his birth, this birth not being earlier than the birth of Jesus Christ, these births in fact being identical." This seems to assume that there could be no being or existence of the Son of God, except by natural birth through woman. We are at one as to the birth of the Son and the birth of Jesus Christ being identical, in the sense and at the time referred to in Luke i. 31, 32, 35. "Thou shalt bring forth a Son, and call his name Jesus. He shall be great, and shall be called the Son of the Highest. That holy thing

which shall be born of thee, shall be called the Son of God." But this Son of God, Jesus the Christ, says, "I am the first and the last," and not only so, but "the first begotten from the dead. That in all things he might have the pre-eminence, and that in him should all fulness dwell," Col. i. 18, 19, This is unlimited, including all time.

Let those who object to my conclusions shew their incorrectness, and this by Scripture proof. Until this is done we hold the doctrine as established.

W. NAISMITH.

### Intelligence, Notes, &c.

**BURTON-ON-TRENT.**—Our brother Charles Appleby, on whose behalf an appeal was made last month, has now passed beyond the power of human help. We are sorry to learn that he died on 5th June—a comparatively young man, being but 34 years of age. To the end he maintained a firm faith in God; and fell asleep in hope of the out-resurrection from among the dead. To add to the poignancy of the grief of our sister, his widow, one of her children also died about the same time as her husband. It is in such circumstances as these that the power of faith, and the blessedness of the good hope are tested. May the Father of mercies and God of all comfort be gracious unto his suffering daughter. We are pleased to learn that, by previous arrangement, a provision has been made by the deceased, by which our sister is raised above the fear of want.

**EDINBURGH**—On Sunday, 16th June, sister Elizabeth Black was able, for the first time, to be present at the church meeting, having been in delicate health for a long time, even before she left Aberdeen in April last.—The Church is about to lose the company and service of brother George Dowie, who removes to Dundee, to be soon followed thither by his family. The brethren in Dundee anticipate much assistance from the presence of so active a brother among them. May they not be disappointed.

**TRANENT.**—The brethren in Haddingtonshire, already spoken of, have made other three additions to their number, viz:—James

and William Kerr, Elphinstone, (brothers of Geo. Kerr), and Maxwell Gordon, Macmerry, who, during last month have been immersed upon making the good confession. These, with the others before named, have now arranged to meet regularly in brother Archibald Scott's house, Tranent; it being situated most centrally for the whole of them, now numbering upwards of a dozen. God speed them in the work of mutual edification in the faith.

**THE JULY MEETING.**—The usual Aggregate Meeting is arranged to be held in the Union Hall, 98 South Bridge, Edinburgh, on Sunday, 14th July: First sederunt at Eleven o'clock a.m. The Preliminary Meeting will (D.V.) be held as usual on the previous evening, at Seven o'clock, in the house of W. Laing, 12 Beaumont Place. Brethren proposing to be present, will please communicate with J. Watson, 5 Gladstone Terrace, Edinburgh. Brethren are expected from Crossgates, Cupar, Dundee, Lanark, Motherwell, Newburgh, and Tranent. May we not have brethren from Nottingham, Sheffield, Newcastle, Glasgow, or other towns, that have visited these Meetings formerly, or from other towns not hitherto represented. I shall be happy to receive any suggestions for the conduct of the Meeting, from any brother writing to my new (temporary) address—Water Company's Office, Dundee.

G. DOWIE, Sec.

The Treasurer acknowledges receipts for the Messenger from Aberdeen, Glasgow (D. Christie), Glasgow (W. Naismith).

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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. 8.

AUGUST 1, 1867. NEW SERIES. VOL. III.

## THE ANNUAL AGGREGATE MEETING, 1867.

THE wonted assembly of the brethren of the One Faith—baptized believers of the "things concerning the kingdom of God, and the name of Jesus Christ"—was held in the brethren's meeting-room, Union Hall, Edinburgh, on Sunday 14th July. In addition to the church usually meeting there, the following brethren and sisters were present from other places:—From *Crossgates*, John Muir and Thomas Cunningham; *Dundee*, John Duncan and George Dowie; *Dunse*, Thomas Wilson; *Glasgow*, William and Mrs Naismith; *Lanark*, Robert Murray, Grace Murray, and Jessie Russell; *Motherwell*, John Wilson; *Newburgh*, David Lawson; *Tranent*, Archibald Scott, George Kerr, Robert Young, John Duncan, James Kerr, William Kerr, Charles Lumsden, Angus M'Millan, Maxwell Gordon, Walter Hogg, Mrs Duncan, and Mrs Macmillan.

These all united in the acts of worship and commemoration; and were addressed by brethren David Lawson and George Dowie. These services occupied the principal time and attention of the forenoon meeting. But one other occurrence served to give a lively interest to that meeting, viz., the reception of

two sisters into fellowship; the one an elderly person, Mrs Lumsden (of Tranent), who had been immersed that morning, the other a young woman, Catherine Hogg, who had confessed the faith and been immersed a few days previous. The testimony to their faith, the words of counsel suited to their several cases, were gratifying, as was also the cordial welcome which the whole assembly gave to them, rising and singing, as the presiding brother gave the right hand of fellowship, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. Blessed be Jehovah, Israel's God, to all eternity: Let all the people say, Amen; praise to the Lord give ye!"

After an interval, the brethren reassembled at half-past two, and refreshed themselves with a repast of tea, sandwiches, cake, &c.; when the proper business of the afternoon began. The preliminary meeting of the previous evening had arranged the programme, and appointed brother John Duncan of Dundee to preside at this sederunt.

A few letters were read, shewing

the interest which distant brethren felt in the meeting, and their anxiety to be present. We append one of a more formal character. There was also a report of the state of matters at Tranent, which is here given in substance. The absence of brother A. Dowie of Cupar (a regular attendant at such meetings) was accounted for by the fact of an expected addition of another disciple to the small church of four members, which stedfastly holds its place and does its work in that town.

18 EDWARD STREET, BIRMINGHAM,  
July 10, 1867.

*To the Disciples meeting in Edinburgh, and of elsewhere.*

Fellow-brethren in the Lord,—On this recurring anniversary meeting, we would express our hearty sympathy with you under the burden of ill-will and misrepresentation which has been cast upon you by those who profess to be followers of the meek and gentle Saviour of all who believe. With us, you will doubtless agree that the position to be taken is the one described by the Apostle, as “love bearing all things, enduring all things.” With outstretched hands, being defamed, we entreat.

But when *principles* are set forth which are not to be found in the Scriptures, then do we consider it our and your bounden duty to expose their fallacy, and to reject them wholly. The setting forth of teachings not in accordance with the wisdom which is from above, tends to make *the faith* of none effect. And no failure of effort should be ours in exposing the perversion of the Scriptures, lest it be said of us, as was said by the prophet of old concerning ancient Israel, “*they are not valiant for the truth upon the earth.*”

The Scriptures—the only teacher concerning the faith, the doctrine, and the order of the assembly of the Christ—must be our guide, if we are ever to attain to any real, solid unity.

One is our Master, even Christ, and all we are brethren. He is the teacher under whom we serve, and from whom we receive instruction. If any man speak not in accordance with His word, or His Apostles', it is because there is no light in them.

Let us bring to the test of the Word all

teachings set before us. Let us not place so much value upon notoriety, or numbers, as upon the possession of, and the setting forth of, the truth; for we should ever remember that one of the principal marks of the Antichrist is, that he “*cast the truth to the ground, and prospered.*”

Dear brethren,—Suffer the word of exhortation. May the favour of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

(Signed) GEORGE HATFIELD, HENRY BRITAIN, MARY ANN HATFIELD, MARIA HENRY.

Report from the brethren in Christ, meeting in brother Archibald Scott's house, New Row, Tranent:—

In the month of April, two years ago, Archibald Scott and George Kerr withdrew from the fellowship of that church meeting in Tranent, which has now assumed the name of “Christadelphian,” because the brethren there refused fellowship to any one coming from the church in Edinburgh. They remained aloof from them on that account solely, and in this condition stood till about April of this year. At this time, at the earnest desire of a few inquirers after that truth which they had assiduously disseminated, their neighbourhood was visited by brethren W. Wilson, J. Cameron, and W. Laing of Edinburgh, who successively addressed large assemblies in Penstone, Elphinstone, and other places, setting forth, with much clearness and force, the things concerning the kingdom of God, and the name of Jesus Christ. The result has been most satisfactory. Now seventeen persons, having made confession of the faith, abide stedfastly therein, and meet together every first day of the week in the house of brother Scott, as above stated. It becomes us to record our gratitude to our brethren in Edinburgh, for their labour of love and self-denial. May the Lord amply reward them at His coming. We entertain the hope that they will still visit us, to instruct those who are out of the way, and help in the building up of us all in our most holy faith. Our prayer is, Come Lord Jesus, come quickly, and take unto thee thy great power and reign.—*For the Church,* THOMAS WILSON.

The following addresses were then delivered, being alternated with Anthems and Psalms:—

## ALEXANDER BLACK ON "DISCIPLINE."

Many look askance at the term discipline; like the word "church," it has become odious. They have an idea that it sounds too much of the military system to suit our position. Though not found in the Scriptures, there is plain record of its equivalent. Without discipline an army would be of no use. Much time is spent in training before a united body can effectively act together. A general in possession of an army composed of officers who had risen from the ranks gives the idea of discipline we have in connection with the church of Jesus Christ. The early church did everything for themselves, things were not done for them. Hence there is little about discipline in the New Testament. In succeeding ages it was different. Jesus said—"On this rock will I build my church, and the gates of hell shall not prevail against it." Are we to understand this saying of Jesus to mean that notwithstanding his church should endure every sort of schism, strife, and mutation, yet that it should ultimately triumph; or are we to understand him to speak of its first triumph as an indication that it should surmount all subsequent disasters. This last is evidently his meaning, for, by looking at his teaching otherwise, and the teaching of his Apostles upon unity and against schism, they evidently taught men not only to indulge in hope for the future, but to aim at establishing something in the present. Yet the history of the church would seem to show that the saying of Jesus was not true. Solomon said—"Train up a child in the way he should go, and when he is old he will not depart from it." This is called in question, yet Solomon spoke the truth; the child has not been trained, men have not been building according to the

plan which Jesus laid down. The work was his own. He said "will I build my church." This work must be done well and wisely, according to his model. And what is true concerning the building of Jesus Christ's church is true regarding the regulation of its details. That one truth confessed by Peter, "Thou art the Christ, the Son of the living God," if men had kept to it in its simple yet Scriptural significancy in relation to the building of the church, there would have been no possibility of schisms.

Regarding offences, they may be classed under two heads—the FAITH, and the MANNERS or conduct. Paul, in writing to Titus regarding the qualifications of the bishop, spoke of certain "unruly and vain talkers and deceivers, specially they of the circumcision, WHOSE MOUTHS MUST BE STOPPED." But how were their mouths to be stopped? By preventing them from speaking? No; but by "holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers." It is strange that men, in giving addresses in public, will allow others to oppose them freely; but when these come into the church, they are not allowed to speak if they differ from those who assume leadership.

Then there are disagreements and dissatisfaction that arise among the brotherhood. There is a simple rule for the correction of these, but the difficulty is to get brethren to put it into practical operation—"If thy brother trespass against thee go and tell him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. If he will not hear thee, then take one or two more with thee." Here is a mode of correcting grievances which is well fitted to effect this end by affording facilities



for both parties to be reconciled. First, by prohibiting the mention of the matter to any third party until mutual explanations have failed; then by giving the supposed offended party the free choice of one or two mutual friends to use their influence in setting matters right. And it is only after this has failed that the matter can be brought before the church, whose decision is to be final.

Then, on the other hand, there is provision made for the offending party using means to make amends for any fault he may have committed against a brother—"If thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go and be reconciled with thy brother, and then come and offer thy gift."

These are most wise provisions, and only require to be faithfully attended to in order to prevent much evil, and to secure the correction of such as may have arisen.

Some might reason from the language of Jesus in this first case, that he, by not referring to OFFICIAL arbitration, does not contemplate any rule or rulers in his church. He does not say, Take with you one or two bishops, or, Go to the bishop. By the same line of reasoning, one might say that Jesus did not contemplate a change in the temple worship, because he says, "Leave there thy gift before the altar;" but we may see the wisdom of not referring such a case to official investigation or arbitration, but leaving it to voluntarily selected persons, so that, by insuring thorough confidence in those chosen, the case would be more easily settled.

In the church of Christ there should be enjoyed the highest form of liberty conceived by man, yet rule and government are not only not

inimical to liberty, but absolutely necessary to secure it in perfection.

This subject would admit of more illustration and enforcement, but I speak as to wise men, and have no doubt you will make up for any defects on that score.

#### JOHN WILSON ON "THE SCHOOL OF CHRIST."

OUR modern school system has no proper Scriptural representative, yet I think we may safely compare the Church to a school, even more aptly than to the ancient school—*i.e.*, the gymnasium. For a school has a headmaster, teachers or monitors, rules, an object in view, and especially lessons. And all these exist in the Church organization.

Our MASTER is Christ, who is our head or teacher as God's representative. Eph. iv. 20, 21; John xiv. 26; 1 John ii. 27.

The Apostles were the ushers or under-teachers, and the bishops and deacons the *monitors*, who, to this day, have continued, or should continue, the teaching of the absent Principal. We know that the original organisation and order has become demoralised, but that has not vitiated the thing itself, nor altered the School Law-book. However, it is not the actual, but the proper, condition I am now thinking upon. Hence we may confine our attention to the object of the school training, and the lessons taught.

Men go to colleges to be fitted for the profession they shall follow, choosing the one whose course of studies is more special to their desired end. But the College of Christ has both a wider and a narrower aim. The one object of its training is to fit its scholars for the government of the nations.

To effect this the student must learn the great lesson of HOLINESS—

*i.e.*, that thorough self-government implied in the putting away sin. He is unfit to govern others who cannot govern himself. "Greater is he who ruleth his own spirit than he who taketh a city." In consequence of its difficulty this lesson ranks as Class No. 1 in the School of Christ. He who has learned to govern himself, to subdue every passion, to control every desire, to command every appetite, to flee from all evil, he, and he only, is in a position to become a *model* to some subject people, and to execute judgment upon their evil-doers.

The science of holiness, like the science of mathematics, must be learned through several divisional classes. We may name some of these, as

- Holiness of body, Rom. xii. 1, 2.
- } mind, Eph. iv. 17, 22-24.
- } thought, Psa. cxix. 118.
- } heart, 1 Ki. viii. 61; 1 Th. iii. 18.
- } conversation, Eph. v. 1, 3-5, 19.
- } deportment, 1 Pet. i. 15, 16.
- } purpose, 2 Pet. iii. 14; Heb. xii. 1.

The lesson of bringing every thought into obedience to Christ is not learned in a day. Nay, most never do thoroughly learn it, even as few students master the science they study; yet, with diligence, they will attain to such a degree as to pass a creditable examination. According to their diligence and aptitude will happen whether they get a pass, a certificate, a prize, or a medal. To all, but especially to my young school-fellows, I would say "try for honours, strive after a *prize*, don't be content with merely passing." You may not get the gold medal, only one has attained the required standard for this, even Christ, "who did no sin;" but then you may win some of the other valuable prizes, the number of which is unlimited. But for this we shall not have to dawdle. High aims claim earnest efforts. Let us then

"*press* toward the mark for the prize of our high calling in Christ Jesus."

"The law was our schoolmaster to bring us to Christ." Such was the Apostle's declaration concerning Israel. Yet, though we are no longer in the Primary School of Moses, Christ's system of training is but a continuance of that under the law. A collegio does not reverse, but advance, the mental discipline of the National School. Now, we all know that Israel's schooling was not merely the supply of mental food, but a physical and moral training. And we, like to them, are not so much taught abstract truths, as we are practical lessons, obedience, and righteousness. "Pure religion and undefiled before God the Father, is to visit the widows and the fatherless in their affliction, and to *keep unspotted from the world*." True schooling is not the stuffing of the mind with a bundle of tasks, but a training or education of the nerves and muscles of body and mind. An hour at cricket is as truly schooling as an hour at mensuration, if indeed it does not fit the youth better for the work of life than the mental labour.

I apprehend that our present school-craft is part and parcel of a false system with our priest, law, and medical crafts. True education consists in giving the *power to see*, concurrently with the *power to make*, or apply. Thus, reading and understanding, drawing and sketching, arithmetic and practical account keeping, mechanics and the work-bench, should be kept always twinned. But now we have children crammed with parrot-recitations without being taught to think, or filled with head knowledge, of which nine-tenths is never used by the hands. On the other side, we have our apprentices, whose hands alone do the work, their heads being either void or stuffed

with knowledge extraneous to their employment.

Our religious systems are in much the same discordance. We have some preaching "faith only," by which they mean a head knowledge of sundry doctrines as the essentials for salvation, their hearts and tongues all the while being filled with "envy, malice, and all uncharitableness." On the other hand, we have good men and true practising the precepts of Christ's truth, in utter ignorance of the "one faith, one hope, and one baptism."

But even as that man makes the best foreman or master who has combined theoretical and practical knowledge, even so must that man be best fitted for the kingdom who combines the faith with good works. And this is the training he receives in Christ's school. Every theoretical rule is set to be worked out practically, and according to how the student does this will be his reward at the great Examination Day.

The scholastic purpose of the Church is, I think, plainly to be seen. "We are his workmanship, created in Christ Jesus to good works," . . . "to the intent that *now* to the principalities and powers in heavenly places might be known *by the Church*, the manifold wisdom of God," as well as "to show in the ages to come his exceeding richness of mercy."

The Church, then, should be an embodiment of a system of training for the kingship. Its organisation and its discipline, when true and pure, *point out "the things of the kingdom"* more than anything else. (Rom. xiv. 16-19.) So that, if we learn our several parts therein, we become fitted for the offices and work of the future, even as recruits by drill learn those duties which get the victory on the battlefield. Thus the monitorial institution of the elderhood secures

us a knowledge of obedience, Heb. xiii. 7, 17, because rendered to personal qualities which shadow the kingship. 1 Tim. iii. 1-11. Again, the church relation brings into training other relationships.

1. CITIZENSHIP.—1 Tim. ii. 1, 2.—The stand-alooof practices of some, who consider the faith requires them to discountenance every social and political movement as worldly, hardly accord with the schooling in Christ's college. Being taught to *pray* for our fellow-men and our rulers, implies *working* for or with them in any good work. Such I esteem as true *Christian conformity*. There goes poor drunken Tom? My teacher says I am to pray for him. Well, I will, but how does that benefit him. I can hardly expect God to send down an angel to hinder him from going into that tavern, when my hand is beside his shoulder. Or, should my arm and voice not be strong enough to turn him, I summon William to add his to mine; and what is this but a Temperance Society. And, if Tom's burning appetite be stronger than us, then we will *pray* that the vile traffic which excites it may be stopped, and we will try to get our rulers who made it to repair their crime. And what is this but a political movement, for to do so we must make our alliances, give votes, and so forth. Evidently our fraternal association for mutual instruction and encouragement as a church, shows the propriety and advantage of organised effort for the social and political well-being of our neighbours; and an active scholar will, per force, carry out church principles into society, and thus obey the behest of the Master—"Whatsoever thy hand findeth to do, do it with thy might;" and will delight in the teaching of the Apostle, "*be ready to every good word and work.*"

2. The Church, as a school, develops the truest MANLINESS and WOMANLINESS. A thorough member of the Christian community, after Paul's pattern, in 1 Tim. ii. 8, 9, 10, would surpass the most beautiful ideals of manhood and womanhood which ever poet created.

3. The School of Christ teaches the right use and duties of the HOUSEHOLD RELATIONSHIPS. Eph. v. 25 to vi. 9. Husbands and wives, parents and children, masters and servants, are there disciplined, for the spirit of Christ developed through the communion quickens and sanctifies every right passion of our natures. *Husband and wife in Christ* seem tenfold more *one* than by the natural relation. So *brother's* and *sister's* love is more than doubled, for the tie of nature is belted round with the love of Christ. The fraternal relationship of the church is a rivet to the bond of friendship, throws a golden chain over companionship, and magnetises acquaintance.

4. There is another training which the Church organisation, and more especially the assembly for breaking of bread, gives. I mean the practice of DUTY. To do a thing because we like it is no honour; to do a thing because we *ought*, and so to make our pleasure grow out of duty's soil, is both honour and advantage. However, we seldom find children *loving* school. I have only seen one or two such. Playing truant is an instinct, and is as freely exhibited in absenting from the Lord's table as from the infant school. I take it that the regularity of our attendance at the Lord's table is a safe test of the fervency of our desire for the kingdom, for I see no truer or better representation of the kingdom society than our gathering. Luke xxii. 29, 30, 16; xiii. 28, 29. It prefigures the family table of the kings who shall

reign with Christ, and so cannot be safely neglected. Heb. x. 23-25.

There are a hundred other things, as yet untouched, pertaining to the School of Christ, such as the mode of its teaching by trial and persecution, its laws and examples, its spirit energisation, its accessories, and so forth; but time forbids.

We have seen how our scholarship is preparing us for our future position as God's princes in the earth. Let us then try to take high rank in its classes, so that an *abundant* entrance may be administered us into the kingdom of God's beloved Son.

#### JAMES CAMERON ON "THE UNITY OF THE BROTHERHOOD."

WE are necessarily witness-bearers both in our associated and individual capacity. As individuals we are in duty bound, with due respect to the fitness of things, to testify in favour of all we know of the revealed will of God. As a united body we are naturally restricted in our witness-bearing to those things which unite us—"STRIVING TOGETHER for the FAITH of the GOSPEL;" and "walking worthy of God, who hath called us to his kingdom and glory." The faith thus to be contended for is "THE COMMON FAITH," possessed by the "babe in Christ" equally with the "chiefest of all the apostles." The "striving together" is a striving not with one another, but with the world outside, because it is by "standing fast in one spirit," and "with one mind," that this striving is to be carried on. The Church is thus under the most binding obligation to present a united front to the hosts of the enemy, in "earnestly contending for the faith once delivered to the saints." The great end to be achieved by this warfare is twofold—to maintain our own

position, "continuing in the faith grounded and settled, and being not moved away from the hope of the Gospel," and also to lead others to "come to the knowledge of the truth that they might be saved." In prosecution of this twofold object, the very first and most indispensable condition is that we "stand fast IN ONE SPIRIT, WITH ONE MIND, STRIVING TOGETHER." Before we can strive together we must be together; and before we can stand fast in one spirit we must be in one spirit; and before we can be in one spirit we must have an intelligent understanding as to what it is, neither more nor less, that makes us one united body. The body is first, the spirit next. "How can two walk together except they be agreed." It is impossible. What is the reason? Because to walk together two persons must be on the same road, and to be on the same road they must be travelling to the same place. In these two respects they must be entirely agreed else they cannot walk together. But these are all the conditions necessary, unless we include a third, that they are to walk at the same rate, so that the one may not go a-head of the other.

Now I think it will be acknowledged that the entire professing brotherhood are agreed as to the first article of agreement—they are each and all travelling to the same ultimate destination—they all have a confident anticipation that they shall be associates with the Christ in the possession and administration of the kingdom of God, when it shall be established upon the earth over Israel and the nations, at his coming with the clouds of heaven. There is not one of the household of faith who is not thoroughly agreed as to this ultimate destination.

