

THE MESSENGER

OF

THE CHURCHES :

A Magazine of Scripture Exposition,

AND

MEDIUM OF INTERCOMMUNICATION ON ALL SOCIAL
AND PRACTICAL TOPICS OF IMPORTANCE TO
THE BROTHERHOOD ;

WITH THE

CONGREGATIONAL INTELLIGENCE OF THE YEAR 1860.

VOL. I.

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Robert Forbes

Cliff

THE

MESSENGER OF THE CHURCHES.

INTRODUCTION.

THE pages which follow contain the expressions of thought and of brotherly kindness blended together. No apology is needed for the appearance of a book containing these. Faith should be spoken that we may become familiar with all its features and know its application to the common life; hope should elevate the tone of our thought; lending dignity to the present by glorious prospects of the future; and love, which it is not always easy to infuse even into our speech, should be sedulously cultivated and constantly employed.

The present time affords more scope for book writing and literary utterance than has ever been afforded; and we were behind our contemporaries, even in worldly accomplishments, could we not afford to have a vehicle for our thoughts and intercommunications. This however is not sufficient; we do not write, we do not print because other men do, but because we need it. Those utterances which else have only a local audience, although deserving more, here find bearers and attain permanency of form; and those ideas and suggestions which we have heretofore essayed to make serviceable by manuscript circulation are now made more abiding and more accessible to all by means of the press.

The success of our yet untried experiment depends entirely on our individual selves; the duties of the *writer* must be fairly met and honourably discharged, and the responsibilities of the *reader* must be accepted in all good faith. The latter is not a mere passive person; the eye to scrutinise, the judgment to discern, the heart to give award and bias; and on his right use of these much of the prosperity of our writing depends. The mind of all the readers is expected to concentrate in the Editors, and the wisdom of all the writers to be controlled by them.

Those who essay to instruct should hear upon their hearts these considerations,—they are addressing the most august assembly on earth—choice men, beloved of God, heirs of the promised kingdom and authority over all; and this nobility is familiar with a literary style so pure and excellent as to be beyond all imitation and above all peer.

No. I

P R E F A C E.

THere have been so many explanations given in the body of the volume, as its monthly quotas appeared, that anything further here might be deemed superfluous.

It is only necessary to say, that the appearance and character of the whole have been so much under the control of the brethren contributing, that we were left little choice in the matter. So that we can only recommend the preservation of the volume as a record of those thoughts which were most pressing, and those experiences which were uppermost at the time. Happily, among the otherwise dead and uninviting *old* intelligence, may be found some heart-throbbings of genuine love and affectionate remembrance which will never die; and among papers of greater pretensions we may look for sentiments which shall never cease to awaken interest, and stimulate intelligent thought.

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The Bible contains the finest writing, the clearest logic, and sublimest poetry: what God has spoken is clothed with beauty, as well as filled with truth; and therefore ought His children to have a pure and exalted speech. We shall have none of the drivelling twaddle of the teachers of the mob, whether that be the orthodox or the atheistical; both are alike hollow and empty sounding.

The Editors reserve the power to reject whatever is unworthy; wishing above all things to do what is right and God-honouring, and will only please their neighbours *when it will be for their good to edification*. This implies an assumption of very exalted wisdom; they will not be proud of it, but shall endeavour to vindicate the character they aim at, by meekly instructing those who oppose themselves; having a good conscience that all their severity is tempered by love of the brethren and fear of God. Such a course they shall endeavour to justify by arrangements whereby the deficient may be filled up, and the imperfect improved. That which they find good in an ill-constructed article they shall study to avail themselves of (with the consent of the party contributing it,) either by absorption into another paper, or by reconstruction. And, as improvement in utterance as well as thinking is much to be desired, they anticipate by such schooling a gradual elevation of the literary standard for the profit and honour of all.

It is not to be overlooked however that this purity of speech and correctness of diction are only sought for their moral value: for though we be able to speak with all the eloquence of men or angels, and have not love, we are no better than sounding brass or tinkling cymbals. But with the Lord Jesus the Christ before us as the beautiful exemplar of the divine perfections let us go forward, strengthened by the power of God, and enlightened by His wisdom in all things: and if so furnished our labour shall not be in vain in the Lord.

EDITORS.

Edinburgh, January 1860.

OBSERVATIONS ON THE NAME OF GOD.

"And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God ALMIGHTY, and by my name JEHOVAH was I not known to them."—EXODUS vi. 3.

The difficulties which appear in the above important declaration arise, in the first place, from the simplicity of the original language. Their words were few and they were obliged to use them in various senses; hence the verb *to know* had a variety of meanings, as it has even yet in all modern languages; for while it means simply *to mark, observe, or perceive*, it is sometimes used in a more extensive sense, to understand, distinguish, or appropriate. We have an instance of this latter use of the word in Amos iii. 2, "You only have I known of all the families of the earth." This could not be true in the simple sense of marking, observing or perceiving, for in that sense God did know all the families of the earth; but it was true that God did not recognize, distinguish, or appropriate, any other people but the children of Israel. Viewing the word *to know* in this light the passage will read more intelligibly thus:—

"And I appeared to Abraham, to Isaac, and to Jacob as GOD ALMIGHTY; by my name JEHOVAH I was not distinguished by them." The name Jehovah was known from the beginning; for Eve said "I have gotten a man from Jehovah,"—Gen. iv. 1. God made himself known to Abraham, saying "I am Jehovah who brought thee out of Ur of the Chaldees,"—Gen. xv. 7. God also declared this name to Jacob,—"I am Jehovah God of Abraham thy father and God of Isaac,"—Gen. xxviii. 13. From these and many other passages we learn that God had revealed himself by the name of Jehovah, but it had not been distinguished or appropriated by them. The name El-Shaddai had been revealed to them and they could appropriate that name—Almighty—All-prevailing—"I am God Almighty, walk before me and be perfect,"—Gen. xvii. 1. Thus did Jehovah reveal the name of his power to Abraham; and that name was appropriated by Isaac when he blessed Jacob, saying, "God Almighty will bless thee,"—Gen. xxviii. 3. And Jacob in blessing Joseph repeated the blessing he himself received at Luz from God Almighty, chap. xxxv. 11; xlviii. 3; xlix. 25.

Thus in the patriarchal ages God's blessings were communicated through the name of El Shaddai—God Almighty; but the time had come, in the days of Moses, when that name had ceased to distinguish Him from the idols of the nations. For from the calling of Abraham to the time of Moses, idolatry had made rapid progress; from reverencing the divine attributes the surrounding nations had personified and now worshipped them under various names, as Baal-shammaayim (Lord of heaven), Baal-zebul (Lord omniscient), Baal-tamor (Lord of the pine grove), Baal-bereth (Lord of the covenant), Baal-hazor (Lord of the stronghold), &c. In the midst of such profanity of God's name, the name El Shaddai could no longer distinguish the God of Abraham from surrounding idols. Still there was one name which those idolaters never claimed and never dared to give to any of their gods, the name JEHOVAH—a name which describes the self-existent, to whom past, present, and future are alike, and which gives assurance of the fulfilling of his word—a name which though they had applied to their deities would have been a misnomer too gross even for that age. This ineffable name is henceforth to be the name by which the God of Israel is to be distinguished; the name by which his people is to be called out of Egypt, of which he said to Moses, "This is my name for ever,"—Exod. iii. 15. The name which is to be evoked upon the souls of Israel in an express form,—"Jehovah will bless thee, yea he will keep thee; Jehovah will cause his face to shine before thee, yea he will be gracious to thee; Jehovah will lift his countenance before thee, for he will set before thee peace,"—Num. vi. Thus I understand the appearing to Abraham as GOD ALMIGHTY to mean that God blessed them through that name; but now His name JEHOVAH is henceforth to be the medium through which he will call his people and bless them.

This will be apparent when we consider that the name Almighty is never used in later times (for the book of Job is older than Moses) unconnected with judgment or vengeance; and never at all with blessing. Let a lesson be learned from this subject, namely, that it is no new thing for God to bestow his rich blessings through a name. Jehovah is the everlasting name of God; and that name will be glorified in

the earth when Jesus comes in the name of Jehovah, and in the glory of his Father. Then—"Blessed be the name of his glory for ever, and let the whole earth be filled with his glory."

Glasgow.

A. F.

WHAT IS THE BIBLE?

I.

It is well at this day to step aside from our contemplation of the contents of the Bible, and our assumption of its divine authorship, to inquire concerning the history of the books of which it is composed, and the basis of their authority. As the inquiry is an extensive one we shall spread it over many chapters, and seek the aid of all pens: not in the way of defence—not to combat the assertions of opponents; but to state the positive aspect of the whole matter—the veritable history of the works in question, in whatever form they have appeared—manuscript scrolls or translated and printed books. And as the material comes to hand it shall appear, without strict attention to order of argument or development of plan. We shall, however, study, as far as possible, to have each paper complete in itself.

The first and simplest thing to engage our attention is this,—The Bible is not a single book, but a collection of many books, written at different times, by different persons, and for different purposes,—volumes of history, national chronicles, lyric poetry, visions of the future, biography, and epistle. The examination of these books elicits a wonderful coherence of the whole; and when the time and circumstances of their respective authors are taken into account, it is no less remarkable that they agree so well, that they present so regular a development of history, and in other respects prove interesting to the last degree, and instructive on the most vital questions of the present life and future destiny of man.

These are generally denominated the Holy Scriptures, to distinguish them from other writings, as well as to designate the origin of their composition—as expressed by one of the authors, speaking concerning the prophetic portion,—“the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit.” Still the proper designation of the whole is “The History of Divine Revelations.” The Hon. Robert Boyle has well said,—“we must not look upon the Bible as an oration of God to men, or as a body of laws, like our English statute-book, wherein it is the legislator that all the way speaks to the people; but as a collection of composesures of very differing sorts, and written at very distant times; and of such composesures, that though the holy men of God were acted by the Holy Spirit, who both excited and assisted them in penning the Scriptures, yet there are many others, besides the Author and the penmen, introduced speaking there. . . . Not only prophets and kings and priests being introduced speaking, but soldiers, shepherds, and women, and such other sorts of persons, from whom witty or eloquent things are not (especially when they speak *ex tempore*) to be expected;

It would therefore be very injurious to impute to the Scripture any want of eloquence, that may be noted in the expressions of others than its Author."

At present we make no account of the moral or religious merits of those books, but only seek attention to their literary character and value. One of England's most profound scholars—Sir William Jones, who proved himself master of no less than twenty-eight languages, says,—"I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever other languages they may have been written." With this testimony agree that of all others who have as well examined the respective merits of the Hebrew and the Gentile literature. We add another testimony from one little suspected to be influenced by a prejudice for the matter in question—Jean Jacques Rousseau:—"I will confess that the majesty of the scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction, how contemptible are they compared with the Scriptures? Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the Sacred Personage whose name it records should be himself a mere man? What sweetness, what purity in his manner! what sublimity in his maxims! what profound wisdom in all his discourses! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

Since the testimonies of the learned confirm the impressions of the simple as to the excellence of those works, we feel ourselves encouraged to inquire at greater length into the history of documents which bring with them so honourable a *prestige*, and hold such important declarations concerning our well-being. And this we will do, in future chapters, if God permit.

THE SCRIPTURAL IMPORT OF THE TERMS—"HOLY SPIRIT," "SPIRIT OF GOD," AND "SPIRIT OF THE LORD."

In the Holy Scriptures these terms have various references.—They are used,

I. To designate the *personality* of the Supreme Being. Examples of such a use of the terms are found in Gen. vi. 3. "My Spirit shall not always strive with man," i.e., I will not, &c. Isa. lxiii. 10, 14. "They rebelled and vexed his Holy Spirit," i.e., they rebelled and vexed him—Jehovah (see the context, and compare Ps. lxxviii. 56, Acts vii. 51). Acts v. 3. "And Peter said to Ananias, why hath Satan filled thine heart to lie to the Holy Ghost." Ver. 4. "Thou hast not lied unto men but unto God." Ver. 9. "How is it that you have agreed together to tempt the Spirit of the Lord?" Ps. cxxxix. 7. "Whither

shall I go from thy Spirit; or whither shall I flee from thy presence? If I ascend into heaven thou art there." Job xxxiii. 4. "The Spirit of the Lord hath made me; and the breath (or Spirit) of the Almighty hath given me life"—i.e., The Lord hath made me and given me life. Isa. xl. 13. "Who hath directed the Spirit of the Lord; or being his counsellor hath taught him?" (compare 1 Cor. ii. 16.) 1 Cor. iii. 16, 17. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy."

II. To designate the breath of life by which men and all other animals are inspired. This vital breath is God's, inasmuch as he imparts it, and sustains its action. See Job xxvii. 3. "All the while my breath is in me; the Spirit of God is in my nostrils" Ps. civ. 29, 30. "Thou takest away their breath, they die; thou sendest forth thy Spirit, they are created."

III. To designate *extraordinary endowment of natural faculties, or skill* in the use of them.

1. As of the Artificer, see Exodus xxxi. 2. "I have called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom and understanding, and in knowledge, and in all manner of workmanship to devise cunning works, to work in gold," &c. See this repeated in chap. xxxv. 31, *et seq.*

2. Extraordinary warlike valour in a leader or chief. Judges iii. 10. "And the Spirit of the Lord came upon him (Othniel), and he judged Israel, and went out to war," &c. Chap. vi. 34. "The Spirit of the Lord came upon Gideon, and he blew the trumpet," &c. The same is affirmed of Jephthah, chap. xi. 29, and of Samson, chap. xiii. 25.

IV. An endowment of *extraordinary* or supernatural powers.

Under this division I include prophecy, and all other endowments of a miraculous nature. Examples of such a use of the term we find in Joel ii. 28, quoted by Peter in Acts ii. 17. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall see visions, your young men shall dream dreams; and also upon the servants and upon the handmaidens of those days will I pour out my Spirit." Luke iv. 18, quoted from Isa. lxi. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c. Matt. iii. 11. "Baptize with the Holy Spirit." Compare Acts i. 5. "John truly baptized with water, but you shall be baptized with the Holy Ghost not many days hence," viz., at Pentecost. Compare also Acts xi. 15. "And as I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

V. To designate the *spirit, temper, or disposition of mind* produced by submission to the word of God, as opposed to the dispositions or desires of depraved human nature. See—

Gal. v. 16-26. "Walk in the Spirit and ye shall not fulfil the desires of the flesh, for the flesh lusteth against the Spirit and the Spirit against the flesh." "The fruit of the Spirit is love, joy, peace," &c.

In these passages the term "Holy" does not occur, but it is generally allowed that it is "the Spirit of God" that is here spoken of, and that the term "holy" should be mentally supplied. With the conviction that this shall not be questioned I have referred to these passages as examples of the use of the term "Holy Spirit" or "Spirit of God" to denote the moral operations of God's truth on such as devoutly receive it."

VI. In Luke xi. 13, the term "Holy Spirit" seems to denote "every good and perfect gift" that the Father of mercies is ready to bestow on the children of his care. The reason for so understanding the application of the term "Holy Spirit" in this passage is the language employed in the parallel passage in Matt. vii. 11. The language employed by Luke is, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Matthew represents the Saviour to say, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give *good things* to them that ask him." "Good things" and "Holy Spirit," then, are evidently here synonymous terms. Matthew and Luke are evidently narrating the same discourse. At least the *subject* of discourse is the same, and the same argument is used; and the force of the argument lies in this, that, since erring and imperfect men give good things to their children, when asked for, the All-perfect Father in heaven is much more likely to respond to the cry of his children, with a supply of all that is good.

It thus appears that there are, at least, six senses in which the terms "Holy Spirit," "Spirit of God," and "Spirit of the Lord" are used in the Old and New Testament writings. Whether there are not more applications of these terms in these writings, I do not feel at liberty, confidently, to assert, but from a pretty careful collocation of the passages in which those terms are employed, I have arrived at the conclusions just stated. If these conclusions are sound, it necessarily follows that the terms in question have not, in Scripture, a uniform meaning, and that their meaning in any passage must be determined from the circumstances of the case or the connection in which they stand. And in the study of these scriptures it is of very high importance to inquire, in meeting with these terms, In what sense is the term here used? For the use of it in one passage does not determine its meaning in another.

Edinburgh.

W. LAING.

THE LORD'S SUPPER.

A clear Sunday afternoon in late autumn and a walk over a beautiful country with my friend Martin suggested conversation of the most agreeable kind. From the largess of harvest hardly yet gathered in, and the subdued glow of the western sky with all its glory of sunset already begun, we passed to other themes, and anon the debate waxed warm over a question of monuments and commemorative occurrences. There was a dash of English *bonhomie* in his composition which gave a

warmth to his otherwise stern logic, and altogether I enjoyed a walk and a talk with Martin more than with many of my friends.

Evening drew on, we passed hamlet after hamlet and soon skirting the Topham wood we crossed the Buckwear Bridge and drew near the busy little town of Ecolesham, where we both resided. Becoming much interested in the view of matters which he presented, and anxious to see the illustration of it to which he so often referred, I yielded to his intreaties and accompanied him to the church-meeting which was held in the Subscription School Room.

The sun set as we crossed the strip of common which lay along the southern side of the town; a certain quiet pervaded all things, and the warmth of the evening had induced many of the townsfolks to lounge in their doorways. I was agreeably surprised at the number of salutations which met us as we passed up the streets; and when we reached the market-cross we overtook quite a knot of Martin's friends, in whose company we soon came to the school lane and entered the place of meeting.

Already the most of the company had assembled. The old fashioned gas lustre was a-jit, and underneath it, stretching to the desk, was a long shaped table, on which were scattered a number of books, apparently Bibles and hymn books. In the middle of the table a clean napkin was spread, on which lay a plate with a loaf of bread, while beside it stood a small antique pitcher filled with wine.

The school clock indicated ten minutes to six as I took my seat on a bench a little behind the table seat. A few were seated at the table in conversation, one or two were reading; and a group standing on the floor in earnest confabulation completed the company. A few more entered, the men hanging up their hats on pegs near the door, and the women doffing their shawls, which they took into a small closet or recess at the upper end of the room. One by one the standing group broke off and found seats at the table. The last one closed the door quietly and took his seat also. It yet wanted a few minutes to six, the hum of conversation gradually subsided, the shades of evening deepened, and all sunk to silence. A few minutes of absolute repose succeeded, and when it was quite six o'clock a grave man with white locks arose to speak.—“Brethren, to-night our Lord invites us to have fellowship with him. ‘If any man,’ says he, ‘will open the door, my Father and I will enter in and sup with him, and he with us.’ Presuming upon the society of so exalted guests we are here, seeking to have fellowship with God the Father and his Son Jesus the Christ. This is a feast of love. ‘If ye love me keep my commandments,’ saith the Master; ‘by this shall all men know that ye are my disciples if ye have love one to another.’ All glory is due to him who loved us and washed us from our sins in his own blood. Let us sing, with joy in our mouths and benevolence in our hearts, the generous deeds of our now noble Lord and Master.

HYMN 51.

A poor despised and outcast man
 Earth's great ones once rejected:
 They knew him not, his worth forgot
 Or never once suspected.

This was the Lord of life who came,
 All gracious love possessing;
 Among the poor, unknown to fame,
 Diffusing heavenly blessing.

Those tears which nature claimed, when night
 Was darkening deep around him,
 So sad and sore, are shed no more;
 God's angels now surround him,
 His march to death was glorious too,
 No suffering made him falter:
 To death he shewed obedience true;
 His cross became an altar.

Ah gracious Lord, this sacrifice
 Despicks thy stern denial;
 A deed like this portends thy bliss,
 A crown succeeds the trial.
 No more displaced and outcast now,
 Of every good thou'rt giver.—
 May we attain the crown-girt brow,
 And reign with thee forever."

This quaint hymn was sung with great feeling and expression by the simple hearted, almost rustic occupants of the room: but their intonation was correct and the parts full; showing that they had well cultivated their musical powers. A short pause succeeded and another person then rose to his feet, with an open Bible in his hand; from this he read various passages relating to the death of Christ for sin, and his coming again from heaven; and then resumed his seat. Another quiet was broken by the rising of a third party, who signifying his intention of giving thanks, drew to him and set before him on the table the loaf aforesaid. Laying one hand on the bread, he lifted the other and uttered a few distinct sentences of thanksgiving, to which the whole company, as with one voice, answered, "Amen!" Before reseating himself he broke off a goodly piece of the bread and handed the loaf to his left hand neighbour, and it soon passed round the table, each one breaking off as much as he several mouthfuls, which they ate with deliberation. When it was well nigh eaten, for they left none of the bread, the venerable man who had first spoken ventured to utter a few sentences, relating to the duty of godly life. There was a great force in his observations, particularly when he referred to the temptations of irreligious associates and the dangers of workshops to youth. Nay, he almost grew eloquent as he further depicted the blessing which would flow from a universal adoption of the principles of Christ. By and by one of the young men stood to his feet; the wine cup was handed to him, and he, as before, lifted his hand and his voice in pathetic deprecation and eloquent thanks, to which the "Amen" again responded. Quaffing one mouthful of the wine himself, he handed the flagon round, and all partook. A conversation ensued, in which the topics before introduced were discussed at greater length and with more earnestness by a large number of the persons present. I could not but remark the deference which the younger persons uniformly paid to the elders (there were two men of venerable aspect, and another two or three of advanced age). All of them cautious in speaking and distinct in utterance, they exhibited the very commendable spirit which is seen among the members of a well ordered family.

When the conversation was well through, one of the company recite !

aloud,—“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.” The whole company stood to their feet once more and sang the strain in glorious chorus. The song had in it all the heartiness of a new, and all the correctness of a familiar ditty; showing how thoroughly it expressed what was in their hearts. Upon resuming their seats one of the middle-aged men on the other side of the table carefully selected a portion of Scripture and read it. A short address followed, which, although tinged with the logical acumen apparently so native to him, was quite glowing, and referred principally to the subject of faith in God. Short as this address was, I believe it could not be excelled for geniality and practicalness. The eyes of the company, the younger members particularly, were all turned to him with candour and warmth, and their attention wholly engrossed by his appeals. He reseated himself, and anon I heard the click of money and saw a box passing round the table to collect the offerings of the charitable.

Once more they rose, to kneel in prayer; this was offered by one of the youths, but his utterance was mature and his manner grave, as befitted the subject. A pause after the Amen was succeeded by a doxology from the united voices and hearts of the company,—“Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever, Amen!”

This was the signal for the breaking up of the meeting. I was very much astonished to find that nearly two hours had been occupied with the evening's exercises: but they had passed very agreeably, and to me were suggestive of much instruction.

After waiting outside the door for some minutes I was joined by Martin, who seemed to have the greatest difficulty in getting away from his friends: and indeed only in consideration of my presence would he have come out so soon; for they all seemed loth to part. He received many a parting kiss, even on the outer step; and tore himself away from society in which he seemed to take supreme delight.

We walked home together, and in answer to his inquiries regarding my relish of the meeting I confessed that I now saw the propriety of the Lord's Supper having more of the appearance of a feast than it usually has, and also admitted the propriety of its observance without official distinctions and differences of rank. The scene I had witnessed was informal, yet it was methodic and perspicuous. “But why do you meet at night for a purpose which other religious people accomplish in the day?” “Because,” said Martin, “it is the Lord's *Supper*, so called by Paul, so instituted by Jesus; the suppers of ancient as well as modern times were eaten at night. Moreover, the evening I have often thought and felt to be the most suitable and congenial season for the contemplation of the events set forth in this institution. When all the vivacity of morning and the busy stir of daytime have been attempered by mellow afternoon and quiet night, the mind is in a frame to worship God after the style of this feast—a festival of thought and remembrance, as we designated it before, a monumental feast. Perhaps from habit now, but cer-

tainly from a very natural and unforced cognizance of the fitness of things, I cannot avoid thinking the observance of this ordinance at any other time incongruous in the extreme."

"Do your old men have no pre-eminence among you?" I inquired. "No more than what you see," he replied. "Our elders, as Peter counselled them, take the oversight not by constraint but willingly, not for filthy lucre, but of a ready mind: and so we revere the hoary head, and give all needful preference to those who, both by natural and divine indication, are shewn to be our superiors. A superiority however they will not claim; yet they exert a control which none express impatience of." "I shall not soon forget the instructive lessons of this afternoon and night. Good night, Martin!" "Good night!"

G.

GOD—THE FATHER OF ALL.

EPOCH THE FIRST—"THE WORD WAS GOD."

[A paper appeared in the "Investigator" under the title, "Four Epochs and Four Truths," founded on John i. 1-3, 14. By request we re-produce it here. The design of the paper in question was simply to throw out the idea, which in some respects was original: it will be necessary now to enter more fully into the subject, in order to make our meaning more plain.]

The origin of all things has engaged the thoughts and attention of men for many ages. Man from childhood instinctively investigates the how, the why, and the wherefore of all things which he sees around him. And this inquiring spirit grows with his growth, and strengthens with his strength. And the more that this knowledge increases, the more does the range of his investigations extend, that he may still farther increase his store.

To search into the origin of things then is natural to man. But very varied have been the results of his investigations. Some have speculated about the "eternity of matter," and allege that the world must have forever existed: the changes that have occurred being the results of laws. Forgetting that a law implies a lawgiver; and also a rule or plan of operations. This again involves the necessity of an operator, to work out the plan, rule, or law. The only rational idea is that everything had a first cause. This is true in all the works of man. On the same principle it is also true that "all things which exist must have had a maker."

This is a subject that is naturally surrounded with mystery. We are so accustomed to look upon every *one*, and every *thing* as having a beginning—a creator, or maker, that we can form but a very imperfect idea of any one who had no origin, no beginning, who always lived. Who saw the beginning of all things beside; but who himself had no beginning. It is a mystery impenetrable to finite minds; yet our reason acknowledges its truth.

To us who take the Bible as the revelation of that great God who

made all things, reason grows in to faith when we read there that "in the beginning God made the Heavens and the Earth." Gen. i. 1. And that "there is to us but *one God, the Father, of whom, (or out of whom)* are all things." 1 Cor. viii. 6, Eph. iv. 6. As the Father of all then He existed before all things. But of the mode or condition of His existence as the Great Unit, He has given us no revelation. We can therefore form no correct idea of the Great Father Spirit as the sole occupant of the universe. Yet it must have been so. On no other ground can we understand him as the Father of all. The unoriginated, independent, self-existent originator of all things must have been the one only existence—the concentration of all things that have since been. To this period, which we would call the First Epoch, we understand the apostle John to refer in the phrase—"The Word was God."

The "Word" was the *agent by which* all things were made. And on the principle which we have already laid down, the "Word" must have emanated from the Father of all. It is written—"In the Word was life." But the embodied Word says (John v. 26), that "as the Father hath life in Himself, so hath He given to the Son to have life in Himself." The Father is the fountain or source of life (see Ps. xxxvi. 9). The Word-life therefore is derived from the Father; but as life (in the abstract) of necessity is in itself eternal, the Word-life must therefore as necessarily be an emanation of the Father's substance. Viewing then the Word-life as the agent of the Father in the creation of all things, and He from whom to the creation proceeded the creative energy and life of the Father,—He must, before the creation, have been the representative of all created things. Hence to say that at a certain epoch "the Word was God;" was tantamount to saying that all creation as represented by the Word was concentrated in God, the ever-living self-existent Father of all.

We conclude then, that the truth of the First Epoch is—"God—the Father of all," the only existence.

We come next to the

SECOND EPOCH.

And in following out our argument, the truth we would naturally look for would be:—That the "WORD-LIFE" had emanated from and was in association *with* the Father. Or in the words of John—The Word was *with God*. This truth is taught in various parts of Scripture. In Col. i. 15, we read that The Christ was the *first born of every creature*: and consequently as the apostle teaches, ver. 17, *was before all things*. And again,—*The beginning of the creation of God*—Rev. iii. 14. In accordance with this is the teaching in Prov. viii., concerning "Wisdom," whom we consider identical with "The Word" and "The Christ" who was the "Word made flesh." Of Wisdom we read, ver. 22—"THE LORD possessed me in the beginning of His way before his works of old. I WAS SET UP FROM EVERLASTING, FROM THE BEGINNING, or ever the earth was. When there were no depths I WAS BROUGHT FORTH. . . . Before the mountains were settled, before the hills WAS I BROUGHT FORTH." The language used in this quotation is clear and pointed. "JEROMAL," says Wisdom, "possessed me in the beginning of his way, before His works of old." Here is a general state-

ment; but next verse points to his origin—"I was set up from" this Jehovah—the "Everlasting"—the "Beginning" of all things. Next follows the time when,—“before the earth was”—when there were *no depths—no fountains—no mountains—no hills*. Then did the Word-Wisdom emanate from the Father, and become his delightful associate—"rejoicing always before Him." Who was by Him in the creation of all His works. "For by Him were all things created, that are in Heaven, and that are in earth . . . all things were created by Him and for him: and He is before all things, and by Him all things consist. . . . That among all he might have the pre-eminence." Col. i. 16-18. This brings us to the Third Epoch—"the beginning." The consideration of which we must leave to a future period.

Aberdeen.

W. GILL.

THE PRAYER OF THE TRUE ISRAEL.

God of Israel,
 Send thy Messiah forth, the time is come!
 Behold the kings of the earth, how they oppress
 Thy chosen; to what height their power unjust
 They have exalted, and behind them cast
 All fear of thee; arise, and vindicate
 Thy glory; free thy people from their yoke!
 Not let us wait; thus far He hath performed,
 Sent his Anointed, and to us revealed him.

Let us be glad of this, and all our fears
 Lay on his Providence; He will not fail,
 Nor will withdraw him now, nor will recall,
 Mock us with his blest sight, then snatch him hence;
 Soon we shall see our Hope, our Joy, return.

Milton.

Intelligence, Notes, Queries, &c.

REVIEW OF 1869.—During this year many events of a gratifying kind in connection with the churches have occurred. A wider acquaintance with one another has resulted from more abundant communication, personal and by letter. The meeting of brethren at Nottingham, during Whitsuntide, not only afforded a happy re-union of those who were of one faith and hope,—but has given an impetus to all the churches throughout England. NEWARK-ON-TRENT has been awakened from an almost torpid condition, to one of diligence and reformation: while giving attention to their congregational improve-

ment the brethren, have sought opportunity to present to the attention of the public those great truths which are so precious to us, and so powerful on every honest heart. The results have been gratifying—a few additions to the numbers and greater consolidation of the whole are reported. LEEDS we have come to know something about;—but we hope to have a more special report of this church by next issue.

BIRMINGHAM is thus reported:—"At the commencement of 1859 there were four individuals widely scattered in this large town, who had been members of a Christian church formerly existing here. There were also a few others who had carefully looked into their Bibles and were convinced that the only salvation taught in the Scriptures was through the belief of the things concerning the kingdom of God and the name of Jesus the Christ, with immersion into the name of Jesus the Christ. Several attempts were made to form a church, which, from various causes, did not succeed. In June last, however, we received a visit from brother Dowie of Edinburgh, who gave us a history of the formation of the Edinburgh church, which interested us very much, and gave us hope for the future. In a week or two after we received another visit, from brother Duncan of Dundee, who spent two evenings with us and gave us an account of the proceedings of the brethren in Dundee; who also answered many questions and gave us his advice as to the formation of a church. Since those visits eight persons have put on the Lord Jesus by immersion into his name, there was also one immersed by brother Dowie. We continued to meet every Lord's-day evening, for the reading and examination of the Scriptures, until Dec. 11th, when we formed ourselves into a church, for the worship of God and the upbuilding of one another in the faith. There seems to be no ground to doubt that the progress made during the past year has been genuine, being the result of careful reading of the Scriptures; no doubt stimulated by the visits and letters from brethren in various parts. We are now going on agreeably, and hope to be able to give a good account of our stewardship, when the Lord comes." In LONDON a few scattered brethren continued to meet together for a time; but owing to the return of one to Edinburgh, the temporary withdrawal of another, and the expense connected with their meeting, they felt constrained to abandon this attempt to sustain a regular assembly. We trust ere long to find some arrangement practicable by which communication may be had between those brethren who are necessitated to reside amid the din and whirl of business in the great metropolis. Let the very difficulties of the case sharpen our wits to contrive means to place *en-rapport* persons who live so far apart. We could more easily convene a weekly meeting of the scattered brethren in the heart of Fife than one in a fortnight in London. But the effort is worth making; and with God's help we shall attempt it.

HALIFAX reports:—"We have had the usual varied experience incident to this probationary state, during our past year's church existence. We have had 5 accessions—1 Brother and 2 Sisters by immersion, and a Brother and Sister received from Edinburgh: beside which a Brother and Sister have returned from Hull. On the other hand we have lost an aged Sister by death; and on the 3d instant we had to mourn the sudden decease of Sister Ann Cundall, in the prime of life,

leaving a void not easily supplied. Her cheerfulness and earnestness made her society always pleasant. One marriage has also taken place during the year. Our evangelizing warfare was this year more than usually public. Advantage was taken of the summer season to hold open air preachings on Sabbaths and on week-nights. We had generally good audiences, with sometimes warm and protracted discussions. We have of late been unfavourably circumstanced in a meeting room, having had to leave our former place from the offence of the Truth. We hope to be soon re-settled in a more suitable place than our present one. Having had no serial or special subjects of consideration all our meetings have been of a general character, as regards the exposition of the Faith and the Word. For a portion of the winter we have had weekly night meetings for worship and investigation of the Scriptures, the meetings circulating amongst the houses of the brethren. In conclusion we may say that the labours of the past year are their own reward, inciting us to renewed purpose to know Christ." Concerning NOTTINGHAM and DUNY we have nothing to say at present,—Brother Moore, PLYMOUTH, writes,—“I am glad to say that we have not retrograded, but have held on up to the present; and by the blessing of the God of Jacob, still intend to hold fast the truth as it is in Jesus.”

In Scotland, 1859 has witnessed a few memorable things.—The small church in BERWICK-ON-TWEED has, through the death of one, been deprived of most efficient help, and by the removal of another two had their remaining strength diminished. Now they meet in the house of brother Nesbit, Paxton South Mains—some four or five miles from Berwick. The church in CUMNOCK is going on bravely. It was only during the past year that they became known to us; but already they have had several visitors from other parts. Almost all the churches throughout the country have had accessions to their numbers since the publication of the Church Roll in August last: the review of progress is upon the whole gratifying. DUNDEE has been busy: in the early part of the year their numbers were increased from 13 to 20 and “since autumn fortnightly Sunday evening meetings have been held for the purpose of enlightening those who were well disposed towards the gospel, and that all who should attend might be persuaded to embrace the hope of the gospel and confess that Jesus is the Christ—the unointed for the throne of his father David. The fruits of these labours cannot be fully known till the appearing of our Lord; but we are encouraged to hope for an immediate addition to the numbers, as a consequence of the labours and prayers of the brethren.” ABERDEEN thus reports:—“During the past year some little progress has been made by the church here. Although in the early part of the year there were some jarings, which resulted in the withdrawal of one of our number; latterly the meetings have been more interesting and peaceable. During the month of November three disciples were added to our number. On the 27th of the same month a series of evening addresses was commenced, for the purpose of drawing the attention of the public to the things concerning the kingdom of God and the name of Jesus the Christ: with the exception of the first evening, the audiences

have not been large, but very attentive. We hope some good will result."

In **EDINBURGH**, although the brethren have made no extra effort, there have been eleven additions—sufficient to more than counterbalance the five removals, and two deaths which have given us sorrow. The progress in love and unity as well as activity and intelligence has been steady and encouraging. We, in common with a few others, have been much gratified by the visits of a brother and two sisters from England, the exchange for the very gratifying visits paid by three of the Scottish brethren to various English churches during last summer. From **GLASGOW, PAISLEY, LANARK, DUNKELD** and **CUPAR**, we have no report. The Quarterly Meetings of the Brethren in the West of Scotland (held in Glasgow on the first Sunday of each quarter) have been well attended, and productive of good and gratifying results. The Church of **CROSSGATES** and **KIRKCALDY** has been in rather a languid condition of late, through some error; we hope it will soon right itself by the administration of the universal medicine—love. In **WISHAW**, there has been one addition since the issue of the Roll; a few strangers attend the meetings, and seem interested in what is said. But the brethren are distressed at the unavoidable removal, to some distance, of one who has taken the most active part in their meeting, Brother James McKinlay.

In **BELFAST**, during the last year, the solitary one—Brother John Mulholland—has received society: five females having been immersed during the month of September. We hope to hear more about Belfast by-and-by.

The places not reported in this summary we expect to hear about more particularly before next issue.

One of the Scotch brethren has a blind son; and is unable to meet the expense of his first year's schooling—£10. Brother Cameron will be happy to receive contributions.

A Brother requests,—“As much information as possible, from any one who can give it, on the various laws of our own and any other nations affecting the well-being of the Jews.”

We shall endeavour to accommodate querists as far as possible. Let those who have an answer not hesitate to give it; the editors are not to be expected to resolve all difficulties.

Some tract-matter may be expected in next number.

Quarterly payments (in advance) are recommended.

The Brethren will please observe the rates at which we propose to issue this Magazine:—Single Copies, 2d., by post, 3d; four Numbers and upwards post free. As it is not intended to issue many more than are subscribed for, we trust to the Brethren communicating with us immediately as to the number they propose to take.

In the meantime, all papers wanted for insertion, or notes of intelligence, may be forwarded to Brother G. Dowie, 12 Beaumont Place; and all business communications to Brother J. Cameron, 4 St Leonard Street, Edinburgh, to whom Money Orders should be made payable.

FIRST PRINCIPLES OF THE DOCTRINE OF MESSIAH.

MY purpose in writing this little work is to do good; to present, in a plain and simple, though brief manner, to the minds of those who may read it, a way which, if followed, will bring them to understand the teachings of the Holy Scriptures, that are able to make them wise unto salvation through faith in Jesus as Messiah.—2d Tim. iii. 15.

Are we satisfied with our present position? Is this life all there is of us? Is there anything better in the future to hope for?—are questions which ought to present themselves to the minds of all candid, thinking men and women who have no well-grounded hope of life in the future. To such let me say that the Scriptures do present, in a clear and tangible manner, our present position, and something worth hoping for in the future, which, for the sake of brevity and easy reference, we will present in order as follows:—

1. The Scriptures present to us this earth, as once created for man, pure and good, and man, free from sorrow and sin, the possessor of life, happiness, and dominion in it. See the account of the Creation, as found in the first and second chapters of Genesis.

2. Because of disobedience man became the loser of life, happiness, and dominion, and the subject of sin, sorrow, and death.

Proof.—"In the day thou eatest thereof dying, thou shalt surely die."—Gen. ii, 17. "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return."—Gen. iii, 19. "And the Lord God said, Now lest he put forth his hand and take also of the tree of life, and eat and live forever, the Lord God sent him forth from the garden of Eden to till the land from whence he was taken."—Gen. iii, 22-24.

3. In this position, as a subject of sorrow and death, a deliverer is faintly shadowed forth in the person of the woman's seed, who is to bruise the serpent's head.

Proof.—"It shall bruise thy head, and thou shalt bruise his heel."—Gen. iii, 15. See also Rom. xvi, 20; Heb. ii, 14.

4. The Scriptures teach us plainly that all future life and happiness is to be enjoyed upon this earth, and not in heaven.

Proof.—"But as truly as I live all the earth shall be filled with the glory of Jehovah."—Num. xiv, 21. See also Is. xi, 9; Hab. ii, 14. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Ps. xxxvii, 11. Read this whole Psalm attentively, and notice the statements in verses 13, 22, 29, and 34. See also Matt. v, 5. "For the upright shall dwell in the land, and the perfect shall remain in it."—Prov. ii 21, 22. "These great beasts are four kings that shall arise out of the earth, but the saints of the Most High shall take the kingdom and possess the kingdom," (viz., the kingdom of the beasts on earth,) "forever, even forever and ever."—Dan. vii, 17; see also verse 27. "Thy kingdom come and thy will be done in earth as it is done in heaven."—Lord's Prayer. "And hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. v, 10. See also Rev. cxv, 16; Is. xlix, 8.

5. We are taught that great blessings are to come upon the earth
No. II.

and its inhabitants on account of a KINGDOM which the God of heaven is to set up on the earth, called the Kingdom of God."

Proof.—"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."—Dan. ii, 44. "Behold a King shall reign in righteousness, and princes shall rule in judgment, and a MAN shall be as an hiding place from the wind, and a covert from the tempest."—Is xxxii, 1, 2. "Because he hath appointed a day in the which he will judge (or rule) the world (*oikoumeneen, habitable*) in righteousness by a man; whereof he hath given assurance unto all, in that he hath raised him up from the dead."—Acts xvii, 31. "All the ends of the world shall remember and turn unto JEHOVAH, and all the kindreds of the nations shall worship before him, for the kingdom is Jehovah's, and he is the Governor among the nations."—Ps. xxii, 27, 28. See also Jer. xxiii, 5, 6.

6. THE TERRITORY OF THIS KINGDOM will be the land of Canaan, in Asia, bounded by the Mediterranean, the River of Egypt, and the great Euphrates; the same promised to Abraham, Isaac, and Jacob, as an everlasting inheritance.

Proof.—See Gen. xiii, 14-18; xv, 18-21; xvii, 6-8; Ps. xlviii, and cxxxii, 13; Is. ii, 2, 3; and xxiv, 21-23; Micah iv, 1, 2.

7. THE THRONE OF THIS KINGDOM will be the throne of David restored and established by JEHOVAH on Mount Zion, in Jerusalem, which stronghold was taken by David from the Jebusites, in which place he reigned afterwards thirty-three years, as king over Israel; which throne was acknowledged to be JEHOVAH'S, upon the occasion of Solomon's succession to it.

Proof.—See 2d Sam. v, 7; and vii, 11-18. (NOTE.—Dr Adam Clarke's rendering of the 14th verse of the 7th chapter of 2d Samuel reads as follows: "Even in his (Messiah's) suffering for iniquity, I will chasten him," &c., instead of "if he commit," &c., as rendered by King James's translators.) See also Ps. lxxxix, 20-28, containing a prophetic history of David's successors, and an affirmation of JEHOVAH'S faithfulness; also Ezek. xxi, 25-28, a prophetic history of the throne of David, from the Babylonish captivity down to the time of Messiah's second manifestation. See also Amos ix, 11; Hosea iii, 4, 5.

8. THE KING is to be MESSIAH, the ANOINTED OF JEHOVAH, son and heir of David, and son of God; who is once to be manifested as a man of sorrow, to suffer for iniquity, to die; rise again from the dead; and as the great Antetype of the Levitical High Priest ascend into the holy place not made with hands, into heaven itself; to appear in the presence of God for his people, and to sit on the right hand of God, until the time arrives for his enemies to be made his footstool; when he will appear a second time as a Man of war, to restore the Kingdom of David; to punish the oppressive governments and rulers of the earth; and bring all the nations in subjection to him as KING of kings, and LORD of lords.

Proof.—See Ps. ii; Is. ix, 6, 7, and xvi, 5; Luke i, 30-33, and xxiv, 25-27, 44-48; Acts ii, 29-36; Ps. cx; Rev. xxii, 16, and xix, 11; Is. liiii, 1-8, and lix, 20, 21, and 60th chapter.

9. THE RULERS in this kingdom are to be all the faithful children of God, who are such by faith in Messiah; these are to be born again, by

a resurrection out from among the dead, or by translation at his coming; and to be associated with him as kings and priests in the administration of the government and affairs of the Kingdom.—See Gal. iii, 26, and iv, 7. Rom. viii, 17. Ps. ii, 8 and 9. Rev. ii, 26 and 27. Pa. cxlix, 5-9. 1st Peter ii, 9. Rev. v, 9 and 10; xx, 4.

10. THE SUBJECTS of the Kingdom are to be, 1st.—The twelve tribes of Israel gathered to their land, and, 2d.—The residue of men, or all that are left of the nations, when the Lord Jesus, JEHOVAH'S ANOINTED ONE is revealed from Heaven in flaming fire, taking vengeance on those who know not God, and obey not the Gospel of our Lord Jesus Messiah.—Luke i, 32, 33. Matt. xix, 27, 28. Luke xxii, 28, 29. Isaiah lxvi, 15 to 21. Zech. xiv, 16. Micah iv, 3. Ps. xxii, 27 and 28. Acts xv, 16, 17.

11. THE DOMINION AND GREATNESS of the Kingdom will be *under* the whole Heaven; from sea to sea, and from the river unto the ends of the earth. *Proof*.—Dan. vii, 27. Ps. lxxii, 8. Acts xvii, 31.

12. The anticipation of these things is called by the Apostle Paul the one hope, the HOPE OF ISRAEL;—the Hope of coming to the promise made to the Israelitish Fathers, to which he being in Christ, by faith and immersion into him, hoped to come through a resurrection out from the dead ones;—not a hope of dying happy and going to heaven when he died. See Eph. iv, 4, "*one hope of your calling*" (or *invitation*;) Acts xxviii, 20, and xxvi, 6, 7, 8. Phil. iii, 7 to 11.

13. A calling or invitation is held out now to Gentiles to become partakers of this one hope of the promise, by faith in the good news of this coming Kingdom, and by obedience to the conditions of the Proclamation, which conditions are a thorough reformation, and an immersion in water, in the likeness of the burial of Jesus, thereby showing by a figure our faith in the burial and resurrection of Messiah; our death to sin, and resurrection to newness of life, in the anointed Jesus; that having thus put on Christ, and being in him; we may be partakers with him of all those promises that pertain to him. See Eph. iv, 4. Mark xvi, 15, 16. Acts i, 2 to 11; ii, viii, 11 and 12.

The term CHRIST, found so many times in our English version of the New Testament, is not, as supposed by many, the surname of Jesus of Nazareth, but an anglicized Greek word, (*Christos*) used in the Greek scriptures as a translation of the Hebrew word *Messiah*, and signifying in English *one anointed*, (i. e. as a king or priest). It comes from (*Chrio*), a Greek word signifying to *anoint* as kings or priests; the thing used in anointing was called *the chrism*. This, under the Mosaic dispensation, was the holy oil; under the Gospel, the Holy Spirit, which anointed, or made a Christ of the man Jesus, on the banks of the Jordan, when thirty years old. (See Luke iii, 21, 22, 23, and iv, 17-21; also Acts x, 37, 38.) (*He Christos*.)—The Messiah, or anointed one of the prophets, whom Jesus of Nazareth claimed to be, is one proceeding from the loins of David; hence heir to his throne and kingdom, to be anointed with the spirit of Jehovah; to preach the gospel of the kingdom; to suffer for iniquity; to arise from the dead; ascend into the heavens; to remain at the right hand of God until the time for his enemies to be made his footstool; to return, again to be anointed upon

the hill of Zion; to establish the throne and kingdom of David; and together with his resurrected and transited holy ones, reign for the AGE, over the tribes of Israel gathered out of the nations to their land and those who are left of the nations; when he is manifested as a man of war, and the executor of Jehovah's vengeance upon all peoples; the end of which kingdom and reign is, to bring an alienated world back to God. See 2d Sam. vii, 12, 13, 14. Is. xi, 1. Is. lxi, 1. Is. liii. Ps. ii. 6. Ps. cx. Jer. xxiii, 5 and 6. Zech. xiv. Luke i, 32 and 33; 1st Cor. xv, 24 to 28 inclusive.

Woburn, Massachusetts.

MARK ALLEN.

A NEW YEAR'S GREETING.

To the Called in Christ Jesus throughout Britain the Church in Halifax wishes grace, mercy, and peace from God our Father, and from the Lord Jesus Christ.

Dear Brethren.—We offered you our greeting at the opening of the past year. The favour with which that was received emboldens us to repeat the salutation in the true spirit of brotherhood. It is written:—"Then those who feared Jehovah spoke often one to another, and Jehovah hearkened and heard, and a book of remembrance was written before Him." For the privilege of enrolment therein would we labour: hoping also that we may be written in your hearts and remembered in your prayers.

Dearly beloved, we wrote to you exhorting to zeal because of the excellence of the Hope which is ours, and because of the speedy appearing of our Lord. At that time we knew not that that New Year's Day would witness "the prophetic word made yet more sure." But as the meteor-flash has come and passed the second stage of the inbringing of the great day of God, and the mutterings of the last storm are now heard, the warning voice is ringing:—"Behold I come as a thief:" Then, shall we not watch and keep clean our garments?

Desiring that we may all unitedly "hasten the coming of the day of the Lord," we reiterate the exhortation to earnest effort in setting forth the Truth. We know that without the warmth of love which seeketh not its own—without that ardent desire to spend and be spent for Christ—there is small prospect of fruitful Christian graces. Brotherly-love is a propaganda element reacting upon its source in increased love to God, and consequently a more careful endeavour to keep His commandments. "This we desire, even your *perfection*," and therefore are always pleased to see any display of that zealous engrossing love which energised Jesus and His Apostles. "He who dwelleth in love dwelleth in God, and God in him."

The experience of our own and other churches during the year has added to the proof that the cold and indifferent to the service of God are ready to fall into the snare of the devil: and that a warm *loving faith*, and zealous attention to the means of feeding the flame of love by prayer, scripture study, diligent attendance at the Lord's table, and the society of the brethren, are needful to ensure moral purity and perseverance. Then, can we lay too much stress upon these matters?

We think not. We know the physically painful result of "taking cold;" then, because of the worse evil of becoming morally benumbed let us all be careful of our spiritual health, and take for our mental diet that which will give us the best nourishment, even the Word of God.

An examination of our calling will show us that we are beset with duties, and have labours to perform which can only be accomplished with strength from God. We are commanded to "be strong in the Lord and in the power of his might:" this strength can only be obtained in its appointed way. Then let us be diligent in acquiring this divine vigour by a free use of God's tonics—Faith, Love, and Zeal; and especially let us examine our engagements, so that we may do our best to fulfil them, and be not condemned as unprofitable servants.

Being as we are, *candidates for immortality*, shall we not strive to win the prize by holiness of life and conversation according to the model set us by Christ Jesus. Hoping to reap eternal life by the Spirit of God, shall we not sow to the Spirit by abstaining from the things of the flesh. Alas! that so many who have enrolled their names on the lists should be careless of the duties of their calling. Oh, beloved brethren, remembering that we have entered into a *life for life* covenant with God—the service of the life for the riches of life everlasting—let us do our duty strenuously in *working out* our own salvation, and yielding our members servants to righteousness. We cannot expect Jehovah to be other than a covenant-keeping God, and He would not be righteous in rewarding us for unfaithfulness. One duty there is which is, alas, too much neglected, and yet it is one most important, being the test of our desire for the society of God and His Christ,—the thermometer of our love. Paul's connection of wilful unpardonable sin, with the neglect of the assembly, is no chance grouping, but a logical sequence of dangers. Then let us all be more regular in observing the Christian passover.

We are now serving our *apprenticeship to the Kingdom*. Whether a quiet, careless, easy service now is a fitting preparation for wielding the iron sceptre of the heavenly dominion, judge ye. The Christ's co-rulers will have to second him in the suppression of iniquity, and in teaching the nations righteousness: therefore, what great need there is for our constant vigilance against evil in and among *ourselves*, and for our glorifying God by pure and exemplary lives; bringing "into captivity every thought to Christ." We "pray that your (and our) *love may abound* yet more and more in knowledge and all judgment; that you may approve things which are excellent, that you may be sincere and without offence till the day of Christ: being *filled* with the fruits of righteousness. . . . to the praise and glory of God." Oh, brethren, if we have any care for the recompense of the reward, let us be, as we ought, "guides to the blind, lights to those in darkness, instructors of the unwise, . . . having the form of knowledge and the truth in the law." So let us make our calling and election sure.

Already adopted *sons of God*, and expecting incorporation into the *Divine* nature and the Elohic rank, how ought we to be holy—how much ought we to display the sanctification of the faith we have. Oh, brothers and sisters, because of this exalted calling, "add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience; to patience godliness, to godliness brotherly kindness, to brotherly kindness

love." "Love fervently out of a pure heart." "God is Love," and if we would have the divine nature we must partake of that self-denying, sanctifying love which Jesus displayed as the basis of the Divine character. Let us love one another, to provoke to love and *good works*. Let us *hate* also, but only sin, which we must "resist even to death." Let us show our love to our fellow-men, by teaching them the words of eternal life. He is coming who bringeth salvation; let us strive to have ready crowns of rejoicing for the day of His appearing.

Kinsmen in Christ, we know not how soon He may come and proclaim the end of all things. Oh, then, let us be watchful. By all our hopes of immortality, by all the pleasures of a welcome by the coming King, by all the fearful agonies of being shut out from the marriage of the Lamb, let not that day overtake us unawares; but let us be found vigilant sentinels,—soldiers in full marching order, at the call of the Captain of our salvation. Let our Master's summons find us watching and waiting, and we shall enter then with joy into his joy.

Till then may our God and Father keep you all in His tenderest care, and grant to you every good thing which He sees will best discipline and purify, strengthen and sanctify. May we, mostly unknown to each other in bodily presence, have a joyful meeting together before the face of our coming Brother.

Signed on behalf of the Brethren,

J. WILSON.

PARACLETOS.

THE apostle John is the only New Testament writer who makes use of the Greek term *παράκλητος* (Paracletos.) In his writings it occurs five times. Our translators have rendered it "Comforter" *four* times, and "Advocate" *once*; but neither of these terms fully expresses its import. Indeed, there is no single English word that, in my apprehension, can convey the full force of its meaning, except the term "Helper."

"Paracletos" is derived from a verb which signifies "to call near," *i. e.* to call any one near to aid you, in whatever form you may require assistance.

The substantive "Paracletos," then, literally means "one called near" to help in the time of difficulty or danger. It matters not what the nature of the aid required be—consolation, instruction, protection, or intercession, the person who so helps is a "Paracletos."

With this understanding of the term, let us examine those passages in which it occurs, and see if it better expresses their meaning.

The *four* passages in which it is rendered "Comforter," are of one class, and relate to the same agency. The first in order is John xiv. 16. "I will pray the Father and he will give you another Helper, that he may abide with you for ever. The Spirit of Truth," &c. The expression "*another*" intimates that the persons addressed had already had a Helper—even their Lord and Teacher; and from the character he sustained towards them, we may easily gather the nature of the assistance they were to expect from the "other Helper" promised to them; for the idea of similarity is embodied in the statement.

Now, what was the kind of help which Jesus had rendered to these

twelve disciples? Was it simply the aid of consolation? Doubtless he often gave them such help: but comfort and encouragement cannot be said to be the help which he afforded these twelve in their wanderings with him in the land of Israel. The most prominent assistance which Jesus had given to these men was INSTRUCTION. They were his twelve scholars: he was emphatically their Teacher. To prove this statement, we need only refer to the histories of the four Evangelists. But while this is true, let us not forget the manner in which he had taught them; or, suppose that mere instruction, in the common acceptation of that word, comprised the whole of the aid he had given them. He had been to them a counsellor, a guide, a friend. As a friend, he had borne with their ignorance and stupidity, made allowance for their prejudices, and communicated instruction to them only as they were able to bear it. He who was the greatest among them was the servant of all. When therefore he promises them "another Helper," it is but reasonable to conclude that the assistance they were led to expect was of a similar kind to that which he had so often and so kindly bestowed; and that *instruction* would form a principal part of it.

But this we are not left merely to infer. Further on, in his address to them (v. 26), he says, "These things have I spoken unto you, being yet present with you; but the Helper, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you." Here indeed was help—the very sort of help they needed. Their Divine Teacher and friend had informed them that he was about to be parted from them; that he, their Shepherd, was about to be smitten to death; and that they, his sheep, would be scattered. In consequence of this announcement, sorrow had filled their hearts. Who would instruct them now? Notwithstanding all his painstaking with them, they were still very ignorant, and many of his lessons of wisdom they had forgotten; and if *He* left them, who else could fill his place? At this juncture, how welcome and appropriate, the announcement that the Father would send them another Helper—even the Holy Spirit, the Spirit of Truth, who would teach them all things, and bring to their remembrance every word he had spoken to them!

But this was not all the help they would require when bereft of the Messiah, their instructor, if they were to carry out the commission of proclaiming the good news to every creature; for who would listen to them? Were they not without the influence of rank and power? Destitute of the learning of the schools of Greece and Rome? Who then would listen to their story? But here also the promised Helper would support them. "For," said Jesus, "When the Helper is come whom I will send unto you from the Father—even the Spirit of Truth, he shall testify of me; and convince the world of sin, of righteousness, and of judgment." John xv. 26, xvi. 7, 8. They were not to be sent single-handed into the world, to carry his name before kings and rulers and nations of the earth. The same God and Father who had sent his Son into the world to teach and to die, would, when he had exalted that Son to his own right hand in the heavens, send the Holy Spirit to testify of his Messiah; and, by striking manifestations of extraordinary power, "convince the world of sin, of righteousness, and of judgment."

How this promise was fulfilled, is clearly narrated in the Book of Acts. In that brief narrative we find the concluding statement of Mark's history verified, that "the apostles went forth and preached everywhere; the Lord working with them, and confirming the word with signs following."