Seeing, then, that we are all going

to the same place, the next question is, Have we all chosen the same road? Two persons may be going to London, but there are more than one road, and unless they go by the same road they cannot walk together. How do we stand, then, in this respect? So far as I have been able to ascertain, we are substantially agreed in this also. We all profess to have entered by the door, which is Christ. We all profess to have been baptized into Christ by believing the things concerning the kingdom of God and the name of Jesus the Christ. We have all believed that the kingdom of God, the approach of which was preached by Jesus and his apostles, is none other than the kingdom of Israel, restored again under the New Covenant, when a great national purgation of sins and of sinners shall take place, and when not only the nation of Israel, but all the kingdoms of this world, shall become the kingdom of our Lord, and of his Christ. And we all believe that Jesus the Crucified, who bore our sins in his own body on the tree, is the Son of God, and is indeed the very Christ, he who is the Anointed of God, for the throne of his father David to be established on God's holy hill of Zion, "Jehovah's servant to raise up the tribes of Jacob, and restore the preserved of Israel," as well as to be "for a light to the Gentiles, and for salvation unto the ends of the earth." We all believe that this great and exalted One shall, through his death, destroy him that hath the power of death, that is the devil, whether personal, impersonal, or both; and that by a resurrection from the dead, or that change to come upon those who are alive and remain to the coming of the Lord, the faithful doers of God's will in all ages, and under all past dispen-

sations, shall be qualified for sharing that dominion, which shall be established over all the nations of the earth in the coming age. We all believe that the degrees of honour and authority to be conferred on the faithful shall be adjudged at the tribunal of the Christ, where every one of us shall give an account of himself to God. In this faith and hope we have all been baptized into Christ by the immersion in water according to Divine appointment. Having thus entered by the appointed door, we are journeying along the road that leads to the eternal kingdom, in an honest endeavour to walk worthy of our high calling, "and of Him who hath called us to his kingdom and glory," "and to wait for his Son from heaven, even Jesus, who delivers us from the wrath to come," and gives us simultaneous entrance into the kingdom.

We are thus agreed in all essential points, and it would require to be demonstrated with the greatest clearness, amounting to nothing short of "Thus saith the Lord," that there is any good reason why those who are thus agreed cannot or ought not to walk together; why those who are one in all the substantial elements of the faith and hope of the Gospel, as laid down by Christ, and as carried into practical operation by his apostles, in their preaching both to Jews and Gentiles, should not also be one in heart, and one in visible Christian fellowship. There is just one thing that I have observed which operates against this oneness of the brotherhood, and that is, that some brethren are apt to think so highly of some favourite opinion or theory as to exalt it to a position of equality with the very Gospel itself. It is the same tendency which was shown in practical working by the Jewish converts at

Antioch—"Except ye be circumcised after the manner of Moses, ye cannot be saved." Where this tendency is yielded to there is an end of the liberty wherewith Christ hath made us free; brotherly love is sacrificed to self-will, and sectarianism or heresy is the inevitable and sad result. It was in view of this class and their doings the Apostle said—"Stand fast, therefore, in the liberty wherewith Christ hath made us free. . . . For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love. . . . I have confidence in you through the Lord that ye will be none otherwise minded; but he that troubleth shall bear his judgment whosoever he be. . . . I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say, then, walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. v. 1, 6, 10, 12-16. The whole chapter is highly instructive on the subject of sect-making, which, under the designation of "heresies," is classed as one of the works of the flesh—ver. 20. Under this fleshly influence the church ceases to be the pillar and stay of the truth—not truth in the abstract, or any Scripture truth beyond the circle of the One Faith—but the truth as it is in Jesus, preached by him and his apostles to unbelievers, that truth which has been apprehended and believed by each member of the body of the Christ at his introduction into that body, and is

thus common to all, and becomes the pillar and ground of a multiplicity of opinions, and theories, and it may be even other truths, but which form no necessary part of justifying faith.

The evil resulting from this state of things is not confined to the circle of the brotherhood. The way of truth is evil spoken of. Those who are without judge of us not so much by what we say as by what we do, and not so much by the intellectual recititude of our position as by the moral and spiritual conditions manifested in our individual, social, and church existence. Hence the injunction of our Lord—"Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." And of one of his apostles—"Having your conversation honest among the Gentiles, that whereas they speak evil of you as of evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." Sound wisdom indeed: for an unchristian spirit is more easily detected by the world than an unsound opinion or a false theory, and it is by this standard that many judge. Division thus weakens the influence of the Church, by repelling inquirers at the very threshold. But it does more—it scatters the forces of the Christian army, which, instead of presenting a united front to the enemy, can only engage in comparatively ineffectual skirmishing. Besides, in proportion as we multiply and complicate the doctrines we present in our public demonstrations of the faith that justifies, we diminish our power to arrest the attention, and to secure the intelligent enlightenment and willing obedience of honest and good hearts. Moreover, I would ask—Is it not trifling with the salvation of

men to waste time in public addresses with matters which are not absolutely indispensable to salvation? Is it not like being anxious about the procuring food for a drowning man, when the thing most urgent is to save him from a watery grave? Or like being concerned about new clothes for one enveloped in the flames of a burning house, when his first need is to be pulled out of the fire? And are the energies and time of the brethren so superabundant that they could afford to deal so lavishly in expositions of secondary truths as would be necessary to secure a full understanding of them on the part of inquirers and promiscuous audiences? Paul certainly did not think so when he made known the saving truth—"I determined not to know anything among you save Jesus Christ and him crucified." And we are enjoined to follow his example—"Be ye followers of me as I also am of Christ."

There is an idea in the minds of some that it is necessary to true fellowship that there should be a large measure of intellectual agreement and unanimity of opinion beyond the substantial elements of justifying faith, even although it should lead to small groups of two or three brethren meeting by themselves. Now, this is the natural tendency of the principle of division for any reason short of absolute denial of the one faith, or gross, wilful, and determined violation of positive Christian law. Grant the first division to be justifiable (and those who perpetrate it do justify it) and the door is opened for any number afterwards, that may suit the self-will of sin dominant in the flesh. Just as, when "there was no king in Israel, every man did that which was right in his own eyes." Brethren "we are under law to Christ." We should esteem it our meat and our

drink to do his will. Like him, "We, who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself, but, as it is written—The reproaches of them that reproached thee fell upon me."

This, brethren, is the secret of church unity, and should lead us to respect a brother's opinion in which we cannot acquiesce, and love him none the less for the truth's sake that dwelleth in him; remembering that perfection consists not so much in the abundance of our knowledge, which has often to be relinquished, as in that excellence of character, the model of which has been furnished to us in the life and obedience of our Lord and master Jesus the Christ. The wisdom which is from above is far more a moral and spiritual, than an intellectual endowment; "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

And, after all, are not the things in which we are substantially one of transcendent importance in every respect, as compared with those in which we differ? The substantial elements of the faith ought to have the first place in our minds and hearts at all times. And in the hour of trial, the day of evil, and even in the dark valley of the shadow of death, when opinions and theories, which, in the vigour of the intellectual powers were regarded as of great soundness and value, may be fast fading from the mind, the grand verities of the faith and hope shall occupy a prominent place, the sure foundation which has been laid in Zion in the mission of the Son of God, in his obedience unto death as a sacrifice for sin, his resurrection from the dead, his exaltation

to the right hand of his Father as our Great High Priest, and his promised coming again to establish his kingdom, and to bestow everlasting life upon all who shall have been faithful in past ages. These hopes, in their substantial reality, irrespective of all secondary truths, even although more or less connected with the central truths, shall stand the test of time and retain their hold upon the mind and heart as long as memory shall last.

Brethren, let us "ENDEAVOUR," for it needs an endeavour, "to keep the unity of the Spirit in the bond of peace." It is by the bond of peace—a firm determination to maintain the peace of the brotherhood—that we must keep, or guard, the unity instituted by the Father, through the instrumentality of His Spirit, in the body of Christ; even although the members of that body should be as incongruous in minor respects as were the Jews and Gentiles who constituted the body of Christ in the first century. This was difficult to them, and to many of the household of faith it is difficult now; but the greater is the merit of attaining to it. In our endeavour to do so, we may have much to overcome. We have to crucify the flesh, which is ever prone to exalt its thinkings, whether right or wrong, to a level with the most sacred things of the one body, one spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all. In this work we have to STUDY the things that make for peace, with as much, if not more, zeal and assiduity as we devote to the study of the Scriptures for the STRIVING for the faith of the gospel. In studying the things that make for peace, we may even have to forego a portion of our individual liberty in witnessing for our individual views of Scripture truth in the



assembly of the saints. While this would be a disadvantage to all, it is an infinitely lesser evil than the fomenting of discord by controversy, which should break the peace of the brotherhood. And there is surely enough in our common faith and hope, and in the helping on each other in the path to life and glory, to occupy the comparatively short time at the disposal of the brethren in their meetings together. If blessedness is the portion of the peace-MAKERS, surely, since prevention is better than cure, the peace-KEEPERS shall be blessed indeed.

JAMES LAMB ON "RULING ONE'S SELF."

(This Address is reserved for next month's MESSENGER, in consequence of want of space.)

THOMAS WALLIS ON "READING THE WORD."

I HAVE often heard of these July meetings, and often longed to be there. I have heard of, and read with much interest, the speeches. I have heard of the Saturday evening preliminary meeting, where the arrangements were made for the afternoon meeting, the various speakers appointed, and the subjects selected. I wished that this side the coming of the Lord I might have the gratification of being there, and of sharing in the feast of fat things of that occasion. And now, Mr Chairman, as the time is limited, perhaps I had better content myself with these remarks, and sit down. (Go on.)

I have been wondering since I gave in that subject whether it is not unnecessary, in view of the fact that, of all classes of believers, there is no class such Bible-readers as that to which we belong. But still I think

there might be a few remarks, without being considered out of place, or unnecessary. There is a certain method of reading the word (perhaps not so much in use at Union Hall) which I presume to find fault with. It might be designated a *piecemeal* method of reading the word. Let us for a moment call to mind the surprise and astonishment we felt at the time we were first made acquainted with the truth. Scales from our eyes fell off, and we saw that it was "not all gold that glittered." We saw that the systems had all departed from the truth, and were all beside the mark, and had lost the road. The religious teachers, who were thought worthy of respect and esteem, were seen to be perverters of the truth; and the great world was perishing for lack of knowledge. At this particular time what is the first course of action adopted by us, and by the brethren generally? To arm themselves to the teeth for the fight. Their combativeness is aroused, and every possible haste is made to meet the enemy. It is this hurry to become warriors that begets this *piecemeal* method of reading the word. There is no time to read the word. Doctrinal scraps, proof texts, sword in hand to hew every Agag in pieces we chance to meet with. This is generally the first lesson attended to—the first duty undertaken. This is all very good in its place, if kept within its just limits. But it is when this becomes the exclusive object and aim of the believer that it works mischief. It is this pushing of the thing to excess that I beg to find fault with.

There is a saying with people that religion is a thing of the heart. This cannot be it. We might name it rightly,—it is a thing of the head. Our intimacy with certain who live on the battlefield tends to confirm this opinion. The training of these

rigid doctrinarians is of such a character as not to develope the more tender, but the more harsh parts of our nature; and this harshness we have seen illustrated before our eyes to a frightful extent, especially towards those whose measure of faith falls short of their thirty-nine articles. In these cases we have seen them wax hot, and fierce, and bitter. They would persecute you even unto strange cities. Now among the sects the reverse of this obtains. It matters not what you believe so long as your heart is right in the sight of God. Religion with them is a thing of the heart. Do to others as you would that they should do to you. Now, while there is with them the cultivation and development, to a large extent, of the softer and gentler elements of human nature, there is at the same time extreme poverty of doctrine. They are rich in morals, but miserably poor in faith. This will not do. It is too insipid to be accepted. It requires the two states to become one to be accepted. The testimony on the one hand is, "without faith it is impossible to please God," "there is one faith, one baptism;" while on the other it is "if any man have not the spirit of Christ he is none of his," "without holiness no man shall see the Lord." Let us look a little more closely at some passages of Scripture. James i. 27—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jude 3—"Ye should earnestly contend for the faith once delivered to the saints." Romans ii. 7—"To them who, by patient continuance in well-doing, seek for glory, honour, and immortality, God will render eternal life." Of all the exhortations to duty, the one in Jude is perhaps the least

needed. I have met with but few who needed exhorting to contend for the faith. This will be done generally if every other thing is left undone—if the fatherless and widows in their affliction never get visited. It is the most pleasant part of our duty, and therefore we require little exhorting to do it. If this be true, it is not so with Romans ii. 7. We require all the exhortation, all the stimulus and help we can get, to keep us up to this point—"patient continuance in well-doing," that is the difficulty of all difficulties. It is here the road becomes rough, tedious, and uninviting—here so many failures are made—where so many, full of promise at starting, stop short in the race, give up and go back. And, brethren, although we are here at the July meeting of 1867, thereby indicating that we are still running the race, and determined to gain the prize, still the exhortation is needed—"Let him that thinketh he standeth take heed lest he fall."

Let us now inquire as to the means we can adopt against these failures in the race. Is there anything that will impart to us that necessary power of endurance to hold on, to keep running. Now some, in order to escape the corruption that is in the world through lust, shut themselves up in monasteries. This is cowardice. We are to be in the world, but not of the world. We have to face the temptations and to breast the difficulties we meet with in the midst of a crooked and perverse generation. There is nothing praiseworthy in going on the even tenor of our way under these circumstances. Probation before exaltation is the unvarying law of the Deity. Seclusion is going beyond this law. It is a perpetual Sunday. Now on Sunday it is quite easy to stand erect. We feel quite secure, quite safe—proof

against every temptation—in being with brethren and sisters, breathing an atmosphere conducive to our well-being. But it is when Monday comes, that we have to go out into the world and do battle with the business of life in the midst of hostile influences, that we require a helping hand. This power, this stimulus, is to be found in the patient and daily reading of the word. Not in the piecemeal method. That would afford very little nutriment. Allow a drove of sheep to nibble the scraps in the odd corners of the roadside, and we all know what they would become. But open the gates wide, and turn them into the broad rich fat pastures, and we know what would be the result. And so with the reading of the word. Those who live on dry doctrinal leaves, rising early and sitting late, to see whether the thirty-nine articles can be augmented to forty-nine; no freshness, strength, or vigour can be gathered from this process. Let us prefer the inside of the field to the outside, and graze on the rich broad pastures of the word. Not that we think light of doctrine by any means; but we are now speaking of the excess to which doctrine is pushed now-a-days. We find at this time parliaments are held all up and down the country, discussing as to what shall be the tests of fellowship, as to whether this or that new doctrine is essential to salvation, and as to whether this or that church shall not be excommunicated. This is the bedlam of the times. Eph. iv. 1—"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." We never hear anything of these things.

Are these things essential to salvation? I think they are. But these are altogether lost sight of in the war of elements. No parliament sits to enforce these things. By no means. But these are qualities that should be held up and prominently brought forward. Brethren, my idea and opinion is this, that a man may be over head and ears in doctrine, but if he lacks these qualities, things will not go very well with him before the judgment-seat! In the midst of clamour, therefore, and evil report, let us move on the even tenor of our way. "If God be for us it matters not who can be against us." "Judge nothing before the time, for we must all stand before the judgment-seat of Christ."

#### CHAIRMAN'S ADDRESS IN CONCLUSION.

WE have to-day listened to a series of addresses, principally relating to our glorious destiny, and the duties resting on us preparatory to entering upon it. We are very ambitious. Though poor and lowly, we look to the attainment of the highest honours. There are men who now inherit broad lands, and sway the courses of empires: we seek to be greater than they—to be no less than kings and priests, and that for ever, and to carry out the purposes of God, who hath called us to this position and this hope. Why do we set our hearts on these? Because God has called us, and we know that when He spared not His own Son, but delivered Him up for us all, He will most assuredly with Him also freely give us all things. So do we set our hearts on things above, things that last and endure for ever—on the riches which no rust can canker, and no thieves can steal—and the glorious robes of righteousness, which moth cannot

corrupt—aye, even to have our vile bodies changed into the likeness of the glorious body of our Saviour, and to become partakers of the Divine nature. We have promises warranting us to expect all this, and on these promises we rely, and on these things have we set our hearts. But there are difficulties in our way. Who is sufficient for these things, and how can we escape the corruption which is in the world through lust, and become qualified for inheriting the kingdom which God hath promised to them that love Him? The addresses to which we have listened to-day have, in many forms, pointed out the course we must pursue, and the laws we must observe, if we would win the unfading crown, and enter into the joy of our Lord; and it becomes us well to apply them to our walk and conversation, that we may profit thereby. We must discipline ourselves. Like good soldiers we must walk uprightly, and march every one on his ways, and not break the ranks, nor thrust one another; we must walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil; and we must take the whole armour that we may be able to withstand in the evil day, and, having done all, to stand. Such is the training of soldiers, in the drill-yard and field-days, that they may fight as one mighty man when they face the foe. And so are we disciplined for our warfare, and our present work is a preparation for the trust to be conferred on us at the appearing of our Lord, the Captain of our salvation, who was himself made perfect through suffering. Have we to suffer now? Yes, indeed, we have. But God overrules the present for our future everlasting welfare. And, at all times, let us bear this in mind, in all our troubles we

have One who can help us. God is our Father; and if we are not inattentive to the cries of our children, but give them things suited to their various needs, will not He rather give good things to them that ask Him? And not only let us ask Him in times of trouble, or praise Him when He delivers us out of our distresses. But let us pray without ceasing, and praise the Lord while we have any being. Let us not be stinted for lack of asking, for there is no circumstance in life in which we may be placed, but we may be helped if we ask for help. Am I a carpenter? He who was once a carpenter in Nazareth can help me. Do I guide trains? He who guides the planets in their courses can help me. Have I to provide water for the teeming city? He who caused the flinty rock to gush, and who sent rain when Elias prayed, can hear my cry when a drought is on the waters, and the heaven is shut up. Let us ask in faith, and we shall have wisdom for all our needs, and blessing from the Father of mercies and the God of all comfort. Remember Elias, of whom James speaks. He does not say Elias was heard because he was a prophet. No; that would have given us no boldness of access before the throne of grace. But he was a man of like passions as we are, and he prayed—prayed *earnestly*—and his prayer was granted. So let us ask great things. Every one that asketh receiveth, and he that seeketh findeth, and to him that knocked it shall be opened. And let us remember to love one another with pure hearts fervently, for the truth's sake, which dwelleth in us. Love is now the great sweetener of life. If we love one another, God dwelleth in us, and His love is perfected in us.

Brethren, let us learn this day's

lesson well, giving ourselves to the discipline and schooling of ourselves, exercising rule over our own selves, loving one another, contending earnestly for the faith, giving attendance to reading, exhortation, doctrine, prayer, and praise. Let us be better men and women to-day than yesterday, and better to-morrow than to-day, and so prepare ourselves for another meeting, if the Lord will, and for the great coming meeting, the general assembly and church of the first-born, whose names are written in heaven, for the gathering together of those who are in Christ, whether sleeping or waking, the gathering together with Him to be for ever with the Lord.

The amount of matter in the foregoing Report has put it out of our power to give insertion this month to any of those articles which are to hand. We much regret that we have had to curtail the Report itself, by the omission, *for the present*, of two excellent addresses, by J. LAMB and D. LAWSON respectively.

#### PROSPECTUS.

READY FOR THE PRESS, and to be published as soon as 300 copies are subscribed for, 8vo., 64 pages, price 9d., DEMONOLOGY, by ANDREW MASON of London.

In this work brother Mason traces the idea of demons, devils, and immortal souls to the practice of deifying man when dead, and worshipping him as a god; and proves from ancient authors that these ideas originated immediately after the flood; and shews that, by their introduction into the Christian religion, according to the prediction of Paul (1 Tim. iv. 1) Christianity became little better than the polytheism of the ancients. With a Scriptural exposition of who the Satan of the Bible is, as well as the devils, wizards, and witches there spoken of; also shewing that the modern notion of hell is a mere plagiarism of the ancient Tartarus.

Names of subscribers will be received by Wm. Gill, 44 York Street, Aberdeen; Wm. Pearson, 77 Cranston Street, Anderston, Glasgow; J. Cameron, 14 Calton Hill, Edinburgh; and by the Author, 92 Charringtoun Street, Oakley Square, London, N.W.

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# THE MESSENGER OF THE CHURCHES.

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

No. 9.

SEPT. 1, 1867.

NEW SERIES. VOL. III.

## A PLEA FOR UNITY.

TO THE BAPTIZED BELIEVERS OF  
THE GOSPEL OF THE KINGDOM.

Beloved Brethren,—It may seem presumptuous in me to address you in this manner; but, in these days of strifes and divisions, it would be well for us calmly to inquire whether such things are under any circumstances either right or expedient; and whether "the faith of our Lord Jesus Christ" is not in danger of being lost sight of through these strivings "about words to no profit" which are now dividing the brotherhood into sects and parties. To such a length have these strivings gone, that of those who were once one some have come to cast off others who have the same faith, the same hope, and who have put on the Lord Jesus by the same confession in baptism. It seems to me, therefore, an imperative duty on all those who love the truth, and who desire "to keep the unity of the Spirit in the bond of peace," to lift up their voices or their pens against the confusion of tongues, and sect-making which now prevail.

In writing to Timothy, the apostle Paul exhorts to "hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus." 2 Tim. i. 13.

Here we have certain things to be held fast, and that in a certain prescribed way. In the way of salvation there is nothing left for the wisdom of man to add in the way of improvement. If we would "obtain the salvation that is in Christ Jesus," we must walk according to the rules of faith and obedience given us in the Scriptures.

The expression, "the form of sound words," though not here defined, is by no means a vague one. We find it in 1 Tim. vi. 3, as the "*wholesome words*, the words of our Lord Jesus Christ, and the doctrine which is according to godliness." The "doctrine according to godliness" corresponds to the "faith and love" of the other passage. To be God-like is to be loving and merciful. "Be ye merciful, as your Father who is in heaven is merciful." In Rom. vi. 17 we have it thus:—"But ye have obeyed from the heart that *form of doctrine* which was delivered you;" or more correctly—"into *which* ye were delivered," referring to the putting on of Christ through immersion, as the context of the chapter shows. The "form of doctrine," the "*wholesome words*," and the "form of sound words" must therefore be that upon which our

faith is based, and that on which it lays hold for salvation. And the same thing of which the same apostle writes in 1 Cor. iii. 10, 11—"According to the grace of God which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon. . . For other foundation can no man lay than that is laid, which is Jesus the Christ." Our Lord himself gives us to know that the confession of Peter, Matt. xvi. 16-18, contains the full and complete "form of sound words" upon which his church was to be built," viz., that he "Jesus is the Christ the Son of the living God." It is quite unnecessary on the present occasion to go into the details of the things comprehended in that "form of sound words," as all whom I now address have been built thereupon, as comprehending an understanding of the "exceeding great and precious promises" made unto Abraham and David, as amplified in the teachings of the prophets, Christ, and his apostles; and remission of sins and eternal life through the name of our Lord Jesus Christ.

Having intelligently laid hold of "the form of sound words" by faith in immersion, we then have to "hold them fast in the faith and love which is in Christ Jesus." It is here where the shortcoming is, and all you who desire to live godly in Christ Jesus I would specially ask your attention to this matter. However much knowledge of the details of God's purposes you may have attained to, it must never be forgotten that this foundation principle is that upon which our unity is based. I am sorry to have occasion to record the fact that many brethren in these days seem to forget this, and at every stage of advancement in knowledge that they attain to, or may think they have attained to, they turn round upon their lagging brethren, and say—"If you don't follow where we lead, and agree with us on every point, we will have no fellowship with you, and will warn others not to do so." Those of you who are acting so I would ask seriously to consider if such conduct is according to "the faith and love which is in Christ Jesus?" Is it not setting up a human standard? It matters not whether those so acting may not intend to set up *their* ideas of truth as a standard, if it is a fact that such is being done (and who can deny it?) We must look at it as it stands, apart altogether from the *motives* of the actors, which are beyond our ken. The foundation of our faith consists of clearly revealed truths. Whoever, therefore, sets up any "view" of truth, or any obscure or disputed point not generally received by the brotherhood, as a test of fellowship, is thereby constituted a sect-maker. This, brethren, is a serious position for any one to place himself in; for Paul, in writing to Titus (iii. 11), says—"He that is such is subverted, and sinneth, being condemned of himself." Why? Because he lays another foundation of his own making—he thereby divides what ought to be one, and only can be one and retain its vitality. "For we, though many, are *one body* in Christ, and *every one members one of another.*" Rom. xii. 5. The separation of the members of Christ's body is as fatal to spiritual life as is that of an amputated limb to the life of the natural body. In the figure of the vine, we have the same truth asserted—"for severed from me ye can do nothing. If a man abide not in me he is cast forth as a branch, and is *withered.*" John xv. 6-7. The Church, therefore, being the body of Christ, and as such "the pillar and support of the truth"

(1 Tim. iii. 15), *separation from it can never in any circumstances be a right course in the sight of God.* Those who do so are to that extent standing in the wisdom of men, and not in the wisdom of God. Our "faith," brethren, "should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5. You may say—"in that case we might have to fellowship error." By no means; we only have fellowship through "the faith," not through "views" or opinions, right or wrong. Wherever we find error let it be brought to the test of truth, and the truth will prevail. The rule in such cases is—"If a man be overtaken in a fault, ye who are spiritual restore such an one in the *spirit of meekness; considering thyself, lest thou also be tempted.* Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. vi. 1-4.