From these passages it is apparent that the Helper which our Lord promised to send to his disciples from the Father, was something more than a "Comforter"—that the help he afforded them, though including consolation, went a great deal further; and was intended to meet all the necessities of their case.

Let us now look at the only other passage in which the word "Paracletos" is used in the New Testament writings—1. John ii. 1.—"My little children, I write unto you that ye sin not; and if any man sin we have a Helper with the Father—Jesus Christ, the righteous one." In our English version the term in question is here rendered "Advocate." Here our translators, as in some other instances, instead of rendering the Greek term into its exact equivalent in English, or as near an equivalent as possible, have given what they considered its *explanation*. That is, instead of giving us the word Helper, and leaving us to gather from the sense of the teaching what sort of help was meant, they have given us a word which expresses what they understood to be the kind of help that is here intended. Such a mode of procedure is far from being proper, inasmuch as, should the translator misunderstand the import of the teaching, and, instead of translating the language into its equivalent terms, give us *his sense* of the teaching, he necessarily prevents all who cannot consult the original from correctly understanding its meaning. The duties of a translator and a commentator are quite distinct. In this case, however, it is fortunate that the *explanatory* term "Advocate," if not carried too far, pretty correctly indicates the help here intended. Still, let us keep by the term *Helper*, and gather from the scope of the teaching, what sort of help it is to which the parties addressed are directed.

The Helper here mentioned is one needed by the guilty,—*"If any man sin, we have a Helper with the Father,"* &c. The way in which Jesus Christ, the righteous one, helps believers in such a case, is by his "appearing in the presence of God" as the High Priest with the blood of atonement, and presenting it on behalf of the guilty. Such an High Priest became us, holy, harmless, undefiled, and separate from sinners; and made higher than the heavens; who needeth not daily to offer up sacrifice, first for his own sins, and then for the sins of others; for this he did once when he offered up himself.—Hab vii. 26, 27. The blood of atonement which he offers for sin, is not that of "calves and goats," it is "his own blood."—"the sacrifice of himself."—chap. ix. 12, 26. This sacrifice requires no repetition, for "his one offering hath perfected for ever those who are sanctified."—chap. x. 14. His priesthood is unchangeable, therefore he is able to save to the uttermost those who come unto God by him, seeing he ever liveth to make intercession for them."—chap. vii. 25.

It is with such ideas we should take up the language of the holy apostle, and apply it to ourselves. "If any man sin, we have a Helper with the Father, Jesus Christ, the righteous one; and he is the propitia-

tion for our sins; and not for ours only, but also for the sins of the whole world." "The blood of Jesus Christ cleanseth us from all sin."

Let us, beloved, rejoice that though he whom we love is unseen—that though we cannot hear his voice, or take hold of his ready hand,—he is nevertheless now our Helper, interceding for us in the highest heavens—sympathising with our infirmities—"made head over all things for the church, which is his body, the fulness of him that filleth all in all."—Eph. i. 22, 23. Be not cast down because he seems to linger long in the "holy place," for "he will come and not tarry." Let us patiently wait for his appearing.

W. LAING.

THE CHURCH LIBRARY.

We hardly need to advocate the propriety or necessity of a select library in connection with each church. The suggestion is one which is being carried out in some places already; and we trust others will speedily follow the example. To assist as far as possible the selection of books, suitable either for church or private use, we submit the following works as aids to and illustrations of biblical study and research:—

1.—"EVIDENCE OF THE TRUTH OF THE CHRISTIAN RELIGION, derived from the literal fulfilment of prophecy," by Alex. Keith, D.D., of which a 37th edition has just been issued by Messrs T. Nelson & Sons, London, Edinburgh, and New York: price twelve shillings and sixpence.

This is one of the standard books of the English language; and deservedly so. It has been before the public for 36 years, and its value is now acknowledged on all hands. We have confidence in recommending a book of this kind, because it embraces a range of topics thoroughly unsectarian. The author, although a presbyterian clergyman, proves himself to be well versed in matters far beyond the general scope of presbyterian doctrine. Those who have not read Keith's Evidences have a treat in reserve. Thoroughly demonstrative in character and strictly scriptural in subject, it has all the fascination of a romance and the graphic interest of a personal narrative.

The book consists of sixteen chapters: one of them is devoted to the prophecies concerning Christ and the Christian religion, three to the desolations of Israel and the fortunes of the Jews; while prophecies concerning Ammon, Moab, Edom, Philistia, Nineveh, Babylon, Tyre, Egypt, &c., form separate divisions, in which all that is uttered in Holy Writ regarding them is referred to, and the testimony of modern travellers, (the author himself among the rest) cited to shew their literal fulfilment. On one hand, Isaiah, Hosea, Obadiah, Jeremiah, Micah, Amos, and others give their testimony—uttering the doom of nations, cities, palaces, and fields: on the other, Volney, Burekbard, Maundrell, Stephens, Irby, Mangles, Seetzen, Labordo, and many more look on and read, in the ruin and blight of once fair and prosperous places, with what precision the word of the living God has long ago depicted the present aspect of those countries.

The value of this edition is further enhanced by exact pictures (steel

engravings of many of the places referred to in the text; the most of them being from daguerotypes, and therefore infallibly correct. "As soon as photography began to take its place among the wonderful arts and inventions of the present day, the author anticipated a mode of demonstration that could neither be questioned nor surpassed; as, without the need of any testimony, or the aid of either pen or pencil, the rays of the sun would thus depict what the prophets saw." "It has been done,—Petra, Ashkelon, Tyre, Babylon, Jerash (Gerasa), &c.; here appear before us in all the wonder and terror of desolation." "In this edition we also find several valuable additions to the matter, some of them from yet unpublished travels and researches; and the whole pre-faced by a well-written essay in "Refutation of the Rev. A. P. Stanley's poetical interpretation, and of his argument against the literal fulfilment of the prophecies,"—a masterly work in itself.

Upon the whole this is a book of which every one should strive to possess himself, and where the expense is too great for individuals, it should be a book of the church library, accessible to all. There is no book we could more cordially recommend for solid unanswerable argument in proof of the truth and divinity of the Scriptures. Notwithstanding its being long before the public and translated into various languages of Europe and Asia, no answer or refutation has ever appeared from the pen of any sceptic. "Dr Barth of Wurtemberg said to the author in Stuttgart,—'Our rationalists are very angry with you, because they cannot answer you.'" "We are persuaded that every one will rise from the perusal of this work with a higher esteem for the Bible and more intense veneration of that God who 'sees the end from the beginning,' and to whom 'the nations are as a drop of the bucket.'

2.—*THE LAND AND THE BOOK*; pp. 718; price seven shillings and sixpence,—is a reprint of an American work issued by the same publishers as the above. The author has been a missionary in Syria and Palestine for twenty-five years. The opportunities thus afforded he has diligently used, and here concentrated; affording illustration of the meaning of much of the Scripture, derived from the manners and customs, the scenes and scenery of the Holy Land. This is done in a style so interesting that every one must read his book with pleasure. In addition to numberless woodcut illustrations, the book is embellished with a large map of Palestine, and twelve coloured views of the cities of the Holy Land.

Mr Thomson, the author, clears away much of the obscurity connected with the sites of many of the scripture scenes, and has a pleasant knack of introducing his acute observations on the events which have transpired at those places respectively, in such a way as to make the two mutually illustrate each other. Thus, his approach to En-dor suggests many elucidations of the incantation scene in the latter days of king Saul, the visit to Bethlehem introduces a review of the whole circumstances connected with the fine old story of Ruth, and the shores of Tiberias are suggestive of ever so many fine things concerning fishing, and fishermen, and those wonderful fishermen—the apostles of the Lord. Not only as a traveller, therefore, but as a commentator of the best kind, Mr Thomson interests us. The cases in which he introduces his own speculations on plain truth are so few and unobtrusive that a

child may sift them out, leaving the rich Kitto-like illustrations to instruct and interest all Bible readers.

3.—THE LIBRARY OF BIBLICAL LITERATURE.—A work published a few years ago by W. Freeman, Fleet Street, London. It was issued in twopenny numbers (32 pages in a cover); the whole series of 48 numbers is now bound in six volumes—one and sixpence each—any one of which, and, we presume, any single number also may be had separately.

The topics are various:—Ninevah, the Dead Sea, the Deluge, the Exodus, the Lake of Galilee, the Life of Paul, Alexandria, Athens, Corinth, Petra, The Maccabees, Solomon's Temple, the Plagues of Egypt, David, Nehemiah, &c., &c. Each treated, for the most part, in one of the numbers. The style of treatment is unique; the usual method employed is to construct a narrative out of the information derived from many books; and by imaginary journeys to the different places to embody the principal experiences of different travellers. The amount of light thus thrown upon the respective subjects is very considerable, and the books read well. We recommend those admirable digests to the attention and perusal of all the brethren; and think they might prove valuable additions to the church library as well.

ANGEL-WORK IN 1859.

IN presenting as briefly as possible a Review of the past year, we must premise that we do so for two reasons: Firstly, To discern as much as possible "the hand of God;" Secondly, to note the realized prophecy.

There are certain bases of historic action never noted by the historian; as indeed they cannot be unless by the man of God, because they are pertaining to the unseen. First of these is, that "the Heavens do rule"—"that the Most High doeth according to His will in the army of heaven, and among the inhabitants of the earth;" and that He makes all things rebound to His praise, in making them subserve His fore-ordained purpose. This purpose, nationally, is the culmination of human sinful dominion, and its centralization into one system, and under one head, which will be destroyed on the mountains of Israel, preparatory to the inbringing of the blessed era of the Redemption under the kingdom of God on earth.—(Isa. xiv. 24-27. And therefore as a builder working by plan and measure, He deals with the children of men as He listeth—"setting up kings and putting down kings"—and making the wrath of man to praise His. It is not for man to say to him, "What doest Thou!" nor to arraign his procedure; for the potter hath power over his vessel. So when we see evil doings, we must be content with the Divine rule; for He hath said, "Shall there be evil in a city, and I, the Lord, have not done it?" We know that he is just and righteous in giving to the nations blood to drink; so we must look upon war as an ordained evil.

And we have had enough proof of this during the year. A mi living in troublous times, we shall doubtless see much more yet, for we have been warned of the wrath coming upon the earth. But we must proceed without farther introduction to our epitome of the political events of 1859.

The preceding year had closed ominously. The nations were in a ferment of doubt and expectation. Indications of difficulties were visible, and fears were kept alive by the unreadable actions of one man, God-appointed as the disturber of Europe. France had kept alive the diplomatic strife ensuing upon the Congress which unsettled the Eastern question. The adverse result

of these diplomatic efforts, and the home difficulties arising out of rigorous oppression, had caused Napoleon a loss of prestige, which men knew he would not quietly suffer to continue. So that anxiety was aroused as to what course he would pursue to recover it. The Word of Jesus Christ pointed out Austria as the next enemy at whose expense he hoped for fame; but then the men of the world do not know what it says, so that they had to search out for themselves. The feathers thrown up showed the wind of danger as blowing from Italy; but so little was seen of this, that the memorable New Year's words to the Austrian Ambassador startled the world. They knew then that if Austria was the enemy, Italy was the subject and the arena for strife. Symptoms of a coming struggle there had been noticeable awhile; and few doubted the will of the rulers of Sardinia to try an issue with Austria the first opportunity. Now that these grew bolder, men feared that they had a powerful backer; and this was speedily shown in the marriage alliance cemented between the two reigning families. But what was the cause of this difference of France and Austria? True these two powers were already estranged by opposing views on the Danubian Principalities question, but this was not the cause of war; and had it been, surely the war's locality should be on the Danube. Here permit us to pause, whilst we note the sequences of trouble. We have more than once heard it denied, in face of all the facts of the case, that the Italian war had any connection with the Russian. But who, unprejudiced, will not admit, that the Paris Congress was a sequoee of the war with Russia, that this conference gave rise to the Danubian difficulties, and also that Sardinia's course of action had been confirmed therefrom. So then the two wars were most intimately linked by the war of words which intervened. That first war, we all know, had its cause in *Jerusalem*, but what connection, other than the above second-hand one, had the Italian struggle with Jehovah's land, or people? We cannot fully discern God's ways, or, doubtless, we should see some more overt act as the Jewish spark lighting the combustion in Italy. Probably the Mortara case might be one of, if not the nearest, causings of war; for Jehovah is yet jealous for His people, and he who toucheth the least of them, toucheth the apple of his eye.

Be the cause what it may, the work was done. The deceiver cried "peace, peace," all the while he and others were preparing for war. It is not for us to say whether he was sincerely desirous of peace, and was impelled to war, or whether he from the first subtly planned what he has hitherto performed. His frequent capricious changes of action would seem to imply the former; but it does not affect the result which way we regard the matter—for either way he is an appointed agent of God. Whether by plan, or by control, he is still a deceiver; for "peace" and "disarmament" professions have been repeatedly the preludes of immediate war. So it was before the Russian War, and so many of them were uttered in the time of diplomatic efforts to obviate war, that Austria, seeing France's only object was to gain time, declared war against Sardinia by ultimatum on April 21st. Thus had L. Napoleon incited a war spirit to issue out of the mouth of the Austrian "beast," like as he had afore incited the Ottoman "dragon" to declare war against Russia. If the coincidence of two prophetically declared actions be any evidence of procedure in a third, then Napoleon's efforts will result in making the Pope—"the false prophet"—declare war against some other power, to whom France may extend her aid again.

France, which said she "could not disarm, because she had not armed," in five days after the Austrian ultimatum landed the first division of troops in Genoa, and had thousands passing toward the Alps. Almost at the same moment a treaty with Russia was concluded, by which the latter power engaged to move four *corps d'armées* toward the German frontier, and to combine her fleet with the French, in case of emergency; which latter item caused

some 10 millions to be projected in loan for the defence of Britain, and gave rise to the Volunteer Rifle movement—one which, we are sorry to know, more than one of our young brethren have defiled themselves with. On the 29th of April the Austrians crossed the Ticino, and the war had virtually begun. Whilst the French troops were being hurried to the scene, the Central Italian States—Tuscany, Parma, Modena, and the Legations—were successively getting rid of their rulers. The war, however, was not actively prosecuted till the appearance of Napoleon on the scene in May. On the 20th of that month, the Austrians drove the Sardinians out of Montebello, but sustained a defeat at the hands of the French; who, however, themselves surprised, were not in a position to follow up their success. From this time, the Austrians fell back, and the Allies pursued; during which occurred the affairs and battles of Palestro, Navara, Turbigo, and Magenta; and also the successes of Garibaldi in the Valteline and Lombardy. It is worthy of notice that the Austrians all the while seem to have been deceived with respect to the Allied movements, indicating that the purpose of God was their temporary defeat, and loss of Lombardy—one of the ten Gothic kingdoms. This was effected by the apparently almost accidental result of the battle of Magenta, on June 4th; the Austrians thereupon evacuating Milan on the 5th, and the Allies entering in triumph on the 6th. Step by step, the Allies concentrated their forces to the Venetian frontier, and the Austrians retreated correspondingly, abandoning Pavia, Lodi, Piacenza, and the lines of the Adda, the Oglio, the Chiese, the Mincio, together with Ancona and Bologna (the scene of the Mortara abduction, which was under Austrian protection,) in the Papal dominions. Lastly, the famous battle of Solferino was fought, June 24th, whereby the present fate of Lombardy was decided. The Austrian army numbered 170,000, and the Allied at least 150,000. Of this number of Virgin-worshippers some 36,000 were mutually wounded and destroyed. "A house divided against itself cannot stand."—If Satan cast down Satan, so much is gained toward the kingdom of God; the preparation of which, requires the hurling down of human kingdoms.

The immediate purpose of God being fulfilled in the Austrian loss of Lombardy, the world was startled by the news of peace concluded between the belligerents. The nations regarded this as a check to France, resulting from Germanic menaces, seeing it came so far short of the programme set forth by Louis Napoleon—"Italy free from the Alps to the Adriatic;" but we know that it was providential work. The Emperor's purpose was not God's, for it was a baneful one to humanity. The enslavement of Italy is the best hope for the world; and she will not, cannot be made "free," because she has not "the Truth," which only can make "free indeed." The freedom which oppressing France could give would be of a most strange sort; well for the world he had no chance to give it to her.

The war did not ensure liberation, nor have the deliberations which were a consequence of the Villafranca treaty. That treaty, as ratified at Zurich, like the Parisian, has only afforded pretexts for more troubles, and made more difficulties. One thing it has made more certain—the danger of absolute human power. One man, wielding the military resources of a great nation, has power to make war or conclude peace at will, consequently, the welfare of the world is contingent on his good temper. This is an evil which calls loudly for a Divine interposition—even that long ago foretold by the prophets; the establishment of *one universal dominion* under the sway of the *Righteous, Immortal Son of God*. This, we are assured, will ere long be set up; and we know that these wars are only precursors of the great day of God Almighty, which will usher in the reign of the Prince of Peace upon the earth. See Rev. xvi. 13-21, Joel, iii. 9-21, with Ezek. xxxviii. xxxix, Zech. xiv.

The treaty of Villafranca stipulated that Lombardy be ceded to France for

handing over to Sardinia; Austria to retain Venetia and a strip of territory on the right bank of the Po; the Duchies to be placed under their former governors; and the various states of Italy to be formed into a confederation, with the Pope as honorary president. This nauseous compound the States have thus far refused to drink; a wise step for themselves, since they had witness of the tender mercies of the Pope's rule in the massacre of Perugia. And so the States have yet awhile the management of their own affairs, which they have hitherto chosen to place under the administration of Sardinia. This is esteemed another check to France—it certainly proves that God has not willed as men do. The state of affairs in these provinces is as yet quite unsettled; but peace is the last thing they will have the chance to enjoy. What the next move will be, we cannot tell; but that war must proceed from the Papal government, we are assured. The intended Congress for the settlement (!) of Italian affairs seems likely to fall through from the sheer inability to come to terms.

There is one noticeable feature in the strife of the past year, that is, the use of a new and terrible Napoleonic weapon—rifled cannon, and the multiplicity of pamphlets. What connection there is between the two we cannot say, but they are both particularly French inventions. There is only the difference of a letter between two ways of warfare—words and swords.

But enough for the war: let us just glance at one or two other matters and we will have done. The year has witnessed for Britain the suppression of the Indian revolt even to its last embers; but as a counterbalancing, it has seen a disastrous encounter with China, and a diplomatic dispute with the United States. Both these are no doubt in the catalogue of mercies; as the latter may be intended to distract the attention of the British government in a degree from the European disputes; and the former will attract the forces and the notice eastward, and perhaps serve as providentially as did the previous Canton war in aid of India. It is a worthy consideration that Russia has long had intimate and peaceful relationships with China, and has been gradually encroaching upon that empire. It has been suggested that the Russian mission will embrace most, if not all the Japhetic races; and there is a probability about this which should not be overlooked. This power has at last subdued the "lands of eastern Gomer" in Circassia, after more than 30 years' warfare. The submission of Schamyl has been made at last, and so her way is open to Asia Minor.

Another political squabble has lived through the year—the Suez Canal question. The policy of the British Cabinet is undoubtedly a selfish one on this (as on every other) question, but then it is one warranted by prophetic needs—for the scheme is an impracticable one. Perhaps not impracticable in an engineering point of view—of that we don't judge—but in point of time and of Divine purpose. That arm of the Red Sea which it would join to the Mediterranean is to be dried up, in furtherance of God's purpose of making His Land the highway of commerce.

From Judah's land to Jmlah's people, is a natural transition. Whilst the one has been the scene of fights and massacres by 'the sons of the stranger' (Hagar), the Jews have been, in a town of the Danubian Principalities, victims of popular riot; in Austria, treated more rigorously; and in Britain, admitted more into the pale of the constitution.

Connected with the presumed Napoleonic intention of making the Mediterranean a French lake, is the Spanish expedition. This seems, however, more a matter of Spanish foolishness than ought else, and will tend to the hastening of the end—Russian supremacy—by the national blood-letting and its consequent prostration.

The sultan (there is now a junior, or Austrian) sick-man—the Porte—gets worse and worse in his lingering illness. The Sultan narrowly escaped assa-

mination by conspirators in September; the provinces have been in insurrection; the finances are in an almost irredeemable state of confusion; the government is without a spark of independence; so that if his northern physician would only give him the *coup de grace* it would be a blessing to himself and all concerned.

Of "the ends of the earth" we will not speak, further than to mention the heaping up of national guilt on the slavery question, in the United States. The execution of John Brown and his fellows seems rightly accounted an act of martyrdom for that principle—the freedom of the oppressed negro. This long-continued national sin must ere long have its fearful retribution.

At home there has been the usual catalogue of political strife, national guilt, and individual sin. The squabbles of political doctors of the constitution are as nothing to us, for *the end* "will come, and will not tarry," without respect to constitutional changes. The national idol—intemperance—has had his holocaust of victims, despite the endeavours of temperance and alliance societies. All honour to those men for their endeavours to mitigate the amount of evil in the land; and we pray God for the prosperity of their efforts: still no cure will or can be made till the establishment of the kingdom of Heaven on earth by Jesus the Redeemer. That will be the realisation of all good. The earth has long groaned and cried in the anguish of her pain, for an age of righteousness, holiness, and peace. Thanks be to God, this will soon be granted. He has promised that "righteousness shall cover the earth as waters cover the sea." And though He has seen it needful in the working out of His purpose that for a while iniquity shall increase and prosper,—though it is His will that the present dismal prospects of humanity shall grow blacker and darker, till they culminate in an apparently hopeless despotism of mind and body—yet He has promised that "a Redeemer shall come to Zion."

"And with *righteousness* shall he judge the poor,
And reprove with equity for the meek of the earth.

And with the breath of his lips he will slay the wicked.
And *righteousness* shall be the girdle of his loins,
And *truth* the girdle of his reins."

"In his days shall the righteous flourish.
And *abundance of peace* so long as the moon endureth.

His name shall endure for ever:
His name shall be continued as long as the sun;
And men shall be blessed in him:
All nations shall call him blessed."—ISA.

Intelligence, Notes, Queries, &c.

CUMNOCK.—On New Year's day the Church received an accession of two female members; both related to those already in the meeting.
EDINBURGH.—On the last Sunday of January one young woman was immersed and added to the Church.
DERBY.—"We continue to hold our little meetings every Lord's day, for breaking of bread and prayer, and feel greatly blessed and refreshed by the Spirit of the Lord. Another has given her heart to the Lord, and wishes to be immersed."

The removal of Brother M'Kinlay from Wishaw, noticed last month, is likely to prove a benefit to some other quarters. A Church at HAMILTON is proposed. Would it not be preferable to revive a

former intention and form a composite Church at MOTHERWELL, Lanarkshire; gathering the brethren from Hamilton, Airdrie, Chapelhall, &c., into one assembly? Either arrangement we would be glad to hear of being carried into effect with spirit. By experience, we are persuaded of the benefit of meeting together; we can see no more perfect appliance to the Word, than this for the building up of the disciples in the faith. Our brother Richard Hodgson, who through business is compelled to exile in ISLAY, (off West Argyleshire,) feels himself fain to receive as many visitors-by-letter, as possible. It is not our opinion that any one should wait till he has seen or been otherwise introduced to a brother so situated; one epistle will set all right; and, as we have ourselves frequently experienced, a long, interesting, and profitable correspondence may be prosecuted without seeing one another's face. Let those, therefore, who have leisure, ability, and disposition for it, see that occasional letters visit the remote island, to cheer the solitary. Regarding Belfast, he writes,—“I think it would be wise to assist, as far as possible, any brethren who may be scattered through the Sister Isle. I hope the Scotch brethren who reside in or near those places where the revival agitation exists, will be diligent in circulating such tracts as have already been published. I am willing to contribute towards the above object if necessary.”

Note the following changes in the Church Roll:—The correspondent of the DUNDEE Church is now Robert Dundas, 30 Reform Street; of the NEWARK Church, Charles Appleby, Midland Railway. “The meetings at HALIFAX are now afternoon and evening, and the meeting place at 6 Colbeck Street, (Brother Fox's house.)

The paper of Mark Allen's, in this number, it is proposed to keep in type for a short time; to accommodate those who may desire it in tract form. If a number require it we shall be able to supply it at one and sixpence per hundred.

The great length of “Angel-work in 1859,” has shut out the remainder of Brother Gill's paper, which else would have been in time; for the same reason the poem on “The Good Time” is omitted.

The omission of the Halifax Greeting in number one, arose from a misunderstanding regarding it. We hope its appearance now will not be considered out of season. The motives and stimulants expressed in it are valuable at all times.

The Treasurer acknowledges receipts, for the Education of the blind boy,—Berwick, Derby, Portsea, Islay, Cupar, Halifax; for Messenger,—Berwick, Derby, Portsea, Newark, Cupar, Douglas, Halifax. Do not forget the unfortunate youth!

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom Money Orders should be made payable.

THE WORD.—THE GIVER AND RESTORER OF LIFE.

"In the beginning was the Word, and in him was life,"

[Sequel to—"GOD, THE FATHER OF ALL."—page 11.]

FROM what has been advanced in the former article, it will be seen that our idea is, that the statement of John—"In the beginning was the Word," although standing first in the verse, is really third in order of time. We think this will be admitted in the nature of things. Inasmuch as that before a beginning can be made, there must of necessity be the *Originator*, and the *Agent* or *means* used in effecting that beginning. So it is in the case before us, as we have already endeavoured to prove. We have the Father as the Great Originator of all things, and the Word as the Agent *by whom* all things received form and life.

But a little consideration of the statement of John as it stands will shew that this is the idea which he wishes to convey. As every history relating to men and things must have a beginning, so John, in writing the history of our Lord, takes the beginning of all things as his starting point. It will be seen that the four historians each take different starting points in their histories. Thus Matthew begins by tracing the genealogy of Jesus from Abraham down to Joseph the husband of Mary, and then relates the story of their espousal and the birth of Jesus, with some of the incidents of his youth; while Mark passes over all this without notice, and begins his history with an account of the mission of John the Immerser, as "the beginning of the Gospel of Jesus Christ the Son of God." Neither Matthew nor Mark give us any account of the birth of John; but Luke on the other hand begins his history with a minute detail of the parentage and birth both of John and of Jesus, together with various prophecies relating to them both, and incidents that then occurred, &c. Whereas John viewing the Son of God throughout his history more as "He who came down from heaven" than the others, begins his history accordingly. So says he—"In the beginning was the Word." But after taking this as his stand-point, he looks backward, and finds that before the beginning the Word was in *association with* God. And still further back the Word was God, that is—God and the Word were one—the Father of all. But returning from his ethereal flight he resumes his history—"This same Word "was in the beginning with God. All things were made by Him," &c. This view gives a propriety and meaning to the tautology of the second verse. We understand, then, that the design of the apostle in this first verse was to shew that the Word, who in the beginning was with God, and who was the Agent by whom all things were made, at an epoch long anterior to that beginning, had "proceeded forth from God the Father" as Jesus himself expresses it (John viii. 42). According to this order, therefore, we would call "the beginning" the

THIRD EPOCH.

But when was the "beginning?" Are we to suppose that the whole creation of God, as seen in the heavens above and the earth beneath, dates its beginning from the first week of the Mosiac record? *When* the beginning was we cannot tell. Revelation informs us not. "In the beginning God created the heavens and the earth," says Moses, but gives no date. To the second question science answers—No. From

the observations of the stellar system it has been ascertained that some of these stars "are situated so deep in space, that no ray from them could reach our earth until after travelling through the intervening abysses during centuries whose number stuns the imagination. Some there are regarding which that faint illumination informs us, not of their present existence, but only that assuredly they were, and sent forth into the infinite the rays at present reaching us, at an epoch farther back into the past than this momentary lifetime of man, by at least *thirty millions of years!*"*

To the same effect is the testimony of Geology—That this earth bears internal evidence of having undergone various revolutions, each revolution being the introduction to a new epoch of thousands of years duration. The "beginning" would thus be so remote as to be beyond all calculation.

Well, then, the testimony of John is, that "in the beginning" the Word made *all* these things. And the Psalmist says (Ps. xxxiii. 6), "By the Word of the Lord was the heavens made, and all the host of them by the breath (*spirit*) of His mouth." And Job xxvi. 13—By His Spirit He hath garnished the heavens. The same thing is affirmed of Jesus Christ, (Col. i. 16, 17)—For by Him were *all things* created, that are in heaven and that are on earth, visible and invisible. . . . *all things* were created for Him and by Him: and He is before all things, and by Him all things consist. Heb. i. 2—God made the worlds by His Son. Thus we see that the "Word," "the Spirit," "the Son of God," and "the Christ" are all represented as doing the same thing: from which we would infer that it is the same person under different names. The proof of this will fall more properly under the next head.

FOURTH EPOCH.

"The Word was made flesh."

The works of creation having been finished, and the earth fitted up as a habitation for man, and man formed in the image of the Elohim, we find that he soon sinned, and consequently fell from that state of fellowship with God in which he was originally placed. The Father as a just God could by no means clear the guilty—man must die. But as the God of love and mercy He devised a plan of reconciliation through a Mediator. The Mediator between God and men must be a man; and likewise must be free from guilt—morally superior to his race. Such a Mediator the Father provided.

This God-ordained man, as John informs us, was the Word made flesh, or in other words—The Word of God by whom all things were made, and from whom man at first received life, "took hold of the flesh and blood of the seed of Abraham" (Heb. ii. 14-16) that he might restore to mankind that life which they had forfeited by sin, and elevate them to fellowship with Himself and the Father. 1 John i. 2, 3. Jesus Christ was the embodied "Word," and "that *Eternal Life* which was with the Father, and was manifested unto His disciples." He was "God manifested in the flesh" by the Word-Spirit, "which proceeded forth and came from God—John iii. 34, and viii. 42.

* Professor Nichol.

In this character, then, he appeared as the "Sent of God." He came not of himself but God sent Him. And in the exercise of his mission, he was entirely under the direction of the Father. He says—"I came not to do mine own will, but the will of Him that sent me."—ch. vi. 38. "My doctrine is not mine, but His that sent me."—ch. vii. 16. And John the Immerser testifies that—"He whom God hath sent speaketh the words of God; for God giveth not His Spirit by measure unto him." Again Jesus says, "My Father that dwelleth in me, He doeth the works."—ch. xiv. 10. "I and my Father are one"—ch. x. 30. From all which we behold the unity and identity of the Word and human nature in the person of Jesus the Christ—the Word made flesh full of the grace and truth of God. And also the unity of the Father and His Son the anointed Jesus. But this unity becomes more perfect. Jesus prays to his Father that on account of his accomplishment of the mission and work given him to do, he might, as the man Christ Jesus, be glorified with the glory which he had with Him (the Father) before the world was. His request was granted. This position he now occupies as will be seen from the testimony of the Apostles—"In Him dwelleth all the fulness of the Godhead bodily."—Col. ii. 9. See also ch. i., and Phil. ii. 5-11. Eph. i., ii., iii., Acts ii. 33, Rev. iii. 21.

In the resurrected and exalted Jesus, then, this unity and identity attains its fullest perfection.—The Spirit-Word and perfected human nature in one personality. And that person glorified with the name and power of Jehovah. "For God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father."

The man Jesus was thus in a subordinate position to the Spirit-Word emanation from the Father which dwelt in him, speaking the words and doing the works of God. Hence the perfect propriety and truth of the statement of Paul that "the Christ was before all things and made all things." For although united to a body, he is the same Spirit-Word still.—The Lord of all. To him be glory both now and for ever. Amen.

Aberdeen.

W. GILL.

RELIGIOUS LIBERTY IN ITALY.

We have been favoured with the perusal of a letter addressed to a Baptist Church in Edinburgh, by an Italian gentleman at present residing in London—Signor Salvatore Ferretti—who there has established a free school for Italian girls, to qualify them for the work of tuition in their own country.

We offer no apology for laying before our readers the following extracts from his letter. The facts speak for themselves, and would be spoiled by comment. We only premise that the writer is a member of the Baptist Church, and gains a livelihood by giving lessons in the Italian language and literature.

"You know that Lombardy, which before the war was under the jesuitical government of Austria, now forms a part of the Sardinian kingdom. It is an encouraging fact that the *Gazzeta di Lombardia*, an official journal, a few days since contained an elaborate article in favour of the British and Foreign Bible Society. Many priests of that country have signed a petition to King Victor Emmanuel asking for various reforms in the Church. The Lombard clergy are liberal and well informed, and include not a few Jansenists, whose views would resemble those of the evangelical party in the Church of England who hold the doctrine of justification by faith. When Pius ix. fabricated the new dogma of the immaculate conception, four Lombardian priests of eminent piety and learning loudly protested against such horrible blasphemy, and were excommunicated. The people, however, sympathized with them, and not with the excommunicator.

"Upon the frontiers of Lombardy, at the distance of but a few miles from Milan, amidst the lofty mountains of the Grisons, exists a people almost unknown both in England and on the Continent. Although united to Switzerland, this people are Italian topographically considered, they speak Italian, and have the Italian tastes and character. The Grisons differ very widely from the Waldensians, who are Italian only by geographical position, possess the Swiss character, and speak French. The inhabitants of the Grisons embraced the Reformation in the sixteenth century. They are at present spread throughout nine large parishes. Their ministers are evangelical; their worship is conducted in Italian with great simplicity. While their neighbours were under the Austrian yoke, woe to them if they had dared to give a Bible or a tract to a Lombard, or spoken the simplest word bearing upon evangelization! Now, however, that Lombardy belongs to the house of Savoy, the Protestants of the Grisons may freely labour for the Lord in these fertile plains. Divine Providence has had its own designs in preserving these two shining candlesticks—the Waldenses on the heights of the Cottian Alps, and the Grisons amid the Rhaetian Alps. From letters recently received, I find that in several towns of Lombardy attempts have already been made to preach the Gospel, and that sanguine hopes are entertained for the triumph of the cause of Christ.

"The Canton of Ticino in Switzerland, the population of which exceeds 100,000 souls, appears to be at strife with Rome. The Ticinese are also Italians, and speak Italian. I visited these two cantons last year. At Locarno, Bellinzona, and Lugano, I met with priests who received me, I may say, with open arms. If there were an institution in England devoted to the spiritual and temporal well-being of priests who abandon the Church of Rome, I am certain that many might be saved by its means. The *Eco di Savonarola** circulates among the Ticinese, and has done and is doing much good there.

"In various towns and villages of the Sardinian kingdom, evangelical churches exist, both Waldensian and Italian, and these churches are increasing every day. The Lord is with our dear brethren to bless them; but if I were to tell you all I heard and saw during the few weeks I was among them, instead of a letter I should have to send you

* A periodical printed in Italian and English, and devoted to the setting forth of evangelical principles.

a volume. In Italy, the religious meetings take place not on the Sabbath only, or two or four times a week, but every evening, and in some places even twice a day. Those who attend are not persons who have nothing to do during the day; but are, on the contrary, working men, who, instead of taking their rest in cafés and public-houses, choose to refresh their souls at the pure fount of God's word. By far the greatest number of the converts were, before their conversion, among the most degraded members of society.

"The conversions which take place in Italy are thoroughly in accordance with the word of God. They do not consist in making a simple profession of faith, or in a change of opinions and doctrines, but manifest that the desires, affections, and conduct are totally renewed. Those who stole while they were in superstition and incredulity, steal no more; liars speak the truth; swearers have ceased to blaspheme; drunkards have become sober, and so on.

"The Christians of Florence do not baptize their children until they have given evidence that they believe in Christ with sincerity of heart. Under the recent régime, by the enactment of Leopold the Second, an unbaptized child could not be entered upon the State register, was excluded from the enjoyment of all civil rights, and, at death, was interred in a field with horses, asses, and other animals. Now, however, thanks to God, things are changed, and owing to the following cause. A child being born to one of our brethren, he addressed the following petition to the Tuscan Government:—

"The undersigned, by virtue of the second article of the constitutional regulation of 1848, again brought into force by the decree of May 1869 by the Provisional Government of Tuscany, believes he is authorized to exercise the religion most in accordance with his conscientious convictions. Therefore, seeing that he belongs to the evangelical religion, and having a little daughter born on the 15th ult., and his religion forbidding him to submit to institutions opposed to it, and at the same time urging him to pay the strictest respect to the civil laws, he has recourse to the wisdom and authority of your Excellency to point out to him the means of registering the birth of his child, without submitting it to rites and ceremonies opposed to his own convictions.—A. P."

"The following is the answer received by our brethren from the Minister:—

"In answer to the application of A — P —, professor of the evangelical religion, who requests to be informed of the way to register his new-born child, without being compelled to do what is inconsistent with the religion professed by him; considering that the civil standing of citizens ought to be secured independently of the religion professed by each, we declare—first, That A — P — shall produce, at the civil state office, a declaration that the infant is the child of his wife and himself, and specify the sex and day of birth, also to bring a legalized declaration, deposing that the said P — and his wife profess the evangelical religion, and the name which they have given to the child; secondly, That the Secretary of the civil state, upon the reception of the above documents, shall register in the book of births the new-born child of the said A — P — and of his wife, specifying the faith which they profess, and the above particulars," &c.

"This fact does honour to the Provisional Government of Tuscany.

"In Florence, there is a numerous church. In Venice and in Naples, Christians meet clandestinely in small numbers. Even in Rome itself,

in the very palace of the Vatican, there are brethren who pray for the evangelization of Italy.

"Not the noble, rich, or wise, but the people, the lowest plebeian class, receive the truth as it is in Jesus. They have not the means to escape by flight from the persecution of the enemies of the gospel, but remain in Italy; and each becomes a missionary, and speaks to others of what he feels, or rather of what the Lord has done for him."

"Pray, dear brethren, for the work of the Lord in Italy. Pray unceasingly that the word of God may run without impediment, and produce abundant fruit to life eternal. The Pope and his cardinals tremble with rage, and in the excess of her desperation Rome would renew her excommunications, but Italy will laugh at them. If there is a country where the Papacy has fallen into contempt, that country is Italy."

THE CAVE OF MACHPELAH.

"ARE there no old sepulchres about Sidon?"

"Countless numbers. All those eastern hills are full of them. They are of all sizes, and the internal arrangements are very various. Most of them consist of a square or oblong room, perpendicular to the sides of which the niches for the bodies extend six or seven feet into the rock. I have counted sixteen of these in a single room; but we need not suppose that they were all hewn at the same time, or even in the same age. A family selected a cave, if one could be found, which they trimmed and squared, and cut in it as many niches as they expected to need. Their posterity would hew new ones as occasion required; and when the original room was full, they cut out another behind, or at the side of it, and thus went on enlarging from generation to generation, as long as the family existed.

"This was done, as I understand the matter, in the cave of Machpelah, which Abraham purchased for a family burying place. Jacob, when about to die in Egypt, made Joseph swear to bury him: "In my grave which I have digged for me in the land of Canaan, there shalt thou bury me." Now Jacob could only dig a grave for himself in the cave of Machpelah by cutting out a separate niche. Abraham made one for Sarah, and another was prepared for himself. Isaac prepared one for himself and Rebekah, and there Jacob says he buried Leah."—*The Land and the Book.*

THE BEST MEANS OF SPREADING THE GOSPEL.

THIS is a question upon which there is probably much difference of opinion among the brethren; arising it may be, in some cases, from the inclination rather than the judgment being followed. I conceive that the question will be best answered after a deliberate consideration of the various powers and appliances at the command of the party who puts it—whether that be an individual, a church, or the churches collec-

tively. The social position, information, and mental character also of the persons intended to be taught should not be overlooked in determining the proper mode of proceeding in this matter. A skilful and judicious adaptation of means to circumstances will be most likely to produce the greatest results our reasonable expectations could warrant. Thus, if the British Churches ask,—“How shall we unitedly best spread a knowledge of the gospel in 1860?” Their past experience should be reviewed; what has been subsidiary to such an aim entertained, and what has been useless or ineffectual avoided. The means which a little reflection points to as the most attainable, and belonging to a united effort, are the *press* and *evangelism*. The former of these has been tried, and partially failed as a continuous means. The endeavour to carry on a printed serial, which shall be mainly supported by the public, cannot be a successful one at present. The occasional issue of a *good tract* has perhaps been the most satisfactory of all our general efforts. This means, it is presumable, shall still from time to time be employed.

There can be no doubt that *one of the very best means of spreading the truth is preaching*. Could a preacher, or preachers, be found in any of the Churches, able to hold forth, in a bold, perspicuous, and fluent style, the gospel to the world, and were willing to become evangelists, the brethren would be glad to help them on their ways, hither and thither throughout the land. But unfortunately there are no such individuals amongst us. There may be such a preacher, but not so circumstanced as to evangelize; and there may be many willing to evangelize who have no gift to preach publicly. Till one appears, then, possessing all the requisite qualifications, we need not further discuss this subject. The press seems to be almost the sole agent which the Churches unitedly can avail themselves of for the dissemination of the faith, and it is to be regretted that they can only make use of this power to so very limited an extent.

As to how the utmost efficiency of any particular Church may be exercised on behalf of the world, we must take into account the local particulars connected with it and its internal dispositions,—such as numbers and their abilities, the character of the population amongst which it is situated, and the arguments which have greatest weight with them. If in that Church there be a qualified speaker, he could not do better than employ his oral talents in the public exposition of the Scriptures; but if none of the brethren are competent to do this in a thorough manner, they had better not attempt it at all; for nothing so sorely damages any cause as the oration of its weak and bungling expositor. When a man essays to address a public audience, he ought, in justice to the subject he means to speak concerning, see that he is ready and furnished for the work. Street preaching is, in our day, I think the least remunerative of all manner of public address. It may, indeed, have been different in old Jerusalem; but it is not of much service in this—the stirring fur west, amid the hustle and noise of our cities. I fancy, however, it meets with some success in quiet villages and country places, where the inhabitants may be more disposed and better circumstanced to stand and listen to a preacher in the open air.

If any have not the necessary competency and confidence for this work of preaching, assuredly their better policy is to keep silence.

They may speak in the Church *with moderation*; there the love of the brethren will cover a multitude of faults. But there is yet another and a better field for the development of their usefulness in the matter of teaching. I mean the conversational mode. However noble and exalted a thing it is to have the power to address and move a multitude; however worthy it is of our envy and ambition, as long as it is not ours to wield let us not forget this humbler, but often more potent, means of instruction, which the meanest disciple is always more or less able to use to the glory of God and the good of his kind. At the fireside, in the workshop, in the street, anywhere that a listener can be found this means of tuition is at hand. Blessed is he who can use it happily to the increase of the body of Christ, and its upbuilding in love. This is the angel-work of the new life—this is indeed living to God's glory, and which has such magnificent promises of reward attached to it.

After all our conversations and writings upon how we shall best spread the gospel knowledge, this seems to me one of the very best means: it is the simplest, readiest, most efficient, because direct and reciprocal. Are we all engaged in it? If so, these islands contain at least three hundred preachers of God's truth—as far as it is comprehended in the things concerning the kingdom and name of Jesus, who daily make mention, in some form, of his great salvation; and our hearts are being gladdened by the intelligence that there are more labourers in the vineyard than we had imagined.

The same principles which apply with advantage to public proclamation, are equally applicable to private instruction. I cannot advance a better or more perfect model of a good proselytizer than Paul. We should all do well to study his admirable tactics. He was a very Prince of Preachers, adapting himself and his discourses to the comprehension of his auditors, and using, with an adroitness, almost beyond compare, the most clever expedients suggested by necessity and a mind deeply conversant with the workings of human nature. I need scarcely observe that there are limits to expediency; and to "become all things to all men," that some may be won, must be intelligently and consistently understood.

Consider well the whole man you address, and ascertain how much he can safely bear to be told at a time. If you, with abruptness and contempt, strike his favourite missile out of his hand, he will quickly pick it up, with a determination to be more than ever a Free Churchman, Catholic or Irvingite, as the case may be. Speak to him as if you had a respect for his judgment and coveted his brotherhood, as indeed you ought to do. The same feelings that rise in your breast when the Kingdom's Gospel is maligned, are awakened in those whose cherished faith or fancy you may zealously but imprudently assail. Reflect, then, how you will best provoke a man to acknowledge and obey the truth; and also have especial care lest you rashly provoke him to cast it rudely aside for ever. Who knows how many a warm heart the Church has lost by the indiscretion of its fastest friends.

It is objected by some that this accommodating conduct is disingenuous; and with that word, in its worst sense, in their minds, they unhesitatingly and without distinction avoid it,—“telling the whole truth and nothing but the truth.” It can only be said of such, they are tho-

roughly honest, but sadly lacking a wisdom which would do excellent service in the advancement of their best interests. It has been amply manifested and taught, by divine precept and example, that we can be at the same time wise as serpents and yet blameless of meanness and reproach.

In casting about for some method of liberal propagation of the great things of our faith, we are apt to overlook that which lies immediately within our reach, because of its very proximity and abundance. Were every brother and sister to bethink themselves, I suspect the majority would confess that they do not fully take advantage of their several opportunities and abilities to spread the gospel. We are safe ourselves, and grow gradually indifferent to the wants and ignorance of others. Let us once more inaugurate a reformation, and as we have opportunity rehearse the good hope that is in us, so that others may share with us in the regeneration, the honours of God's kingdom, and the name of his Anointed.

G. MITCHELL.

OUR ANNUAL MEETINGS.

IN order to be well prepared for the anticipated summer gatherings or the disciples in England and Scotland respectively, we think it right to open our pages to the suggestions of the brethren as to the most suitable times, places, and topics of discussion for those meetings.

The Scottish Assembly has been fixed for some years on the Sunday immediately following Glasgow fair (this year 15th July). The English Meeting last year was held on Whit-sunday, (a moveable feast of the English Church, falling this year on May 27th). We presume that dictates of convenience will satisfy as to the propriety of the same times being understood for this year too.

The Scottish Meeting has hitherto been held in Edinburgh—being most centrally situated. The Church there will have it in their power this year to convene the brethren with more comfort than formerly; having engaged a new hall for their regular meetings, to which they expect to remove in May, if not earlier. Nottingham was chosen last year for the English Meeting: it is for the brethren to say whether it shall be so again.

These, and all other arrangements connected with the meetings, however, we hold ourselves ready to consider in open council. But especially the subjects suitable for the deliberation of the brethren thus assembled. It is well to have these understood beforehand, and in good time; that nothing be said without due thought and preparation. And again it should be remembered that there are only some questions suitable at such a conference. Some, indeed, there can be no deliverance upon, and others had better be left to private judgment. May we venture to suggest the class of subjects most appropriate, and most likely to be overtaken by the brethren in that associate capacity.

Of course the grand themes of prophetic announcement and christian doctrine—the ground and superstructure of our faith and hope—can never be omitted: but there they appear as matters of positive speech,

and confident bases of exhortation. In addition, the brethren may with profit consider:—

1st. A review of modes and fashions of congregational worship and service; embracing—time of meetings, exhortations, addresses, conversations, subjects of public prayer, and church song; with methods of church business, office, rule, order, &c. In most cases all that can be effected here is a comparison of notes, or recording of experiences. But that is not a little matter; all our improvements must be founded on knowledge, and we are most likely to adopt any method when we become aware of its *practical* efficiency.

2d. Means and appliances of inter-communion, and mutual assistance; especially aiming at help to those who are really needful. Also visitation of churches for personal enjoyment and heartening, and for the better acquaintanceship of those who live apart. The benefits belonging to friendly intercourse, and the cultivation of personal acquaintance are very important. We do not say too much when we aver that there is a decided blessing in thus meeting together, although there should be no special business to discuss. Is it not so that more good has sprung out of our conferences, from the friendly intercourse thus begun, than from the subjects discussed at them; not mere sentimental gratification either, but substantial help, and genuine development.

3d. Particular consideration of individual cases with a view to instruction, help, and stimulus to them in the work of evangelising. The best general means of addressing the public, and the husbanding of our resources for the spread of the Truth. We speak thus specially, deeming there has been much time wasted in diffuse discussions of general principles of gospel preaching, when there was no case to which they could well apply.

4th. Suggestions for literary improvement and cultivation. The time has come for us to give some attention to the use of the press for private edification and for public enlightenment; and unless we carefully supervise its work, it is apt to fall into incompetent hands, and become the instrument of too vague, or too personal an utterance.

With such classification and selection to be themselves reviewed, we leave this matter in the meantime; hoping to hear from all quarters *early*, in order that we may be enabled to digest, and present to the brethren in due time, all that is suggested for their benefit and efficiency.

MAKING READY.

UNDER this caption we intend, the Lord permitting, to review the events of the months as they occur. Believing that these are the days of the preparation for the great day of God Almighty, we would have the Children of the Kingdom to be well acquainted with the signs of the times. And towards this, we therefore, contribute our reading of the newspapers (God's uninspired witnesses,) so far as they reveal the indications of the coming tribulation, and the redemption of Israel. These will be the principal topics, but we may occasionally instance some deed of wickedness, or some social evil, as special evidence of the need for the establishment of the righteous Kingdom of God and His Christ. The nations and the Land will, however, be our chief theme.

January 1, to February 15.

FRANCE AND ITALY.—We have been reprimanded for our concern about present politics, by certain brethren, who virtually accuse us of being made afraid by every shake of L. Napoleon's head. We plead not guilty, and have already, in last Number, given a reason why. Therefore, I will not needlessly trespass on the space at our disposal by recapitulating. We must, also, for this limiting cause, mostly leave the prophetic result of certain events unspecified. The brethren, however, are sufficiently acquainted with these, that they can supply the omission.

The opening incident in this quarter was the famous pamphlet "The Pope and the Congress"—the sum of which is, that "the eldest son of the Church" advised the "Holy Father" to let go his hold on the Romagna, and content himself with his other territories, lest worse befall him. This the Pope does not like, so that a diplomatic paper war has ensued; and no Congress has met yet. The Papal army is being recruited largely by (it is said) Austrian soldiers in disguise; which army is expected shortly to invade the Legations. There has been talk of the French troops evacuating Rome; but the practical reply to this is, that the French army in Italy is to be reinforced by 30,000 men, and head-quarters are transferred to Florence. There is the usual ante-war talk of reduction of the army: *but* the army stores are to be maintained on a war-footing. There is much agitation in the Marches for release from Papal rule; and in Venetia a state of siege has been again proclaimed upon a manifestation of popular feeling (in the general forsaking of the theatres). Naples is arming; intentionally to the help of the Pope, but the general discontent, and especially the hatred engendered by high-handed tyranny in Sicily point out home as the early sphere of employment for the army.

The Jesuits have been expelled from Parma, Modena, and Romagna, and their property confiscated. Feletti, the priest, concerned in the abduction of the child Mortara, has been arrested.

The vexed question of the day is the annexation of Savoy and Nice to France, which is opposed on the ground of its giving to France the key to N. Italy. The annexation of the Central Italian States to Piedmont seems gradually being effected, and will probably be accomplished unless Napoleon wills the establishment of an *Ambrosian Kingdom*.

AUSTRIA AND GERMANY.—The Protestant agitation in Hungary continues and increases. The Austrian government, which never can learn by experience, seems resolved to declare war to the knife, and the Hungarians are equally determined. Report says, that Bohemia, Galicia, and Croatia, show signs of sympathy with the disaffection; so that, apparently no other course can be taken than another Russian invasion-in-aid, which of course would become an occupation.—In Baden there is a combined movement of both Catholics and Protestants against the Concordat with Rome.

RUSSIA AND TURKEY.—It is reported that Bariatinski, the conqueror of the Caucasus, returns to his command at Tiflis, after submitting to the Emperor several projects for the subjugation of the countries bordering the Black Sea.

The Porte has found it needful to remind the European powers of their agreement to defend the integrity of the Turkish Empire, and this step was taken in consequence of the alarming state of affairs in the provinces. Bosnia and Roumelia are agitated, Servia is unquiet, and rumours are rife of plots and intrigues by all the suzerains of the Porte, and of course Russian agency is reported.

In connection with "the preparation of the way of the Kings from the east," is the successful laying of the telegraphic cable from Karachi in India to Muscat, and probably era this from Muscat to Aden. One has also been laid between Singapore and Batavia, making one of the Australian links. A

project of a railway from Bagdad to the Mediterranean is afoot. These are the workings out of Daniel's signs.—xii, 4.

AT HOME.—The chief topic is the commercial treaty with France, one which will greatly advantage France to the physical detriment of England, by light wine poison. It is most noteworthy that the tone of the newspapers and the public is, with a change of substantives, the same as the *Peace*, *Retrenchment*, and *Reformery* of 1851. The only other matter of note, is the sympathy meetings for the Pope, of which we have had so many.

JUDAH.—The Jews in Rome have issued a circular to their brethren, complaining of their worse than Egyptian bondage in that city.

—Iura.

THE GOOD TIME.

And is it a myth, that household word,
About the coming time;
A fable from the dreamy haze
And dusky depths of the olden days,
Floating adown in lyric lays,
Or some quaint ballad rhyme?

Was't but a wish that the impetuous spoke
When ill was all around them;
A word of cheer e'er brave hearts broke,
By the heavy fate that bound them?

It cannot, nay, it must not be
An empty, idle tale;
It seems too like the voice of God,
Speaking, O earth, to thee,
Hope on once more; it cannot fail,
That coming jubilee.

Our fathers and their children
Have trod a blood-stained earth,
But there's an ancient promise
Of a better era's birth;
When heart to heart responsive,
And clasped hand in hand,
The longed for brotherhood of man
Shall stretch through every land.

Despite the charge of bayonet,
The blood and din of war,
The weary world shall see it yet:
It may be near or far;
But roar, ye thunder-throated dogs,
'Tis hastened by your roar.

From his dastard throne the despot
Shall be smitten by God's frown,
And his own deep curse upon his head
Be heavy hurled down.

It waits not on a Senate's will,
 Nor on a Tribune's word,
 Though presaged by a heraldry
 Of wasting flame and sword.
 It comes when Heaven's own time has come;
 Then only is it due;
 No chaos of the many,
 Nor the fierce lust of the few,
 But the best, most glorious kingdom,
 That the poor world ever knew.

Edinburgh.

G. MITCHELL.

Intelligence, Notes, &c.

PAISLEY.—There have recently been five additions, by immersion, to the number of the faithful in this place. DUNDEE.—“We have had two additions to the Church since the New Year's Report: the one by recent immersion, the other having believed the things of the kingdom and name of Jesus Christ before his baptism some time ago. Both were members of the Meadowside Baptist Church.” GLASGOW reports one addition a few days ago. During 1859 there have been 13 immersions. Some spirit is displayed in getting up serviceable classes. In addition to the weekly music meeting under the conduct of Brother Mowatt, “we have formed a Bible class, composed principally of the youth of both sexes connected with the families of the brethren. The meeting-time—Sunday evening, the purpose—to instruct the young in Bible knowledge generally, and to press home the personal necessity of early attention to the things pertaining to the age and life to come. We hope it will be blessed as the means of acquainting them with the scripture truth, which makes wise unto salvation through faith in Christ Jesus. In NOTTINGHAM also the brethren have started a music class; which we hope will do good. The application entailed by class work, whatever the subject, has a double benefit—bringing its own reward, and its own discipline. EDINBURGH has many classes: the younger brethren particularly are wont to congregate in knots for scripture study, for composition, and other things; the Christian evidence class is about to be resumed.

PILTOWN.—During last month we have received some very gratifying intelligence from a new quarter. Brother James Cameron having received the address of a person in Sussex, likely to be interested in the tract—“A Plea for the Revival” &c.—sent him a sample copy at the end of the year, and was astonished to receive the following answer:—

UCKFIELD, SUSSEX, Jan. 3, 1860.

MY CHRISTIAN FRIEND,—I beg to acknowledge the receipt of your letter containing a small tract, which is well suited to the present agitation, but I fear a very few will hear and obey its precepts. I must confess it did my heart good to see a small tract containing so much of the truth unadulterated. When reading it I felt it to be, as saith the apostle, “sharper than a two-edged sword;” containing the most grand and glorious truths that can be placed before us, to encourage us to press toward the mark.

Believing, as we do, that we shall very soon see him who is to come and raise all those worthies who have gone to the tomb, that we with them may be made perfect, and inherit the land and enter the kingdom of our Lord, that we may drink of the fruit of the vine with our Lord, Redeemer, and King, at his table with Abraham, and Isaac, and Jacob.

With such promises and hope as this, will mighty they endure persecution, as saith the apostle—sawn asunder—and in dens and caves of the earth—keeping before them the promises. My Christian brother, that day of deliverance being just before us, let us put on the whole armour of God—let us have our loins girt with truth, and in our hands the most mighty weapon the apostle Paul fought his battle with, and gained such a victory; and have such a reward before us at that day—glory, honour, immortality, eternal life.

There is a small church of believers at Piltown in Fletching, about 2 miles from Uckfield, containing about 130 members, nearly all very poor people,—not many high or noble amongst us as regards this world's goods. I can assure you we are not very popular, but are looked upon as fools and fanatics to believe as we do. The principles in the small tract are the same as we teach and practise—we are strictly baptist, allowing no unbaptized persons to join us at the Lord's table. I have enclosed a small tract containing letters to a minister in this neighbourhood. It was written by H. Farley the pastor of the chapel at Piltown. We should be very glad if you could favour us with the addresses of the ministers or some of the brethren at Leeds, Nottingham, Halifax, &c., that a correspondence may be kept up. We should be very pleased to see any from any of the churches who teach and practise the truth as taught in the small tract.