If once we admit the principle of extending the basis of our fellowship beyond "the form of sound words," there is no limit to the boundaries. "The liberty which we have in Christ Jesus" then comes to an end, as we must be prepared to receive every fresh addition—every new "view" which any one may insist upon adding, or, the alternative, strife and division. It is the old principle of which Paul writes in Gal. ii. 4, of "false brethren who came in privily to spy out our liberty which we have in Christ Jesus, that that they might bring us into bondage." We have no evidence in the Scriptures that anything *extra* to the understanding of "the form of sound words" was made a test of fellow-

ship; although it is highly desirable for the strengthening of our faith to understand the whole revelation of God. It has been publicly asserted, however, that there is a portion of the Scriptures that only one man now living can explain. If that is so, then it can only be a *revelation to that one man.* The rule laid down by Paul was:—"Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. iii. 16. The great object before the Apostle's mind was to develop in the disciples the practical *working out of the faith.* Correctness in knowledge is very good, and in first principles is necessary; "for we are renewed in knowledge after the image of him that created us." Col. iii. 10. But unless it be practically acted out in the love of God manifested in love to the brethren, it will avail us nothing in that day when we shall have to give account of our stewardship; but will rather prove for our condemnation. The proof of our discipleship is not correct knowledge; it is love, "the love of the brethren." "Knowledge puffeth up, but love edifieth." Paul said—"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing." 1 Cor. xiii. 2. And John writes—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." No amount of knowledge without this love will save any one; for whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii. 14, 15. Cutting off from fellowship is an act of murder if it is done contrary to the law of



the Lord Jesus. It is by self denial that we must make our love manifest. "Hereby perceive we the love of Christ, because he laid down his life for us; and we ought to lay down our lives for the brethren;" ver. 16. Love must then be a leading object of our life. It is so stated by Peter:—"Seeing ye have purified your souls in obeying the truth through the Spirit, unto *unfeigned love of the brethren*; see that ye love one another with a pure heart fervently." And again—"Above all things have fervent love among yourselves; for love shall cover the multitude of sins." 1 Pet. i. 22 and iv. 8.

It is for every one to examine himself whether this love is being developed in him. I have no doubt the duty of love will be acknowledged by all, even by those who seem to come short of it. "But not he who commendeth himself is approved, but whom the Lord commendeth." 2 Cor. x. 18. Now, the Lord cannot commend any one who really neglects this necessary characteristic. He himself said—"By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. This love must, therefore, be of a kind that the world can recognise as such. The men of the world are not qualified to inquire into, and decide upon, the disputes about the "devil," "mortal and immortal resurrection," and all the hair-splitting "strifes about words to no profit" which obtain among brethren having the same faith; and, therefore, they come to a conclusion quite the opposite of that indicated by our Lord. They cannot reconcile our professed love to one another with the acrimonious-like epithets and constructive charges of denying the faith, brought against one another through deductions drawn from these "strifes about words." Brethren, such cannot

be the love of which our Lord spoke. Such is the way of the world. The love of the world is changeable, fitful, and capricious. The "love of the brethren" is "pitiful, courteous; not rendering evil for evil, or railing for railing," 1 Pet. iii. 8, 9. "It suffers long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," &c. 1 Cor. xiii. 4, 5. It is impossible to reconcile these characteristic traits of the love of the brethren with the spirit manifested by many who assume high rank as brethren. Let these remember that self-exaltation as judges of our brethren cannot be well pleasing to Him who said, "Judge not that ye be not judged." Our place *now as individuals* is in humility. "All of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. v. 5, 6. I say "as individuals," we have no right to "judge." But, unlike those who, while they set themselves up as judges, at the same time say that "the church at present is not a judicial or executive body," I believe that every congregation, *as a congregation*, has all the judicial and executive powers that ever belonged to any such in the days of the Apostles. If it were not so we could have no right to meet and act in a congregational capacity, no right either to receive or reject members. All the evidence of the N. T. goes to show that the "power of our Lord Jesus Christ" was not vested in the Eldership, but in the congregation "gathered together in the name of the Lord Jesus Christ." It is their judicial verdict given according to the

rule of our Lord that is binding in heaven and in earth, and of which the "Elders" were the executors. See I Cor. v. 4, 5; Matt. xviii. 15-20.\* We see, from our Lord's directions, that an erring brother has three distinct and separate opportunities of stating his case if he considers himself in the right, and the same of being reclaimed if shown to be in the wrong; and the united deliberate voice of the congregation must give the binding decision in every case. There is no rule given by which one congregation is to judge another, so we may safely assume that none has, nor ever had, any such right; and therefore, the judgment of those who, in these days, have so acted—and that, too, in a *summary way*, is null and void, and not in any measure binding upon those who hold to "the law of the Lord Jesus."

I know well that many will say "that what they are contending for is not a mere strife about words, but for the faith." Well, let us examine the matter. What is the dispute concerning the "devil" but a strife about a "word," or a "name"? None deny the existence of such a person, or thing; and all are agreed that Christ was manifested ultimately to destroy both him and his works. Then how is the faith nullified? Does the belief of personality or non-personality affect the truth? Yes, it does, say some; we believe that the devil is sin in the flesh, and not a person distinct from the race of Adam; and, therefore, those who do not understand this cannot understand the import of the death of Christ, who was thereby to destroy that having the power of death, which is the devil. Well, that is a deduction; but still the question arises, How can a deduction from one thing nullify a fact concerning another thing? Is it not a *fact* that the brethren alleged to have that belief, believe firmly that Christ died to put away sin by the sacrifice of himself, not only sin in the flesh, but all sin; and that he was of the seed of the woman, the seed of Abraham, and the seed of David, according to the flesh? Yes, and in addition, believe that he will destroy the devil too. I certainly hold that the *diabolos* of the Scriptures is sin in the flesh, as stated in Vol. v. of the *Messenger*; but I love to see consistency in everything. Those who hold to that should abide by it. For example, I find it stated in the *Ambassador* for 1866, page 119, that the devil which Christ encountered in the wilderness was "a personage having political patronage in his hands *pro tem.*, which suggests the likelihood of his having some connection with the State of Rome." Now, we might ask, "Was it him that Christ came to destroy as having the power of death?" Do we nullify the faith in not believing in this political personage. And was it into the faith of such an one that some, who before had been baptized into the name of the Lord, had to be again baptized? Could not equally logical deductions be drawn from such ideas and practices as nullifying the faith? "Happy is he that condemneth not himself in that thing which he alloweth." Rom. xiv. 22.

Again, is not the dispute concerning the death state of the righteous a strife about "words"? All are agreed that they are in the grave, and have gone to corruption. Why then strive about the proper word to designate that condition? Why not agree to differ about the name when you

\* I may perhaps have an opportunity of entering more at length into this matter on a future occasion as a distinct subject.

do agree about the fact? Let us be content with Paul's definition, "That they sleep in Jesus." Let those who contend for "annihilation" consider that, by equally logical deductions, they are open to the charge of denying the resurrection. For to annihilate is to pass out of existence, to perish. Now, the Scripture testimony is that "they shall never perish." "Yea," says Jesus to his disciples, "not an hair of your head shall perish." Yet all understand that corruption lays hold of the "hairs" of the believers in Christ; but that they, as part of the person, will appear again from the death state. Can anything then be said to pass out of existence that is again to appear in *propria persona*?

It may be said, "as I hold the idea of being raised out of the grave in a *fac-simile* of our present flesh and blood state to appear at the tribunal of Christ, to be a revealed truth, that, in consistency, I am bound to make it a test of fellowship." On the contrary, it would be inconsistent of me, and also all those who, like me, were ignorant of its truth before immersion, to do so. The most that can be said of it is that it is a matter of detail concerning the *mode* of resurrection, and which strictly belongs to Him who is "the resurrection and the life." It is the belief of eternal life through a resurrection that is the grand truth placed clearly and indisputably before us for faith. The differences concerning the *mode*, whether immediate immortality is emerging from the grave, or being changed to incorruptibility after a time, cannot affect the faith of those who all agree that such is the ultimate end of our common faith. I look upon inquiry into the *mode* as a means of strengthening our faith in the truth of a resurrection, and can see order, fitness, and beauty in that

arrangement. But *where such inquiry causes strife and division, it were better to be let alone*; for in such things it is the duty of "every one of us to please his neighbour for his good to edification, for even Christ pleased not himself." Rom. xv. 1, 2, 3. "And the servant of the Lord must not strive, but be gentle to all, apt to teach, patient (forbearing), in meekness instructing those that oppose themselves," &c. 2 Tim. ii. 24, 25.

Let us then, brethren, obey the beseeching exhortation of Paul, "to 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." The seven items which follow compose "the unity of the Spirit," which we have thus to keep. (Eph. iv. 1-6.) When, with all these traits of character developing in us, Paul only exacts an "endeavour," what shall we say of those who, instead of "lowliness and meekness," manifest bitter, high-minded censoriousness; for long-suffering forbearance in love, summary exclusion from fellowship. All hold these items of "the unity of the Spirit," why not do so, then, "in the bond of peace?" "For if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. v. 15. It is manlike to strive, but Godlike to love and forgive. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Jas. iv. 1. "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, without partiality and without hypocrisy, and the fruit of

righteousness is sown in peace of them that make peace." (Jas. iii. 16-18. Therefore, brethren, be reconciled one to another, and "follow after the things that make for peace, and things wherewith one may edify another." Rom. xiv. 19. The cultivation of peace is essential to salvation; for we find it written, "Follow peace with all, and holiness, *without which* no man shall see the Lord, looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, *and thereby many be defiled.* Heb. xii. 14, 15. All of which is respectfully and affectionately submitted to your careful and prayerful consideration, by

W. GILL.

### THE HEAVENLY HOUSE OF GOD.—2 Cor. v.

WE have seen (page 105) that the earthly house of God was made with hands, and therefore it was not a fit and proper residence of God; and this is witnessed by Stephen in presence of the council, "David . . . desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands; as saith the Prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?" (Acts vii. 46, and Is. lxvi. 1.) And Paul gives the very same reason, in the court at Athens, why a hand-made house is an unsuitable habitation for the Maker of all things, when he says, "The God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." (Acts xvii. 24.) And how perfectly does this agree with the prayer of Solomon, which God so graciously answered and ratified, the petition of which was uniformly, "Then hear thou in heaven thy dwelling place" (1 Kings viii. 30; 1 Chron. vi. 21); and to this dwelling-place most assuredly did Jesus refer when he said, "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you." (John xiv. 2.)

Yes, indeed; the saints and faithful in Christ have this gracious promise, a place in the house of God, where Jesus, their forerunner, is entered "a high-priest after the order of Melchisedec" (Heb. vi. 20); "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (chap. ix. 24). "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the holy places, and of the true tabernacle, which the Lord pitched, and not man" (chap. viii. 1). Why should it be thought incredible that the building we have in the heavens is the house of God, in which Jesus now ministers for us, into which it is said he entered as forerunner? If he is a forerunner, surely it must be for those to whom he said, "I go to prepare a place for you, I will come again, and receive you unto myself;

that where I am, there ye may be also." (John xiv. 3.) And if we attend to the teaching of Paul, in the ninth chapter of Hebrews, we will find that, after describing the tabernacle of witness which was in the wilderness, and the services of that tabernacle, he contrasts the position of Christ, as high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is not of this creation (*ktiseōs*); and this reminds us of the creation mentioned in Isaiah, lxxv. 18, "For, behold, I create Jerusalem a rejoicing, and her people a joy; . . . and the voice of weeping shall be no more heard in her, nor the voice of crying." And does not this agree and synchronize with the great voice from heaven, "Behold, the tabernacle of God is with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes." (Rev. xxi. 3.)

There is another use and application of the word house, which we should not overlook: "The house of David," "Pharaoh and all his house," "house of Israel," and the very same with the house of God, "Moses was faithful in all (God's) house, as a servant; but Christ as a son over his own house; whose house are we." (Heb. iii. 15.) The Church is the house of God, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. iii. 15.) Paul tells the Ephesians that they "are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together,

groweth unto an holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the Spirit" (chap. ii. 20). It does not appear at all strange, that the writers of the Epistle to the Church of Corinth, after alluding to the earthly house of God, in which was so much sorrow and sighing, and after placing in contrast with it the heavenly house, with its "eternal weight of glory," that they should drop the figure of "house" for that of "body"—a body into which all the members receive nourishment from the head—a body in which all the members have been baptized by one Spirit (1 Cor. xii.)—a body in which every member is to receive at the tribunal of Christ according to the deeds done. From the consolations of that body Paul was frequently taken away; on some of these occasions, we are able to cite instances of his being present with the Lord. When he first came to Corinth, where he was "in weakness, and in fear, and in much trembling" (1 Cor. ii. 3), "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts xviii. 9.) And when he was taken from a ruthless mob by the soldiers, and placed in the castle at Jerusalem, "The night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts xxiii. 11.) And, again, he says, "At my first answer no man stood with me, but all men forsook me. . . . Nevertheless the Lord stood by me, and strengthened me." (2 Tim. iv. 16.) These are instances of Paul himself being

“absent from the body and present with the Lord;” and very well may we opine, they were the happiest moments of Paul’s life, and very fitly illustrate the eighth verse of this chapter, “We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord.”

Thus we see that the present state of the body of Christ is a state of suffering, as Paul testified of himself and others who had received the first fruits of the Spirit, saying, “Even we ourselves groan within ourselves, waiting for the adoption—the redemption of our body.” (Rom. viii. 23.) So, then, the Church of Christ, and the worshippers in

the house of the tabernacle under the law, are in the same position, subjected in hope of the glory of God. But when Christ shall present the glorious Church to himself, without spot, or blemish, or wrinkle, then shall the groaning cease, then shall be fulfilled the words so beautifully paraphrased,

“The God of glory down to men  
Removes his blest abode,  
He dwells with men; his people they,  
And he his people’s God.  
His gracious hand shall wipe the tears  
From ev’ry weeping eye;  
And pains and groans, and griefs and fears,  
And death itself, shall die.”

A. F.

## ADDRESSES DELIVERED AT THE JULY MEETING.

### JAMES LAMB ON “RULING ONE’S SELF.”

We who are called to be saints, and not only candidates for, but heirs of eternal life, are required to be neither retrograding nor standing still, but to be progressing on our journey Zionward; and not only to be progressing from one truth to another, but from one godly idea to another, and from one trait of godliness to another.

There is no doubt but “*the one faith*,” “*the hope of the promises made unto the fathers of Israel*,” “*the gospel of the kingdom of God*” (which are but different names for the same thing), is the matter of the highest importance to us, for upon it we rest our hopes for eternity. Still there is more required of us than simply to believe the things of the kingdom of God and name of Jesus Christ, and to yield an obedience thereto by being baptized into this name. When a builder undertakes to build

a house, the first thing he must do is to study his plan, and know what he must do, and what he must aim at. Then he must lay his founds all round; and, when this is done, he is certainly one great step toward the accomplishment of his plan. But were he to desist then, and proceed no further, from indolence or incapability, he would not only merit the scorn of his fellow-men, but would forfeit all claim for any payment, in terms of his contract.

So it is when one enters on the Christian course. God has laid down a plan to be pursued by all who enter on this course. This plan requires first an unreserved resignation of the party to the service of God; and then he is not only required to grow in knowledge of God’s purposes concerning the earth and nations, but to overcome the evil dispositions of his nature. He has to overcome the flesh, with the affections and lusts—to learn to rule

himself well, and never to allow himself to be swayed away from truth and rectitude, though the keeping of such a course should bring upon him the contempt of his fellows. He has to grow unto an holy temple, fit for a dwelling for the Holy Spirit of God. This ruling of one's self well is the greatest achievement that it is possible for a human being to perform—the highest degree of culture to which a man can attain. A man may be very learned in the learning of this world, and an adept in the laws of etiquette, and yet but a heathen man and a reprobate in God's sight, so that the former culture is infinitely superior to the latter. Many, at first sight, may think that it is an easy and simple matter to rule one's self well; but, on trying it, they will find it rather a difficult task, for it is a contending against their very nature. It is not a work that can be accomplished in a day, or a month, or a year; it requires patience and determination, and the industry of years. It is evident, then, that a man may have believed the glad tidings God has sent to men, and have had himself associated with the saving name of Jesus, and be very well informed in Scripture knowledge, and yet be very far from the accomplishment of the plan marked out for him by his Lord and master. He is, in this case, like the builder who began to build and was not able to finish, and, consequently, can never receive the reward he expected.

Again, when a builder begins to build, he must necessarily consider the nature of the material he has got to work; he should know its capabilities, and of what it is susceptible. We know that there are in building, as there are in every other thing, different qualities of material. Now it happens sometimes that, by prudence and industry, a building is constructed of rather inferior material, which building is not only sufficient in durability, but is even elegant and pleasing to the eye. Again, a building constructed of first-class material may have been bungled, not built plumb, nor properly banded; it is not only uncomfortable, but unsafe and unpleasant to the eye. Such things are common enough, being of daily occurrence.

So he who wishes to be made a partaker of the Divine nature must, in the first place, know human nature, its weakness, and imperfections, and its capabilities; or, he must learn to know himself well; and he will find that the greatest enemy he has to contend against is within himself. One of the most successful modes of contending against an enemy is to know him well—know his weakness and strength. Many of those who are called the *learned* among men profess to know human nature well, and, no doubt, they do know something about it; but, unless a man has learned human nature from the Bible as well as from experience, it is impossible he can have anything else than a vague conception of it. For the Author of the Bible alone knows human nature thoroughly; therein, therefore, and there alone, is it truly delineated. The world's doctors seem to have no idea of the depravity of their own hearts, although they do talk about the vanity and deceitfulness of man; but I never yet met any of these gentlemen who did not profess to be wise and worthy, and expected men to look upon him as such. It is a moral impossibility that ever such a character could inherit the kingdom of God.

Let us now hear the Scripture definition of our nature, which we

inherit from the first Adam. Jeremiah says, "The heart is deceitful above all things, and desperately wicked; who can know it?" This, brethren, is the nature of all men, from emperors to bishops, and from bishops downward, although all men are not alike vicious. Our Lord says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" and Paul says, "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, murders, drunkenness," &c. Here then, brethren, is our nature truly and graphically delineated; these are the things we are naturally prone to do. The question comes then, Is this nature capable of being improved, changed, or modified? Yes, it is; for the last writer quoted says, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." These traits of character are not natural to us, they have to be cultivated. If we have been born to an evil nature, God has been merciful and kind, and has given us reason and intellect, by the proper use of which, according to the word of God, we may learn to rule ourselves well, and so be delivered from this evil nature, to enjoy the glorious liberty of the sons of God. This evidently implies exertion and self-denial on man's part. Now, before a man can exert himself very much, he must have a motive; and God has given him a sufficient motive in the hope that is set before him in the *gospel*. When the "*word of the kingdom*" dwells in a man, to influence him in all his sayings and doings, this is purifying the heart by faith; it is the faith that is well pleasing

to God. If a man be not thus influenced by that word, the good seed is dead in him, and can never bear fruit unto life eternal.

I do not say that the man, with all his intellect and reason, is able of himself to mould his will to the will of God, nor yet that this can be perfectly done so long as he is in the mortal body. Man requires assistance in this work from a superhuman Potentate. He must come unto God, and acknowledge himself a needy, sinful, weak being, and supplicate God for that assistance. If he do this, and continue to make the necessary efforts, God will not fail on His part; and the result of this will be an abundant entrance into the everlasting kingdom of God.

Again, we are not all constituted alike. We do not have all alike the same evil propensities to contend against, neither have we all the same abilities. But remember this, that much shall be required of those to whom God has given much, so that much depends upon our own personal exertions for our future reward. A person with but ordinary abilities, by his zeal for God's word, and his patient continuance in well-doing, may attain a far higher position in the kingdom of God than one who has had superior abilities and opportunities. Let us then, brethren, strive to have the fear of God continually before us, and be ever ready to submit ourselves to his will.

#### D. LAWSON ON "THE ENGRAFTED WORD."

It has been suggested that I might follow up the previous addresses by one on the Christian as a labourer and a soldier. May I do so by example rather than description? Then I will labour and contend before you for the faith once de-



livered to the saints, in an address on the gospel viewed as an engrafted word.

This is a Bible phrase—"Receive with meekness the engrafted word, which is able to save your souls." (James i. 21.) An engrafted tree is one tree engrafted on another. So is an engrafted word one word engrafted on another. In the ancient Scriptures we learn that Christ should first suffer, and then enter into his glory. In the more recent Scriptures, that Jesus is that Christ. This is the engrafted word which is able to save our souls. As Paul wrote Timothy—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus."

But an engrafted tree may be a tree with a number of grafts, and the Gospel is many words engrafted upon one another. On the word first spoken to man—"Have dominion," is engrafted the word spoken to the serpent, "It shall bruise thy head." On these the word to Abraham, "In thy seed all nations shall be blessed;" on that the word to David, "Thy seed shall sit upon thy throne for evermore;" on that the word by John, "The kingdom of heaven is at hand;" and on that the word first spoken by the Lord, that he is the Christ, and that his sufferings and death are for our salvation.

In an engrafted tree there must be life from the root upwards. In vain would you insert a graft into a dead stock. So all the words of the gospel remain living words, though engrafted one upon another. There is eternal life in the whole Bible from the first chapter of Genesis to the last of Revelations. "All Scripture God-breathed is profitable." " whatsoever things were written of old time were written for our learning."

The fruit of one tree differs in flavour from the fruit of another; but the fruit of an engrafted tree partakes of the flavour of all its grafts. Thus, in the Apocalypse, we have a taste of the truth contained in all the former books of the Book of Books. See how the word spoken to the serpent, for example, is described as about to be fulfilled in Rev. xii. to xxii. In these last chapters of the Bible there is the woman and her seed, and the serpent and his seed, and the seed of the woman finally triumphant; then the new heavens and the new earth, the dominion of man in the paradise of God, no more death, and no more curse. "Blessed is he that readeth, and they that hear the words of this prophecy, and that keep the things written therein, for the time is at hand."

I have a confession to make. Once I held that the Bible applied the word Gospel, strictly speaking, only to that word spoken by John, that "the kingdom is at hand," and only to other great Bible truths in a secondary sort of way. I now believe that the Bible applies the word Gospel to all the other words which I have in this address represented as engrafted upon one another, as primarily and as strictly as to that word spoken by John. Do not misunderstand me. I still believe that the word spoken by John is the Gospel. Only I now hold that so is the word spoken to the serpent, and that to Abraham, and to David, and that first spoken by the Lord, that he is the Christ. Each of all these words is the Gospel, and the one as much, at least as strictly, as the other.

So I will continue to believe till better informed. May the Lord enable us all to obey as well as to believe the whole gospel of his grace to the end. Amen.

## WORDS SPOKEN AT THE LORD'S SUPPER.

## I.

## THE REWARD OF PATIENCE.

"God hath given us his own Son. Shall he not with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" Romans viii.

It is one of the blessed provisions for our frequent wants that there is continually before us the token of the surpassing love of the great and holy God, from whom we deserved nothing but punishment and death, yet who hath raised us freely up to immortality and the highest glory.