We hope to make a bold stand for the truth, and sell it not. The word of God is like himself—unchangeable, no shadow of turning in it. He will magnify his word above his name.—I remain, Yours in the hope,

HENRY HUDSON.

Upon the receipt of this letter another was sent in reply, soliciting more information regarding the church referred to. In answer to which there came anon the following history:—

PILTOWN, FLETCHING, SUSSEX, Feb. 15, 1860.

DEAR BROTHER CAMERON,—Having had the pleasure of perusing your kind letter sent with the tracts to Brother Hudson, I have ventured to offer you a brief history of ourselves as a church.

Towards the close of the year 1845, a person named R. Winter commenced to give, at Uckfield, a series of lectures on the "Second coming of the Lord Jesus Christ," and the "Establishment of His everlasting kingdom." Thousands came to hear him, and as a result, many were induced to believe the gospel, repent, and be baptized. On the 18th January 1846, 17 were immersed in a large pond at Piltown, which had been the scene of his labours for some time; also on Lord's day, February 1st, 41; February 8th, 37; and February 15th, 12; thus making, on four Lord's days, 107 persons obedient to the gospel. Continued additions, on following Lord's day, took place.

In consequence of so many becoming obedient, there was no small stir among the sects, their craft being in danger, and a fierce persecution was the result. It therefore became necessary to build a meeting-house, and Piltown was selected, being the centre spot. A neat meeting-house was erected for the disciples—thus having a range of seven or eight parishes, to which many of the brethren belonged. Thus the church was formed.

Mr Winter remained with us until December 1847, and was succeeded by Mr R. Paul, of London, who continued with us about twenty-two months, when he left us in a very abrupt manner, desiring to lord it over God's heritage.

We then, being left destitute of a pastor, were driven upon our own resources, and were obliged to use the best means we were in possession of. This caused us to "search the scriptures," and we soon found the "one man system" as unscriptural as it had been unprofitable to us on the whole. It drained our resources and we were obliged to have recourse to seat-letting and collections at the door in order to meet our one man system. But when we took the apostle's advice and order, by selecting a plurality of elders, and these working with their own hands to maintain themselves, we determined to take no monies from any but the church—thus abolishing seat-letting and public collections; and instituting the apostle's order (1 Cor. xvi. 1) for every member to lay by him during the week, as God had prospered him, and thus to give according to his ability. We had then enough and to spare; and met to "break bread," and attend to the fellowship (contribution) every Lord's day morning, and to preaching the gospel in the afternoon.

Let me observe, also, we have three pastors, or overseers, to preside over the church, and seven deacons to manage its secular affairs; therefore, in the morning any of the brethren are allowed to speak to edification and comfort.

By this mode of procedure, we are enabled to pay £13 yearly rent for our chapel, and the surplus of our contributions goes to relieve the sick, widows, and any that are distressed.

Since January 18, 1840, to November 1859, there have been 408 baptized. Many of them sleep in Jesus—some have emigrated, others removed to various parts of the kingdom—some have gone over to the sects—and some have fallen away.

You may well imagine that all this great work has not been done without opposition. Let me assure you, my brother, we are a marked people; yea, even a despised people. Why? Because we love the Lord, the attending to his commands, and the believing of his word. Not by mystifying and spiritualising, and thus darkening the minds of the people; but by plain and simple teaching of God's word, have secured to ourselves a Pilot at our helm, who has steered our bark safe thus far, amid dangers seen and unseen. Blessed be his name. Amen.

As a people, we are, for the most part, poor, and of the working class. It would gladden your heart to see the great work that has been done in this neighbourhood—whole households have been brought out, and have turned to the Lord. Drunkards, swearers, and Sabbath-breakers have been converted; and even one necromancer was led to burn his curious books, and render obedience to the Lord, and has been an attentive follower of his divine Master these fourteen years—while the aged and the young, and even the blind, have yielded due submission; and you would rejoice to see this poor blind man, led by the hand of some friend to our gathering on the Lord's day.

Ahno, brother, we are still looking for that blessed hope and glorious appearing of the great head of the church, to establish his everlasting kingdom. And have we not great cause to lift up our heads and rejoice in the glorious prospect before us. The world in the arms of the Wicked One.—The spread of Infidelity.—The cold indifference to God's word.—The dying struggles of the Man of Sin.—The distress of nations.—Wars and rumours of wars.—A false religion.—Men's hearts failing them for fear, and the formal profession of religion.—What shall we say? Come, Lord Jesus, come quickly, and bring thy reward with thee.

As regards other churches, we have no knowledge of any who are disposed to go with us. There are those who know who hold the breaking of bread every Lord's day—as the apostles did—but they have set the kingdom up at Pentecost, and are dreaming over the world's conversion, and are saying, "Where is the promise of his coming?" and even begin to "suits their fellow-servants."

Should you deem this worthy of your notice, we shall esteem it a blessing; and if we are worthy to be received as brethren by you, as holding the one Lord, one faith, one baptism, one hope, one God and Father of all; we shall further rejoice as having found those also who love our Lord Jesus Christ in sincerity, order, and truth.

We now number, after all the trials, persecutions; storms from without and within, 163. It would do you good to see many of these coming in from the various localities on Lord's day mornings, with their frugal basket of fare to our gatherings.

Permit me, in confusion, to tender you, and the dear brethren, our united love and prayers, hoping the above may not be unprofitable to you as God's people; and perhaps I may, without intrusion, ask you to give us a brief history of yourselves in return.

You will excuse this scrawl, seeing it comes from the hand of an agricultural labourer, yet one of the pastors of the church of God, meeting at Piltown.

Grace, mercy, peace, and love be with you all—and may He keep you all blameless until his coming and Kingdom. Yours, in the One Hope,

HENRY FARLEY.

This has been replied to by the church: the result of further communications will be duly reported.

The appeal on behalf of the blind boy has been well responded to; the treasurer has further to acknowledge receipts from Birmingham, Braehend, Douglas, Dundee, Dunkeld, Nottingham. Now another case demands our sympathy; for it is our lot never to be without some one's necessities to prompt us to love and care for one another—the poor we have always with us. A brother, formerly a miner, who through the oppression of the miner's disease—asthma—has been very much reduced, and for some time has struggled to gain a livelihood at other occupations, is now rendered totally unfit even for that; so that all means of support for himself and family is quite cut off, excepting a pittance of 3s a-week allowed by the parish. Let us see that want is not added to his other many troubles. The church with which he is connected being too small to do enough for his help, Brother Cameron, as before, will be happy to receive and transmit any sums the brethren may be disposed to give. Remember, Matt. v, 7; also I John iii, 17.

The Treasurer acknowledges receipts for Messenger from Aberdeen, Airdrie, Beith, Dundee, Lanark, Newark, Nottingham, Wishaw.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom Money Orders should be made payable.

Quarterly payments in advance are recommended.

CHURCH EDIFICATION--ITS APPOINTED MEANS.

"THE edifying of the body of Christ" may be said to embrace all that contributes to that perfection of the Christian character so much insisted on in the Divine teaching. "Be ye perfect," says Jesus, "as your Father in heaven is perfect;" and "this also we wish even your perfection," is the echo of the apostle. This perfection, in regard to its primary cause, is ascribed to God.—See Heb. xiii. 20, 21; Col. i. 12; Acts xx. 32. In regard to the actual working out of it, however, it is as plainly ascribed to the persons themselves.—See Phil. ii. 12; Jude 20; 2 Cor. vii. 1. Again, viewed in this aspect of a personal work, this perfection of character has to depend, under God and the means he has provided, mainly on the force of individual determination, assiduously exercised under all the varying circumstances of our common life; while this, again, is susceptible of being greatly stimulated and sustained by the encouragement and help of kindred spirits engaged in the same pursuit. This extraneous aid may be administered under all circumstances of time and place as brethren may find occasion—in the house and by the way. Another field for its exercise is found in the church, and the object of this paper is to inquire into the means, or rather the agency, which God has appointed for the edification of his people when thus gathered together for his worship and service.

A cursory glance at the apostolic teaching on this point presents us with two very distinct modes of promoting the edification of the church. These might be termed the TUTORIAL and the MUTUAL. The apostles, prophets, bishops, pastors, and teachers, were evidently responsible for the progress of the church to perfection. Paul was deeply sensible of his responsibility in the matter, for he spoke of the "CARE OF ALL THE CHURCHES" as that which came upon him daily. And he says to the Philippians—"God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." We see this care of the apostle practically exemplified in his revisiting the churches for the purpose of confirming them. Thus, Paul and Barnabas "returned again to Lystra and to Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God." At another time, Paul and Silas "went through Syria and Cilicia confirming the churches." Thus the apostle carried out his proposal—"Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." While the apostles and evangelists were thus solicitous for the edification of the churches they had planted, it is evident from the letters of Paul to Timothy and Titus, that these apostolic deputies were charged with the appointing of functionaries having the edification of the church as a prominent part of their duties. See Titus ii.; 1 Tim. iv. 6-10; 2 Tim. ii. 15; iv. 1-5. The responsibility of these rulers and the duty of submission to them, is set forth in such an exhortation as this—"Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." All this shews such an organised system of tutorial

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superintendence, as, in the absence of any qualifying circumstances, might well justify the popular idea that nearly the whole of this machinery was intended to be permanent in the church.

Let us take a glance in another direction. It would really seem from the numerous apostolic exhortations to the duty of mutual edification, that this was intended to occupy a very prominent place in the ministrations of the disciples. See 1 Thess. v. 11; Heb. iii. 13; x. 24, 25. While this duty was becoming at all times, as the disciples might find fitting occasion in their private intercourse, the last passage named places it beyond a doubt that the public assembly was equally appropriate for this friendly interchange of good service, seeing that the apostle connects it so closely with the duty of "not forsaking the assembling of themselves together."

We find, then, two very distinct modes of edifying the church co-existent in the days of the apostles, namely, the tutorial and the mutual. The question arises here—Have we any means of ascertaining the exact relation which the one sustained to the other? and whether or not they were both designed to be permanent? Let us see.

In Paul's letter to the Ephesians there is a very pointed reference to this subject in a passage where the apostle evidently treats this question in relation to the permanency of the agency whereby the church was to be edified. The apostle had been reminding the Ephesian church of their being a mixture of Jews and Gentiles, and of the latter having become fellow-citizens with those saints of the stock of Israel who had walked in the steps of Abraham's faith; and as they were now associated with Jewish believers in Jesus who had reconciled both to God in one body by the cross, and were thus made fellow-heirs, and partakers of his promise in Christ by the gospel, he proceeds, in chap. iv, to exhort them to walk worthy of this calling wherewith they had been called, endeavouring to keep the unity of the Spirit in the bond of peace. The apostle enforces this advice by reminding them of the one body and the one spirit, of their being called in one hope of their calling, and of there being one Lord, one faith, one baptism, one God and Father of all. He then alludes to the fact that along with this unity of the spirit, there was diversity of gifts. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children," &c.

We have here, then, the end proposed, and the means by which it is sought to be effected. The end is defined to be the growing up of the individual disciples in faith, knowledge, and love, from the condition of moral and intellectual infancy to the stature of full-grown men, even to that standard presented in the perfect character of Jesus himself, who is the Head. Assuming that the apostle is treating of this process as extending indefinitely beyond the generation then existing, let us next inquire as to the working of the agency by which he expects it to be brought about. Notice first, then, that the apostles, prophets, evangelists, pastors and teachers, are appointed, according to

verse 12, as pointed in our bibles, for three separate things—1st, The perfecting of the saints—2d, The work of the ministry—3d, The edifying of the body of Christ. By removing the comma at the end of the first clause (which we are entitled to do as points were not in use when Paul wrote), it will appear that those gifted persons were appointed for only two objects—1st, The perfecting of the saints for the work of the ministry—2d, The edifying of the body of Christ. Reading the passage, then, without altering or transposing a single word, its plain teaching is to the effect that the primary and direct duty of apostles, prophets, evangelists, pastors and teachers, in the church, was the perfecting, fitting, or training the general body of the saints for the work of the ministry, with the view of qualifying them for that work of mutual edification by which the grand end in view was to be brought about. Of course, in the exercise of their proper tutorial functions, the apostles, prophets, &c., would not be precluded from helping on the general edification of the church, but would rather find the two objects directly promotive of each other.

If any apology is needed for thus dispensing with the comma in verse 12, it may be mentioned, in addition to the fact of the original being unpointed, that, by the ordinary pointing the apostle is made to commit a glaring tautology or repetition, which we can hardly suppose such a writer as Paul to be guilty of. In proof of this we refer to the first and last clauses of verse 12, as expressing exactly the same idea, namely, "the perfecting of the saints," and "the edifying of the body of Christ." The "perfecting of the saints for the work of the ministry," however, is sufficiently distinct from the general edification of the church, to entirely clear the apostle from such a charge as that referred to.

On a fair view of the materials of which the early church was composed, it will be readily seen that there was ample need for such a training system as that indicated in this passage. It could not be expected that such motley assemblages would all at once "excel to the edifying of the church." Grown up persons drawn from all classes of society, and for the most part unpractised in such exercise, would require to undergo a proper course of training ere they could efficiently take part in the work of mutual edification.

Reverting then to the question—What relation was it designed the tutorial method of edification should bear to the mutual? It is submitted that the tutorial—inasmuch as it was the means of preparatory training for, and was supplementary of the mutual, during the infancy of the church—was intended to be subservient to the mutual, and to give place to it when the persons appointed by the apostles and their deputies should have been gathered to their fathers. Thus the ministry of the saints would continue as the permanent mode of church edification. And this is confirmed by the subsequent history of the church; for the gifted persons referred to disappeared from the church in the course of nature, while the agency through which they had been appointed was not to be found, and no provision appears to have been made for supplying the deficiency. But the apostacy would have the semblance of the gifted men, and various agencies have been devised for their appointment. Pope, emperor, king, heritors, presbytery, and

people, have each their devoted partisans to uphold their right to succeed the apostles and their deputies in the duty of appointing teachers for the church. Patronage, whether exercised by king or people, is however, uncountenanced by the example of the apostles. "The powers that be" were duly recognised as worthy of honour in matters civil; but there can be no doubt that the maxim of Jesus, to "render to Cæsar the things which are Cæsar's, but to God the things which are God's"—was ever prominently before the minds of the apostles. And as for the people, the *ONLY* case in which they were deferred to in the choice of functionaries was that of what are supposed to be *deacons*, mentioned in Acts vi., where it is not a matter of teaching at all, but simply one of the just apportioning of the victualling department, to allay a murmuring that arose among certain of the disciples. This object would be more readily gained if those appointed to superintend the matter were chosen by the disciples themselves. In no case where overseers or teachers were appointed, is there the slightest indication that the general body of the disciples had any thing to do in the matter but to "obey them that had the rule over them."

Should it be thought that the grand end contemplated by the arrangement we are considering was not accomplished by the means provided, and that therefore there would be a necessity for the continuance of apostles, prophets, evangelists, pastors, and teachers, it may suffice to say, that although there was an apostacy or falling away on the part of man, there was no failure on the part of God or his arrangements. If man failed to do his part, God is not to be chargeable for the result. He could say as he said of Israel of old—"What could have been done more to my vineyard, that I have not done in it."

But what shall we say of such as claim to be apostles, and that not merely *apostles of churches* as were Barnabas (Acts xiv. 14) and Epaphroditus (Phil. ii. 25), but the veritable apostles of the Lord himself—apostles, "not of men, neither by man, but by Jesus Christ!" Do not such expose themselves to the charge of being "false apostles, deceitful workers, transforming themselves into the apostles of Christ," just as some were found to be in the days of Paul? (2 Cor. xi. 13) and for detecting whom the church of Ephesus is commended by Jesus in these words—"I know thy works, and thy labour and thy patience, and how thou canst not endure them who are evil; and thou hast tried them who say they are apostles and are not, and hast found them liars."—Rev. ii. 2. Let the warning of Paul be pondered—"And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."—2 Cor. xi. 14, 15.

A very important practical question arises here as to our own position as exercising "the work of the ministry for the edifying of the body of Christ." Seeing that we do not possess such agency for training for this duty as the early disciples had, is there any other available means which can supply its place? It so happens, that although the men are not to be found among us, we possess a part of the means which they employed for the edifying of the church and for the training of the disciples for this work. The letters of the apostles, although called

forth by special circumstances connected with the various churches to which they were addressed, were clearly designed to be subservient to the great end of their edification. The letters to Timothy and Titus, contain express directions for the selection of fit and proper persons for this work, and include plain advice as to their own personal duty to promote the work both by precept and example. Then we have the teachings of Jesus contained in the writings of the evangelists, which were probably not in general circulation among the early disciples. A mine of knowledge exists in the writings of the prophets, which will amply repay the labour of digging. Let these various meaus be used to the best advantage, in combination with whatever helps these modern times furnish us with, bearing in mind that now as of old "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works."—J. C.

THE SIGN OF THE BURIAL OF JESUS.

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matt. xii. 40.

THESE words were spoken in the presence of persons who were shortly to have it in their power to test the truth of the Prophet who uttered them; and I have no doubt but they were fulfilled in accordance with the usual understanding of such terms.

The four biographers of Jesus, although they have been very minute in mentioning the day of his crucifixion as being that of the preparation of the passover, have not made it clear to us at least on which day of the week he was crucified. Still they are agreed that he rose from the dead about the dawn of the first day of the week; and in order to find if this sign was correct we should have to count back the three days and three nights from that period, then we should arrive at Thursday morning. Now, if he was buried in any part of Thursday, according to the general way of speaking, he would be three days and three nights in the heart of the earth, although not exactly three times twenty-four hours; for according to Jewish calculation any part of a day counts a day, and the same with any part of a night. It remains therefore to be proved that he actually was buried on Thursday (and not on Friday as is commonly believed), thereby confirming the truth of his repeated saying, "After three days I shall rise again:" a saying which his enemies were aware of, for they said—"We remember that that deceiver said, while he was yet alive, After three days I will rise again." Matt. xxvii. 63, xvii. 23, Mark viii. 31.

All the Evangelists state distinctly that Jesus was crucified and buried on the day of the preparation of the passover, that is the fourteenth day of the first month, when the lamb is slain in the evening, or, as in the margin, between the evenings.—Exod. xii. 6. Mark, who is particular in noting the meaning of the preparation, says, "That is the day before the Sabbath," xv. 42. And Luke says, "And that day was the preparation, and the Sabbath drew on," xxiii. 54. And John says, "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day

was an high day," xix. 31. The best way to understand the meaning of all these testimonies concerning that great Sabbath is to go back to the law of the Sabbath:—"And the Lord spake unto Moses saying, Speak unto the children of Israel and say unto them concerning the feasts of the Lord which ye shall proclaim, holy convocations, these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein." Lev. xxiii. 1-7. This law is repeated in Numbers xxviii. 16.

From these extracts we learn that the fifteenth day of the first month is a Sabbath—a day of rest upon whatever day of the week it might occur, and is therefore a holy convocation—a day of rest—the same as the usual weekly Sabbath. That there were two Sabbaths following each other—the first beginning at sunset of our Thursday evening, and the regular Sabbath beginning at sunset of Friday evening—in that week on which Jesus was crucified, is evident from what Matthew says,—"Now the next day that followed the day of the preparation the chief priests and Pharisees came together unto Pilate." Matt. xxvii. 62. Matthew here distinguishes the *Feast-day* from the regular weekly Sabbath, for after stating the object of the deputation and their securing the sepulchre by scaling the stone and setting a watch, he goes on to say,—"In the end of the Sabbath as it began to dawn towards the first day of the week came Mary Magdalene," &c.

There can be no mistake here with Matthew, he is very particular in marking the two complete days which intervened between the crucifixion and resurrection of Jesus; and though he does not, like the other three Evangelists, call the feast day a Sabbath, but simply, for the day after the preparation," still he makes it clear in another way, for in the passage already quoted, "In the end of the Sabbath," the word here used by him is in the plural and should read "In the end of the *Sabbaths*," &c., which clearly indicates two Sabbaths in that memorable week. Christ, our passover, was slain for us at the very day and hour when all Jerusalem was in commotion slaying their paschal lamb, and preparing for the great day of the unleavened festival. It was therefore necessary that our Lord and his disciples, in order to eat their passover on the day appointed in the Law, should have done so on the very commencement of the fourteenth day, that is what we call Wednesday evening after sunset; which was, and still is the beginning of every day among the Jews, according to God's appointment at the creation, when the evening counted with the morning following one day.

According to the common opinion, Jesus died on Friday at the ninth hour (2 o'clock P. M.), and rose at 5 o'clock on Sunday morning, a period not exceeding 39 hours: it must therefore be apparent that *three days and three nights* never can be used to designate such a short space of time.

JAMES NAPIER.

WHAT IS THE BIBLE?

II.

In resuming the consideration of this question, we remark that the English Bible is a translated book: the Old Testament having been written almost entirely in Hebrew, and the New Testament in Greek. To most persons this will be a truism hardly deserving attention; but however inconsiderable in itself, the consequences to which this idea leads are very important. The fact once admitted leads us into an easy proof of the great antiquity of the respective books.

When the traveller and explorer of ancient lands finds great old trees rooted in the superincumbent soil of buried ruins, and those ruins again bearing traces of a second or third use—the granite columns and pediments of a very remote era having been used in patching up a commodious, but less pretentious architecture of a middle age—he is enabled to read as in a book the successive fortunes of the structures which have stood on the site in question, and, with good reason, pronounces the whole the remains of a very ancient city. In like manner we find that much of the colour and surface of our English language, and all the idiom of our moral nomenclature are derived from our English Bible. Beneath this familiar aspect the literary student, turning his attention to various readings and versions, either of an older or contemporaneous date, perceives a very complete agreement of idea and phraseology. While a still more searching examination of MSS. of those Scriptures in other and ancient languages—including those in which they have originally been written—is found to afford still more confirmation of this general agreement. By such successive stages we are led back to the most remote antiquity, and are shown that those books we have gathered into one and styled the Bible, are real transcripts of that which in an earlier day passed current as holy writings and divine revelations. Not that every sentence of our book is translated with faultless accuracy; but that, practically considered, we are by it presented with the same truths as the learned read in the original.

The number of times in which it has been translated, in whole or in part, into the language of these islands, and been published, we may estimate at not less than forty times, from the first appearance of the Book of Psalms in the Saxon tongue, about A.D. 700, till the present time. The language has changed, the idioms have altered slightly, but the substance is the same in every important part.

If from this we turn to the books in their original untranslated form, we find the field open to an almost incalculable extent. The number of MSS. available to English and continental scholars is very considerable. Dr Kenicott, in the compilation of his 'Hebrew Bible with various readings,' having consulted no fewer than 581 ancient MSS. of the Old Testament Scriptures. In this Professor Rossi exceeded him, having collated no fewer than 680. While, in revising the New Testament writings, Mill, Wetstein, Bengel, and Griesbach, in their separate and conjoint labours, had 355 MSS. of the Gospels at command; Scholz again consulted as many as 674 for the Gospels, 200 for the Acts, 256 for the Epistles of Paul, and 93 for the Apocalypse. This examination embraced a scrutiny of all the libraries, private, monastic, and national, which possessed ancient copies of the Sacred Books, not

only in Western Europe, but in Russia, Asiatic Turkey, and Egypt. The commentaries of the Fathers, in every language in which they were written, have likewise been ransacked. The repeated translations of these scriptures into Latin, Armenian, Sahadic, Ethiopic, Arabic, Slavonic, Persian, Coptic, Syriac, and Gothic, have also been had recourse to, and thus the testimony of the whole civilized world, from the Indus to the German Sea, has been secured. Yet after all, we do not find that our Bible is a mere combination of, and assorting with each other, of various old documents, differing in many, it may be important, particulars; for, singularly enough, all this protracted research and most gigantic labour have resulted in the discovery that "all the various readings, with scarcely one exception, leave untouched the essential meaning of each sentence, and relate merely to points of a secondary importance, such as the insertion or omission of an article or conjunction, the position of an adjective before or after its substantive, and the accuracy, more or less important, of a grammatical construction."⁴

The conservators of those scriptures have, in many instances, been persons of most opposite ideas and intentions. There is indeed no greater difference conceivable than between a Romish monk and a Jewish rabbi; yet they have been alike the custodiers of those wonderful books. The extreme antiquity of the synagogues again gives us a track into the distant past, along which we may travel till we are lost in the obscure times of old. Thus we find ourselves surrounded with witnesses on all hands, pointing to the great truth that those scriptures are the records of a nation and times very remote from our own national history, and antedating all the European, and much of the Asiatic antiquity, of which the ruins of Greece, Rome, and Assyria convey so striking and picturesque indications. Like so many converging lines, they enable us to calculate with mathematical accuracy the centre from which they all have sprung,—a period and circumstances equally removed from the mythic eras of Hindoo fable, and the classic epochs of early Italian history. The *parallax* of those lines is in some cases so small that many have in consequence turned away their attention altogether from the fact of their convergence, and treated the whole documents as the spontaneous growth of an overweening and superstitious self-esteem on the part of the Hebrew people, whether found in Germany or Abyssinia; or the inventions of an interested pseudo-Christian priesthood during the dark ages of European history. Conclusions the most ridiculous, which carry with them their own contradiction; for the Hebrew Scriptures have as many testimonies against as for such glorification of Israel; and the Christian books teach that which cuts up the pretensions of priestcraft by the very roots.

The unity and continuity of the two—called the books of the Old and of the New Testament—is indicated and ensured by the ready and frequent quotation and citation of the first, by the actors, authors, and characters of the second; and this always with a recognition of the authority of the ancient writings so quoted. The safety of those older books being further intimated by the fact that, "among the severe reproofs which Christ addressed to the Jewish scribes, in which he accused them of making the word of none effect through their traditions,

* Gausson.

he never accuses them of altering the Scriptures. On the contrary, he appeals to those Scriptures as the authentic word of God. If among the received Scriptures there were a single book of doubtful authority, we must believe that, among his other instructions, he would have taught the people what was the true word of God. Much more, if one of those books had no right in the sacred canon, the Great Teacher would, first of all, have purified the source of religious instruction in the writings which were read to the people as the words of the Most High. He who made a scourge of small cords, and drove out the traffickers from the temple, would not have been less jealous against a lying peatateuch or a false prophet. Esther, the Song of Solomon, David's imprecations, Jonah, were not expunged by Him who, in the Sermon on the Mount, reviewed the traditionary laws, corrected the glosses, set aside the impositions of the Jewish teachers, and pronounced woe upon those who tithed mint, anise, and cumin, to the neglect of weightier matters; and surely it were a weightier matter to reform a nation's Bible than to correct the practices relating to temple offerings.**

It is very remarkable, in contrast with this translation, multiplication of copies, and popular familiarity with the Hebrew books and Christian treatises, there is so little of the literature of other very ancient nations has come down to us. Except in the buried sculptures and inscriptions of Nineveh and Babylon, we have no Assyrian or Chaldean knowledge at all. Except the ruined temples and broken monuments of Egypt, covered with hieroglyphics, we have no records of that country and people. Of Phœnicia—the Great Britain of antiquity—we have not the merest scrap of writing. Where is the literature of the ancient Parthians and Medes? Of Moab, Ammon, and Edom we have nothing but ruins. It has been reserved for the Bible to preserve the only reliable history of them all,—past, present, and to come. For historical instruction, therefore, we turn to its pages, sensible from repeated experience that we shall be filled with knowledge, and satisfied with rationality.

G. DOWIE.

THE CHURCH LIBRARY.

Suitable alike for the home or the church library, we introduce to our readers a group of books bearing upon the life and character of the great apostle of the Gentiles—Paul.

I.—"LYTTLETON ON ST PAUL." Every reader of the New Testament is aware how large a portion of it is occupied with the writings of Paul. This Paul, he has also observed, is a man of a very peculiar character; turned by some preternatural means from being the opponent of Christ, and persecutor of the Christian disciples, to be his most active and untiring apostle, and their most zealous defender and instructor. The circumstances of his conversion to God, viewed in connection with his previous history, and subsequent diligence in "preaching the faith which once he destroyed," afford basis for a very clear line of Christian evidence. In the book above noted this is treated in a very masterly style. As the treatise is short, and the reasoning succinct, the reader is saved the trouble and continuance inseparable from the per-

* Adams.

usal of more ponderous works. It is issued in a cheap form by several publishers, and may be had through any bookseller.