We go out into the busy world, so full of its cares and its allurements, its troubles and its gilded snares, and we come back here to see that we should at all times cast our burden upon the Lord, that he may sustain us in his own holy and righteous way. Dark and full of mystery it is, in the course and method of its working out, but clear, certain, and distinct are its final issues to those who wait patiently upon God. Is our path beset with difficulties? Strong is our helper, who himself was on every side beset by temptation and the whole force and subtily of the wicked one. Are we troubled about the morrow? We know not what a day may bring forth, either of joy or of sorrow; but the Providence that screens the future from us is ever by our side, that we may lean upon His loving arm at all times, and more in the hour when visible distress and danger come upon us. The troubles that we are shielded from, and the blessings that are shed upon us, are both unnumbered and unknown by us. We count good evil,

and evil good, so short-sighted and imperfect are we in our judgments. It is not good to hunger unless that we may be truly filled. It is not good to mourn if we are not to be comforted. It is not good quietly to brook and suffer wrong if there is to be no righting and redress certainly to come. It is not good to suffer affliction unless it yieldeth the peaceable fruit of righteousness. It is not good to be overwhelmed unless God be our refuge, nor to lose all things except He be our everlasting portion in the land of the living. To him let us lift up our hearts! He is ever listening to the cry of those whom he hath taken to be his children!

It was not good for the faithful men of old to have to wander about in sheep-skins and goat-skins, being destitute, afflicted, tormented, to wander in deserts and mountains, and dens, and caves of the earth. It was not good for them to have trial of cruel mockings and scourgings, of bonds and imprisonments, to be stoned, to be sawn asunder, to be tempted, to be slain by the sword. But these were the best things that God had to give them, and their martyrdom was the best of all, for by it God showed that he had no further labour for them to perform in this world, and so sealed them for his service at the better resurrection. If God's work could have been wrought without these sufferings doubtless he would not have imposed such sufferings on those he loved. If God had farther labour for them to perform, no power whatever could have terminated their life. They might have been cast into the den of lions, or into the burning fiery furnace glowing seven times hotter than ever it had done, or they might have

been stoned and cast out for dead ; but so long as God had labour for them, so long would he preserve them, and then would their dust remain precious in his sight for the sake of their resurrection unto glory.

The God of the elders, who obtained a good report through faith, is the God of us ! He who bears the greatest burden will obtain the highest reward ! Let us be conquerors in the present strife through him that loved us, and truly we shall be conquerors, when Satan is bruised under our feet, and death itself is vanquished and destroyed.

J. D.

## II.

### THE ONLY HOPE OF IMMORTALITY.

MANY scriptures are protests against errors prevalent at the time they were written. Thus John writes, that false prophets might be known by this, that they confessed not Jesus Christ is come in the flesh. This refers to an error then popular, that Jesus was a phantom only, and not a man of flesh and blood as we are. Judge if the following be not a case of the same kind.

Lately reading Merivale's "History of the Romans under the Emperors," I was struck with the fact that the ancient Romans did not believe that all men have immortal souls, but only the rich and the great, especially the Emperors, and a few wealthy patrician families. These were supposed to be descended from the gods, to be gods as well as men themselves, and that when their bodies died, their immortal souls ascended to join their immortal ancestors. A certain man swore he saw the soul of one of the Emperors going up into heaven while his body was being burned ; and this witness was well paid for his testi-

mony. This notion of rich and great men only having souls would not be confined to the ancient Romans, nor to the times of the Emperors. It appears to me that the 19th Psalm is just a protest against this ancient popular notion. (Read the whole psalm.) The Psalmist, you see, protests against the idea of the immortality of the rich and the great. He does not meet the error that rich and great men only have immortality, by affirming that poor and mean men are immortal too. That is how the error would have been met by the popular theologians of our day. But the Psalmist teaches that, as regards immortality, all men are just on a level with the beasts that perish. The Psalmist teaches that no man is immortal, rich or poor, high or low. They all perish like the beasts. "Man being in honour, and understanding not, is like the beasts that perish." And man not being in honour, and understanding not, is like the beasts that perish also. We all do fade as a leaf. If the rich and the great do not understand whence and how to obtain eternal life, they perish like the beasts. If the poor and the small do not understand how to obtain eternal life they also perish like the beasts. For the living God, who only hath immortality, is no respecter of persons.

To obtain deliverance from death, and possession of eternal life, we must understand, believe, and obey the Gospel. For instance, we must understand that Jesus is the Christ, and that he died for our sins. That as Moses lifted up the serpent in the wilderness, so was the Son of man lifted up on the cross, that whosoever believeth on him might not perish, but have everlasting life. Man being in honour, and man not being in honour, and understanding

not, are like the beasts that perish. But God so loved the world as to give his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life. No man has eternal life in himself, soul or body. But Jesus is that life. He is the bread of life. He gave his flesh for the life of the world. His flesh is meat indeed, and his blood

is drink indeed. Believing this with a loving, understanding, grateful heart, let us eat of this bread, and drink of this cup, and show forth the Lord's death, as the ground of our hope of eternal life, until he come, and put us in actual possession of that soul of every blessing.

D. L.

### Intelligence, Notes, &c.

**CUPAR.**—On the morning of July 14, the brethren had much pleasure in assisting to the obedience of faith Mrs Constable, a woman, who has been familiar with much truth for many years, but has only recently seen it her duty to be baptized. Much benefit is anticipated from this accession, she being a woman of ripe years, with intelligence, discretion, and heart. God speed the little church of Cupar! The whole of them regaled themselves with a visit to the brethren in Dundee on Sunday, 13th August, where they enjoyed a very cordial reception. The two churches not only worshipped together, but dined together, and spent the remainder of the day in each other's company in such a style as to show that they are of one brotherhood. It was indeed a love-feast such as the early Christians were wont to hold frequently. Much pleasure, much instruction, and much encouragement were the results.

**EDINBURGH.**—At the request of the brethren, we insert the following report:—"June 23d—The afternoon meeting was one of a social kind, on the occasion of brother George Dowie leaving Edinburgh to reside in Dundee. Brother James Watson presided. After an appropriate introduction, he presented brother Dowie with a written address expressive of our appreciation of his worth, and our confidence in his standing in the one faith. Such a formal expression was deemed requisite in the circumstances, in view of the many aspersions which had been cast upon him for a long time past. The address is as follows:—

*'To GEORGE DOWIE, from his brethren in the Faith of the Gospel, assembling in Union Hall, 98 South Bridge, Edinburgh. Our Dear Brother in the Lord,*

*'We embrace the opportunity afforded by your leaving Edinburgh to enter on a new*

sphere of business occupation at Dundee, to address to you thus formally a few parting words of encouragement and congratulation.

*'We are assured that this separation is both to you and us a matter of deep regret, but the fact that you are leaving us for a perfectly legitimate reason enables us to acquiesce, and to say, the will of the Lord be done.*

*'Your unwearied efforts for the instruction, edification, and comfort of your brethren and sisters in all things pertaining to life and godliness, and, at the same time, affording every encouragement to the brotherhood to participate in this mutual duty and privilege; as also your inestimable qualities of disposition, your genuine warmth of heart and kindliness of manner, your untiring zeal, unaffected humility, and ungrudging hospitality, have endeared you in a remarkable degree to every one of us. We might indeed enumerate many good and profitable labours for which we are indebted to you, such as the work of the secretary of the church for fourteen years, the leading and training of the musical portion of our worship, and so on, but we shall not forget that, "in season and out of season," through good and evil report, you have ever proved yourself "in labours abundant," "ready to every good work." And although you and we together have suffered reproach, and that from those from whom better things might be expected, we have admired your patience and almost excessive desire to appeal from man's judgment to the judgment of "Him who judgeth righteously," a course which must ultimately triumph, for "God is not unrighteous to forget your work and labour of love."*

*'While we never professed to see eye to eye in all things, it gives us unfeigned sa-*

tisfaction to express our entire confidence in your personal standing in the one faith and hope of the gospel, and in your persistent determination as heretofore to "earnestly contend for the faith once delivered to the saints."

"We cannot disguise the fact that we shall miss your active and willing service in the church, but we are sure the good example of your life among us shall not be lost, but bring forth much fruit to the glory of our heavenly Father.

"Our best wishes and deepest love go with you, and our hearty welcome awaits you when circumstances shall ever make it convenient for you to visit us.

"With these feelings and convictions, then, dear brother, and with you, our dear sister, Mrs Dowie, to whom also we address ourselves, and with whose many virtues we are so familiar, we bid you go where duty calls, confident that, though sundered in the flesh, we shall continue to be one in spirit, and beg you will carry with you the assurance of our sincere esteem and brotherly love in the good hope that our eternal reunion is coming in the glorious kingdom of God."

The Chairman also presented our brother with a handsome portrait album, as a slight token of our love and esteem, and also a sum of money to assist in defraying the expenses incident to the removal of his household to Dundee. These were the free gift of the brethren and sisters. Brother Dowie replied at some length, thanking the brethren for these to him

unexpected manifestations of their good will.

Addresses and remarks suitable to the occasion were afterwards given by brethren W. Wilson, A. Black, sen., W. Laing, J. Cameron, T. Wallis, J. Cleghorn, G. Mitchell, J. Lawrie, J. R. Norrie, and J. Kerr. The meeting was well attended, and passed off well. In the preparation of the written address, one brother (J. Lamb) dissented from the propriety of it. He did so solely on the ground that such an address should not be made to any man, not because it was not true."

On Thursday, 8th August, brother John R. Norrie and sister Elizabeth Adam were united in marriage. They take up house in 2 Salisbury Square. May God enable them not only to be helpers one of another, but succourers of many.

TRANENT.—The interest of the people seems still to continue lively in the hearing of the truth. Our Edinburgh brethren have paid several visits to this quarter since our last report, and always had attentive audiences. These visits have also been materially serviceable in building up the brethren in the faith, and in prompting the cultivation of love and good works. These names we may add to those formerly mentioned, as of intelligent, obedient believers—Charles Lumsden and Robert Duncan, immersed June 22; Thomas Wilson, June 23 (residing in Dunse, but uniting with the Tranent church), and Mrs Lumsden, July 14.

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\* \* Several Papers lie over till next month for want of space. The long but excellent "Plea" is our only apology.

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# THE MESSENGER OF THE CHURCHES.

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

No. 10.

Oct. 1, 1867.

NEW SERIES. VOL. III.

## ANASTASIS:

### OR, THE RESURRECTION FROM THE DEAD.

THE resurrection of the dead is, to the Christian, a theme of the greatest interest and joyful expectation. On it his hopes of eternal life and glory in the kingdom of God depend. "For if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is in vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished." 1 Cor. xv. 16-18. Of late the resurrection of the saints has been a subject of considerable dispute amongst those who, in Britain and America, are distinguished by their belief, that "the things pertaining to the kingdom, and the name of the Lord Jesus Christ," form the sum and substance of that gospel "which is the power of God unto salvation to every one that believeth." Happily the dispute has not been as at Corinth—when Paul wrote his first epistle to the saints there—whether there is to be any resurrection of the dead at all; but whether those dead, who are Christ's at his coming, rise from the dead in a mortal or immortal condition—whether the faithful in Christ Jesus, who have died in the Lord, rise incorruptible; or rise mortal, to be endowed with immortality after their approval before the judgment seat of Christ, which takes place after an interval of longer or shorter duration, subsequent to resurrection. This inquiry of course relates also to those believers who are alive at the Lord's coming—whether they are "changed in a moment," when "those who have fallen asleep in Jesus" hear his voice, and come forth from Sheol; or, whether this transformation is postponed till the tribunal already mentioned. This, so far as the resurrection of the saints is concerned, is a fair statement of the question at issue, and which has caused no small stir in our little communities. Some have even gone the length of making belief in what is termed, "The mortal resurrection," an element of saving faith, and, by consequence, of rejecting the fellowship of those who disbelieve it. While far from regarding incorrect apprehension of the declarations of the Scriptures on this or any other question as trivial or unimportant, we are at the same time confident that faith in the gospel, preached by Jesus and his apostles, can exist, in active operation, along with either of these two conclusions.

It is a matter of somewhat curious interest, that, while many of those who have recently adopted the doctrine that the dead in Christ emerge from the grave mortal, and remain so till, along with the faithful in Christ, who are alive at his coming, they are approved at his judgment seat, that person, to whose writings and oral teachings we are in these latter days indebted for the introduction of this doctrine, does not regard it as a matter necessary to be believed for salvation. In his preface to his latest treatise on the subject,\* he writes—"I apprehend that, if a person heartily believe in 'the resurrection of the just and unjust,' and that both these classes will appear in the presence of the Righteous Judge, 'to give account of themselves to him,' their understanding is so far sound upon these two first principles." In regard to those who deny the resurrection of the just and the unjust, "or *saints of the Sardean type*, and repudiate the citation of the righteous to judgment, saying there is no other judgment for them than what they are subjected to in the present state," he avers that it would not be difficult to make out against them a case of constructive treason to the truth. "But this," he writes, "is neither my purpose nor desire. 'Judge nothing,' says Paul, 'before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.' My purpose is to enlighten, not to condemn."

This excellent spirit expressed in the preface has, among other considerations, induced us to set before the readers of *The Messenger* the

\* *Anastasis; or the Fall of the Roman Pontificate, the Resurrection of the Dead, and The Judgment of the World.* By JOHN THOMAS, M.D.

result of a careful perusal of the treatise itself; and, while we cannot endorse the author's reasonings so entirely as we do his preface, there is much in the pamphlet with which we cordially agree. There is also much that appears to us to be inconclusive reasoning and unscriptural teaching, which, in frank acknowledgement of the author's learning, ability, and honesty of purpose, we shall try to demonstrate with due freedom and goodwill. The doctrine is important. Great prominence is given to it. Dr Thomas is quoted as an authority; and, being fully convinced that the view of the resurrection of the saints given in his pamphlet is not only unscriptural, but *anti-scriptural*, it seems only right and fair to examine a document on which so much reliance is placed.

Before proceeding further we wish distinctly to state that we do not belong to the class alluded to in the preface, and at pages 24, 25, who believe that "the righteous are not brought to judgment;" and that all the judgment they are subjected to takes place in the present life. That "we must all appear before the judgment seat of Christ, that every one may receive in body according to that he hath done, whether good or bad," is a positive statement of Scripture which no inferences must be allowed to set aside. So far as the reality of appearing at the judgment seat of Christ is concerned, we are at one, and those parts of *Anastasis* bearing on the class referred to, wherever such may exist, do not affect us.

As the author of *Anastasis* has deemed it necessary to his argument to indicate the *mode* of resurrection, and restoration of personal identity of the dead, it may be well to state his theory of this important and extraordinary event:—

"First, reorganization of dust as a basis for the restoration of personal identity; then breathing into the nostrils breath of the spirit of life, that the individual may awake and stand upon his feet; after this, restoration of personal identity for appearance at the judgment seat of Christ." Afterwards, "spirit power, administered by the Judge, quickens or imparts incorruptibility and life to the just." (P. 20.)

According to this philosophy, the dead saint does not at resurrection regain his identity till two things have been done—(1), A body organized from dust; (2), The breath of life breathed into the nostrils (of the organized body) that *the individual may awake and stand upon his feet*; (3), *The restoration of identity!* How an individual can awake without being the identical person who fell asleep; or how an individual who awakes and stands upon his feet requires to have his identity restored, is more than we can comprehend, whether our readers may or not. Our author illustrates his theory by the condition of Daniel described in Dan. x. 5-12; but the analogy utterly fails, as there is no mention of the restoration of Daniel's identity, or any need for it.

Strictly viewed, the theory before us seems to us to exclude the idea of real personal resurrection of the dead. Let it not be said that we charge Dr Thomas with denying the resurrection of the dead—far from it. What we affirm is that his theory, logically viewed, does away with a real resurrection. This is our inference, the reader will judge of its correctness. But we shall examine his positions more minutely. Paul died, is dead, and Paul is to rise from the dead, and stand before the judgment seat of Christ, and receive a crown of righteousness. This we all believe. How is this to be accomplished?

First, a reorganization of dust is to be effected by the Almighty.

Is this organization of dust, Paul?

No; it is a basis for the restoration of personal identity.

Is this basis for the restoration of personal identity a reorganization of the material which formed Paul?

Not necessarily so; any "other dust may do as well; the power of identity not residing there, but in the character already formed being flashed by the spirit upon *the new creature.*" (P. 24.)

So the reorganised dust is not Paul; it is "a new creature." Where, then, is Paul? The power of identity resides in *the character already formed* being flashed by the Spirit upon the new creature. But is Paul's character Paul himself?

Certainly not.

How, then, does your theory account for the resurrection of Paul?

The histories of the dead shall at the resurrection "be flashed upon their brains, being transferred thither by almighty power from the divine electrical page upon which they are all inscribed." (Pp. 23, 24.)

But seeing that these brains, before being thus "flashed" upon, belong to no person in particular, why do you say "flashed upon *their* brains?" Well, let that pass; but tell us what divine electrical page is that to which you refer?

"This scroll of record is the broad sheet of spirit, styled by philosophers, ether and electricity, which, filling the universe, enwraps the world. All thoughts and actions are vibrations excited in this spirit of the Creator by corporeal agents. These subtle vibratory impressions are never obliterated unless he wills never to revive them. Many such he has willed to blot out; as in the case of those who are consigned to 'a perpetual sleep,' and of sins that have been forgiven." (P. 23.)

When the organized dust has the impressions of a person's thoughts



and actions, thus preserved in ether for years or centuries, "flashed upon it," the identity of the individual is restored! The Doctor tells us that this explanation "of the manner in which *consciousness of identity* is impressed upon *newly created beings*, was suggested by the remarkable effect of lightning recently observed upon the bodies of a man and his son, killed by a flash while sheltering under a tree. A perfect likeness of the tree was flashed upon them." (P. 24.)

The incident is a very remarkable one—we presume it has been well authenticated; but it fails to illustrate the Doctor's theory of the restoration of identity. There is no mention made of the man and his son becoming the identical tree—the perfect likeness of which had been "flashed upon them." "Yet, says he, "all that is required in resurrection is identity of form or image, and identity of likeness; so that the intellectual and moral likeness of a pre-resurrectional man be not flashed upon the post-resurrectional likeness of a woman. This would be confusion." Most assuredly it would; and this theory of how restoration of identity by resurrection from death is effected is a failure—as all such theories must be. We marvel not at the author's failure, but at his attempt. The resurrection of persons who have died, and whose organism has been resolved into dust is a matter revealed for our faith. No theories or philosophizings can explain it. Some have set a real resurrection of the dead aside as an absurdity, and explain the Scriptures which speak of it as referring to an immediate standing again of the per-

son in an invisible world; others account for it by the existence of "the soul" in a conscious or unconscious condition, which soul at the resurrection enters a body prepared for it by the Almighty. The Scriptures give no countenance to the existence of such souls. On the contrary, they inform us that at death the body returns to the earth as it was, and the spirit, or breath, unto God who gave it. But, nevertheless, God has revealed his purpose "to raise the dead." *Abraham, Isaac, and Jacob*, shall inherit the promises made to them yet unfulfilled. These very individuals shall sit down in the kingdom of God, and inherit that land on which they pitched their tents of old. How can that be? "*The mouth of the Lord hath spoken it.*" Here we are glad to find ourselves in company with the writer of "Anastasis." "The restoration of identity, with Deity, is neither impossible nor difficult." "Why should it be thought incredible that God should raise the dead?" With these considerations we must rest. After all the Doctor's attempts to make the matter appear more comprehensible, our faith is as much needed as ever; and it is just as easy to believe that He who said, "Let there be light, and light was," can at once restore to living conscious being the dead of past ages, as by the process suggested to our author by the incident referred to in *Anastasis*, page 24. We may say of his theory what he has said of another: It "is a needless superfluity, a mere encumbrance upon faith, and uselessly perplexing to the minds of men." W. L.

(To be continued.)

## THE WORD MADE FLESH.

Mr infirmity prevents me from writing as I should wish upon the question of the pre-existence of Christ, but consider why it is that the apostle John does not say, "The Word was the Son of God." No one can say that the name of the Word was Jesus Christ, although Jesus Christ is appropriately called, "The Word of God." Rev. xix. 13. If the personification of wisdom, in Prov. viii., does not prove personality, much less shall the impersonal form, used in the language of John i., prove it. All those passages which give so much dignity to Christ, as "the first-born of every creature," I can believe in the most emphatic sense; yet are not we also to be "a kind of first-fruits of his creatures?" James i. 18. Was not John the Baptist "sent from God?" Is not the fear of the Lord called "the beginning (meaning the principal part) of wisdom?" Christ is the chief of the creation of God, and, therefore, beginning and end. "Before Abraham was, I am;" and did not Levi, in the loins of Abraham, pay tithes to Melchizedec—a type of Christ? As Levi in Abraham, so Christ in Melchizedec.

Though "on account of him the ages were arranged"—though the idea in creation was the ultimate bringing forth of the Son—yet "the Spirit of God moved upon the face of the waters." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

It is asked why "The Word" is mentioned in John i., if God himself did it? It might be as reasonably asked why, in these cases from Moses and the Psalms, no such agent is mentioned. Again, "Lo,

I come; in the volume of the book it is written of me;" "O death, I will be thy plagues; O grave, I will be thy destruction;" and in all such passages, the word of God coming unto them and so saying, only proves that it was the Spirit of Christ which was within them—that the testimony of Jesus is the spirit of prophecy (1 Pet. i. 11; Rev. xix. 10)—that the word was rather the *Spirit* of Christ than the person of Christ, or the pre-existent Son.

The passage in Phil. ii. 5-8, is better rendered by A. Campbell thus, "Now, let this disposition be in you, which was also in Christ Jesus; who, though he was in the form of God, did not affect to appear in divine majesty; but divested himself, taking upon him the form of a servant, being 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." This does not appear to me to communicate information as to the pre-existence of Christ; neither does the saying, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9. Both are exhortations—one to humility, the other to benevolence—and could have no force unless there is some analogy, unless, as sons of God, we are liable to be proud or selfish. As Son of God he was, of course, in his Father's image, and essentially glorious; as Son of man in man's image, inglorious, and incapable, until resurrection, of manifesting his glory except by transfiguration. We, though sons of

God, are to assume the form of servants also.

John does not say that the Son of God became Jesus Christ, but that the *Word* was made *flesh*. He uses abstract terms throughout. It, the word, was a power, not a person. The power of God united to the weakness of man prevailed against temptation. That power sustained that weakness in order to fulfil God's righteousness; and ultimately the body became spirit also by a resurrection from the dead, for death can only hold that which is its own. He was thus pronounced both Lord and Christ, the Son of God with power. To him *then* was all power given in heaven and in earth. I suppose the statement in John to be a guide to the truth by means of terms then afloat. True it is that the Rabbinical and other Jewish books of that era spoke of "the Word," or *Logos*, in much the same way that the apostle did. But, when Paul quoted from the heathen poet a phrase intended to give point to his argument, on Mars' hill, he did not therefore homologate the idea of that poet. So John uses thus much of the language of the Rabbins to serve his argument, but does not commit himself to their ideas.

Further, as the eloquent Irving well says, and I quote his words as expressing my own ideas, "They err by making no difference between word and deed, fiat and fact. They err by overlooking the difference between the purpose of God, including all in Christ and foreordained in him, and that purpose beginning to be effected in outward substance when Christ was born of the virgin, and to be completed in the dispensation of the fulness of the time when he shall have recapitulated into himself all things, both which are in heaven and on earth. That the

Creator had himself, and his own appearing in creature form, fully and mainly in his eye from the first beginning, and through the several actings of creation, there is and can be no question among those who meditate such matters, or read the Holy Scriptures, for example, Colos. i., Heb. i., and Prov. viii. Everything that hath been done by God out of himself, was done in the contemplation and to the end of himself becoming unto creatures manifest in creature-form, and that creature-form was the form of risen God-man-hood. But to suppose that to the effecting of this purpose, it was necessary that the Creator should first create a human soul, in which and by which to create all things, is a gratuitous hypothesis, to represent a purpose by an act, and to destroy altogether the beauty, harmony, and order of the Divine idea, developing itself by slow and sure progression, and at length manifesting itself in the birth of Immanuel, the Virgin's Son. . . . If the end of God in creation be to manifest himself unto the creatures, which is indeed the only end that he hath declared, and if his method of doing this be, by bringing in his own Son, and setting him up for ever in the form of the Lamb slain and risen from the dead, or in the form of risen God-man; and in that form to shew himself for ever and ever unto the creatures which he proposed to create; then is it never to be doubted, that he worketh all things to the praise of his own glory; and he who leaveth no loose or open parts in his purpose, but maketh it to be altogether harmonious and consenting unto the great end, would, from the beginning of creation, bring himself into action under the form which he was afterwards to assume; that is to say, every-

thing would have an eye and aim to the risen God-man, everything would have its origin in that idea or purpose, and have the definition of its being thereby determined. And this is what I understand by all things being made for Christ, as well as by Christ. The Christ form of being—God and man in one person—was only an idea and a purpose till the incarnation, when it became a fact.”

These thoughts and suggestions I submit to the brethren, in furtherance of the acquiring of correct ideas on this great subject. Yet I do not deem the comprehension of all the phases of this subject so essential as the simple reception of the truth, that Jesus—the Son of God, by begetting of the Holy Ghost, and Son of man by generation of the flesh of Mary—is the Christ. This is eternal life.

S. FLETCHER.

## THE ABOLITION OF DEATH, AND THE UNVEILING OF LIFE AND INCORRUPTIBILITY

BY JESUS THE CHRIST, THROUGH HIS GOSPEL.—2 TIM. i. 10.

(Continued from page 101).

WE now proceed to show in what sense Jesus Christ has brought life and incorruptibility by the gospel. Man may have life, and at the same time be corruptible, as is evident from his present condition; but life and incorruptibility give immortality. This is what Jesus hath brought to light. But *when did he do so?* He did it *when he abolished death in his own person.* He did it *by his gospel.* This would seem to teach that it was only brought to light when he visited the earth; but it must be kept in mind, that the gospel of Christ existed long before that day. It was preached, says Paul, to Abraham in these words, “In thee shall all the families of the earth be blessed.” Gal. iii. 8. Now, Abraham knew that this blessedness would only be realized after the resurrection, consequently, he would have *light* on life and incorruptibility. We see, however, that the light which Abraham had pointed forward to a far distant day when immortality would be obtain-

ed; consequently, it is said of him, he died in the faith of receiving the promises which he saw *afar off.* But I do not think that the mere pointing forward to the time when life and incorruptibility would be bestowed, is all that is meant by the words we are expounding. They have a deeper meaning, and are more expressive. To bring immortality to light, is to discover it to the eye. Now, when Jesus abolished death in his person, he was made incorruptible and deathless; consequently, he brought it *tangibly* to light. It had never been so discovered before; for he is styled “the FIRST-BORN of every creature” (*i.e.*, of the new creation), “the FIRST FRUITS of them that slept.” 1 Cor. xv. 20. Now, it would seem to have been necessary that Jesus should shew himself in his changed nature. The apostles were witnesses of this. They saw him ascend into heaven. Peter, James, and John saw him shining in glory on the Mount. Paul also, as an apostle

born out of due time, saw him on his way to Damascus. The glory which shone from the person of Jesus at this time was so great, that Paul said it was "above the brightness of the sun." Acts xxvi. 13. This was the brightness of immortality. John saw him in the same guise when he was on the isle of Patmos. Peter, referring to the exaltation of Christ, says (Acts iii. 13), "The God of our fathers hath glorified his Son Jesus." Now, the glorious prize, immortality, hath been brought to light through Christ's gospel in the following order:—The gospel, before Christ died and rose again, gave light to the believer's *mind*; and he saw through it, as through a telescope, with the eye of faith, the good things *in the distance*. He knew that he was doomed, by the Edenic law, to return to the dust; for dust he was, and to dust he must return; but he saw at the same time, through the gospel, that "the Lamb slain from the foundation of the world" was coming to bring in life and incorruptibility. When the fulness of time came, God sent forth his Son into the world, who accomplished the great work of manifesting the Deity in flesh, and also destroyed sin in the flesh, by nailing it to the tree. He was laid low in death on account of the transgressions of his people; but because he was the holy, undefiled one, the Father raised him up to life again, and gave him a name which is above every name—the name of Deity—which embraces his attributes and nature, which nature is essentially life and incorruptibility. Before this great work was done, the immortality of man was shut up in the womb of futurity, and the gospel was the glad tidings of its coming birth, when it would be brought forth to the light. When the conqueror of death emerged from the tomb, and put on his garments of glory and beauty, what had been a matter of promise before was now an accomplished fact. He was henceforth the Prince of life and dispenser of immortality. His disciples sought him in the tomb; but, in place of finding him amongst the dead, they saw an angel, who said, "He is not here, he is risen as he said." He appeared to them betimes, speaking to them of "the things pertaining to the kingdom of God," for the space of forty days; and, before he left them, he commissioned them to preach the gospel to every creature. From that time they sounded forth his truth, making known this additional element of the gospel—the resurrection and glorification of Jesus. Hence we find Peter saying, "The God of our fathers hath glorified his Son Jesus." "Ye killed the Prince of life, whom God has raised from the dead, whereof we are witnesses." Paul, in the beginning of his Epistle to the Romans, calls himself "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he had promised afore by his prophets in the Holy Scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." We see, then, that the testimony of Paul is, that the good news which God had promised through his prophets concerning Jesus, included his birth of the Spirit when he became the Son of God with power.

This gospel, then, reveals Jesus Christ as the destroyer of death, and the bringer to light of immortality. Now, that which constitutes the

glad tidings of the gospel to believers is the fact, that it makes known the news of Jesus Christ having brought incorruptibility to *them*. Jesus hath not only these great blessings for himself, but he has obtained them for every member of his body.

We would now remark that—

IMMORTALITY IS A GIFT FROM GOD, TO BE BESTOWED ON BELIEVERS ONLY, BY JESUS THE PRINCE OF LIFE, AT THE RESURRECTION.

Since Jesus Christ hath brought life and incorruptibility to light by his gospel, it follows that men cannot learn of it from any other source. If men were immortal by nature, it would not be true that Jesus had brought immortality to light; for men would know all about it independently of his gospel. But let God be true, and every man a liar. He hath declared the glad tidings to men, that the light of immortality shines only in the face of his anointed Son. The gospel reveals to us that Jesus is the giver of life eternal—that immortality is only to be found in him—that it dwells not in flesh and blood. The Scriptures declare that God alone hath immortality inherent in himself. He is the great fountain from which it emanates, and he hath conferred it on his Son as the first-born of the new creation, and also constituted him the custodian and dispenser of that great blessing to all his members. We invite attention to the following passages, in proof of what we have affirmed:—John v. 26, 40, “For as the Father hath life in himself, so hath he given to the Son to have life in himself.” “And ye will not come to me, that ye might have life;” vi. 40, 57, “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will

raise him up at the last day.” “As the living Father hath sent me, and I live by the father; so he that eateth me, even he shall live by me.” 1 John ii. 25, “And this is the promise that he hath promised us, even eternal life.” John x. 28, “And I give unto them (my sheep) eternal life; and they shall never perish.”

The time when incorruptibility and life shall be given is when Jesus returns. In 1 Cor. xv., Paul shews that the only hope of life for man is by a resurrection, “Flesh and blood cannot inherit the kingdom of God.” Hence he says, at verse 53, “This corruptible must put on incorruption, and this mortal must put on immortality.” Col. ii. 3, 4, “For ye are dead, and your life is hid with Christ in God. When Christ *our life* shall appear, then shall ye also appear with him *in glory*.” From this we see that immortality and its concomitant glory is not in man; that Jesus is the holder of this great boon to be bestowed on “those who are counted worthy to obtain that world, and the resurrection from amongst the dead.” Luke xx. 35, 36. “Then shall the righteous *shine forth as the sun* in the kingdom of their Father.” Matth. xiii. 43.

We shall now consider—

THE CONDITIONS ON WHICH GOD WILL BESTOW IMMORTALITY.

God will not bestow his great gift on men irrespective of character. He will give it to those alone who believe and obey the gospel of his Son. John xix. 17, “If thou wilt enter into life, keep the commandments.” Mark xvi. 16, “He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.” Rom. ii. 7, “To them who, by patient continuance in well-doing, seek for glory, and honour,

and incorruptibility, eternal life." Heb. v. 9, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life;" xxii. 14, "*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*"

These are a few of the many passages with which the Book abounds, proving the conditions on which God will bestow eternal life. It is by believing and obeying the gospel that a man can obtain this great boon. This being the case, it is of the greatest importance to know

#### WHAT IS THE GOSPEL OF JESUS THE CHRIST.

We shall briefly define this gospel. I would remark, in the outset, that there is but *one* gospel revealed in the Bible. It is styled, "the gospel of the kingdom of God," "the gospel of Jesus Christ," "the gospel of the grace of God," &c. The word "gospel" means "good news," or "glad tidings;" it is the glad tidings of the reign of God on the earth. Paul says the gospel was preached to Abraham in these words, "In thee shall all nations be blessed." Gal. iii. 8. Now, this is in harmony with the glad tidings of God's kingdom, for the Scriptures depict the glory of the kingdom and *blessedness of the nations* in the most glowing terms. Abraham was promised a land for an everlasting possession, which will be the territory of God's everlasting kingdom. Abraham's seed, which is "the Christ" (Gal. iii. 16), is to inherit it conjointly with Abraham. Jesus is the anointed king (as the term Christ imports) of God's kingdom, and it is *on the Holy Land that God is to*

*establish his kingdom*; consequently, the promise of the land to Abraham, and the blessedness of the nations in him, is the substance of the glad tidings of the kingdom of God. The promise of the land to Abraham includes eternal life; for Paul, in his letter to Titus, speaks of "the promise of eternal life which God had made before the world (or ages) began." As God had promised to Abraham, his descendants became a great nation, which was termed God's kingdom (1 Chron. xvii. 14); but God overturned the throne of that kingdom, and scattered the nation for their sins against him. Still he predicted its restoration, under the rulership of David's Son and Lord, on a permanent basis. The throne was *to remain overturned* until he came whose right it is, and God would give it him. Now, Jesus, the seed of Abraham and Son of David, is the one who has a right to the throne. The twelve tribes, being the chief subjects of the kingdom of God, must be restored to their own land. Proofs:—Isa. xi. 10, 11; Ezek. xvii. 21, 22.

The restoration of the kingdom was the national hope of Israel; and we could not get a better proof of this than the question of the apostles, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. Now, if the apostles had been in error on this point, as many say, surely Jesus would have set them right. But we learn that these men were right in their expectations from the teaching of Jesus himself. We read in Matt. xix. 28, "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Also, in his sermon on the mount, he said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." And, in order to shew them *where* the kingdom of heaven was to be, he said immediately afterwards, "Blessed are the meek: for they shall inherit THE EARTH." The teaching of Jesus, and the expectations of the Jews, were in harmony with the prophets. Daniel says (vii. 27), "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." Isaiah says (i. 26), "And I will restore thy judges as at the first, and thy counsellors as at the beginning." See also chap. ix. 6, 7, "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." Now, when the child Jesus was about to be born, the angel Gabriel applied this prediction of Isaiah to him. Luke i. 30-33.

When the Lord began his work as the great Teacher, "he went about all Galilee, teaching in their synagogues, and *preaching* THE GOSPEL OF THE KINGDOM." Mark tells us (i. 14) that he preached *the gospel of the kingdom of God*. Jesus sent his apostles also to preach this gospel, both before he died and after he rose from the dead. The kings and priests of God's kingdom, under its Mosaic constitution, all passed away by death; but in the new and better constitution, its kings and priests

shall be immortal. It must of necessity be so, for Jesus said, "except a man be born of water and spirit, he cannot see the kingdom of God;" and Paul says, "flesh and blood cannot inherit the kingdom of God." "*This mortal must put on immortality.*" But how can the mortal put on immortality when it is prostrate in death? It can only be done *by a resurrection*, and the resurrection comes through Jesus Christ. If Jesus had not been raised from the dead, the dead in Christ would have perished: according to the reasoning of Paul (1 Cor. xv. 17-22),—"But now," he says, "is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Since the resurrection of men thus *depends on the resurrection of Jesus*, we see the force and meaning of the words, "Jesus Christ hath abolished death, and hath brought life and incorruptibility to light." The gospel proclaims the resurrection of Jesus to life eternal—a glorious pledge of the resurrection and immortalization of his faithful brethren. It is the cheering announcement that Jesus hath conquered death—the grim tyrant who held the human race in his iron grasp—and that the same Jesus is now the fountain of life to every one who is faithful in him. Since the Scriptures nowhere affirm that man is naturally immortal, but point to the Prince of life as the only one who has immortality to bestow, how foolish to believe the Serpent's lie that we are deathless independent of him! By so doing we rob the immortalizer of saints of the brightest gem in his crown. We virtually say, Jesus hath not abolished death for me. I am deathless independent



of him. He did not bring life and incorruptibility to me, for I am naturally immortal! Proud man! cease this vain boasting; for God, who cannot lie, declares you are mortal. His gospel tells you where life is to be found; and his heralds are commanded to follow up the gospel message with these awful words, "He that believeth not (this gospel) shall be damned." He that believes he has an immortal soul

that cannot die, does not believe the gospel, which brings immortality to light. The life-giver says to such, "You will not come UNTO ME, that ye might have life." Let us therefore listen, and yield to the call of the Life-giving Saviour, and, by patient continuance in well-doing, seek for glory, honour, and immortality, and at his coming he will give us eternal life.

W. W.

## A LIVING SOUL.

### PART IV.

#### THE PERFECT MAN.

OUR last concluded by a reference to the skeleton of the *highest developed soul*—the risen Christ. Now, like as it was said concerning the care of his bone, so was his flesh preserved in another way. For the central proof in the pentecostal preaching of the gospel was—"His *soul* was not left in the grave (hades), neither did *his flesh* see corruption."

Viewing the risen Lord as the greatest of souls, the Apostles draw their comparisons from his structure.

"The Head, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." Col. ii. 19.

"To a *perfect man*, to the measure of the stature of the fulness of Christ, . . . who is the head, . . . from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the building up of itself in love." Eph. iv. 13, 16.

#### MOTION IS LIFE.

Paul's physiology is very true. The head in all living souls is the

source of development, and "the joints and bands" are the channels through which "increase" flows. Those who would object that this shews ignorance of the operations of stomach, lungs, heart, &c., are themselves ignorant. These, the *vegetal organs*, constitute the workshop wherein the building materials are prepared—there the lime is mixed, the stone hewed, &c; but the *nervovital fluids* are the builders of the body. Whatever the life-force from the brain does not take up and assimilate to the body is "cast out into the draught."

The philosophy of the Apostle's physiology is profound. It proceeds upon the principle that the growth of the body is due to movement. It is a recognition of the universality of the laws of matter and motion. *Life is organic matter in motion*: death is *inertia*, or the suspension of motion. Movement, then, is the cause of life and growth.

We see the truth of Paul's science in the fact that when the joints and muscles cease to move, growth immediately stops. The sick man's body rapidly wastes, the unused limb quickly withers, till at last, as in the

Hindoo fakirs, it becomes a dry, dead bone. Life, strength, health, are but phases of the one thing—motion; just as electricity, galvanism, magnetism, are one thing, or light and heat dual phases of the same material motion.

#### EXERCISE.

The moral of this reasoning will be seen at once. If the bodily development depends upon the movement of the joints and bands, then the use of exercise is plain, *i.e.*, the exercise of those parts of the frame which are not called out by our daily employment.

*Work* is sanctified so far as it promotes life. *Toil* is undue action, *i.e.*, motion in excess of the resident force, and is, therefore, to be discouraged as much as the overworking of a machine. The proverb is true—“Better rub than rust;” but too great friction of the life-forces will spoil the mechanism.

#### REST AND REST DAYS.

Rest is a necessary blessing. It is in the mechanics of life a reaction to acquire momentum, corresponding to the drawing back of the arm in throwing, or the stepping back a yard in leaping. Rest is also needed to cool the atoms frictionally heated. Hence God has made a sleep for all His creation. Even the earth itself requires a slumber. Were there no night in the present actinism of the atmosphere, the earth would become uninhabitably hot.

But rest is still more requisite for organised souls. And this must be proportioned to the motion the organism has to undergo. Thus all animals which labour, beside their sleeping rest, require holidays. Man in ordinary work needs one day's rest in seven, with other intervals, according to the arduousness of his toil. Hence God instituted the natural and physical ordinance of the Sabbath. Gen. ii. 3. The Sabbatic rest was

not, however, intended as an extra muscular inaction or sleeping time, but a rest from ordinary work by *change*. As the hammer relieves the muscles wearied by the saw, and the plane those tired by the hammer, so the mental and physical *changes of action* intended by the Sabbath constitute it a day of rest. Those who pursue their ordinary employments, or do not make it a total change of muscular or cerebral action, in so far profane it, and incur the loss of vigour consequent upon it.

#### “FITLY JOINED TOGETHER.”

But leaving the philosophy in abeyance, let us note the instruments by which this motion, and its life, are produced: these joints and bands which, by nourishing and knitting together or compacting, build up the soul.

The whole body is “fitly joined together,” specially in relation to the head, but also member to member. We saw this fact in viewing the bony skeleton. I must, therefore, be content to pass by the quotation of more physiological proofs, such as are beautifully given by the various mechanical contrivances of the joints.

But he would not be esteemed a good mechanic whose machines grated in their fittings. So the “*fitly joining*” of the body is made most evident, as a well planned living machine, by the joints being all covered with a smooth gristle, which makes them work one on another without jarring.

They have also a special fluid or oil, called the *synovia*, which keeps the joint and its packing always moist. By “*always*” I must be understood to refer to the healthy soul, for a joint disease consists mostly in the corruption of this oil, and the consequent non-lubrication of the joint.

#### “BANDS.”

The bones forming the joints with

all their beautiful adaptation would, however, be useless if left untied. As the joiner's skilful bevils, mortices, or rebates would be wasted if he did not bind the fitted parts with nails or glue, so the joints would fall from together at every moment but for the ligaments or "bands," which tie them together. These are elastic firm cords, which give ample play for every movement of the joint, but prevent the bones from slipping out of their places.

"OUT OF JOINT."

A weakened state of the bodily system,\* or some local overstrain, will, however, so lessen or overcome this banding as to cause the joint to slip. The contractile power of the muscles, having then no leverage, the bone is kept out of its place. A dislocation is a very simple affair; happily the remedy is just as easy. To set a broken bone or dislocated joint requires nothing but a relaxation of the muscles. In putting, say my ankle out of joint, the muscles on the one side have been tightened perhaps half an inch too much, and those on the opposite are slackened to a corresponding degree; but all I need is for some friend to swathe the limb in hot cloths, kept so for say half an hour, and give me stimulating tea to drink. At the end of that time the muscles would be so far relaxed that

his finger and thumb would set them back into their place quite easily. Then he would but need to lave or pour the part with cold water an equal time, to contract the muscles again.\*

FAMILY DOCTORING.

This easy but sure practice will enable any man or woman to be their own surgeons, and those of their family. This simplicity of surgery differs from the barbarous practice of the faculty, with their knives, saws, cords, pulleys, and racks, as much as the simplicity of our meetings for worship does from the frightful ceremonies and orgies of pagan and heathen temples.

Before resuming, I must just express my conviction that it is part of the duty of every parent to be the doctor and surgeon of his and her household. How many thousands of innocents die yearly through the parents delegating their duty to a stranger; and how many again live lives of suffering cripples, who would have been joyous children, and happy men and women, had their parents known how to doctor them. I say parents; but, though the father ought to know the human constitution and the laws of health, it is far more the mother's duty; for she is the nurse, the ministering angel of the sick couch. Every one who has practised medicine will know that doctoring is composed of nine parts nursing and one part medicine.

\* I know our Editor will excuse the introduction of such medical items into my subject, for they are as inseparable from its logic as was our Lord's beneficence in healing from his gospelling.

J. W.

\* Such was that so powerfully expressed by the Psalmist (xxii. 14). The fact that Jesus willingly underwent sufferings corresponding to these is a convincing proof of his abounding love, and an indisputable title to that high dignity to which he ascended. He is appointed judge of all, "because he was the Son of Man," but it was his experience as such which gives the full qualification to the reason stated.

## THIS PRESENT EVIL WORLD.

NOTHING can be more marked than the contrast between the present condition of the Church of God, left for a season amidst the darkness and evil of earth, and the condition of its risen Head, in the rest, and liberty, and joy of His heavenly home. The dispensation in which we live is emphatically termed, in Scripture, an "evil day." Not only does the whole creation groan, even as it began to groan when sin first entered, but the very blessings dispensed by God, in the midst of the earth's ruin, have been so used by man as to be turned against Him who gave them. The resources of the earth are great and various. It has its watered valleys and its fruitful plains; its gold and its silver; its brass, and iron, and marble—many things goodly and beautiful; and man's intellect, and taste, and skill, have known how to avail themselves of these resources, and to use them. But how have they been used? Have they fallen under the control of a hand meekly submissive to God and to Christ, or have they been grasped and wielded by the hand of unregeneracy and pride?

It is in the history of the family of Cain that we first read of the builded city, and of "the father of such as have cattle, and of such as handle the harp and organ, and of the instructor of every artificer in brass and iron." Hence the origin of the civilisation of man. Civilisation, if ordered and guided by the Spirit of Christ, how blessed! The earth needs it and groans for it, and in due season shall have it. But the present is the day of the civilisation of unregenerate man. Its sun, indeed, has not yet attained the height of its meridian brightness. It will shine wondrously for a moment. But it will be but for a moment; for it is "to set at noon;" it is "to go down whilst it is yet midday,"—to be quenched in the blackness of darkness for ever. The eighteenth of the Revelation gives us the maturity of that greatness which germinated in the family of Cain. Cain at the commencement—Nebuchadnezzar and Pilate in the centre—Babylon and Antichrist at the close—are names which sufficiently indicate what the character of "human progress" has been, and will be, till the

end. Yet "human progress" is that in which even Christians glory, prophesying of it smooth things, blessing that which the Lord has not blessed.

But however great and excellent the natural gifts of God's creative goodness, there are other blessings far more precious than they. TRUTH has been made known by direct revelation from heaven. Israel first, and then Christendom, became the sphere of that light which came through prophets and apostles, and through the Son of God Himself. Israel first, and now Christendom, have received "the oracles of God."

But what was Israel, and what is Christendom? Has Truth found there its place of triumph and rest, or its prison-house and grave? May it not be now said of Christendom, what was once said of Israel, that the name of God is blasphemed among the heathen because of its iniquities? Governmental power also, without which order would have ceased to be, and evil have run riot throughout the earth, is another gift that God has given. The Chaldean and Persian, Greek and Roman Empires, have successively inherited a power which has made them, during their respective periods, the centres of governmental influence in the earth. But their power has been systematically used against God; and the Ten Kingdoms into which the Roman world is soon to be divided, are they that will weave the last chaplet of human glory, and place it on the brow of Antichrist. The foundations, therefore, of all things are out of course. The very blessings given by God against darkness and against evil, have been so used by man as to increase darkness and to cherish evil. Well, therefore, may the present season of our militancy be termed an "evil day."

There are, from time to time, some in the Church of God whose hearts feel the truth of these things. They cannot rest, and they do not desire to rest, in things in which the Spirit of their Lord rests not. They know that there are many scenes which, though they shine, like the plains of Sodom, with Eden-like beauty (see Gen. xiii. 10), are yet plains of Sodom still. They know that the cities of human

greatness are but so many places in which secular or ecclesiastical evil has enshrined itself and concentrated its energies against God. They know that the fruitfulness of the Day of man is in Scripture symbolized by that "vine of the earth" whose clusters are to be cast into the "winepress of the wrath of God." They cannot, therefore, rest in these things: they shrink and retire from them as Noah's dove retired from those tossing and death-covered waters, where the raven that fed on death rested, but where she could not rest.—From "Occasional Papers on Scriptural Subjects," by Benjamin Wills Newton.

### Intelligence, Notes, &c.

**ABERDEEN.**—It gives us pleasure to be able to record that a division, which took place several months ago among the brethren here, has now been healed—the seceding brethren having all returned to their places in the Church. We fondly trust that a good understanding will be established among them, and that they will successfully maintain the unity of the Spirit in the bond of peace. Such, however, are the vicissitudes to which the Church of God is exposed, that we hear, at the same time, that a brother and sister have yielded to the seductions of that community calling itself the Catholic Apostolic Church, and, in consequence, have left—left their first love and best faith, and given way to unscriptural usage,—having got all their children sprinkled by some of their officials, and they themselves to be formally received among them on their first gala day.