2.—“*HORÆ PAULINÆ, or the truth of the Scripture history evinced,*” by Archdeacon Paley.—Published by The Religious Tract Society, price three shillings. This is a treatise on a different phase of the same history and character. A larger work and much more elaborate. The style of it may be gathered from the following review, furnished by one of our contributors:—

There is no work on Christian evidence that we would more unreservedly recommend to a thoughtful candid mind, than Paley's ‘*Horæ Paulinæ.*’ On his death-bed he spoke of it as the great work of his life; and, indeed, had he done no more, he would not have lived in vain. The object of the present notice is to call attention to this work, that those who are yet unacquainted with it may be induced to give it a careful perusal.

The New Testament contains thirteen letters, exclusive of the Epistle to the Hebrews, purporting to be written by the apostle Paul; and also a history, called the Book of Acts, in which this apostle holds a prominent place. The argument of the *Horæ Paulinæ* supposes those writings to have been discovered, for the first time, in some celebrated library, and that we have no extrinsic evidence whatever of their authenticity; and demonstrates, from the documents themselves, that—even under these conditions—there are the very best reasons to believe the persons and transactions to have been real, the letters authentic, and the narrative in the main to be true. This the author does by bringing together a number of allusions in the letters, to circumstances narrated in the history; and showing that the coincidences are of such a nature that they cannot have been the result of *design*. On this *undesignedness* the construction and validity of the argument chiefly depend. Mere *agreement or conformity* could not of itself demonstrate the authenticity of such documents, found in such circumstances. Thus Paul, in his first letter to the Corinthians, gives a description of the institution of the Lord's Supper, that quite harmonizes with Luke's account of the same transaction; yet no use could be made of such a conformity in an argument of this kind, for it could easily be objected that the one account was copied from the other. But when we read in the Acts of the Apostles, that, ‘when Paul came to Derbe and Lystra, a certain disciple was there, named Timotheus, the son of a certain woman *who was a Jewess*’; and when, in the letter addressed to Timothy, we find him reminded that, ‘*from his childhood* he had known the Holy Scriptures,’ a remark which implies that one or both of his parents were of the Jewish religion—we have a coincidence which, from its very nature, is seen to be perfectly undesigned.

To illustrate better the nature and force of the argument in question, we subjoin a section on the epistle to the Colossians, chap. iv, 10.

“Aristarchus, my fellow-prisoner, saluteth you, and Marcus, sister's son to Barnabas (touching whom ye have received commandments: if he come unto you, receive him;) and Jesus which is called Justus, who are of the circumcision.”

“We find Aristarchus as a companion of our Apostle in the nineteenth chapter of the Acts, and the twenty-ninth verse: ‘And the whole city of Ephesus was filled with confusion; and having caught Gaius and Aristarchus,

men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.' And we find him upon his journey with St Paul to Rome, in the 27th chapter, and second verse: 'And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one Julius, a centurion of Augustus's band: and, entering into a ship of Adramyttium, we launched, meaning to sail by the coast of Asia; one Aristarchus, a Macedonian of Thessalonica being with us.' But might not the author of the epistle have consulted the history; and observing that the historian had brought Aristarchus along with Paul to Rome, might he not for that reason, and without any other foundation, have put down his name among the salutations of an epistle, purporting to be written by the Apostle from that place? I allow so much of possibility to this objection, that I should not have proposed this in the number of co-incidences clearly undesigned, had Aristarchus stood alone. The observation that strikes me in reading the passage is, that together with Aristarchus, whose journey to Rome we trace in the history, are joined Marcus and Justus, of whose coming to Rome the history says nothing. Aristarchus alone appears in the history, and Aristarchus alone would have appeared in the epistle, if the author had regulated himself by that conformity."

"'Marcus, sister's son to Barnabas.' Does not this hint account for Barnabas' adherence to Mark in the contest that arose with our Apostle concerning him?

"And some days after, Paul said unto Barnabas, Let us go and visit our brethren in every city where we have preached the word of the Lord, and see how they do; and Barnabas determined to take with them John, whose surname was Mark; but Paul thought not good to take him with them, who departed from Pamphylia, and went not with them to the work; and the contention was so sharp between them that they parted asunder one from the other; and so Barnabas took Mark and sailed unto Cyprus.' The history which records the dispute has not preserved the circumstance of Mark's relationship to Barnabas. It is no where noticed but in the text before us. As far, therefore, as it applies, the application is certainly undesigned.

"'Sister's son to Barnabas.' This woman, the mother of Mark and the sister of Barnabas, was, as might be expected, a person of some eminence among the Christians at Jerusalem. It so happens, that we hear of her in the history.—'When Peter was delivered from prison, he came to the house of Mary the Mother of John, whose surname was Mark, where many were gathered together praying.' Acts xii, 12. There is somewhat of coincidence in this; somewhat bespeaking real transactions among real persons."

It is beyond our ability, in a notice so brief as this must be, to do justice to this able treatise. Let all who can, get it and study it carefully themselves. It is difficult to conceive how any candid thinker can rise from its perusal without being convinced of the reality of the persons and events narrated and alluded to in Luke's history of the apostle Paul, and the letters bearing that apostle's name. And admitting these letters and that history to be true the whole authority of our faith is established.

3.—"THE LIFE AND EPISTLES OF ST. PAUL, by Conybeare and Howson," (Longman & Co., London; 2 vols. 8vo., 3s 6d) is a work whose proper place is alongside of such standard works as those of Macknight, Campbell, Lowth, &c. But it has a very different character. The dryness of verbal criticism is obviated by the very interesting and picturesque style adopted by the talented authors—that best mode of criticism brought to such perfection under the late Dr Kitto. Whatever there is of contemporaneous history, philosophy,

arts, or manners, that can throw light upon any incident in the life, or passage in the writings of Paul; is here collected. His life, gleaned from the Acts of the Apostles and his own epistles, is carefully written; every event and circumstance of it receiving some new light to shew its proper character and bearing. History, archæology, and geography are summoned. Where necessary, carefully constructed maps are introduced; views of cities and scenes, and drawings of coins, &c., lend their illumination, and all is rendered clear and entertaining. The epistles of the apostle are introduced at their proper places in the history; and being given in what is called a *free* translation, much more distinctness and propriety is seen in many of their phrases and allusions than we are accustomed to. Foot-notes and references are copious, where the reading may be open to question. The translation of the speeches and epistles is the work of Mr Conybeare; this part seems to our judgment excellent, and might stand on its own merits very well. But when dovetailed into the admirable life, by Mr Howson, we find the one imparting harmony and grace to the other, and producing a realness in the whole which is very instructive, and is sure to be gratifying. Equally well adapted to the scholar and the ordinary reader, no one who has looked into it can deny the merit of this work. We give it our hearty recommendation.

A CHRISTIAN CRITIQUE ON A BRITISH BUDGET.

The beauty of the faith of the Kingdom is its adaptation to the present. Practically it is, when it has its proper hold upon our hearts, a constant *metachronism*, bringing the promised future to bear upon the present, and thus, as it were, throwing down the barriers of time. Being then so apt to live in the future we are excusable if we at times let our fancies fill in the outlined promise by the logic of analogy and contrast. When therefore any special question is agitating the popular mind we cannot but think—How will this be in the age to come?

The momentary national thought is the financial changes propounded in the governmental Budget. The extremely human features of such schemes,—the admixture of some good and much ill; the party stripes; the heavy charges for carrying on misgovernment, international strife, and human vainglory, combine to cause any child of the kingdom to long for the establishment of the Righteous Universal Empire, and to study its economy. But when we apply ourselves to this wisdom it seems too great for us to comprehend. The subversion of the present exciting cause of evil—human government, and the repression of sin entail a series of blessings beyond our conception. In fact we can but dimly discern ought thereof; and logic has hardly any data to found a comparison upon. But such as we have let us try to work out.

Political economy gives us as the sum of its scientific premises—that the national prosperity is in accordance with the freedom of its commerce and the lightness of its financial burdens. Social science indicates that according to the spread or depression of what we may generally term individual sin, is the nation cursed or blessed. Divine economies teach that these have one common origin in the revolt of the healthy mind from obedience to Jehovah, and therefore provides one common cure in the establishment of His righteous administration. It is by a comparison of the arrangements of this Divine Government with the human system that we can obtain a few general results bearing upon the national prospects.

The national balance sheet of 1859 shows that the total charges of administration were over £70,000,000, in items of £56,083,000 for past and present war costs, and £14,136,000 for other charges. This war item is frightful—56 millions for one year, and to rise higher and higher till the coming of the Prince of Peace! We confine our review solely to our own country, we dare not consider the world's war costs. But this is only the year's entry; to it must be added the £300,000,000 indebtedness for the same. What a frightful monetary penalty nations have to pay for their sins against God and their fellows. And what a mighty change will result from the establishment of the Kingdom of Peace when Messiah "will cause wars to cease to the end of the earth," and when "there shall be abundance of peace so long as the moon endureth."

The other charges, embracing the costs of crime (legal and prison expenses), taxation (revenue collections), pomp (royal, ambassadorial, and pensional charges), and blasphemy (clerical hire), are, like the war, but faintly estimated in the exchequer balance-sheet; for all know that the greatest portion of these are local burdens. But as occasion may offer, at another time, for a more special review of the social aspect of this question, we will deal summarily with the matter now, and conclude that, under a Righteous Government such as we are led to expect, the citizens' taxation will not be a thousandth part what it is now, because the annual hundreds of millions spent in vice, strife, vainglory, and irreligion, will have no out-flow. And it needs no great mathematical skill to sum up that if the expenses be reduced almost to nothing, then the commercial and social condition of every member of the nation will rise proportionately to an almost incalculable richness.

But how must the government be then carried on if there be no taxation? That there will be none we have not said; for we do not know what the provisions of "the law which shall go forth from Jerusalem" will be in this respect. But to our seeming the analogies of the church economy and the predicated popular condition would indicate as great a sufficiency of spontaneous tribute in freewill and thank-offerings (and possibly tithes), as was of old. *Ex.* xxxv.; *1 Chron.* xxix., comp. with *Is.* lx.; *Ps.* lxxii. 10-17; xlv. 12.

By this reasoning we do no discredit to the things of God; nay, we glorify them. If we shed the feeblest light of the future upon the present distress; if we afford the smallest clue to the solution of the enigma of all our political economists; by so much do we add lustre to the renown of the Word of God. And by so much do we, through consideration of the things seen, magnify the unseen, and the eternal.

IOTA.

Intelligence, Notes, &c.

DUNDEE.—On Monday, 19th March 1860, fell asleep in Jesus, our sister Mary Brown, aged 57 years. When in her usual health, and at her daily avocation, she was struck with apoplexy, and expired almost immediately. For a long course of years she has taken an active interest in all that seemed lovely and of good report. Her sympathies were wide and active; while her means and services were ready in every case of necessity. She delighted to cheer the desponding, and encourage those who laboured in faith and love. As a kind, intelligent woman, she had great influence with the young, to stimulate, to guide, or restrain them. Of her noble influence in this she has left living

testimony; many of the brethren and sisters being indebted to her for what they know and what they are. When the gospel of the kingdom of God was first proclaimed in Dundee, she received the word with all readiness of mind, and was among the earliest of those who yielded obedience to it, having been immersed on 21st August, 1849. She at all times shewed a praiseworthy anxiety to know the will of God and do it. Zealous and patient, she was wise and tender-hearted too, labouring in the gospel both by word and deed; and was, moreover, in "good report of those that are without." The departure of our sister calls vividly to mind the beginning of the gospel in Dundee. She is also the first of our number who has been removed by death. Deep sorrow has overtaken the church in consequence. Yet we mourn for her as for a sister beloved, whose resurrection is sure. Let us patiently wait for the kingdom of God, and pray it may speedily come, and the time of the dead, that they, with us, may enter, in the likeness of the Master, into his glory.

EDINBURGH.—One aged disciple has been added to the church here during the month of March. On Sunday, the 25th, the brethren held their seventh anniversary. The review of the past year was gratifying. A retrospect of the whole period of the church existence also called forth lively gratitude to God. The original number with which they started—23—has increased to 69. But this is the least; there has been a steady growth in knowledge, in love, and in influence. They have not courted public attention; but diligently laboured in their own little field, and good fruits have sprung up. The sympathies of all for each are very strong, and the help ready. Their intimacy with all the churches, and frequent communication with them enhance their enjoyment very much, and add a heavy burden of responsibility which they delight to bear. This heyday of theirs they hope, through the favour of God, will not pass into the gloom and darkness of cold indifference, but increase to a warmer glow of pure divine love. As on some previous occasions, the peculiar circumstances of the time were embodied in a new psalm; the antiphone of which was recited by two of the brethren, and the choruses sung by half of the congregation.

FRANZT,—although reckoned an appendage of the Edinburgh church may fairly enough be recognised as a church by itself. The death of brother Stephen Hastie in December last has reduced their number to five; yet they meet every first day of the week. They are visited by one or two of the Edinburgh brethren once a fortnight.

PAISLEY.—Last month's notice should have been—"Four added by immersion, and one who had been in communion with a meeting previously existing in the town." **GLASGOW.**—A brother and sister have been added to the church in Howard Street during last month. **DUNARK.**—Three immersions have taken place here; two of them being respectively sons of brethren Murray and Doig, the other is Matthew Patterson, Contbridge. **ABERDEEN.**—On 18th March, William Jardine and Christina Mowatt were immersed, and added to the number of the faithful.

PRUDEN.—Since last issue, both by letter and visitation, we have been brought into communication with the church here. Brother James Lamb of Portsmouth visited it on Sunday, 4th March, and was speedily

introduced to several of the members. He proposed to be a mere on-looker at the first, and did not unite with them. He expresses himself "extraordinarily well pleased" with all he heard and saw in the meeting; he "liked the candid straightforward manner in which they confessed to him what they believed, and withheld nothing that he asked them." In course of conversation with some of the brethren, afterward, he, however, found a difference on a very important point, viz.—*the return of the children of Israel to their own land*. This topic has given rise to some correspondence. On every thing else they seemed to be at one with James Lamb, and with us. Thus, they say,—“The kingdom of God is to be established on this earth by Jesus Christ, when he comes with his saints, and it shall grind to powder all other kingdoms and last for ever.” “Man must seek for immortality, or he never will obtain it. He cannot obtain it till the resurrection of the just; it being only promised to those who, by patient continuance in well-doing, seek for glory, honour, and immortality. It is nowhere promised to the wicked.” When the matters at issue are more ripened, we shall state the result; which we trust will prove to the glory of God, and the building up of his saints.

QUARTERLY EDITORIAL NOTE.

We are gratified by the assurance that "THE MESSENGER OF THE CHURCHES" is received with approbation by the brethren in general. Almost without effort the variety has been what we would have wished; but we do not say all the projected features of it are set forth even yet. By and bye we hope to introduce some things useful in other ways, and for other purposes. We trust that the interest already expressed will be sustained and extended. It was hardly to be expected that we should please in every case; so that an occasional expression of dissatisfaction—on one hand roughened into a grumble, on the other mellowed into hints and suggestions—has not surprised us. We desire to take advantage of what we may call the public opinion: not to adopt it at once, but to embody its wisdom in our own policy. And as we do not ourselves complain of the usage we may get, knowing that even a hard word is well meant; so we shall expect those brethren whom we seem to treat with hardness or indifference, to remember that we must be allowed some discretionary power, and let them be assured we shall use it for the general good.

The style, as well as the length of an essay, the subject, as well as the treatment, have to be taken into account. We would have the brethren be aware of the necessity of correct language in all teaching. Scriptural terms are the only safe ones to be used dogmatically: if we have abjured such phrases as—"immortal soul," "effectual calling," "kingdom of grace," "original sin," &c., because they are not Bible phrases, should we not, for the same reason, avoid—"mystic Babylon," "translation of the saints," "expiation," "frog powers," "Ottoman dragon," "Austrian beast," "baptism into the hope of Israel," &c. Further, let the contributors study brevity. We have neither time nor

space for a multitude of words; and wise men generally use few and choice words. Let us all be wise after this fashion.

As it was, from the first, not at all anticipated that the magazine would prove directly suitable for the use of strangers and unbelievers, we are not to blame if it should have very little of an evangelistic character. It is *The Messenger of the Churches*, let all endeavour to render it the vehicle of blessing to the brotherhood.

EDITORS.

This medium of intercommunication we are happy to find is proving of some service, in revealing the wants of the brethren, and exciting a disposition to supply them. We have first to acknowledge—for the blind boy—receipts from Aberdeen, Cumnock, Devonport, Gourrock, and Paisley. These generous donations of the brethren have proved amply sufficient for the present necessities of the case. In the name of Jesus and on behalf of the parent—our brother John Brown of Ayton—we thank all the donors. The case reported last month has already met with cordial responses from various quarters; we are made aware of Berwick, Cumnock, Cupar, Dundee, Gourrock, Halifax, Paisley, Portsea, and Traent, giving aid.

This month the brethren in Birmingham appeal on behalf of a brother who has been oppressed by long continued family distress. The brethren there help him in as far as they can; but feeling their ability limited, they solicit the aid of other churches. We make no apology for the introduction of this new case: the sooner it is known the better, and we hope the brethren will, as early as possible, communicate with the correspondent of the church in Birmingham, or with Edinburgh, if more convenient. No man, no church, is impoverished by giving: this is the divine rule,—“He that hath a bountiful eye shall be blessed.”

The Treasurer also acknowledges receipts for the Messenger, from Aberdeen, Birmingham, Douglas, Glasgow (Howard Street), Do. (Stockwell Street), Gourrock, Haddington, Halifax, Paisley, Portsea, and Traent.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom Money Orders should be made payable.

ISRAEL'S MAGNA CHARTA.

We propose to set forth from the Scriptures the promises made by God to the patriarchs, by which the land of Canaan was given to them and their posterity for a possession, and the bounds of the land as defined by the same Divine Giver—constituting the great charter of the Israelitish possession.

THE PROMISES TO ABRAHAM:—Gen. xii, 1-7,—“ Now the LORD had said unto Abram, get thee out of thy country and unto a land that I will shew thee.” Gen. xiii, 14-17,—“ Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward.” Gen. xv, 5-18,—“ And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be. In the same day the LORD made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. ‘The Kenites &c.’” See the extent and boundaries of the promised land in Num. xxxiv, 1-12. Gen. xvii, 8,—“ And I will give unto thee, and to thy seed after thee, the land, and I will be their God.” Gen. xxii, 15-18,—“ And the angel of the LORD called unto Abraham out of heaven the second time, and said, by myself have I sworn, saith the LORD, for because thou hast done this thing and hast not withheld thy son, thine only son,—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand on the sea shore, and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.”

TO ISAAC:—(Gen. xxvi, 2-5,—“ And the LORD appeared to him and said, go not down into Egypt; dwell in the land which I will tell thee of. Sojourn in this land and I will be with thee and will bless thee; for unto thee and to thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all those countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

TO JACOB:—(Gen. xxviii, 13-15,—“ And the LORD said, I am the LORD God of Abraham thy father, and the God of Isaac; all the land whereon thou liest to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.” Gen. xxxv, 9, 10-12,—“ And God appeared unto Jacob when he came out of Padan-aram, and blessed him. And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.”

No. V.

Gen. xlviii, 3, 4, 21,—“And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold I will make thee fruitful and multiply thee; and I will make of thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession. And Israel said unto Joseph—behold I die; but God shall be with you, and bring you again into the land of your fathers.” Thus far the promises made to the fathers.

Exod. ii, 23-25,—“When the children of Israel were oppressed in Egypt, they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel and had respect unto them.” Exod. iii, 8, 16, 17,—“The LORD said unto Moses, I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land flowing with milk and honey. Go and gather the elders of Israel together, and say unto them, the LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you, and seen that which is done unto you in Egypt; and I have said I will bring you up out of the afflictions of Egypt into the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, into a land flowing with milk and honey.”

Exod. vi. 2-8.—“And God spake unto Moses, and said unto him, I am the LORD; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be your God; and you shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the LORD.”

Thus far the grand charter given to the patriarchs and their posterity by the great Lord and Proprietor of heaven and earth. The land of Canaan was thus as certainly promised to Abraham, and his seed, as the Messiah was promised to descend from his line. The same blessings were promised to Isaac, and Jacob, and they obeyed the commands of God, as Abraham did, and therefore the same glorious covenant was confirmed to each of them respectively; and cannot now be dissolved or abrogated until it is completely fulfilled, according to the beautiful language of David,—Ps. cv, 8-11, “He hath remembered his covenant for ever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto

Isaac, and confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

In all God's covenants with men, spiritual blessings are expressly mentioned, or fully implied; and that short promise,—Gen. xvii, 5, "And I will be their God," contains all the blessings of this life, and that which is to come; for what greater portion can any desire than to have God for their inheritance? He is the fountain of all good; and happy is that people whose God is the Lord,—Ps. cxliv, 15. But they are miserable which have their portion in this life, whose belly is filled with God's hid treasure, who are full of children, and leave the rest of their substance unto their babes,—Ps. xvii, 14.

The covenant with Abraham being thus confirmed by the oath of God, after he had approved himself faithful, could not be disannulled by the law given, and the covenant made at Sinai, 430 years afterwards, as Paul declares,—Gal. iii, 17. Neither can any future dispensation make it void, till it has been as fully accomplished in all its parts as it has been in some already: this is far from being the case as yet. God promised to give the land of Canaan for a possession to Abraham, as well as to his seed,—Gen. xlii, 15-17. But Stephen in his defence (see Acts vii, 5), says,—“He gave him none inheritance in it.” No, if Abraham is to possess the land of Canaan, and the promises are to be fulfilled to him, as well as to his seed, Abraham must undoubtedly rise again at the coming of our Saviour: and we may query whether it was not this idea that struck the Sadducees dumb when our Lord proved the resurrection of the dead from these words of God to Moses,—“I am the God of Abraham, the God of Isaac, and the God of Jacob,” and from which he drew this conclusion,—“God is not the God of the dead, but of the living?” We may here see all its force and beauty, which so effectually silenced the greatest gainsayers. God is the God of Abraham, Isaac, and Jacob; and if he is their God, he must fulfil all his promises which he made to them, and confirmed with an oath; consequently they must have an existence till his promises to them are fulfilled. But they have not yet been all fulfilled. God promised Abraham, Isaac, and Jacob the land of Canaan for a possession; but after a short continuance on earth they *died in the faith of it*; therefore they must rise again to possess it, and in its extent as stated in the covenant with Abraham.

The covenant between God and Abraham was faithfully performed on Abraham's part during his time of trial; and God will never suffer it to fail on his part. It extends through all periods of time, even to the grand jubilee, when God shall be all in all, when shall have been completely fulfilled all promises that ever were made to Abraham, Levi, David, or any of the children of Adam, or even to Christ himself. Therefore the covenant made with Abraham is never called the old covenant, the first covenant, the broken covenant, your covenant, &c. These epithets all belong to the covenant made between God and the children of Israel at Mount Sinai: as is evident by many express passages in the writings of the prophets and apostles,—as for instance, “Behold the days come when I will make a new covenant with the house of Israel, and with the house of Jacob; not according to the

covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which covenant they brake, although I was an husband to them, saith the Lord," Jer. xxxi, 31, 32.

Plymouth.

JOHN C. WEYERS.

SUGGESTIONS

TOWARDS THE SYSTEMATIZING OF PROPHETIC STUDY.

By what law are we to judge the many, many interpretations of the Prophetic Word, all differing one from another, and, consequently, from the Word itself? Is there not in this fact some excuse, if ever so small, for the infidel's rejection of the whole; or the doubtful waiting for the event to come to pass, with its ever-recurring doubt whether this event be the thing prophesied of? And yet it ought not to be so. The Word is given us that the events may not take us at unawares; and the "behold I have told you before" is a condemnation if we have not made use of the warning. Where then is the fault? May it not be in the thinking that an *interpretation* is needed, as though it were written in an unknown tongue? If, instead of exercising so much the organs of Ideality and Individuality, use was made of the whole perceptive powers—Eventuality, Time, Number, Comparison, &c., there would be fewer blunders made in this department of truth. The grand want is a treatment of prophecy as a science, in itself the sum of all others. There needs a systematizing of exegesis, beginning at the very A B C. May we offer a few suggestions as to the groundwork of such study.

1st. Let us try to forget that the Bible is ought else but a *revelation* of God to man; and so let us try always to find it natural and simple. In so doing we shall have to put away most of our Shibboleth of symbolography, and

2d. Begin at the beginning, and for every term find its counterpart. For every metaphor, we think, has its explanation in the Word. Having found the Scripture's own definitions of what it meant by stars, trees, rivers, &c., and completed, as far as may be, our poetic dictionary, we can then translate its hieroglyphs, or *word-pictures*, by consulting heraldry, armory, numismatics, or any other of the arts and sciences which the Word uses, or in which it speaks.

3d. Let us never be afraid to consult every true science, for these are the mines whence the Spirit draws its technical terms, or where it has placed the correspondence. This applies equally to Scripture defence in general, for if Christians made more use of the sculptured Revelation, the written would oftimes have more power to their minds and in their hands. For what are the sciences but investigations into God's natural laws and their results; and what are the Scriptures but an application of these Divine laws to man's circumstances. Hence, we find in GEOGRAPHY a record of the past and present condition of Messiah's inheritance, and future jurisdiction of the saints; in ETHNOGRAPHY the varied subjects of the coming kingdom, as well as the witness to "the depth of the wisdom" of God's dealing with the children of men; in

NATURAL PHILOSOPHY we have the operating elements of the present corruptible, and future incorruptible creation; and so to the end. But especially in HISTORY,—which truly is expanded and realised Prophecy—have we the hook to Scriptural elucidation.

4th, Let us make right use of the natural *Correspondences*, or the Universal Comparison. If we do this we shall “discern wondrous things” in God’s dealings, and not be so apt to be led astray into the regions of mysticism or figurative interpretation. Bearing in mind that the natural and the human circumstances are subject to the same laws, we shall look to the harmonies of physical signs with historical events, instead of, as is too frequently done, isolating them, as though man were only a visitor to earth, having no property in it, or it in him. This would cause us, seeing “the signs in the heavens” to note the political countersigns derived from and related thereto. One instance will illustrate our meaning better than many words:—It was said that “a Star should arise out of Jacob,” and at the birth of Messiah a Star seen in the heavens brought the Magi to Bethlehem. So throughout the whole course of history (and prophecy), a physical sign,—cometary, stellar, meteorological, or epidemic,—has accompanied or preceded notable events.—Matt. xxiv.

5th, Let us ever bear in mind, when a testimony seems obscure, that this will be ten-fold more likely to arise from our lack of knowledge, than from any defect in the Word. We ought to believe that there are a thousand things in the arcana of the Divine cosmos which may answer to the literal revelation. And we ought to remember that there are hundreds of blanks in history—such as the whereabouts of lost Israel, the fates of the expelled Canaanitish nations, &c., &c., which, “known to God,” are the bases of His testimonies, or the stones in the building.

6th, We must have a right comprehension, founded upon the broad basis of the things of the kingdom of God, of the scope and also the minutæ of His plan. This obtained, we arrive the more easily at the solution of many knotty points. The kingdom we know in the main, but are apt to forget the logical necessity pertaining to the nationality question, or the *design in races*, (as evidenced by Israel and Judah,) which studied would give us much wonderful light upon all the prophets; and apt, also, to ignore the same obligations of the land and city plans.

7th, We ought to ascertain the “exact” meaning of every word of prophecy where it is possible, and this with the smallest possible resort to the figurative exegesis. Remember that all the *written* is by Divine inspiration.

8th, We must beware of limiting Jehovah. And one practical way of escaping this is by a mathematical and geometrical strictness in investigating our own knowledge. And speaking of mathematics (a grand witness to the God of rule), we ought to observe that no event happens only once. The *dual phase* of events, exemplified in two advents, two deaths, two resurrections, &c., &c., would remove much difficulty of apprehension. Much has been written concerning the year-day theory, as it is called, the labour of which might have been saved had this prophetic order been noted. Even as the two hands on the clock dial are equal in time but not in space, so may we account that the 1260 days

may be equally years and days in relation to two several things, e.g. 1260 years may be the duration of a *system* of antichrist, but 1260 days the reign of a *personal* wicked one, and the terms of the prophecy apply properly to each. In more than one respect is it true that "the thing which has been shall be."

9th, The Spirit is very choice of words: a correct translation is therefore a necessity.

10th, We cannot be too observant of every word and phrase—even to the names used. The Spirit (to borrow a word from art,) paints in renaissance, to the minuteness of having every name accordant with the subject. A translation of the names of the prophets is mostly an index to the purport of their testimonies.