**EDINBURGH.**—The Church has recently determined and effected the appointment of five brethren to attend to, and insure, the visitation of the sick, looking after absentees, the supply of the wants of the needy, and the investigation of cases of offence, personal, doctrinal, or moral. These are—A. D. Black, J. Cameron, J. Kerr, T. Wilson, and W. Wilson. Brother

G. G. Mitchell (2 Gladstone Place) is also appointed to be secretary and correspondent of the Church.

On Sunday, 22d September, James McLennan (a young man who has been attending the meetings for some time) was immersed, upon confession of his faith, and unites with the brethren forthwith.

The evangelistic work is still going on in Tranent and neighbourhood, the Edinburgh Church furnishing five different speakers at intervals.

**NOTTINGHAM.**—Some time ago, the brethren here were so unfortunate as to lose their place of meeting by reason of a fire, which consumed the building. Since that time they have been obliged to meet from house to house—a practice which, however much it may advance friendly communication, does not seem to be so comfortable, or so suitable in other respects.

We are glad to learn that there is now some hope of a permanent improvement of the health of our esteemed brother, Joseph H. Wood, who has been in a very precarious condition for a long period. He is at present under the treatment of brother James Swinton (4 Church Terrace), Great Malvern.

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# THE MESSENGER OF THE CHURCHES.

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

No. 11.

Nov. 1, 1867.

NEW SERIES. VOL. III.

## HOW TO BE INDUSTRIOUS AND SUCCESSFUL IN THE WORK OF THE LORD.

THE work of the Lord is the work that the Lord wrought in his own person, by his Apostles, and by all his servants, whether specially called thereto, like Paul and Barnabas, or moved by inward impulse of love and natural eloquence, like Apollos. It is the work of calling sinners to repentance, and of building up saints in their most holy faith, of making men meet for the inheritance of the saints in light, delivering them from the power of darkness, and translating them into the kingdom of the beloved Son of God, as promised to him in 2 Sam. vii. 12-16. The Lord, or the Master, sent his servant Paul to work this work among the Gentiles, "To open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me." Every individual Christian, and the Church as a whole, should, in one way or other, according as we are fitted for it, be constantly engaged in this most joyous and honourable work of the Lord. We have many exceeding great and precious promises to stir us up to diligence in this very work. It is written, with reference to this time of the sufferings of Christ and the glory that shall follow, that

"they who be wise, or teachers, shall shine as the brightness of the firmament, and they who turn many to righteousness, as the stars for ever and ever." They shall shine forth as the sun in the kingdom of their Father. Nothing shall prevent their doing so, not even death and the grave. For Christ died for our sins, and they who sleep in Jesus will God bring with him. Then this mortal shall put on immortality, and this corruption be clothed with incorruption. And so we shall shine forth in the kingdom of God. "Therefore, my beloved brethren, be ye stedfast, immoveable, always bounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord."

"Plenty of work, and how to do it," is the title of a work that I have seen advertised in the newspapers some years ago. That is our case exactly. The Lord has given us plain and full directions how we may do his work. If these things (courage, knowledge, temperance, patience, godliness, brotherly-kindness, and love) be in you, and abound, they make you that you shall neither be barren (*idle*), nor unfruitful in the knowledge of our Lord Jesus Christ. The knowledge of our Lord Jesus Christ is given unto us that we

may impart it to others. Ye are the light of the world. No man, having lighted a candle, putteth it under a bushel, but, that it may give light to the whole house, he putteth it in the candlestick. We are made a royal priesthood unto God, that we should show forth the praises of him who hath called us out of darkness into his marvellous light—the praises both of his cross and of his crown.

If these things, courage and its concomitant virtues, be in you, and abound, they make you that you shall not be idle in the knowledge of Jesus. Barren is a wrong translated word in 2 Pet. i. 8. "Barren and unfruitful," is absurd tautology. The Greek word is translated *idle* in Matt. xii. 36. For every idle word that men shall speak they shall give account in the day of judgment. It is the same word also translated *idle* in Matt. xx. 3—"And he went out about the third hour, and saw others standing idle in the market-place." It is translated *idle* twice over in ver. 6—"And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle." Now the same word ought to have been translated *idle* in 2 Pet. i. 8 also. They make you that you shall neither be idle nor unfruitful.

That you shall not be idle. It was a pity that we stood so long idle in the market-place; but, oh, what a shame to stand idle in the vineyard. If we stand idle here it is either because we lack knowledge, courage, temperance, patience, godliness, brotherly-kindness, or love. Love alone would prevent us from standing idle. They perish from morning to night, and no man regardeth it. Love would give us courage, knowledge, or patience. If these things were in us and abounded, we could not be idle. They would compel us to work the

work of the Lord. His word unspoken would be as a fire within our bones.

Nor unfruitful. We may be laborious in the Lord's work to no good purpose. We may work hard, and see no good of our labours: no blind eyes opened, no sinners called to repentance, no one turned from darkness to light. Because we may work from some other principle than love; or because love may not be recommended by brotherly kindness and temperance. But if these things were all in us, and if they abounded in us, then we should neither be idle nor unfruitful.

But let us not carry this truth too far. We carry any Bible truth too far when we make it contradict another. It is a fact that there are deaf adders who will not be charmed by the voice of the charmer, charm he ever so wisely. Alas, all the prophets, and our Lord himself, and the apostles, had too much cause to say—I have laboured in vain, and spent my strength for nought and in vain!

But, again, on the other hand, neither let us carry this other idea too far. We have God's promise that if these things be in us, and abound, we shall neither be idle nor unfruitful in the knowledge of Jesus. Now, God is not a man that he should lie. Believe this verse as well as every other in the Bible. Have faith in God. Nor is this the only Scripture which promises fruit to the right sort of labourer. See Psalm cxxiv. 5, 6. They that sow in tears shall reap in joy, or singing. "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

These tears, this weeping, is the outward sign of abounding inward love. Often have the labourers in

God's vineyards thus wept over lost souls. Thus Jeremiah says—"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." And when the Lord himself was come nigh unto Jerusalem, he beheld the city, and wept over it. And Paul said to the elders of the Church of Ephesus—"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Here, you see, was a man of like passions as ourselves abounding in love and patience up to the very height of Jeremiah's prayer. And Paul did not altogether so labour in vain.

Brethren, now is the time to be

diligent in the work of the Lord. It is not easy to get up meetings in the long summer evenings, when weary men and women feel that they have need of a walk forth into the fresh country air; but in these long dark wintry nights we may get up meetings, and show our neighbours the praises of him who hath called us out of darkness into his marvellous light for this very end. Let us be up and doing, for this golden season is fast passing away. None but those who have tried so to improve a wintry season know how quickly it passes; and to our faith let us add courage, knowledge, temperance, patience, godliness, brotherly kindness, and love, that we may neither be idle nor yet unfruitful in the work of the Lord. D. L.

### ANASTASIS:

OR, THE RESURRECTION FROM THE DEAD.

THE writer of "*Anastasis*" is very indignant at those who assert that his doctrine of the resurrection of the saints in mortal bodies "is not taught directly or indirectly in the Scriptures; and that the Scriptures teach positively and without reservation that the righteous are raised incorruptible." We plead guilty to holding his teachings on the matter in question in this light, and the treatise before us strongly confirms our belief. It is reasonable to expect that, in such a document, the author would present in full array those Scripture testimonies which express, in distinct terms, the doctrine he is so anxious to maintain; and if we find no such testimonies quoted, we can scarcely be blamed for inferring that he had none to set forth. Well then, it is a fact that the pages of "*Anastasis*" furnish no such quota-

tion; no passage of Scripture is given which asserts that the dead in Christ are resurrected in mortal bodies, or come out of Sheol mortal; while, on the other hand, the Scriptures positively affirm that "those who are counted worthy to obtain that age, and the resurrection from among the dead, cannot die any more" (Luke xx. 35, 36)—that those who have part in the first resurrection are beyond the power of the second death (Rev. xx. 6)—that "the dead shall be raised incorruptible" (1 Cor. xv. 52). The whole weight of the doctrine in question, as set forth in "*Anastasis*," rests on reasonings, inferences from considerations, or passages of Scripture not directly bearing on the point, to all of which the language of those parts of Scripture expressing the opposite doctrine is made to



bend, in a manner shortly to be stated and examined.

The only attempt at producing direct Scripture testimony in favour of the main doctrine of "*Anastasis*" is made in the citation of the following passages—"God, who raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. viii. 11; "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body," 2 Cor. iv. 10; "We would not be unclothed, but clothed upon, that mortality might be swallowed up of life," v. 4. From these premises it may be seen whether 'mortal resurrection is taught directly or indirectly in the Scriptures,' p. 30. We are not sure whether our author means, "by these premises," the Scriptures cited and considered by themselves alone; or the Scriptures cited *and the comments* taken together; the reader can judge for himself, or wait for positive information from the proper quarter. We shall, however, examine the proofs adduced, and the comments thereon.

Regarding the first proof passage, "God who raised up the Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11, the comment is as follows:—

"Did Paul mean the 'mortal bodies' called saints, living at the time he penned these words? If he did, were they ever quickened? No; instead of having life imparted to their mortal bodies, they lost even the life they had, in common with all flesh. And where are said mortal bodies now? *Body* is a congeries of organs in the image of Deity. Where are these bodies? They are no where! Only a little dust remains in Sheol; and *unorganised dust is not a body*. What, then, is necessary that Paul's words may come to pass? Manifestly that the saints re-

appear as mortal bodies; so that, when they have come forth corruptible and mortal, '*THIS corruptible*' may 'put on incorruption,' and *THIS mortal* may 'put on immortality,' by the Spirit or power of Deity, who quickens." p. 29.

The whole force of this comment lies in the *assumed* necessity for the *mortal bodies* mentioned being post resurrectional. We maintain that the necessity does not exist; that what is necessary to the fulfilment of the Apostle's words is simply that the persons addressed be made alive by the Spirit of God, who raised up the Christ from the dead. They were indeed living then, so that "the making alive" predicated must refer to another life than that which they were in possession of. The use of the term "mortal bodies" leads us to believe that the *making alive* promised refers to that immortal life which shall be conferred on the faithful at the resurrection from amongst the dead. Tho' the Apostle has used the expression "mortal bodies" in a former part of his letter, chap. vi. 12, "Let not sin, therefore, reign in your *mortal body*, that you should obey it in the lusts thereof." Surely it is not argued that he is referring here to a post resurrectional body, and surely it is fair to understand him to use the same terms in the same sense in the same letter. "*Body* is a congeries of organs in the image of Deity." Were these saints at Rome more or less than such "a congeries of organs?" Were they not also mortal? And are not *these mortals* to be made alive everlastingly by the Spirit of God who raised up the Christ from the dead, if they walk according to the Spirit? Every careful student of the Bible is aware that the term "body" like the term "soul" is used to denote *personality* simply, as in the following instances:—"I beseech you, therefore, brethren, by

the mercies of God, that ye present *your bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. xii. 1. "So ought men to love their wives as their *own bodies*. Ho that loveth his wife loveth *himself*." Eph. v. 28. "Know ye not that *your body* is the temple of the Holy Ghost which is in you," 1 Cor. vi. 19. Compare with "Know ye not that *ye are* the temple of God, and that the Spirit dwelleth in you," chap. iii. 16. So also in the words already quoted, "Let not sin, therefore, reign in your mortal bodies." Compared with the immediately preceding verse, "Likewise reckon ye also *yourselves* to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," Rom. vi. 11, 12. We hold that, in the light of Scripture usage, and in the light of the context, the language, "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also make alive your mortal bodies by his Spirit that dwelleth in you," is parallel to that in 1 Cor. vi. 14, "God hath both raised up the Lord, and will also raise up us by his own power."

The second proof passage adduced is 2 Cor. iv. 10, 11, "Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body; for we who live are alway delivered unto death for Jesus' sake, that the life of Jesus might be manifest in our mortal flesh." These statements are referred to the post-resurrectional bodies of the saints, thus:—The phrase "the life of Jesus," is held to signify "His mortal example," and "the life-power of his resurrection," and that "Paul's teaching requires that both these be manifested in our mortal flesh. . . . But where is 'the mortal flesh' of the saints of past

generations in which the resurrection life of Jesus may be manifested? There is no flesh pertaining to them in existence. There is nothing of them remains but their characters recorded in the divine register, and a little dust. Is it not evident, then, that 'mortal flesh' must be created, and pre-resurrectional consciousness flashed upon it, that the saints of Rome and Corinth may experience the life of Jesus in their mortal flesh," p. 29. The reader will perceive that the *inference* which is said to be "*evident then*," depends on the phrase "the life of Jesus," including "the life-power of his resurrection," *i.e.*, the life he had after being raised from among the dead, but that the phrase "the life of Jesus" has this meaning attached to it by the Apostle is a pure assumption; therefore, the inference so triumphantly put rests on something taken for granted, and is a pure begging of the question in hand. The life-power of Christ's resurrection is a meaning put into the passage in order that it may be taken out again, but it is mere trifling with reasoning to produce a statement *in proof* of a doctrine which does not express that doctrine, or which requires to have a meaning put upon it, which answers the deduction sought to be drawn from that meaning. The assumption is the more remarkable that not a single reason is given for understanding the phrase "the life of Jesus" as expressive of "the life-power of His resurrection," while, on the other hand, *three* passages are cited illustrative of the use of the phrase as expressive of the conduct of the Lord Jesus in the days of his flesh, viz., Rom. vi. 4, 5; viii. 29; Phil. iii. 10. Why have we examples of the use of the phrase in the first sense cited, and only *an assumption* in favour of the other sense, when

the latter sense has to sustain the weight of the argument? WHY?

We submit to the reader, however, that the plain sense of the Apostle's language is, that he and his fellow-apostles were anxiously following a course of conduct which would make manifest the life of Jesus in their then mortal condition, "always bearing about in the body *the dying* of the Lord Jesus, that *the life also* of Jesus might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake, that *the life also* of Jesus might be made manifest in our mortal body." The same body or mortal flesh which bore about *the dying* of the Lord Jesus was to make manifest *the life* of Jesus. Yes! *the same body*, whether by living or dying. This was Paul's "earnest expectation and hope that

. . . Christ should be magnified in his body, whether by life or by death," Phil. i. 20. "Paul's teaching" does not require that a new mortal body be made wherein to manifest "the life of Jesus;" but it is expressive of his intense anxiety to make manifest the life of Jesus in his then present mortal flesh, amid troubles, persecutions, distress, ostracism and death, cheered by the hope that He who raised up the Lord Jesus should also raise up him by Jesus, and present him, along with those faithful ones of whom he could hopefully say—"So then death worketh in us, but life in you."

The third proof passage produced as evidence that the dead saints shall rise mortal is 2 Cor. v. 4—"We would not be unclothed, but clothed upon, that mortality might be swallowed up of life." The comment is the following:—

"The thing to be "clothed upon," is *to thneton—the mortal*, which is another word for mortal flesh, or mortal body, or

body of death. This is the thing to be clothed upon with the house from heaven; or, in other words, 'incorruptibility and life.' But where is the mortal thing to be swallowed up? The dust in Sheol is not mortal, being devoid of any kind of life. This dust is incorruptible, and would continue as it is, and as it has been, for thousands of years, without change indefinitely. It is not the incorruptible that is to be swallowed up of life, but the mortal. It is evident, then, that the thing which comes forth from the grave must be mortal flesh, or body; and that it is this which is to be 'clothed upon,' or to 'put on incorruptibility and life,' in being quickened after judgment." p. 30.

Here, again, the point in dispute is *assumed* in order that it may be *proved*. "The mortal" or "mortality," must be mortality *after resurrection*, therefore the saints rise mortal—a fine example for a treatise on logic of the fallacy *Petitio principii*. We request the reader to turn to the New Testament, and read the passage in the light of the context:—

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

The author of "*Anastasis*" agrees with us that the phrase, "Our earthly house of this tabernacle," is equal to "our present mortal condition," our present mortal body; and that the phrase, "Our house which is from heaven," is equal to, "our future incorruptible condition," or "spiritual body." This, we think, is the sense which strikes most readers of the Apostle's words. Well, then, observe the expression of Paul's desire in common with his fellow-disciples. "We know that if our earthly house of this tabernacle

were dissolved, we have a building of God—a house not made with hands eternal in the heavens." The Apostle expresses no knowledge of another mortal body to be possessed between that he had and his house which is from heaven. "For in this [tabernacle, or mortal and temporal state] we groan, earnestly desiring to be clothed upon with our house which is from heaven." "WE that are IN THIS TABERNACLE do groan, being burdened." Groan beneath our burden! For what? "Not for that we might be unclothed"—"not for death," "but clothed upon [with our house which is from heaven. See v. 2] that mortality," or "the mortal," or "this mortal might be swallowed up of life." We submit to all candid and critical readers, that to *thneton*—the mortal, or, *this mortal*—(the article having the force of a demonstrative)—of verse 4th points to "this tabernacle," and "our earthly house of this tabernacle" of verses 1, 2, and 4. The construction and obvious sense of the language demands this, whatever consequences follow. This scripture, instead of *proving* that the saints shall have a resurrected, revived, mortal house, from the dust of Sheol, makes no allusion to it. The Apostle expresses the knowledge, the confidence that the *dissolution* of his earthly tabernacle would be followed by the possession of "a building of God, an house not made with hands," an eternal, incorruptible, heavenly house; therefore, under the weight of mortality, he groaned, earnestly desiring to be clothed in immortality, that *the mortal* might be swallowed up of life.

"But where is the thing to be swallowed up?" Paul is dead, has gone to dust; and "dust," says the writer of "*Anastasis*," "is not mortal." "The dust is *incorruptible*."

There is no *corruptible* part of Paul left which can put on incorruptibility; therefore the *incorruptible dust* which now lies in Sheol once forming part of the *corruptible* body of Paul, must "come forth from the grave *mortal flesh* or body" in order that it may put on "incorruptibility and life." The Apostle, from the language he uses, seems to have been oblivious to all this. He does not seem to have reckoned on this dissolution to incorruptible dust in Sheol, and therefore he speaks of the dissolution of the earthly house in which he groaned being followed by a building of God, a house from heaven. *He* does not seem to have thought it necessary to have a *second* earthly house erected in order that "the mortal might be swallowed up of life." Neither do we, but, while the erection of this *intermediate house* is not necessary to understand Paul's hope, or his realization of it, it is necessary to the support of the doctrine taught in "*Anastasis*," which, on the authority of Scripture, we are ready to receive. We respectfully reject, however, as proofs of this doctrine, passages of Scripture which are silent on the point, and make very good sense in view of the belief that the dead in Christ shall, at his coming, be clothed with immortality without the intervention of another mortal body; that the dead in Christ shall "*awake* in his likeness."

We have now done with the examination of the three proof passages and the comments thereon, regarding which the writer of "*Anastasis*" says:—"From these premises it may be seen whether 'mortal resurrection is taught directly or indirectly in the Scriptures' or not." For ourselves we re-echo the statement—"From these passages it may be seen," &c. Dr Thomas affirms that he has "shown that it is," whether he means

"shown that it is," "*directly* or *indirectly*," or both, his affirmation is too ambiguous to express. We can hardly suppose that he means more than *indirect* testimony. How *very* indirect, after what we have written, it is unnecessary on our part to say. The reader will judge for himself.

In conclusion, we repeat the statement made at the commencement of this article,—That the pages of "*Anastasis*," furnish no quotation of a passage of Scripture which asserts that the dead in Christ are to be resurrected in mortal bodies, or come out of Sheol mortal; while, on the

other hand, the Scriptures positively affirm that those who are counted worthy to obtain the resurrection from among the dead cannot die any more; those who have part in the first resurrection are beyond the power of the second death; that the dead in Christ shall be raised incorruptible.

In our next article we shall endeavour to examine the exegesis of "*Anastasis*," by which such positive deliverances are harmonized with the doctrine set forth in its pages.

W. L.

## ISRAEL'S LAND AND ISRAEL'S PEOPLE:

### THE HOPE OF THE LIVING JEWS.

Our God, the Most High, has made us to know by his prophets that he will deliver us—we, the community of Israelites—from the state in which we are, collect us from our dispersion in the four quarters, relead us into his holy city, establish us there, and we shall then be his chosen people, his own people as he has said (Zech. chap. viii. vers. 7, 8): "Thus saith the Lord of Hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem." His prophets have enlarged upon this matter, and they have written thereupon several works. This knowledge has not alone reached us through the later prophets, but also through the messenger, Moses, our master, from whom we knew firstly this promise; for he says in the Torah (Deut. chap. xxx. ver. 3—10), "And the Eternal thy God will turn thy captivity," &c. &c. The prophets have given us from that, signs and proofs that we have received. I have brought myself to examine this thing, and to consider the subject in a speculative manner; and I have found nothing which required to be minutely explained, for all is well established. The necessity of the redemption is shown on several sides:—1st. By the truth of the signs of Moses, who first gave the promise, and by the signs given to Isaiah and to other prophets who have announced the redemption; for we cannot doubt Him

who sent them, as we find in Isaiah, chap. xlv. ver. 26, "That confirmeth the word of His servant, and performeth the counsel of his messengers," 2d. Because God is just, and does not act unjustly; he has afflicted this nation by grave and long calamities, without doubt as much to punish us as to test us. But, under the two views, they can only last a certain time, and cannot be without an end; and, when this end shall have arrived, God will cease to punish, but will reward, as Isaiah says, chap. xl. ver. 2: "Her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." 3d. Because God is veridical in his promises, his word is stable, and his order always exists, as Isaiah says (chap. xl. ver. 8), "The grass withereth, the flower fadeth; but the word of our God shall stand for ever." 4th. Because we may compare these promises to the first, when we were in Egypt; for then he promised us two things, to wit, that he would render us justice against our oppressor, and that he would give us large possessions; it is there of which he has said (Genesis, chap. xv. ver. 14), "And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance." Our eyes have seen what he hath done for us: the division of the sea, the manna and the quails, Mount Sinai, the retrograde movement of the sun, and other similar things. Furthermore, he has

made us great promises of our well being, happiness, grandeur, power, and glory, which he has fixed at double that which we enjoyed in a state of humiliation and misery, as it is said in Isaiah, chap. lvi. ver. 7: "For your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them." Also he has assimilated what has happened to us to a slight twinkling of the eye, and the reward to a great mercy, as Isaiah says (chap. liv. ver. 7), "For a small moment have I forsaken thee; but with great mercies will I gather thee."

For this trial and admonition which we have already undergone, he will do for us four times more than he has promised us, and which we cannot enumerate rapidly and in summary, as He has said: "And he will make thee happier and more numerous than thy fathers." It is for this reason also that he repeats to us, in several places of the Torah, the mention of the departure from Egypt, so as to recall to us that which we have been a witness of. And if there remain some things that he may have guaranteed in the redemption from Egypt, and that he does not mention clearly in the forthcoming redemption, that will come under the words (Micah, chap. vii. ver. 15), "According to the days of thy coming out of the land of Egypt will I show unto him wonders." This is why you see us wait with confidence, without doubting God, without suffering inquietude, without having an oppressed heart; on the contrary, our patience increases more and more, according to these words (Psalm xxxi. ver. 25), "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." He who sees us in this state is astonished at us, or takes us for fools; because he does not experience our wishes, and is not animated by a faith such as ours. He resembles a man who has never seen wheat sown, and who, seeing the sower throw it in crevices of the ground, in order that it may bud, takes him for a fool; but it will be demonstrated to him that he alone is the fool, when, upon the threshing-floor, twenty or thirty measures come from every single measure. Sacred Writ brings this image to our view in saying (Psalm cxxvi. ver. 5), "They that sow in tears shall reap in joy." He may also be similarly compared to one who has never seen a child brought up, and who laughs at the person occupied with the education of the child, and who is

attending to all its wants, in saying, "What can that person hope for?" but when the child has grown, and he shall have studied sciences and philosophy, become a king, and shall have conducted armies, then this man will know that his railleury recoils on himself. It is thus that Sacred Writ says, whilst comparing the state of our hopes to a manly child (Isaiah, chap. lxvi. ver. 7), "Before she travailed she brought forth; before her pain came she was delivered of a man-child." Therefore I say, He for whom the measure of heaven is that of a span, what difficulty can he have of revealing himself to us from this heaven? He for whom the expanse of the ocean is as the size of the palm, how can it be difficult for him to collect again from there our dispersed tribes? He for whom the quantity of the dust of the earth is as a measured thing, why can he not collect us from the extremities of this earth? He for whom the mountains are as a weighed thing, will it not be easy for him to rebuild his holy mountain? This is why he says at the beginning of these consolations (Isaiah, chap. lx. ver. 12), "He who has measured the waters with his palm." And he before whom all the nations are as a drop of water or as a turn of a balance, can he not humiliate them before us? for thus says the Holy Writ: "Behold the nations are as a drop of bucket," &c. He who shakes them from the earth as we shake a table-cloth in joining its corners; as it is said (Job, chap. xxxviii. ver. 13), "That it might take hold of the ends of the earth, that the wicked might be shaken out of it." If I had said only, "He who has created all things in existence," it would have been sufficient; but I have exposed all these details because God has exposed them himself.