11th, Prophecy may be conveyed in either a promise, a threat, or an exhortation. In this latter mode we have, in Romans xi., as truly a prophecy of the future of the Roman church as we have of Israel in "the blessing and the curse" of Moses.

12th, The most of the Bible revelation is conveyed by means of word, song, or drama. But we have also *pictorial prophecy* in the law, i.e. in its ceremonial and structural ordinances. This is right and grand: a proof of their Divine origin. For as prophecy is an exposition of certain ordinances of Jehovah, analogy teaches us that the embodiment of laws will correspond. Thus, the priestly trumpets (pneumatic and acoustic exponents) have a natural relation to war, Jer. iv. 19, Rev. viii., &c., *surprise*, 1 Cor. xv. 52. The offerings, first fruits, tabernacle, temple, &c., are still more obviously prophetic.

Were there only more heed taken in elucidating prophecy on these among other principles, there would not be that scope for difference which now obtains; such as between the Apocalypse all fulfilled in 200 or 300 years, A.D., and, on the other hand, all yet to be fulfilled. By a right and scientific investigation, it is as possible to arrive at a certainty of meaning in this as any other study. And when found, we are as justified in making use of the modern description, adjectively or synonymously, such as "Russian Autocrat" for "King of the North," or "Austrian 'beast,'" "Ottoman 'dragon,'" as the New Testament writers were in their synonyms and quotations. *Only let us be sure first.*

leva.

THE DISCIPLES' RELATIONSHIP TO THE NAME OF THE LORD.

In the New Testament history there is a usage incidentally referred to, which, as there is no formal explanation of it given, it may be well to endeavour to ascertain its meaning, more especially as in one passage it appears to be connected with baptism. I refer to what is termed "calling on the name of the Lord." Thus Ananias said to Paul, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." In the conversation between the Lord and Ananias, recorded in Acts ix. the latter says, "He (Paul) hath authority from the chief priests to bind all that call on thy name." And when Paul preached Christ in the synagogues, "all that heard him were amazed and said, Is not this he that destroyed them, who called on this name

in Jerusalem?" Again, in writing to the Corinthians, Paul says, "Unto the church of God which is at Corinth, . . . with all that in every place call upon the name of Jesus Christ our Lord." The meaning that lies on the surface of these passages from Acts ix, and 1 Cor. is, that the disciples habitually called on the name of Jesus in prayer or thanksgiving, while the passage from Acts xxii. might be understood as intimating that this privilege came into exercise when the believer had taken the new position implied in the act of baptism. Thus, "be baptized"—the positive act enjoined—is the urgent desideratum in the case, "wash away thy sins" in the virtual effect, and "calling on the name of the Lord" is something by which the baptized person is to be characterized in the new relation just entered into. This seems to be the surface meaning of the passages.

The phrase "calling on the name of the Lord" appears to be susceptible of more than one application. The first instance of its use occurs in Gen. iv. 26—"And to Seth, to him also there was born a son, and he called his name Enos; then began men to call upon the name of the Lord." That is, taking the surface meaning of the words, that after the birth of Adam's grandson, Enos, when Adam was 235 years old, and Seth 105, men began to pray to God. The translators, however, have inserted another rendering in the margin, which the original is doubtless capable of, and which appears to be the sense in which Moses used the words. The marginal reading is, "Then began men to call [ἐπισημαίνω] by the name of the Lord." The only difference being in substituting "by" for "upon," as the supplied word "*themselves*" could be dispensed with. The world had by this time reached a comparatively advanced stage in its history. Wickedness was gaining the ascendant, and the learners of God separated themselves from the world around, and adopted a distinctive name—the name of Jehovah. This reading is borne out by the designation "sons of God" applied to the same parties in chap. vi. Nor is this case of the antediluvian saints adopting the name of God a solitary instance of the same usage even in the Old Testament, for the people chosen in a subsequent age to be God's peculiar nation were distinguished from surrounding idolatrous nations by precisely the same mark—called by the name of Jehovah. This fact is repeatedly referred to in the prophets, and formed the closing argument in Daniel's prayer for the restoration of Israel—"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name."—Dan. ix, 19. See also Jer. xiv, 9.

It would hence appear that the people of God from a very early period were as familiar with the idea of being called by God's name, as they were with the practice of calling upon the name of God in prayer. And the passage in Genesis shows that both things were capable of being expressed in the same language, the particular application to be determined by the circumstances in which it is employed.

Such being the state of matters, so far as the Old Testament is concerned, it is fair matter of inquiry how far Old Testament usage helps us in determining the application of the same language in the New. The Old Testament was written in Hebrew, and the New in Greek. The writers of the New Testament, however, were Hebrews; and although they used the Greek language, they, to a great extent, employed the terms and idiom of the Hebrew. The New Testament Greek is therefore to be judged by the rules applicable to the Hebrew. In reference to the matter in hand, we might expect to find in the New Testament such language used in one or both of the senses in which we have found it employed in the Old, the probable application in every case to be determined by the connection in which it is found, and, it may be, by other circumstances bearing on the subject.

Before examining the New Testament use of the language referred to, it is right to notice one point of difference between the three passages quoted from the New Testament, and those quoted from the Old, namely, that in the Old it is the name of Jehovah that is referred to, while in the New it is the name of Jesus. Keeping this in view, we find that among the first disciples prayer was, as in the former dispensation, exclusively addressed to the Father. Witness the prayer which Jesus taught his disciples (Matt vi); the first recorded prayer of the apostles after Pentecost (Acts iv); the prayer of the church for Peter in prison (Acts xii); the prayer of Paul and Silas in the prison at Philippi (Acts xvi); Paul's prayer for the various churches as alluded to in the introduction to several of his epistles (Philippians, Colossians, 1st Thessalonians, 2d Timothy, Philemon, &c.) The only exceptions to this rule are, so far as I am aware, the case of the dying Stephen (Acts vii), and that of Paul (2 Cor. xii, 8). Both of those cases, however, must be fairly allowed to be exceptional, inasmuch as Jesus was present in vision to the suppliants, and a petition to him would be as appropriate under such circumstances as when he was actually on the earth. Such appears to be the matter of fact as regards the ordinary prayers of the first Christians. As to any formal invocation of the name of Jesus by the person baptized, in connection with the observance of baptism, the recorded instances are altogether silent. Even in that most circumstantial account of the baptism of the Ethiopian (Acts viii), where we might naturally expect to find such a usage narrated, or at least alluded to if it had been observed, there is no indication that it was either enjoined by Philip or attended to by the Ethiopian. His confession of the name of Jesus the Messiah, however, is not omitted.

There is thus positive evidence that the ordinary prayers of the disciples were addressed to the Father and not to Jesus; so that "calling on the name of the Lord" cannot refer to these. On the other hand there is evidence of a negative character in the absence of any instance of the disciples invoking the name of Jesus in the act of baptism, with a decidedly exceptional case where confession of the name is expressly made without invocation. Such being the state of matters as regards the phrase, "call on the name," in its aspect as connected with ordinary prayer, &c., it seems natural to inquire how facts bear upon the other rendering of similar language given in the margin of Gen. iv, "call by the name." The following passages clearly show that the disciples were called by the name of Jesus:—

"That worthy name by the which ye are called,"—James ii, 7.

"Every one that nameth the name of Christ,"—2 Tim. ii, 19.

"Thou holdest fast my name,"—Rev. ii, 13.

"The disciples were called Christians first in Antioch,"—Acts xi, 26.

"All the Gentiles upon whom my name is called,"—Acts xv, 17.

This last passage is quoted from Amos ix, 12, where it is rendered—

"All the heathen which are CALLED BY my name."

It would seem, then, that of the two meanings of which the language in question is susceptible, that is most in accordance with facts which simply bears that the disciples took upon them the name of their Master, and in course of time became popularly known by his name, and, moreover, suffered on account of it (1 Pet. iv, 14). I may observe that this view is supported by Wakefield, in his translation of the New Testament, who gives the following rendering of the passages referred to:—
 "Arise, get thyself baptized, and wash away thy sins, taking upon thyself his name."—Acts xxii, 16. "He (Saul) is here with authority from the chief priests to bind all that call themselves by thy name." "Is not this he who made havoc at Jerusalem of those that call themselves by this name?"—Acts ix, 14-21. "Paul . . . to all in every place who take upon themselves the name of our Lord Jesus Christ."—1 Cor. i, 2. Also the passage

in Romans x. 12-14—"There is no difference between Jew and Greek; all have the same Lord, abundantly kind to all who call themselves by his name; according to the scripture, whosoever taketh upon himself the name of the Lord, he will be preserved. How, then, can they take his name on whom they have not believed?" And in Acts ii, 21—"And whosoever shall acknowledge the name of the Lord, he will be preserved;" also Acts xv,—"That the rest of mankind may diligently seek the Lord, and all the Gentiles who are called by my name, saith the Lord."

It is worthy of notice that the passage from Romans x. as rendered by Wakefield, is in perfect harmony with what goes before regarding confession with the mouth. Indeed it was the Divine provision for confessing with the mouth the name of a common Master which abolished the difference between the Jew and the Greek, and manifested the abundant kindness of the one Lord to all who took his name. I observe that Wakefield has supplied the word name in verse 12 of Romans x. but there was no need for this if it had been rendered by the word acknowledge as he does in Acts ii, 21. The passage would then read—"All have the same Lord abundantly kind to all who acknowledge him; according to the scripture, whosoever shall acknowledge the name of the Lord, he will be preserved."

A few words, in conclusion, as to the way in which the name of the Lord was taken by the disciples. In the commission, the apostles were commanded—"Go ye therefore and teach all nations, BAPTIZING THEM INTO THE NAME of the Father, and of THE SON, and of the Holy Spirit." This is the highest authority on the point, and should be held to be conclusive evidence of the act of baptism being the means by which the relationship to the name is consummated—an act which derives much of its expressiveness from the fact that it is an act of submission to the authority of him who had just been acknowledged as Lord and Christ, and not from any formula by which, on the part of EITHER ADMINISTRATOR or SUBJECT, it might be accompanied. The commission is not—He that believeth the gospel, invokes the name, and is baptized, shall be saved,—but simply, "He that believeth and is baptized." The acknowledgment of belief was necessary to satisfy the party about to administer that the candidate was a fit person to be baptized. This acknowledgment constituted confession of the name of Jesus. In the words of Paul, this was believing with the heart unto righteousness, and confessing with the mouth unto salvation, and only required baptism into the name so confessed, to constitute the being called by the name. Thus Peter, after he had proclaimed the things of the kingdom of God and the name of Jesus the Christ, by shewing that according to prophecy the Christ should be raised from the dead to sit on David's throne, and that Jesus who had been crucified and raised from the dead was he;—exhorted the inquiring Jews, saying, "Repent, and be baptized every one of you in the name of Jesus Christ." The result is simply described,—"*They that gladly received his word were baptized.*" And so with Philip and the Ethiopian—"What doth hinder me to be baptized?" "If thou believest with all thine heart thou mayest." "I believe that Jesus the Messiah is the Son of God." And he baptised him."

But assuming that "calling upon the name of the Lord" is the act of the person being baptized, it is difficult to conceive the meaning of invocation apart from adoration, petition, or thanksgiving. The invocation of Stephen would have been meaningless if it had not been followed by the petition, "Receive my spirit," and so of Peter's when he would walk to Jesus on the water, and cried while sinking, "Lord save me." Is not invocation without its appropriate accompaniment rather a breach of the third commandment than ought else—a taking the name of the Lord in vain? But if "calling upon the name of the Lord" be an act of proper invocation per-

formed by the person being baptized, the particular petition or thanksgiving offered, or form of adoration employed in the case, are nowhere to be found in the teaching of Jesus or his apostles. If this had been a matter of formal utterance on the part of the baptized, is there not reason to believe that Jesus would have been found explicitly enjoying it in one or other of the forms in which the commission to the apostles has come down to us. But the utmost simplicity is observable in the terms of that commission. Believe the gospel, be baptized, are the pure and simple elements of a rule intended for plain people as found in the mass of society at large. It is even presumable that the doctrine or mystery involved in an honest compliance with these behests would not in many instances be fully appreciated by those becoming disciples. The question would be—Does the person desiring to be baptized "believe the things concerning the Kingdom of God and the name of Jesus the Christ." This question intelligently answered, the bare act of immersion would be a fulfilment of the commission; for neither baptized nor baptizer is enjoined to utter any form of words in performing that act. "Baptizing them into the name of the Father, Son, and Holy Ghost" was not enjoined as a formula to be pronounced by the baptizer, but to express the virtual effect of the act itself taken in connection with the mental condition of the person baptized, as a believer of the gospel, and confessor of the name of Jesus the Messiah.

Acknowledgment of the Lord thus appears to be the thing intended by the language under consideration, and this seems to have been effected by confession of the name, and baptism.

J. C.

THE SOLITARINESS OF THE MAN OF SORROWS.

IN studying the biography of our blessed Lord, while he wandered through the land of Israel, his peculiar *loneliness* has often struck us. Not only in his birth and his death was he entirely alone, inasmuch as in both of these events there is something true of him which is not, in Scripture, predicated of any other; but also in his *inner-life* he seems to have been a solitary.

True it is that those twelve disciples who left all and followed him, were his friends, and acknowledged him as the Anointed One promised to the fathers; also the converse he had with them and with others, such as Mary, and her sister, and Lazarus, must have largely contributed to the relief of his loneliness; still, the incidents of his history, narrated in the four gospels, too plainly show that, even in such society, he was *alone*. Fellowship necessarily implies sympathy—fellow-feeling. We may be continually in the company of others, and yet, as regards the inner-life—the consciousness, be entirely alone.

Jesus was of all men the most misunderstood. All his words and deeds were misconstrued. "He casteth out demons," said some, "by Beelzebub the prince of demons." "He is a gluttonous man, and a winebibber," cried others. Another party called him mad; while others, of high pretensions, sought to kill him for being a sabbath-breaker, and finally delivered him over to the civil power to be slain for treason and blasphemy. How hard must such treatment have been to bear! But even his constant companions misunderstood him. Their thoughts and feelings were different from his. They hailed him, in-

deed, as the Saviour of Israel, who was to free them from the power of the Romans; further their aspirations do not seem to have gone. When he spoke to them of their perishing condition as sinners, and of himself as "the bread of life which came down from heaven to give life to the world, and that whosoever ate of that bread would live for ever," many of his disciples exclaimed—"This is a hard saying, who can hear it?" and turned back and went no more with him. And when he privately informed the twelve that "he must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised again the third day," even that disciple who had shortly before confessed him to be "the Christ of God," was so shocked at the idea of the Messiah dying, that he exclaimed—"Far be it from thee, Lord! this shall not be unto thee!" plainly showing that he understood none of these things, and had no fellow-feeling with the "man of sorrows" on that matter, which, of all others, seemed to weigh most on his mind.

While he "came not to destroy life, but to save it," they would have called "down fire from heaven, as Elijah did." Who should be the *greatest*? was their chief concern; whilst his constant lesson, both by precept and example, was to enforce the paramount importance of being *most useful*.

These and other circumstances, which readily suggest themselves to those who have made themselves familiar with the story of our Lord's sojourn on earth, plainly show that he bore his heavy burden *alone*. "He came to his own, and his own received him not." With a full perception of the awful doom impending on the godless nation of the Jews, and the most intense desire to save them, he must bear his sorrow alone. Those heart-melting utterances that burst from his lips when "he beheld the city and wept over it," were as lonely as if they had been spoken by the solitary inhabitant of a world. No human heart responded. He who wept for others wept alone; and he who cared for all bore alone the burden of his own sorrows. In that solemn hour of agony, when "his sweat fell us great drops of blood to the ground," and his soul was "exceeding sorrowful, even unto death," he was *alone*. The disciples who had followed him to the garden, overcome by fatigue, had fallen asleep; and he—with all that shame, and scorn, and cruelty he was shortly to bear staring him in the face—a *lone* from which all the tender sensibilities of his nature revolted—had no human heart to feel for him, no friendly voice to cheer him. Oh how lonely! And at last, when delivered into the hands of men, deserted by his friends, tortured and insulted by his foes, still more lonely. Listen to that wail of grief—that strange and sad complaint—"My God! my God! why hast thou forsaken me?" We do not pretend to comprehend the full measure of this complaint; but surely it implies that the dying Jesus felt as if even his Father had left him alone. Say we not right, then, that our blessed Lord, during his stay on earth, was of all men the *loneliest*?

Perhaps these lines may meet the eye of one of God's dear children, whose inner-life is mostly spent in solitude—who for weeks and months has no one near to share his joy or sorrow. Let such an one consider Jesus. Oh beloved! it was not without a reason that Jehovah devoted his Son to such a life of solitary suffering. "It became Him for whom

are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Looking from this point of view, surely you see fresh meaning in his devoted life, and increased cause for gratitude to the God of all grace for giving us such an high priest, who can be touched with a feeling of our infirmities—one who "in all points has been tried like as we are," and who, though now "exalted far above all might and dominion,"

" Still remembers in the skies,
His tears, his agonies, and cries."

Let the spirit of Christ dwell in you richly, and in your solitude that filial spirit will ever find relief in ready utterance, crying—"Father! Father!"

W. LAING.

THE ETYMOLOGY OF THE ENGLISH BIBLE.

MENSURS ERRORS.—Will you kindly open a department with some such title for a more special portion of Biblical criticism? We have many Dictionaries of one sort and another, but still want one which takes the literal and etymological stand-point in regard to the Faith. And if you will make the department open to both *pros* and *cons*, I have no doubt that you will have many contributors, and we much benefit. One example will show my meaning better than many words. Yours, &c.,
Iora.

* **APPROVE.**—Is one of the numerous words which time and custom have altered from their former philological meanings. It is now generally understood and used instead of approbate; though strictly meaning to witness, evidence, or *prove* to the satisfaction of any one. So we have it preserved to us by the legal term *Approver*, one who proves a fact from his intimate knowledge thereof. This sense of the word adds tenfold force and beauty to the words of Paul, (Phil. i. 10) "I pray that . . . ye may approve things that are excellent," by evidencing their excellency in walk and conversation (see Matt. vi. 16). Acts ii. 22—"Jesus, a man approved (witnessed, John v. 32-37) by God," &c. And the same wherever used. Ps. xlix. 13; Rom. xiv. 18; xvi. 10; 1 Cor. xi. 19; xvi. 3; 2 Cor. vii. 11; x. 18; xiii. 7; vi. 4; Rom. ii. 18; 2 Tim. ii. 15, &c. The witnessing (as in Rom. xiv. 18) may be either with goodwill, or perforce, without at all interfering with the force of the term.

THE ENGLISH MEETING.

It has been determined to hold the English aggregate meeting, as before suggested, at Nottingham, on Sunday and Monday, 27th and 28th May. All the Churches in Britain are requested to forward to the Secretary at Nottingham, by 14th May, if possible, information on the following points:—

1.—The numbers of brethren and sisters respectively meeting with them—the number of their meetings—their internal healthy condition—and the extra efforts which have been made during the past year for the publication of the truth.

* No necessity for strict alphabetical arrangement of contributions.

2.—Any questions upon which they are not at one amongst themselves, or think others differ from them; or which they would like to be brought before the brethren assembled, or upon which they would wish to learn the opinion of the brethren generally.

3.—Any readily practicable suggestions that can be made for a wider dissemination of the knowledge and obedience of the Truth in Christ.

The Church at Nottingham request the attendance of as many brethren from a distance as can make it convenient to be present; they were so much gratified by the visitors of last year, that they hope at least as many will be present. Those intending to go up will please communicate with the Secretary in good time, that all possible arrangements may be made for their comfort.

With regard to the first request, we trust the brethren will see the propriety of sending in statistics, as it will assist and simplify the same making-up at the Edinburgh conference in July. We expect to have a suggestion for the revision of the roll before the brethren at this meeting.

On the second point, may we venture to suggest that the left-over topics of last year's deliberations should find a place high up on this year's programme. Of those thus left, perhaps the most important was the question—"Should not faith in the things of the kingdom of God, and the name of Jesus the Christ, in all cases, precede immersion into the name of the Lord?"

MAKING READY.

MONTHS ADAM AND NISAN.

FRANCE.—The engrossing topic is the annexation of Savoy. The past few months have witnessed the usual tortuous progress of diplomacy; the transfer having been denied, asserted, disclaimed, explained, and so forth, till the time came for acknowledging the transaction in all its sly ugliness. As, however, it affects no great Israelitish interests, we may safely pass it over as one of the minor incidents in the preparation—important only in so far as the aggrandisement of the French Empire is, as we presume, the ratification of prophecy. The army is stronger than ever; and is being *encamped* as usual before war. An alliance with Denmark is a-foot. It is remarked that a crusading spirit fills the minds of the countrymen, they being incited by Jesuitism to desire to enter the new Pontifical army now being organised by the French general Lanziere. This, however, the government will not permit.

ITALY.—Tuscany, Parma, and Modena, have been annexed to Piedmont by universal suffrage voting. Austria, of course, *records* her protest. The Pope has again dyed his garments in the blood of his subjects—this time in Rome itself. He has excommunicated the enemies of his power, though there is much dispute as to the meaning and value of the document of excommunication. The Papal world most truly is much altered from of old, when the mere prospect of this ban would have prostrated all, but which is now borne without much regard. Whether schism or submission will be the result time will prove. In Sicily a serious revolt is taking place; but it must be more general ere Britain obtains the protectorate *again*. Strange that the Paris papers should accuse the English of fomenting this; but Britain will accomplish her destiny without such demonic agencies.

SPAIN.—The Morocco war is at an end for the while. A Carlist outbreak has been attempted without success.

AUSTRIA.—The seething state of feeling in Hungary continues. The result must be a *speedy advantage* to Russia. One or two small riots have taken place. There is talk of Prussian alliances with Russia and England, and especially of one between England and Russia.

BRITAIN.—The Indian Telegraph completed to Alexandria is already interrupted. Is not this an indication that the Divine route is through Jehovah's land, and Euphrates valley? At home the great question is the treaty with Franco. If its result is to be the forcing of, and fostering a devastating traffic in wine upon this already drink-ridden country, the sooner it is made away with the better. Probably its life will be as short as its predecessor of 1703.

JUDAH.—The church of the Sepulchre is falling to ruins, and much desecrated. Many improvements in the erection of villas, etc. are being made in the neighbourhood, but sadly impeded by the uncertainties of Moslem rule. The Pasha of Jerusalem, after having gained a diplomatic victory over certain of the tribes who caused the former disturbances, has taken to building outposts, forts, etc. Meanwhile, the rural labourers having been attracted to the cities by the good wages for building-work, (now suspended), are suffering greatly the results of neglected harvests, etc.; being dependent on the charity of their brethren.

IOTA.

Intelligence, Notes, &c.

ABERDEEN.—On Sunday, 17th April, two youths, sons of Brother and Sister Philip, were immersed into the name of the Lord, and the same day received into the fellowship of the Church. "Brother James Walls, who joined us from Fraserburgh, has returned thither again for some time." DUNDEE.—During the last month there have been three additions to the numbers of the Church, by immersion; two of these have been, for many years, connected with the Meadowside Baptist Church. EDINBURGH.—During the month there has been one addition—a young married sister, who put on the Lord by immersion into his name, and was forthwith introduced to the fellowship of the Church. Before the next report the brethren will have removed to their new place of meeting—the hall of the Phrenological Museum, 1 Surgeon Square, foot of Infirmary Street.

GLASGOW.—The quarterly meeting of the west of Scotland churches was held, as usual, at Glasgow, in the hall, 64 Howard Street, on Sunday, 1st April. The attendance was very good, there being about 140 present, young and old; at least a hundred of whom were immersed believers. There was no special subject for consideration arranged beforehand; but the thoughts and conversation of the brethren naturally ran into the question of *co operation of Churches*. Brethren were present from Airdrie, Beith, Blantyre, Carstairs, Climpellhall, Coatbridge, Gornock, Glasgow (Stockwell Street meeting), Killbarchan, Lanark, Motherwell, and Paisley, and took part in the deliberations. The general opinion of the meeting was favourable to the adoption of some means to secure co-operation between churches, as effectually as it had been

attained among individuals in the separate churches. The point of the deliberation was embodied in the following motion:—"This meeting recommends to the annual meeting, to be held at Edinburgh in July next, to consider, above all other subjects, the necessity of a full declaration of our principles, in order to a thorough co-operation of the various churches in the United Kingdom."*—On the morning of the same day there were baptized Margaret, daughter of James M'Kinlay, of Hamilton, and Constance, daughter of Mrs Wilson, of Bluntyre; who afterwards communed with the Church. These, together with John Kaye, of Motherwell (who was baptized at Airdrie, the following Sunday), are to be understood as accessions to the small congregation now assembling at HAMILTON. To the Church in Glasgow there have come Brother James Douglas—for a time out of fellowship, and also Brother James Beveridge, formerly of Liverpool.

HALIFAX.—"We have lost another sister by death, A. C. Bairstow, who fell asleep April 1; *aged one year in the faith*. The enemy causes many gaps in our little household: his assaults make us ardently desire the time when the dominion of death over us all shall cease, by this mortal putting on immortality. The comfort is ours, and our brother Bairstow's, that she will rise again."

NOTTINGHAM.—Since our last report from this town, a death has taken place among the brethren—the first since the formation of the Church. The deceased is Thomas Tudor, a young man of high promise, who was much esteemed and highly beloved by all the brethren; and who fell asleep in Jesus on the 10th of March. He had been ill for many months prior to his decease, and no hope was entertained of his recovery. During his illness he wrote a long and elaborate historical essay upon "Jerusalem and the Jews," a subject which was very dear to him. It was his intention, had his health been restored, to have read this essay to the brethren himself; but seeing that it would be otherwise, at his own request the essay was read to the brethren at their evening meeting on the Sunday after his interment. The brethren here have also to regret the occurrence of a case in which they have had to exercise their discipline. Some time ago, a brother so far forgot the high dignity of his calling as to enter upon the occupation of a public-house. The brethren spoke faithfully to him upon the matter, and urged him to abandon such a despicable calling, as being totally irreconcilable with the Christian character; but, in spite of their reasoning and remonstrances, he resolved to continue in the profession which he had adopted, at the same time expressing a desire to be retained in the fellowship of the brethren. At a meeting of the Church, however, held in the beginning of last month, the brethren agreed to request him to withdraw from their fellowship, and with this request he complied. The brethren here have lately commenced a local manuscript magazine, called "The Observer," and sanguine expectations are en-

* As the time of this meeting draws near, we recommend the brethren to be prepared with their suggestions as to the adoption or modification of this topic in the programme of the annual meeting. Communications being addressed to the Secretary at Edinburgh.

certained that it will be successful in accomplishing the objects sought by its establishment. In NEWARK, an addition has been made to the number of the faithful during the past month.

We are requested to insert notice of a proposal to publish a new work in exposition of the Apocalypse, entitled—"EUREKA, an exposition of the Apocalypse, in harmony with the things of the kingdom of God, and the name of Jesus Anointed," by brother John Thomas, New York. The first part of this work—covering the first four chapters of the book in question—is already in MS, and will form, when printed, an octavo volume of more than 300 pages,—price two dollars, or 8s.4d.; to be paid in advance. British subscribers may communicate with Mr. R. Robertson, 89 Grange Road, Beilmondsey, Surrey. In the event of five hundred subscribers not being got for it, the money will be returned, and the intention to print abandoned in the mean time. From the prospectus, we presume that the work will be completed in two such volumes.

We hope betimes to have contributions to the "Etymology of the English Bible" from many of the brethren, after the style of the scraps furnished by our correspondent. Let those who are qualified for such work, bestir themselves; this field is wide, yet we may overtake the cultivation of it all; if each one will do his patch. Without wishing to dictate, we may suggest a few words or phrases we would like to see treated so:—all in all—blaspheme—heart—worship—prophecy—prophet—prophesying.

As the matter may interest more than one, we take this public opportunity of answering the request of A Brother (see page 16), by stating that the fullest information (up to the date of its being written) "on the various laws of our own and other nations affecting the well-being of the Jews," may be found in the new edition (eighth) of the *Encyclopædia Britannica*, article "Jews."

The Treasurer acknowledges receipts for "Messenger," from Aberdeen, Bath, Dundee, Dunkeld, Glasgow, Newark, Whitehaven, Wishaw, and Yowbarrow; for miners, from Aberdeen, Dunkeld, and Nottingham; and for brother at Birmingham, from Portsea.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom Money Orders should be made payable.

THE DISPERSION AND GATHERING OF ISRAEL.

(With Maps).

FIRST PAPER.