We should not even for a moment imagine that God does not know the state we are in, that he is not equitable nor merciful; as he has reproached us for it in saying (Isaiah, chap. xl. ver. 27), "Why sayest thou, O Jacob, and speakest, O Israel! My way is hid from the Lord, and my judgment is passed over from my God?" Nor that he is not sufficiently powerful to succour us and to hear favourably our prayer; as he has said (Isaiah, chap. lix. ver. 1), "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Nor that he has repulsed and rejected us, as he has said (Deuteronomy, chap. iv. ver. 31), "For the Lord thy God is a merciful God; he will not forsake thee, neither destroy

thee, nor forget the covenant of thy fathers which he swars unto them."

[Note.—The above is the commencement of the eighth chapter of a work of Rabbi Saadia Gaon, entitled "The Book of Beliefs and Tenets." It was translated by Rabbi Judah Aben Tybbon from the Arabic into Hebrew, and three editions have been published, viz: the first at Constantinople, in 1562; the second at Amsterdam, in 1653 (which I have in my library); and the third at Berlin, in 1789. The late

M. Monk, of Paris, translated the above extract into French, so that with the two translations before me I have done it faithfully into English. It will give an idea of the beautiful imagery of the whole work.

With what profound and touching conviction does this Rabbin of the tenth century express himself! His words convey complete resignation to present suffering and entire consolation in the certainty of the happy future.—H. GUEDALLA.]

—From the *Jewish Chronicle*, May 3.

## 2 COR. V. AS IT IS,

### AND NOT AS IT IS PARAPHRASED.

WE cannot too rigidly adhere to the preserving the words of the Apostles and Prophets pure as they uttered them. All attempts to alter them come from evil. The design of those who paraphrase the Scriptures is to change the meaning in almost every case: it is the serpent's work, the work of deception. They go on the assumption that the Scriptures require interpretation; and when this is conceded, there is no bounds to their power of beguiling unstable souls. I cannot conceive anything to be more impious or wicked than that of a man with a little learning, chiefly mere human philosophy, setting up as interpreter of God's word. Is God not able to adapt himself to human language, and make known his will to men? And if he were not able or not willing to explain himself, what trust could we put in any human exposition of the divine will?

The paraphrase on 2d Cor. v. is to be found in Bibles got up for the Scotch market. These Paraphrases, sixty-seven in number, are on various portions of Scripture, in metrical verse, bound with the Psalms in metre, and authorized by the Kirk of Scotland to be sung in congregations and families. In this fifty-first

paraphrase we have a very slight deviation from the text at the very outset, evidently in order to make way for other changes of greater importance. For "the earthly house of the tabernacle" in the text we have in the paraphrase, "this earthly frame." The object which the paraphrast has in view is to change the House of the Tabernacle into a human body. This is done by a process, he has to find a word some way between a "house of tabernacle" and "a body," and he finds a "frame," and uses it as a stepping-stone to get over his difficulty. He could not produce a more vague or ambiguous word, a word that can be equally applicable to the skeleton of a house, a tabernacle, or an animal. Besides, a frame means one single thing, while a house of a tabernacle must mean two things. The house contained the tabernacle, and the tabernacle contained the altars, the ark, and the holy things. But our learned paraphrast is determined to have a frame, because it would not do to put a house of a tabernacle to death, as he does in his first verse.—

Soon shall this earthly frame, dissolved,  
In death and ruins lie;  
But better mansions wait the just,  
Prepared above the sky.

Here we have our ideas carried back to the words of Jesus in John xiv.—“In my Father’s house are many mansions. . . . I go to prepare a place for you.” But if Jesus had been of the same opinion with this poet, he would have said— I go to prepare places for your souls. But instead of that he tells them that, in the house of his Father, there are many abodes (mansions); and if any thing be clear it is this, that Jesus undertook to prepare one place for those disciples whom he addressed within the house of his Father. But our author advances a step farther, and utterly ignores all idea of a house containing mansions or various places of abode in verse second—

An house eternal, built by God,  
 Shall lodge the holy mind,  
 When once those prison-walls have fall'n  
 By which 'tis now confined,  
 Hence, burdened with a weight of clay,  
 We groan beneath the load,  
 Waiting the hour which sets us free,  
 And brings us home to God.

It must be evident to people of ordinary observing faculties that very few men seek to demolish their prison-walls; and fewer still they are who, however heavy their clay

burden may be, are anxiously waiting to get clear of it. But the fourth verse is the climax :—

We know, that when the soul, uncloth'd,  
 Shall from this body fly,  
 'Twill animate a purer frame  
 With life that cannot die.

From this we learn that when the unclothed soul leaves the body it leaves it for ever, without the least possibility of a resurrection, because it animates another frame, and that purer frame receives unending life from the soul; and this proves that the ready-made frames which the souls find in heaven are just as dead as the old heavy clay frames they have left here below.

There is not perhaps a more glaring corruption of the pure word of God than these four verses of this Paraphrase exhibit. I have brought them before the notice of your readers that they may guard against making use of such language as that which I have quoted. I have good ground for thinking that the sentiments of the Paraphrase are not confined to Presbyterians only, but are made use of by many who believe some things concerning the kingdom of God and the name of Jesus Christ.

A. F.

## A LIVING SOUL.

(Part IV. continued.)

### FLESH.

We are so accustomed to speak of the material underlying the skin, and giving the body its roundness of outline, as flesh, that it appears hard to restrict the term to its true subject, the muscles. But these are really the flesh, the rest is fat. Hence the inaccuracy of our common speech, such for instance as when speaking of a person wasted by

sickness, “he has lost much flesh.” The fact is, he has lost comparatively little flesh, but much of the overlying fat.

Flesh proper is the muscular fibre; that to which the motion of the skeleton is due. It is composed of bundles of strings or fibres of varying lengths and thicknesses, bound together by firm sheaths or membranes. These produce motion by



contracting from straight to zigzag layers. And this alike in every creature which hath flesh—from the tiny animalcule to the human being.

#### SINEVS.

The muscles employed for moving the bones are fixed to them by *tendons* or *sinevs*. These are very strong, and have but little if any elasticity. Taken together, the tendon may be viewed as a strong rope fastened to the bone, and the muscular fibres, when contracting, as so many hands which are pulling at it.

#### STRENGTH.

What we call strength is truly muscular force, relatively greatest when condensed. Thus it frequently happens that the strongest men are of comparatively small stature, large men generally having a flabby muscular development. On the same principle, a beetle is comparatively, to its size, stronger than an elephant, when it can move a candlestick placed over it. An ant can carry a load fifty times heavier than its own body; and the leap of a flea is relatively far greater than that of a kangaroo, and above a hundred times proportionately greater than that of a man. In the proboscis of an elephant are nearly 1000 muscles, to which are due its flexile utility, so far surpassing the human hand.

#### THE SUPERB EXHIBITION.

The veiling skin hides from our view the busy scene beneath. Could we behold the muscular fibres in working, nothing, as a mere mechanical exhibition, can be conceived more superb than the intricate and combined actions which must take place during our common movements. Look at a man running or leaping, or watch the motions of the eye! How rapid, how delicate, how complicated, and yet how accurate are the motions required. Think of

the machinery necessary to articulate distinctly 400 words (most of them requiring several separate movements), in the space of a minute; or think of the endurance of such a muscle as the heart, which can contract, with a force equal to sixty pounds, eighty times every minute, for eighty years together, without being tired.

#### CHEMISTRY OF FLESH.

In examining the skeleton, we glanced at its chemical elements as indicating certain divine arrangements. We would once more refer to that science, because I esteem its logic to be most eminently important, and I think every student of Scripture and of Nature ought to be acquainted therewith. For even as an acquaintance with the geography of Asia imparts greater interest to the Bible narratives, so a knowledge of the leading facts of chemistry and physiology enable us better to grasp the doctrines of the Scriptures. I must, however, be content with just *hinting* at some of them, hoping thus to excite an appetite for further research in the reader's mind.

CONTRACTILE SUBSTANCE, of which the flesh is composed, consists of many different compounds. It contains 74 to 80 per cent. of water, and 26 to 20 of solid constituents, *i.e.*, syntonin (fibrin of flesh), casein, albumin, uric acid, &c. &c. Potass, soda, lime, magnesia, are among the 4 to 5 per cent. of ash in these solids; sulphuric, phosphoric, and hydrochloric acids being also present.

Besides the special substances of ELASTIC TISSUE and HORN, are the general ones ALBUMIN, FIBRIN, CASEIN (milk-curd element), GELATIN, CHONDRIIN (the gelatin of the cartilages), KREATIN (the essence of flesh), all of which are compounds of the four organic elements. Thus—

	Carbon.	Hydrogen.	Nitrogen.	Oxygen
Albumin is	53.5	7.0	15.5	24.0
Fibrin „	55.23	7.39	15.84	21.54
Casein „	53.83	7.15	15.65	23.37
Gelatin „	50.05	6.47	18.35	25.13
Chondrin „	50.75	6.90	14.70	27.65

## CHEMICAL LOGIC.

Now, what is the lesson of these figures? Is it not this—that the Creator, who has made such very different materials by mixing up four simple elements with mere fractional differences, both can and will have adapted them to the offices of the living soul, without needing to supplement his work with a clumsy immaterial *nothing*?

The old chemists had a fanciful element which they named *phlogiston*. They conceived that the *presence* of this body made a substance *lighter* in weight, and that it became heavy according as it lost its *phlogiston*. The idea was against all common sense; just as much as would be the expectation that a gallon of water should weigh more for every gill you took out. Yet the theory lived for centuries, and only the recent researches into oxygen and the other gases exploded the fallacy. Now, the immortal and immaterial soul is just another *phlogiston*—a theological fallacy opposed to all common sense and science, and Scripture, and only unexploded because men do not bring it to the light of their reason.

PHYSIOLOGY *versus* FALLACY.

I heard an LL.D. labour a whole evening at a physiological lecture to prove (?) thereby the necessity and existence of an immaterial separate soul. All the while he was running his head against *facts*, for his physiology proved that the animals had common functions with man, therefore they must have the same soul. He laid great stress upon the power of will as producing motion, such as his hand, his tongue, &c., which to

him demonstrated a will-ing separate entity. When he could not give animals a possible go-by, he then narrated some anecdote which proved past all doubt that they had powers of will and reason, such as his horse's recollection of its old stable after a twelve years' absence. After thus foolishly self-confuting his attempted fallacies, he tried to cover them over by the common sophistry of distinguishing between synonyms. His horse "had no recollection or memory, it had only recognition," &c. &c. Which was equal, in point of *fact*, to his saying, man has will, animals only volition; or, man has strength, a horse has power; or, chewing is a human action, eating an animal one—for the various distinctions without difference betwixt instinct and reason amount to no wiser speech.

## MOTION IS ONE.

But we must pass on. Motion, as we have seen, is muscular contraction. Physiologists distinguish between voluntary and involuntary motion. The former, with them, is that which is done by an effort of will, such as handling, walking, speaking, and the like. Involuntary motion is that of the heart and the vital organs generally. Some classify all animal functions into these two classes, denominating them animal and vegetal.

But I venture to impugn the distinction between voluntary and involuntary motion. If by voluntary is meant a motion directly the result of mental or conscious determination, then 99 out of every 100 waking movements cannot come under this head, for they are mechanically performed. And all our sleeping utterances, thoughts, and motions are likewise unconscious. On the other hand, if by involuntary motion is meant that which cannot be obstructed by a

mental effort, then I hold that there are virtually no such. For a man can modify the action of the heart, intestines, &c., by mental constraint.

#### WHAT IS WILL?

I would therefore suggest that this nomenclature should be amended by the substitution of another definition. Motion should be regarded as one thing, and not as dual. Then the will could be characterised as *sympathetic action*. We all are daily proving the truth of the drawing-teacher's axiom, "what the eye sees the hand will form." To put this into a more general shape, I may say—the perfect development of every bodily power is the bringing it into full sympathy with the rest. Thus a beautiful penmanship is due to the establishment of a full unity between the nerves of the forefinger and the eye. When this is accomplished, the finger mechanically performs its work. To similar sympathetic unity is due the formation of words without conscious spelling

as rapidly as the brain forms them. And so on, with every action of the frame.

This sympathetic action is nervous, and may be with or without the brain's intervention. Thus some animals have performed mechanical action after the brain is removed; e.g., a puppy sucked on a teat being put into its mouth. A fly tickles my hand, instantly the other is sympathetically lifted to brush it off. And so in every other case of action. The *need* of any one atom of the frame is sympathised with by another, and the nervous force—the telegraphic medium—at once zig-zags the muscular fibres to produce motion in them. But as we shall have more on this topic under the section of the nervous economy, this must be enough for the present—that the sympathetic action usually called will, being common to man and animals, and even to some *plants*, cannot be a proof of the existence of a separate soul. J. W.

### A PARABLE AND A PROVERB.

There was a certain householder,  
Who planted a vineyard,  
And hedged it round about,  
And digged a winepress in it,  
And built a tower,  
And let it out to husbandmen,  
And went into a far country.

And when the time of the fruit drew near,  
He sent his servants to the husbandmen,  
That they might receive the fruits of it.

And the husbandmen took his servants,  
And beat one,

And killed another,  
And stoned another.

Again, he sent other servants more than the first;  
And they did unto them likewise.

But last of all he sent unto them his son,  
Saying, "They will reverence my son."

But when the husbandmen saw the son,  
They said among themselves,  
"This is the heir;  
Come, let us kill him,  
And let us seize on his inheritance."

And they caught him,  
And cast him out of the vineyard,  
And slew him.

When the lord therefore of the vine-  
yard cometh,  
What will he do unto those hus-  
bandmen?

“He will miserably destroy those  
wicked men,  
And will let out his vineyard

Unto other husbandmen,  
Which shall render him the fruits  
In their seasons.”

The fruit of righteousness  
Is sown in peace  
Of them that make peace.

Blessed are those husbandmen  
Who bring forth in fulness  
The peaceable fruit of righteous-  
ness.

### Intelligence, Notes, &c.

**CROSSGATES.**—On Sunday, 27th Oct., three persons made confession of their faith and were united to the Lord, viz. :—Mrs Whyte, George Whyte, and Isabella Whyte. This makes the number of the church here eleven persons, a small number, yet there once was a beginning to indoctrinate the world with the knowledge of Christ by means of a few. Filled with the same desire to spread abroad the saving knowledge, these eleven have determined to do what they can, and now are arranging a course of public lectures in setting forth the faith, beginning Nov. 17, and to be aided in this good work by brethren from various parts.

**EDINBURGH.**—In addition to the young man mentioned in last month's *Messenger*, another (John Waugh) made confession of his faith, was immersed into Christ, and received into fellowship same time as the other, Sept. 29. And now they are both enjoying the amenities of fellowship with congenial spirits.

The usual course of Sunday evening lectures is arranged to begin on Sunday, 3d November, the first topic being “The signs of the times in relation to the coming of the Lord.”

**LANARK.**—After a long illness and severe physical suffering, our brother, John Lockhart, fell asleep on Tuesday, October 22. A sincere, unobtrusive love of the truth characterised his quiet disposition. He lived and died in hope of his Lord's appearing, so that we have confidence in him as a sharer in the promise—“Those who sleep in Jesus will God bring with him.”

**TRANENT.**—The brethren in this neighbourhood, with a number of the brethren and sisters from Edinburgh (between 20

and 30), held a social meeting at the Mechanics' Hall, Tranent, on the afternoon of Thursday, 24th October, being the Edinburgh Fast-day. There were also present by invitation a number of persons who have been intelligently interested in the things of the faith by means of the efforts made in this locality during the summer. There were upwards of sixty grown up persons present, besides a number of juveniles, and all evidently enjoyed themselves in a high degree. Archibald Scott, the oldest member of the church in Tranent, presided, and, after tea, made a few remarks in reference to the occasion of the meeting, which he termed a day of thanksgiving to God for the results of the summer campaign, the Church now numbering nineteen. Addresses were given by brethren George Kerr (on “Brotherly Love”), J. Cleghorn (on “Sociality”), T. Wilson (on “Doing Good”), G. Mitchell (on “Being grounded and settled in the Faith”), Alexander Black (on “The blood of Christ”), James Lamb (on “Holding fast the hope of the Gospel”), Wm. Wilson (on “Remember now thy Creator in the days of thy youth”), and Thos. Wallis (on “Deciding for Christ”). The addresses were interspersed with the singing of suitable psalms and Bible themes. Arrangements had been made to take advantage of the Hall and the occasion to give a public lecture after the social meeting was concluded, and the Edinburgh brethren had left for home. A placard was prepared, headed “A Royal Dream and its Interpretation,” announcing a lecture by brother James Cameron on the Great Image which King Nebuchadnezzar saw in his dream, &c., in which was set forth the nature of the kingdom of God and its

mission as the supplanter and destroyer of the kingdoms of this world, the glad tidings concerning it, and the necessity of understanding, believing, and obeying the gospel of the kingdom in order to an inheritance in it with its anointed King. There was a good audience, a number of those calling themselves Christadelphians

honouring the truth by their presence, and the most marked attention given nearly an hour and a half. Altogether the whole proceedings were a great success, and might well warrant repetition as often as convenient, as well as imitation in other places where practicable.

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# THE MESSENGER OF THE CHURCHES.

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

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NEW SERIES. VOL. III.

## LITERAL INTERPRETATION.

### II. DESTRUCTION OF THE EARTH BY FIRE.

THE passage which we ask the reader to consider with us is contained in 2d Peter 3d chapter 5th to 7th verses, and, regarding it as an unfulfilled prophecy, that we shall endeavour to speak of it. We would premise, in the words of one well known to us, that "They (the fulfilled prophecies) came to pass exactly as the terms of the prediction, *plainly and literally* understood, would have led us to expect; that is, a certain thing was plainly predicted, and that thing came to pass. Is not this a rule for the understanding of unfulfilled prophecy?"\* It is not our intention to enter into the question as to *when* this prophecy will be fulfilled; but as to whether it will be fulfilled in its plain, literal, exact sense.

The first mention of the heavens and the earth by the Apostle is as follows:—"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth (*ge*) standing out of the water and in the water." Is this portion of the quotation literal or figurative? We contend that it is literal, for this reason—the next clause continues—"Whereby the world (*kosmos*) that

then was being overflowed with water perished." The *kosmos* is here identified with the *ge*. The earth, standing in the midst of water, became liable to a flood of waters. Its order or arrangement was, consequently, also liable to destruction, disarrangement, and disorder. And such actually took place at the flood. In Gen. vi. 13, it is said by the Lord, "I will destroy *them with the earth*." And by the apostle Peter (2 Pet. ii. 5), "And spared not the old world (*kosmon*) but saved Noah, the eighth person, a preacher of righteousness, bringing on the flood *upon the world* (*kosmoi*) or *the ungodly*." In these passages it is manifest that there is a distinction between the *them* and *the earth* in the one case, and between *the world* and *the ungodly* in the other. The earth is not identical with them, nor the world with the ungodly. Both are spoken of as distinct things, and both alike suffered from the flood. What saith other Scriptures. Job xxii. 16, "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose *foundation* was overflown with a flood." And again, Job. xii. 15, "Behold, he withholdeth the waters and they dry up; also,

\* Twelve Lectures, p. 23.

he sendeth them out and they overturn the earth." And also, in Gen. ix. 11, "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." It is not possible for an advocate of the sensible understanding of the Scriptures, in the face of this testimony, to assert that these passages can be accepted save in their plain, literal, and exact sense.

Where, then, is the consistency (and what kind of consistency is it), of admitting that the first two clauses of the apostle's statement are to be understood literally, but the last figuratively? Where, indeed? Which last clause reads, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Concerning which, the apostle remarks, in the 10th verse, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." And in the 12th verse, "Looking for and hastening the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Are the heavens and the earth reserved unto fire, *the same* as the ungodly men spoken of? If the heavens and the earth are figurative, is not the day of the Lord figurative also? And his promise, also? And the day of judgment? And the Lord himself? *But, throughout this passage, there is neither symbol nor figure.*

Those who make these passages figurative are bound, as consistent interpreters, to make the following

passages of Scripture figurative also, namely:—2. Thes. i. 8; Matt. xxv. 41; Rev. xxi. 8; Ezek. xxxvii. 22; Isa. lxvi. 16; Psalm cxlix. 7 to 9. In truth, those who do give a figurative interpretation, cannot plead, with a good grace, in favour of the kingdom of God, and such like subjects, for, by their own rule, they can be made figurative also.

Does the testimony of geology and philosophy support the literal interpretation? It does, and that most emphatically. It will be sufficient to name, without entering into details, the different subjects which would aid us in establishing our position—The central heat of this earth; the numerous volcanos, fumaroles, and sottafaras scattered over the globe; the presence of igneous agency, as shewn by earthquakes; the vast amount of caloric prevalent in the materials of the earth in the shape of latent heat; the generation of heat, as shewn in spontaneous combustion and chemical combination, &c. &c. An extract or two, from two of the most eminent geologists of the present day, will give a better idea than we can convey of the instability of the earth. Sir Charles Lyell thus writes:—"When we consider the combustible nature of the elements of the earth, so far as they are known to us,—the facility with which their compounds may be decomposed and made to enter into new combinations,—the quantity of heat which they evolve during these processes; when we recollect the expansive power of steam, and that water itself is composed of two gases which, by their union, produce intense heat; when we call to mind the number of explosive and detonating compounds which have been already discovered, we may be allowed to share the astonishment of Pliny, that a single

day should pass without a conflagration!—*Excedit profectò omnia miracula, allum diem fuisse quo non cuncta conflagrarent.*”\*

And Professor Ansted says:—“Two gases (oxygen and nitrogen) with the admixture of aqueous vapour, and a very small proportion of a solid element (carbon), form the atmosphere; two other gases (oxygen and hydrogen), one of them the lightest known, are mingled together, and unite in the liquid form of water; one of these (oxygen) is so abundantly present in that solid rocky matter which forms the greater part of the earth’s crust, that half the weight of the whole mass is probably made up of it. The absence of heat, however, will reduce water into a solid, and the presence of heat will turn the heaviest and the most solid elements into air. We also find the action of electric forces frequently causing a re-arrangement of the

particles in a solid mass—decomposing, recomposing, and in every way altering even those things which we may be inclined to think the least changeable and the most permanent. The first lesson, then, that we have to learn in contemplating nature as she is, involves the overturning of all those ideas of stability and permanence which are so familiar to all.”\*

Let us, like Mary of olden times, ponder over these things in our hearts. And, with the Psalmist of old, say, “Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt stand: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou are the same, and thy years shall have no end.”

CHRISTIANOS.

\* Principles of Geology. Book ii. ch. 33.

\* Geology. By Professor Ansted. P. 7. London: W. S. Orr & Co.

## ANASTASIS:

OR, THE RESURRECTION FROM THE DEAD.

(Continued from page 168.)

IN our last article we promised to examine the exegesis of *Anastasis*, by which those passages which positively assert that those who are raised from amongst the dead at the coming of the Lord are beyond the power of corruption, are harmonized with the doctrine that the dead in Christ rise from the grave in a mortal condition. The only passages of this kind which are referred to in *Anastasis* are contained in the fifteenth chapter of 1st Corinthians. We should have been glad if the author had extended his range to other

Scriptures, which are thought to be as formidable to his theory; perhaps he concluded that if he could shew the statements of that Scripture to be in harmony with the doctrine he sets forth, the other Scriptures alleged to be against it might be easily disposed of. Whatever be his reasons, he grapples only with these.

In 1 Cor. xv. 52, we have the statement, “The dead shall be raised incorruptible.” Assuming with the writer of *Anastasis* that the “dead ones” here referred to are the “dead in Christ,” we have asserted that this



is a positive and unreserved declaration that *the righteous are raised incorruptible*. Our author affirms that those who do so "skim the surface of things, and, having obtained a smattering of some, swell out like the frog in the fable until they burst, when all their wisdom turns out to be gas, and nothing more." After this complimentary introduction, we are informed that "the form of sound words" delivered by Paul is:—

"The dead ones (*hoi nekroi*) shall be rebuilt (*egerthēsontai*), incorruptible." This I believe and teach. He does not say "the dead ones shall stand up incorruptible." He does not teach such an *anastasis*, or standing up, as this; for both the just and unjust will stand up; but they will not stand up incorruptible; it will only be those of them who so stand up that will become incorruptible when their rebuilding is completed in their putting on incorruptibility and life; . . . when they are quickened by the Spirit, because their account rendered is well pleasing to the Judge."—*Anastasis*, pp. 33, 34.

According to this exposition it is resurrected, living, persons who are to be raised, or rebuilt incorruptible. This granted, our author's case would be clear enough, but we do not grant it, and we cannot allow the whole question at issue to be thus quietly assumed. If you can demonstrate from the Apostle's argument that he is speaking of THE LIVING when he says "the dead shall be raised incorruptible," by all means do so; but it is too much to expect us to receive this without a word of proof. Perhaps the new rendering "shall be rebuilt" for "shall be raised" is understood to be the proof. It seems to us, however, that even granting the correctness of the new translation, the application of it by the Apostle to resurrected persons would be open to grave doubt. But is the new translation a more correct rendering of the original than the old one? The author of *Anastasis*

says that Paul does not affirm that the dead ones shall be raised, but that they shall be rebuilt. The fact is Paul says neither of these. What he affirms is *hoi nekroi egerthēsontai*, and the question at issue is whether rebuilt or raised is the more correct rendering. The writer in question throws the term raised aside, as if it were altogether unwarrantable, though there is not a Greek Lexicon in the world that will authorize his conduct. We are not denying that the verb *egeirō* may be applied to the building of a house, just as our word raise may; but such a use of the word raise is no less of a secondary kind than is the same application of the Greek *egeirō*. The Greek verb in question no more of itself denotes a process than does our English verb raise. In such a case, therefore, we might have expected that, in due courtesy, the readers of *Anastasis* would have been shown some reasons why "shall be built" (for the prefix *re* is quite out of the question), should be preferred to "shall be raised," in the passage in hand.

On a subsequent page we have one example of this use of the Greek term in the New Testament, and we believe the only one that can be found there. John ii. 19–21, "Destroy this temple and in three days I will raise it up":—

"The Jews retorted, 'forty and six years was this temple in building, and in three days wilt thou rear it up?' But this he spake of the temple of his body. In this text the same verb is used as in 1 Cor. xv. 42, and in relation to resurrection. To raise, rear up, or build is the correct idea; and every one ought to know that such an operation is progressive, not instantaneous," p. 37.

Our readers will observe that "in this text" the word in question is used in two different ways, by two different parties, viz., the Lord and his stupid auditors. The latter use *egeirō* in the sense of build, the former

in the sense of *raise*. These used the term so, because they misunderstood *the subject*, to which the former had applied it. They understood not that he spoke of the temple of his body, and its resurrection from the dead. But if *they* were thinking of a *process*, our Lord was not. He *knew* that he would *rise* or *be raised* on the third day. Jesus did not intimate that *three days* would be occupied in raising the temple of his body, but "after three days," or "on the third day" he would "*raise it up*." The writer of *Anastasis* uses *egeirō* in the same sense as these fat-hearted Jews did; and *we* contend that Paul, in 1 Cor. xv. 52, and throughout the chapter, uses it in the same sense as our Lord did; and in confirmation of our position we refer to Paul's use of the term in Acts x. 39, 40— "Whom they slew and hanged on a tree, him God *raised (egeire) up the third day*," which entirely corresponds to the saying of our Lord, in John ii. 19, as well as his declaration to his disciples, that "He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be *raised again the third day*," Matth. xvi. 21.

It would be easy to show, by reference to the numerous passages where the verb *ēgeirō* occurs in the New Testament, that the sense we are contending for is the proper one, but we shall in the meantime refer to Paul's use of it in 1st Cor. xv. Throughout this chapter the verb is frequently applied to two parties, viz., the Christ and those who have fallen asleep in Him. The nature of the argument demands that the sense in which it is applied to the latter, be the identical sense in which it is applied to the former; for the *raising* of those who are Christ's, is made to depend on the fact of the Christ

having been raised. Thus, "If Christ be not *raised (egēgertai)* your faith is in vain; but now is Christ *risen (or raised, egēgertai)*." In the opening sentences of the chapter the Apostle states that one of the first things he had delivered to them was that Christ "*rose*," or had been raised (*egēgertai*), the third day according to the Scriptures. The question suggests itself—*Rose*, or was raised, from *what*? Answer, "*Rose from the dead, from amongst the dead ones (ek nektrōn)*," ver. 12. The rising or resurrection of dead persons was the question at issue. Some amongst them had said "there is no resurrection of dead persons" (ver. 12); the Apostle, in proving that there is, refers to a fact they had gladly received, that the Christ had been raised from the dead, and from the resurrection of Christ he demonstrates not only the *fact* of resurrection, but also the certainty of a similar resurrection for all who are his at his coming.

But if the *raising* predicted of the dead in ver. 52 be such a process of "*building up*" as is described in *Anastasis*, consisting of several stages and transitions, and occupying, it may be, years in its development, how can the rising of the Christ on the third day from among the dead ones be demonstrative proof of such a building up as that? In the first case it is the raising up of a dead person to life from amongst dead persons; in the second case it is the raising of *living* persons to a higher state of being; for it is not the *dead body*, concerning which the raising is predicted.

"It is the *sprout-body\** [i.e., the body of organized dust, made alive by the breath of life] that is transformed; there being no other body in the grave or out

\* Of this sprout-body we shall treat particularly in next article.

of it, for transformation. When, therefore, it can be affirmed that the sprout-body has become incorruptible, glorious, powerful, and spiritual, the word *egheiretai* (*raised*) will be applicable." (*Anastasis*, p. p. 36, 37.)

If such be the case, what becomes of the Apostle's reasoning; or with what propriety can Jesus be termed "The first-fruits of them that sleep?"

We should here, however, notice a circumstance, which it would neither be fair to our author nor our readers to overlook, viz., that at pages 17 and 18 of *Anastasis* we are informed that the raising of Jesus was *not completed on the morning of the first day of the week.*

"When Mary afterwards saw Him in the garden He had not been quickened; for He told her then not to touch Him, because he had not yet ascended to His Father, who was His ALL, strength or power, John xx. 17. . . . Sometime in the interval, between the dawn and the evening of the resurrection day, the cause for the interdict, 'touch me not,' must have been removed; in other words, the ascent from the lower nature, begotten to incipient life in the tomb, to the Father, 'who is spirit' (John iv. 24), must then have taken place."

The reader will observe that the terms, "quickened" and "ascended to his Father," are used as synonymous. This is surely a "private interpretation" of Scripture. Regarding the peculiar use of the word *quickened*, throughout the treatise we are reviewing, we only remark that the proper meaning of that word, as well as the Greek verb for which it is often used in our English version is—*made alive*; and if the reader of *Anastasis* would substitute "*made alive*" "*make alive*," &c., for "*quickened*," "*quicken*," &c., he shall often have some difficulty in making sense of what he reads.

As to the use which is made of our Lord's words, "I am not yet ascended," &c., it is another instance of our author's practice, formerly

noticed, of putting a meaning into a word in order to take it out again. This Swedenborgian use of the word, *ascend* or *go up*, here (as well as in *Eureka*, vol. ii. pp. 10, 11), is made to depend on the fact that Jesus said to Mary—"Touch me not, for I am not yet ascended to my Father;" but this fact is of very little service, seeing that the other women, on their way from the sepulchre to tell the disciples that the Lord had risen, not only *touched* Jesus, but "*held him by the feet*," without receiving one word of remonstrance or "interdict," Matt. xxviii. 9.

That the raising of Jesus was a completed fact by the dawn of the third day was plainly and positively stated by the angel of the Lord to the women at the sepulchre. "Very early in the morning they came to the sepulchre;" and finding the stone rolled away, entered in and found not the body of Jesus. Then was it that the heavenly messenger announced the glorious truth—"He is not here: for he is *risen*, as he said. Come, see the place where the Lord lay." (Matth. xxviii. 6.) Yes, *RISEN!* or *RAISED* (*ægerthe*). The process had been completed; rather, should we say, the fact had been accomplished "very early in the morning while it was yet dark."

Again we fall back on our previous position. In the same sense that *Jesus* was *raised* from amongst the dead ones, should we understand the term *raised*, in the passage, "The *dead* shall be *raised* incorruptible." It was from the dead that he rose—it is from the dead they shall rise. In opposition to the doctrine of *Anastasis*, we have in this fifteenth chapter of 1st Corinthians the terms "*raised*," "*risen*," "*rose from the dead*," "*resurrection*," "*resurrection of the dead*," used as equivalent terms, e.g., "If Christ be

preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." (Vers. 12, 13).

The whole of the confusion arises from overlooking the circumstance that it is the *dead* who are to be *resurrected*—*stand up*—*rise*, or *be raised*. It is of *dead*, not *living* persons that these terms are predicated, whether applied to Jesus or to his disciples. And when we ask the question at the Scriptures—Shall the dead in Christ be raised mortal or immortal, *corruptible* or *incorruptible*? the only direct answer we get is—"The dead shall be raised *incorruptible*."

It is a fact of considerable importance in connection with the point in hand, that the primary import of the verb *Egeirō*, and a common use of it in the New Testament, is to *wake*, to *arouse*, from sleep. (Matth. viii. 25.) His disciples awoke him, *ēgeiran*, saying, "Lord, save us, we perish." Here our translators have given us the term *awoke* as the English equivalent of the Greek; in other instances they render it *raised*, in the same sense. (Mark iv. 27.)

"The Kingdom of God [is] as if a man should cast seed into the ground; and should sleep, and rise (*egeiretai*) night and day." (Acts xii. 7.) "And the angel of the Lord . . . smote Peter on the side and raised him up (*ēgeiren*), saying, Arise (or stand up, *Anasta*) quickly." Considering that the dead are often spoken of as being "asleep"—there is a beautiful propriety in using this verb to describe the resurrection of the dead. The *raising* of the dead is thus equivalent to the *awaking* of those who are asleep in Jesus; and the *awaking* of those who are "asleep in the dust of the earth" is equal to their being resurrected. *Awaking*—*raising*—*resurrection* of the dead, are synonymous terms. But it is *sleepers* who are to be *awaked*; it is the *dead* who are to be *raised*; it is the *dead* who are to be made to *stand up*, or be resurrected. Here the hope of David recurs to our mind—"As for me I shall be satisfied when I *awake with thy likeness*." David's hope was to *awake*, or *rise*, from death, not in mortal flesh, but in the likeness of God. Paul teaches us that the dead shall be *raised* *incorruptible*. W. L.

(To be continued.)

## A LIVING SOUL.

### Part V.

THE waning year warns of the advisability of concluding this series of papers. To do so I must leave much unsaid, much which is necessary to the subject.

In our argument thus far we have noticed the material and construction of the framework of the human soul. And I think this is made plain—that the body is a wonderful building, *formed for the development and*

manifestation of life, sensation, and thought. If we look upon a great architectural production, with stately columns, beautiful windows, carved doors, we at once associate it with some high use. We don't expect its interior to be a tannery or a saw-pit. When we see massive masonry, we say, "That is for heavy machinery." So the examination of the human body, and comparison of

it with other souls, shews us that it is intended to be a living, feeling, thinking being.

Still more is this evident when we come to examine the internal arrangements, and the mechanisms of the breathing, feeding, digesting, and distributing apparatus. Of these, however, we can only hint enough to shew that there is comparatively more art shewn in making a soul to live, see, hear, feel, than to think.

“THE BLOOD IS THE LIFE”

Is Moses' declaration—a statement which is the essence of physiological truth, for from its circulation springs every one of the other effects—motion, heat, strength, feeling, thought—whilst to sustain it every one of the organs contributes.

The mouth receives the food, the palate acting as judge of its suitability for developing life. The teeth and tongue masticate it, the salivary glands imbue it with a chemical virtue which aids the gastric juice of the stomach to dissolve it. By the action of this most wonderful fluid the food which enters the stomach is converted into a grey acid pulp called *chyme*.\* On this leaving the port of the stomach into the intestines it mixes with another chemical (alkaline) fluid or fluids—the bile from the liver and pancreatic juice from the sweetbread. Thus separating the refuse (which is carried off through the bowels), leaves the nourishing *chyle* to be taken up by the tiny *lacteals* or milk vessels, and by their wonderful valved canals carried to the receptacle. Here it is mixed

\* I need not do more here than remark on the necessity shewn by all the operations for attention to the soundness and undisturbed action of the organs. One flaw will leave its ravelled trace to the end of the web, though it may not cause us to feel it strongly, diseases being the sum of many negligences.

with lymph, and then passed through the thoracic duct, near the neck, into the veins. These convey it, mixed with the used blood of the veins, into the right side cavities of the heart, which pump it to the lungs, there to be oxygenated and purified. From the lungs the pure red blood is taken to the left cavities of the heart, and from thence pumped through the arteries to supply force and life to the body.

“OUT OF THE HEART ARE THE ISSUES OF LIFE.”

The heart is not a reservoir of blood, but a forcing pump. It receives and sends out daily 13,000 pounds of blood, or 100,000 waves of vital fluid, to refresh and renew every corner of the system.

The blood is a compound fluid, as may be seen in any case where it is extracted and allowed to cool. Then we observe a clot which contains *fibrin*, &c., and a liquid—the serum consisting greatly of *albumen*. When examined through a microscope the colour of blood is seen to arise from innumerable red globules (the redness of which is due to iron) suspended in the watery serum. The globules differ in shape and size in every species of animals; and instantaneous death follows the transfusion of blood with circular globules into an animal which has these elliptical.

From this vital fluid each organ picks out or distils its own particular want. Thus the bones take out phosphate of lime and gelatin, and the albuminous particles aggregate around the flesh in fat, which, acting as a *depôt* of heat, feed the flame of life. There is also a second important purpose which the fat subserves—that of giving roundness to the form, and thus making the beauty of the body. Again, from the blood is secreted saliva by the glands to im-

pregnate the new food with the proper chemical virtue. The eyes ask, and get, their tiny cisterns filled with water to wash their delicate surfaces; the ear gets wax to keep its drum in order; the hair gets its tubes filled with paint, and so forth.

#### LOVE.

But "out of the heart" cometh also another most important fluid, whose influence on character and mind is as yet not fully recognised. This is the seminal secretion from the blood—the fluid by means of which we are enabled "to LOVE the Lord our God with all the heart, with all the soul, with all the mind, and with all the strength, and our neighbour as ourself." The *physiology* of this first commandment is wonderful, shewing, as it does in the light of science, the heart as the fountain of love-fluid which thence *pervades* the whole soul with its streams, vivifying or manifesting mind, and imparting strength to all the other organs. And the whole sanitary teaching of the law said "Keep thy heart with all diligence," because its Author knew that if its fluid was vitiated the secretions would also be impure, and thereupon would be manifested those unhealthinesses of the passions and thoughts which constitute sin. He who "knew what was in man," spake a physical beneath a moral truth when he said, "*Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*" Remembering that "*holy*" means "*healthy*" we see the import of the constant injunction "be ye holy."

#### BILE AND SANITY.

But whilst the heart, as the engine of distributing the blood, is thereby the fount of the passions and thoughts, the semen in which the love is contained requires other organs for its production, such as the liver, pancreas,

intestines, &c. It is on this account that the Scripture writers often allocate affection and sorrow to the bowels, will to the reins, and so forth; and this in language the poetry of which is equally science.

Instead of our salutation, "How are you?" the Orientals ask "How is your liver?" This is a very pertinent question, if we consider the important office which this gland sustains to the nervous system. Upon the proper secretion of bile from the blood depends the health of the body as a whole, and the mind in particular. Into the operation of this I cannot now enter: suffice it that theory and facts which have come under my own observation have shewn unmistakably that the way to "minister unto a mind diseased" is to rectify the disordered liver. This, therefore, proves a direct operation of this gland on the brain, and thus its use in the production or retardation of mind.

#### HEART AND BRAIN.

The Scriptures speak of the "thoughts of the head," thus acknowledging the office of the brain, but oftener of "the thoughts and intents of the heart." In this there is, however, no contradiction. It is but a recognition of the source as well as the instrument. We speak of a fabric as the work of the loom; but oftener perhaps as produced by the steam engine. So, whilst regarding the brain as the special instrument for producing thoughts and feelings, we must also recognise the heart as the engine which supplies the motive power, without which the machine would be inert.

This connection of heart and brain in thought-making is due to the power of the nerves to manufacture their fluid or gas from the blood, through the afore-mentioned machinery of the ganglionic organs.

The nature of the nervo-vital fluid needs yet much investigation. Its electrical or magnetic manifestations are seen through what are called mesmeric operations, but these undoubtedly are but a faint trace of its powers, and but a trifling contribution to our understanding what this spirit is. But that it will be found identical with all other essences or spirit, both chemically and mechanically, I doubt not. One thing at least is sure, that all souls owe their biologic efficiency to their being

WONDERFUL ELECTRIC MACHINES, in which the liver and brain are the battery and the jar, and the nerves the conducting wires.

But we must not fall into the common error of limiting the idea of brain to the grey and white pulpy substances in the cranium. Whilst the mass of brain is there, and consequently its chief force, yet the spinal marrow, and all the outspringing nerves are virtually the same sensational and reasoning system, just as the tiniest vein which shews its suffusion in a maiden's cheek is part of the *heart*—the blood system. Space forbids enlargement upon this, but in reference to previous remarks on the will and nervous sympathetic action, I may just instance a few items which demonstrate that thinking, feeling, and such like are functions of the nerves of the part which has to manifest the special power. Injury to the spine at the loins paralyzes the extremities; at the chest, the arms and all below are incapable of motion, yet breathing continues; but if the respiratory brain canal at the neck be cut, breathing and life instantly cease. The nerve-wires are in pairs, one wire conveying sensation, the other motion, and interruption of either of which destroys that manifestation in the part of the body served by the nerve.

The EYE is an instrument *made to see*, by a lens to condense, a camera to retain, and sensitive nerves to receive the photographic action of *light*.

The EAR is an organ *made to hear*, by means of a trumpet to collect, a drum to receive, and nerves, equal to the free reed, to repeat the vibrations of the ether, which produce *sound*.

The NOSTRIL, again, is constituted to *smell*, the PALATE to *taste*, the SKIN, especially at the finger ends, to *touch*, by each part being endowed with the requisite nerves, the action of which probably corresponds electro-chemically to the salivary glands.

#### WHAT IS THOUGHT?

These considerations, a few out of a multitude, lead us to the conclusion that thought is the product or evolution of nervous action. That even as cloth is the product of the loom, by means of the combined action of beam, shuttle, and gearing, warp and thread, so thought is the result of the sensations conveyed from each part of the nervous system to the brain receptacle, there to be arranged into pattern through the moulding influences of the qualifying organs.

In the working out of this wondrous result, there is no doubt brought into action every natural power we know, and many we do not know—mechanical, pneumatical, electrical, chemical, all are there operating. Chemical affinity supplies and maintains both the (so to call it) static substance and dynamic motor. The fact that the most trifling excess of phosphorus in the brain makes the difference between sanity and maniacy, just as variation in its decimal proportions give the tenacity or "shortness" of iron, is a sufficient evidence of the chemistry of thought.

The operation of poisons upon the brain, the thought-numbing power of carbonic acid, of cold; the nerve-irritating effects of alcohol, of laughing-gas, and many other such influences, shew the physical nature of thought; and probably it will yet be shewn that the moral faculties and propensities proved by phrenology to lie in distinct places in the superior brain, owe their self-allocation to electro-chemical affinities quite as much as do the separation from the blood of bone, fat, bile, synovia, and all the other constituents of the body. Wonderful is the idea that certain organic molecules should, according as they are impregnated with varied seminal forms or qualities, arrange themselves in different parts of the brain—those with love of sex to the top of the neck, those with love of strife to behind the ear, those with love of man and God to the top of the head, and so forth. Yet wonderful as this is, to me it seems less wonderful than the manufacturing process and powers of the stomach, lungs, and intestines, for we generally allow that to *make* displays more power than to *arrange*.

#### THE ARGUMENT.

I trust this series of imperfect articles has at least shewn that the God who made all things, and whose skill in the construction of organized souls has been dimly set forth, is proved, firstly by His own Word, and secondly by science's observation of His works, to be true, and no bungler. For He, through his inspired writers, testifies that he made all living souls, or animals, out of the dust, vitalising them alike by his spirit. He says the blood is the life, that he made the eye to see, the ear to hear, the foot to walk.\*

\* Prov. xx. 12.

His word also affirms that man and other living souls are alike in their constitution—that relatively for their due purposes they have each the requisite reasoning powers.\* And on the other hand science shews that all animated beings are akin in the elements of their constituents and forms, and that organic structure is *designed* for the production of various results of action, perception, and reasoning; the consequence of the whole of which is, that both the negative and positive testimony of Scripture and science is directly against the existence of that blundering conception of pagan philosophy—an immortal and immaterial soul.

In conclusion, then, we express our conviction that the smallest consideration of physiology must lead to the conclusion that

#### MATTER CAN THINK

just as truly as it can feel, move, and so forth. The fact that animals display these powers, and also some degrees of reasoning, is a sufficient answer to the strange arguments of those who claim all these to be produced by an indwelling entity in the otherwise lifeless clay. Sir Isaac Newton considered that, if the constituents of the earth could be deprived of their porosity they would all be contained in the space of one cubic inch. If God, then, has given matter such a wonderful extension, is it impossible that he can also endow it with powers to manifest such a result as mind? To those who dishonestly point to the stones, and say—"Those are matter; how is it they don't think?" we would simply repeat John's statement—"God is able of these stones to raise up children to Abraham." Or, in the words of England's great philosopher, John Locke—

\* Isa. i. 3.



"It is urged that we cannot conceive how matter can think. I grant it; but to argue from thence that God, therefore, cannot give to matter a faculty of thinking, is to say God's omnipotency is limited to a narrow compass, because man's understanding is so; and brings down God's infinite power to the size of our capacities."

J. W.

### Intelligence, Notes, &c.

EDINBURGH.—The first quota of the series of winter evening lectures given by the brethren here has been a course of four on "The Signs of the Times." Much interest has been felt in these by both brethren and strangers. The mode of treatment has been different from that often pursued: the obvious characteristics of the people of this age and country, instead of the battles and diplomacy of continental Europe, engaging attention. This is to be a basis for the call to Repentance unto life, and patient waiting for the Coming of the Lord.

On Sunday, Nov. 10, Robert Michie (baker), of Burntisland, was received into fellowship, having been baptized into Christ upon confessing his faith in the gospel of God.

TRANENT.—There are still additions to the Church here—one having been received about six weeks ago—Mrs Mary Johnstone. Also, by the time this is in the hands of the brethren, the brother of

Archibald Scott (Richard), and the wife of John Archibald, are expected to be enrolled among the faithful. In every case care is exercised to see that the neophytes have a good understanding and sincere faith. May the God of peace watch over this little community, and encourage in them the fruits of righteousness, whose end is everlasting life.

#### THE INQUIRER.

Will any of the brethren favour me, and others who may be curious about the same subject, with an exposition of the passage in 1 Cor. ii. 11—"What man knoweth the things of a man, save the spirit of man *which is in him?* even so the things of God knoweth no man, but the Spirit of God." Does not this passage seem to teach the existence of an intelligent spirit *in man?* and surely this is something different from the mere "breath of life." DISCIPLO.

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