It is very remarkable, that in the present day there should prevail so much blindness on the part of professing Christians regarding the final gathering and certain glory of the children of Israel. It is only paralleled by that blindness with which they themselves have been cursed: exhibited most markedly in their rejection of the only one of all the pretenders to the Messiahship who has presented anything like proof of the validity of his claims—Jesus of Nazareth. Of course there is no denying the fact of the dispersion of the *Jews* (children of Judah); although there be many who reject the idea of any others of the family of Jacob being preserved alive. Were it not indeed that the Jewish people are so mixed up with our public business, being met with in every town of consequence in the realm, we might well imagine those etherealisers of plain truth to deny them a place too: but this cannot be. In the following paper it is proposed to show that there are traces not only of the Jews proper, but of other tribes of Israel to be found in many lands: demonstrating the truth of the saying of God by the mouth of his prophet,—“I will not utterly destroy the house of Jacob: for, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”—Amos, ix. 8, 9.

It is a curious inquiry, and very apposite to that general reasonableness of things which we see, to ask what reason there is for the perpetuation and preservation of a people so peculiar. What is the source of their strength which has defied persecution and oppression, tribute, massacre, and extermination? What the purpose of that independent national character which they have preserved in spite of all degrading influences; and what the stimulus of that undying hope that better days are in store for them, that greater and more abiding glory shall be theirs in their own land, the resting-place promised to their fathers? To all these, and many more such questions, the Scriptures give distinct and coherent answers. Thus:—“[To that scattered Israel] will gather him, and keep him, as a shepherd does his flock.”—Jer. xxxi. 10. “Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.”—Ezek. xi. 17. “Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; and David my servant shall be king over them.”—Ezek. xxxvii. 21-24.

In order that we may thoroughly appreciate the wonder of this gathering again, and the singular unity of their nationality, let us contemplate their dispersion, historically and ethnographically.

There are two classes of testimony afforded by the Scriptures, to which we should refer for instruction regarding the whereabouts of Israel,—first, the *history*, which relates the places to which they were

carried, and which also subsequently recognises their existence in those localities; and, second, the *prophecy*, which mentions the countries from which they are to be brought.

The history of the removals of Israel out of their own land is given in 1 Chron. v. 26.—“They transgressed against the God of their fathers. . . and the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pileser, king of Assyria, and he carried them away (even the Reubenites, and the Gadites, and the half tribe of Manasseh), and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.” The remainder of the ten tribes were also carried away by another king of Assyria, viz., Salmanneser, as recorded in 2 Kings, xvii. 6.—“In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes.” There is no record of their return from these places. The subsequent captivity of Judah and Benjamin in Babylon, for the period of seventy years, is so largely spoken of in the Old Testament, that we need not quote regarding it. The history narrates the return of the bulk of this latter people—thereafter called Jews—to the land of Judah, and their re-establishment under Zerubbabel and Joshua, Ezra and Nehemiah. (See the Books of Ezra and Nehemiah.)

Referring to the word of the Lord by Joel, we further find Tyre and Sidon spoken of as accessory to “the removal of the children of Judah and Jerusalem from their border, and selling them to the Grecians,”—Joel iii. 4-6. At a date subsequent to this prophecy, traces of such allocation are found in a curious passage of the apocryphal book of the Maccabees. In certain letters between Jonathan the high-priest of Israel, and Areus king of one of the states of Greece,—“It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham.” This brotherhood is also recognised by Josephus.*

The book of Esther shows traces of Israelitish remnants in Shushan (or Susiana) in Persia. A perusal of that book also reveals the fact of many Jews being scattered throughout the whole of the Persian Empire, “from India to Ethiopia, one hundred and twenty seven provinces.”

History is not silent on this fact that at several times, in addition to the scripturally recorded captivities of Israel and Judah, the conquerors of the nation scattered them. Alexander the Great having formed a favourable estimate of the Jews, encouraged them to settle in Alexandria in Egypt, as well as in others of his newly founded cities. This was also effected a centralisation of some of the scattered elements of the nation as they had existed under the Persian dominion. His successors, the Ptolemys of Egypt, generally treated the Jews well; but, singularly enough, even that seemed to minister to their dispersion. The other branch of the broken empire of Alexander—the Syrian monarchy—was less favourable. For, while under the one king they were caressed and treated with the honours of distant states, by the

* When Alexander the Great besieged Tyre, the Lacedemonians formed an important section of his army. It is remarkable that in addition to 10,000 slain in, and after the sack of Tyre, 20,000 were sold into slavery by the conquerors; perhaps the Lacedemonians had their part in this same scattering of the children of Tyre.—*W. Wilson.*

other they were sold as slaves. Thus Ptolemy Soter distributed 30,000 of them in various parts of his dominions, principally in the countries to the west of Egypt, with a view to their advancement in honour; and Ptolemy Philadelphus was instrumental in effecting the famous Septuagint translation of the Hebrew scriptures—an intimation, at once of the great numbers of that people existing in his kingdom, and of his friendliness toward them. On the other hand, we find Antiochus Epiphanes, the infamous adversary of the nation, besieging the city of Jerusalem, putting 40,000 of the Jews to the sword, and selling as many more into slavery in various countries. About the same date, viz., B.C. 170, we learn that Onias, a Jewish minister of Ptolemy Philometor, built a temple at Heliopolis or On, in Egypt, after the exact pattern of that at Jerusalem. This served as a religious rendezvous of his countrymen—then present in great numbers, and having great influence in that land.

After the breaking up of the Greco-Egyptian dominion, historians indicate the rise of two wonderful peoples on the northern shores of the Mediterranean or Great Sea—the Ionian Commonwealth, in Western Asia Minor, and the Etrurians in Italy: both of them, but especially the latter, bearing, it is said, remarkable resemblance to the people of Israel. In particular, they had certain prophecies concerning the Messiah, which the Roman poet Virgil, receiving from them, paraphrased in a manner familiar to all classical readers.

e. g.—"A holy progeny from heaven descends,
Auspicious be his birth! which puts an end
To the iron age; and from whence shall rise
A golden state far glorious through the earth!

By thee, what footsteps of our sins remain
Are blotted out, and the whole world set free
From her perpetual bondage and her fear."—*ECLUUSE IV.*

All those dispersions took place before the commencement of the Christian era; so that we are prepared to expect notice being taken of the dispersed when the history of Israel is resumed in New Testament times. The flight of Joseph and Mary with the infant Jesus into Egypt, as unto a place of safety, intimates to us the existence of a friendly people in that land. Tradition has pointed out the locality of "the repose in Egypt" to be near Heliopolis—the site of the Jewish sanctuary founded by Onias. Probably, also, there is a recognition of the Hebrew colonists in Greece, before referred to, in that saying of the Jews in John vii. 35,—"Whither will he go, that we shall not find him? will he go unto the dispersed among the Greeks (margin), and teach the Greeks?" But pursuing the narrative further we are relieved of all doubt concerning the existence of scattered Israel in many lands. On that memorable day of Pentecost, when the apostles commenced their ministration,— "there were sojourning at Jerusalem Jews, devout men, out of every nation under heaven."—Acts ii. 5. A catalogue of the countries from which they had come is given in verses 9, 10,—there were Parthians and Medes, and Elamites, dwellers in Mesopotamia; and Judæa, Cappadocia, Pontus and Asia, Phrygia, Pamphylia, and Egypt, and in Libya, about Cyrene, strangers of Rome, Jews and proselytes." To a date little later than this belongs the visit of the officer of Candace, queen of Ethiopia (south of Egypt), to Jerusalem to worship; who also believed the word by Philip, and went on his way homeward, a new man (*see map 2*).

Although the orders for the herald journey of the twelve, and subsequently of the seventy, were strict enough—being confined to those cities of Israel into which Jesus himself intended to come; yet the breadth of the later commission of apostleship is illimitable,—“Go ye into all the world and preach the gospel to every creature.” The civilized world of that day stretched from the East Indies to Britain, and included not only Syria, Asia Minor, Greece, Italy, and Spain, as traversed or contemplated by Paul; but Egypt, Abyssinia, the Moorish coast, Arabia, Persia, Turkestan, Hindostan, and Chaldea, with many other parts we need not now enumerate. From the circumstance of there being no scripture record of the preaching of Andrew, Philip, Matthew, Thomas, Bartholomew or Lebbeus, we are not to suppose they were dead, or had slackened in their work; but, rather that they had other spheres of labour than the New Testament narrative is confined to—probably travelling east and south, and along the north shores of Africa.* The Acts of Apostles informs us that the apostles laboured ten years in their preaching of the gospel before they opened a door of hope for the Gentiles. We are, therefore, shut up to the conclusion, that the unrecorded ministry of those apostles was among the Israelites in the localities above named. The dedication of the epistle of James indicated the existence of *twelve* tribes scattered abroad. Probably also the epistles of Peter were addressed to Israelites; while the salutation of the church at Babylon (1 Pet. v. 13) assures us of the fact of a preacher of the gospel having been there; who must either have been an apostle or an Israelitish visitor to the feasts at Jerusalem. It has, indeed, been shrewdly suggested that the letter was written in Babylon.

When we add that the Apostle Paul found a synagogue of the Jews in every Asiatic city which he entered, and that even in Rome there were many Jews to greet him on his arrival there as a prisoner, we have perhaps given all the historical information which the Scriptures afford us regarding the dispersion of this wonderful people. We know, however, from reliable sources—from Josephus and others—that the threatened doom of the nation came in due time, that Jerusalem was completely destroyed—the ploughshare being driven over the foundations of the temple; and that the people were subjected to a new dispersion, the most summary and entire they have ever experienced. By public edict of the Roman Emperor Adrian, it was made a capital crime for a Jew to enter the city of Jerusalem: and however diverse the ideas of the subsequent conquerors of the Land of Israel may have been, they have all agreed in keeping its rightful owners out of it. So that till this day they are “a people scattered and peeled.” The severe persecutions to which they have been exposed in most countries into which they have been driven are too well known to need comment here, further than to observe, that when they have been chased out of one land they have fled to another, and thus they have been literally “sifted among the nations, as corn is shaken in a sieve.” Now, there is perhaps no country under heaven where they are not, or have not been known.

* There is a wide spread tradition in the East, that Thomas and Bartholomew carried the gospel message to India; and that the former was martyred at Bombay.

There seems to be no difficulty in identifying the Jewish people in any country; for they are ready themselves to proclaim their character. It is only where it has been certain death or banishment to avow the religion of their forefathers that they have to any extent denied their nationality; as, for instance, in Spain during the middle ages. To this country, says Manasseh Ben Israel, "the Roman Power, after the destruction of Jerusalem, sent the most considerable chiefs of the tribe of Judah." The prejudices and bitter hate of the Roman Catholics against them found form and point in the atrocities of the Inquisition, which, indeed, was established principally for the purpose of crushing and, if possible, exterminating the Jews. To evade this terrible fate multitudes of them publicly avowed the Catholic faith, but in private maintained their attachment to the rites and usages of their own. Their numbers and influence in that country have, however, been so considerable that it has been one of the great centres of Jewish settlement, from which colonies of the people have gone forth to other lands. Poland, while an independent kingdom, was also a seat of Jewish learning and influence. Now, however, since the dismemberment of that state, the people have become the prey of tyrannical Austria and Russia; being there, and in eastern Europe generally, almost to the present time, abused and oppressed in a style we can form very little conception of. It is, however, pleasing to record that now—within a very short period—the Jewish people are viewed with much more complacency by both these governments. Although now well treated in our own country, it should not be forgotten that, for 365 years, they were denied place in Britain; and it was only under the liberal policy of Cromwell that they were allowed to settle in the country, and were again admitted to the rights and privileges of English citizens, which they yet retain.

The further prosecution of this subject we must, however, reserve for next paper.

G. DOWIE.

THE COMING OF SHILOH.

The apostle Paul says very truly,—“Every Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for every good work.” But I fear he would not say so of every translation of God’s inspired word. For instance, would he say so of Gen. xlix. 10, which reads, in our version—“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the people be gathered.” Historical facts have not agreed with the above rendering, and therefore there is not much in it to instruct or perfect the man of God. But, believing the apostle’s statement, and also that the above verse has been given by inspiration of God, and so adapted to fulfil what the apostle says every Scripture of God’s inspiration can do, let us see if the above rendering gives the idea of the Hebrew text.

The following is a literal word-for-word translation of the passage:—

Lo-yasur, Shebet, Mihudah, Umehokaik, Mibain,
Not shall be turned away, Sceptre, from out of Judah, nor a lawgiver, from between,
 Raglav, Adh; Ki-yavo, Shiloh, Velo, Yikkebath,
his wanderings, always; for shall come, Shiloh, and unto him, shall be assembled,

Ammim. Which may be read thus:—"The sceptre shall not always be turned away from out of Judah, nor a lawgiver from among his wanderings; for Shiloh shall come, and unto him shall the peoples be assembled."

We are told, in the beginning of the chapter, that Jacob called his sons together to tell them what was to overtake them in the latter days. Now we believe Jacob, by divine inspiration, pointed out to his sons their various fortunes—the dark as well as the bright side. In the above verse Judah is shown that he would attain to royal dignity and honour: he might fall from it and wander an outcast, but not always, for Shiloh—the prosperous one—would come of him. That is he to whom the right belongs, he will righteously attain to it, and the people will acknowledge and submit to him.

Perhaps it may be necessary to remark that the principal Hebrew word that I have made any difference upon, in the above version, is the word ADH. Our English version has it—*unto*; no doubt it often has that meaning, but it primarily means *eternity, everlasting, perpetually, continually, &c.* The question is, in which sense are we to use it in this passage? The late Dr Lee, of Cambridge University, says, in his Hebrew Grammar, page 87,—“When we have to ascertain the meaning of any given word, we must carefully consider whether the primitive or some derived signification is to be taken. When the literal acceptance of such word will answer our purpose the work is done, and we need proceed no further.”

We may also remark that there is another word, Kt, which is not translated, but left out of our version altogether. It means *for* or *because*. It is connected by a hyphen to the word YAVO, which should be read and pronounced as one word. Thus, by cutting off a part of our word, and mistranslating another, we have the present incorrect form of the text.

I hope this humble attempt to rescue the passage in question from the obscurity in which it has long been kept, will be accepted in good part by the readers of *The Messenger*, and tend to the enlightenment of every reader.

ALEPH.

THE ART OF VISITATION.

(From the MS. Messenger.)

We are not all strong alike, we are not all circumstanced alike; but the differences of strength and advantage we are in the habit of compensating by frequent intercourse and communication. This is well. But then this is done in a style which, while it embraces all, may deny some their due; for, however suitable any society's meetings may be to accomplish the good of all, and the coherence of its different elements, they are quite incompetent to fit every case. Special cases there al-

ways are with us, where comfort and forbearance, watching and consideration, must be applied to an individual by an individual; because it cannot be appreciated by the aggregate. Let us remember that, in bearing with the weak, we must ourselves be strong; and therefore, as we are not all strong alike, one or two must separate themselves for this help. We are not all good comforters, far less would the depressed and woe-struck appreciate the loud sympathies of a crowd of people, uttered in public. But in quiet and seclusion (always attainable) heart beats with heart, and the sadness of the one may be lightened by the comfort and blithe demeanour of the other. Again, if we need to watch one another diligently, to prevent any root of bitterness springing up to trouble us, must not the attention be directed to something else than the public life of one another; and how can we consider one another to provoke unto love and good works unless we have more complete means of knowing one another than is afforded by a sight of each other in our Sunday's dress?

The means by which these cases are provided for, and by which these ends are attained, is *visiting*. Visiting in its most comprehensive sense—from the hurried call to the formal visit, big with importance, and fraught with serious results—from the meeting at neighbour's door, to that distant journey contemplated for months, and effected at great expense of time and means. But in every case there should be general principles acted upon, to ensure the end sought. Viewed aright, the differences between the near and the distant, the short call and the long visitation are not so great as might be supposed. We observe that there are three objects sought after by visiting—for business, for pleasure, and for blessing; but all must be done intelligently. If there is no recognition of the business to be done, and no heart to keep to the matter in hand, there can be nothing effected in a business visit. If there is not a desire to be pleased, and a readiness to communicate what is agreeable to others, no good can be expected from the pleasure visit. And if there is not the ability as well as the wish to bless, no advantage can be predicated of the visit of blessing. If a visit is without purpose, it need not be wondered if it is without advantage: the business element should never be lost sight of entirely, that is, there should be a real object in view in every visit, else it only promotes social dissipation. Let this be guarded. How often do we find persons thoughtlessly filling up the vacancy of their own time, by occupying the time of others; as if the neighbours they call upon were as idle as themselves. Every one that calls upon another who has not invited him, either by special message, or by his obvious solitariness, ought to consider himself possibly an intruder, at least must deduct largely from the cordiality of his reception in favour of that good breeding which we all have; and should not, upon any account, prolong his stay, unless he receive unequivocal tokens that his company is desirable. There would be the less fear of this proving offensive if there were a real matter of business, or proper object of interest to warrant the call. In the same way we may tax the time and courtesy of a distant friend—travelling over half the country, uninvited and unexpected, to annoy a busy man with our idleness and selfish wish for pleasure. By these remarks I do not mean to make visiting less frequent, but visitors more considerate, and their company.

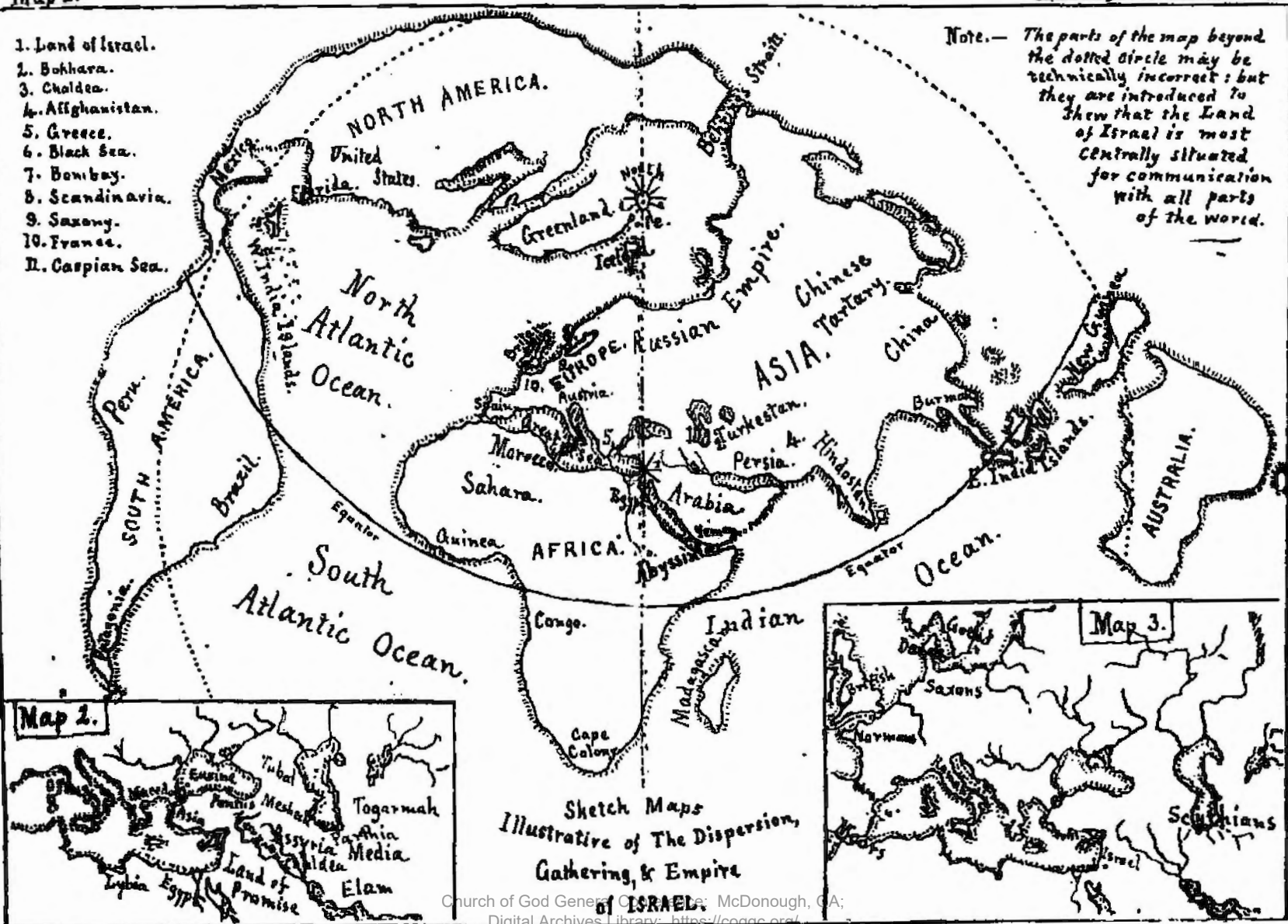
more acceptable. I have more confidence in my brethren in the Lord than to suppose that they will knowingly be guilty of such indiscretion; and hope that, on the other hand, none will be found practising that false and deceptive friendliness, sometimes found in the world, which issues invitations for meetings never wanted, and promises blessings which it is hoped will never be demanded. No! we are men of truth, and mean what we say.

When the members of a community are sufficiently acquainted with each other, it is easy to arrange the amount of communication which is convenient, for we should never forget that, situated as we all are, there are outside duties which we cannot forego; so that the available time, for even our communion with one another—desirable though it be—is within bounds. But to accomplish this acquaintance with one another, and to effect the perfect intimacy which should subsist between the members of the body of Christ, nothing is more effectual than a call. Fortunately for us, the fashions of the country, in which we have been trained, are such as encourage the practice of social intercourse. An invitation to dinner or tea is a ready help towards forming and ensuring friendships of the most agreeable kind; we have all been indebted to the art of eating and drinking together for our thorough acquaintance with each other's circumstances and general character. Yet we must not expect that one rule will serve for all: there are some persons whose manners are so forbidding that various methods must be employed to break down their reserve, and great delicacy exercised in approaching them. And yet again, we cannot get rid of those *circles* into which every community, even the most unanimous, will run. Why should we try it? The motions of all may be harmonious enough, the relations of all certain and unequivocal, although they are complicated and multiform. When the heart is right, its manifestations of kindness, or even of reserve, are easy and without suspicion. We do not expect to be all the same, or even in one circle of friends: with all our speciality, there is demand for a greater speciality: with all our friendships there will be a closer intimacy and more perfect unity in some parts. Even with this, however, much may be done to soften down the characteristics which separate such circles, and make all one. Frequent communication and easy visiting will do it.

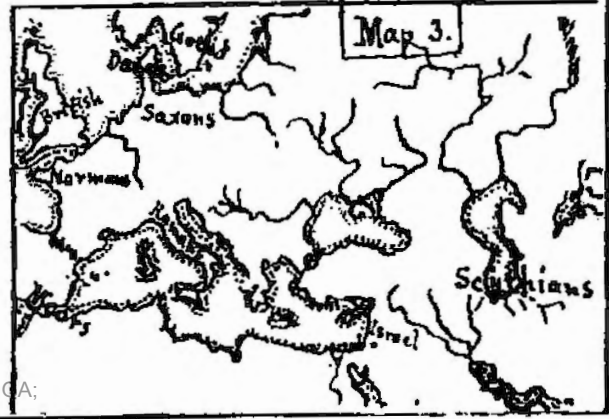
To accomplish this, the *art of reception* must be studied as well as the art of visiting. It is a pleasure to call upon some, for they have always something pleasing to do or say for our gratification and improvement, while their general demeanour is of the most agreeable kind; but others, perhaps from no desire to be cold or repulsive, can hardly evince a single quality of an attractive kind. Uncertain whether our visit is well or ill taken, or our company at all desirable, we feel no wish to repeat what may possibly be an infliction, and therefore accomplish nothing by such a call. The visitor is not to blame, but the host is; not that he has been born with such a constitution, but that he has not cultivated those social graces which are essential to life in its usual forms. A hearty welcome and agreeable entertainment are the best invitations to come again,—most easily understood and least liable to be false. The apostolic exhortations to hospitality concern, most particularly, those who are really needful—the disciples are reminded to entertain *strangers*: but

1. Land of Israel.
2. Buhara.
3. Chaldaea.
4. Afghanistan.
5. Greece.
6. Black Sea.
7. Bombay.
8. Scandinavia.
9. Saxony.
10. France.
11. Caspian Sea.

Note.— The parts of the map beyond the dotted circle may be technically incorrect; but they are introduced to show that the Land of Israel is most centrally situated for communication with all parts of the world.



Sketch Maps
Illustrative of The Dispersion,
Gathering, & Empire
of ISRAEL.



yet, the surplus friendliness of the hospitable is at the service of all. It were indeed hard to conceive of a person, full of good works towards the needy, who had no cheer for his friends. If the disposition is present it will find exercise in a thousand ways: if it is not there, it is worth a consideration whether it should not be cultivated and stimulated, by forcing the exercise of it. Some duties are disagreeable enough, but once discharged they give satisfaction.

Of course there are persons requiring visitation who cannot reciprocate our sociability—those who are prostrate with sickness, or bereft of friends by death. The visits we pay to them are for their blessing. On this point we quote with freedom the following remarks uttered by one in our assembly:—"Every one who has been unwell at any time can testify to the good effect arising from a cheerful visitation under circumstances of distress. If a person comes to *condole*, as it is called, which is, in other words, to make melancholy, little service is rendered. But almost every one's sufferings may be alleviated by intercourse with cheerful companions. In a great many cases, persons who are unwell have their nervous systems so very susceptible, that if they are left to themselves, and more so if they are in the company of persons whom I have called the *condoling*, are likely to be impressed so strongly with the probable serious result of their malady, that they will get worse; whereas, a person of this susceptibility may, in many cases, by an opposite treatment, be cured. I knew a case in which a person was in danger of being seized with cholera, but a friend called—entered into a pleasant conversation with him, thereby drawing his thoughts from the apprehended evil; the result was that, before the visitor left, the would-be-victim of cholera was well and out of bed. Had the visitor been a condoler, and dwelt upon the symptoms and fatal nature of cholera, it is almost certain his friend would have been affected with it. We are told to bear one another's burdens: he who seeks to do so does not enter into a disquisition about the weight of it, but takes it willingly upon his shoulders. So we render as much service, in cases of sickness, by cheerful conversation as in any other way. I have often myself been in the predicament that I did not know what to say to a sick person; and it was a question whether my visit was to be of any benefit at all, if I could not interest the invalid in something else than his own ailments: but when a proper interest was excited, the agreeable result was soon enough manifested."

When it is remembered that every one, to a greater or less extent, can bless another by the relieving of pain or the imparting of healthy vigour—laying hands upon the invalid, soothing him with long passes, or breathing upon the seat of pain—we shall perceive a still greater value in visitation.* The possession of a veritable power to bless gives a reality to our visit, and relieves us of that disagreeable consciousness of unalleviated pain, and unsoothed irritation which we experience at the side of the sick-bed. Prayer for the sick becomes more than a mere utterance, and sympathy finds body and purpose when it lays hold of the distress to remove it. To those who have not experienced it, it is hard to conceive how much blessing there is in chafing the hands of the

* As there is not room here to dilate upon this practical matter, we shall prefer to take it up in another paper at another time.

sick, or breathing upon the forehead of those who are ready to die. So let us bless one another,

In the event of a meditated visit to a distant church, care should be taken to give sufficient notice of the intention; not for the purpose of ensuring display, but efficiency. It were a pity to be annoyed by the subsequent reflection, that the persons most likely to be benefited by the visit were unavoidably out of the way, or totally unprepared for the pleasure. This frustration of a good intention is the more irritating from the fact that the visitor is as much chagrined as the visited; the reminiscences we entertain of such a visit being nothing but painful.

Again, it has come within the scope of the experience of us all, that very frequently those who least need it are most visited, while the really necessitous are neglected. If the foregoing observations and rules be attended to, this will be greatly obviated. On the one hand, the presence of a proper object, and a real need for visiting, will take visitors to the right quarter; while the cordial geniality of the reception there will ensure a continuance of the social intercourse. On the other hand, those who can only entertain us with pleasant gossip, giving us no woes to carry away, will have the frequency of their visits somewhat tempered. "They that are whole need not a physician, but they that are sick." Let us have a ready sympathy for such, and act in the faith that we can bless them, and they will be blessed.

OUR RELIGIOUS DESIGNATION.

From the Nottingham M.S. "Observer" for May.

DURING the number of years in which our meeting has been in existence, we have refrained from adopting any distinctive appellation, by which to distinguish ourselves from the various sects with which we are surrounded, and we believe that the same course has been followed by the several assemblies of brethren in other places. Whether it be that we have serious and well-founded objections to acknowledging any name, or have merely deemed it inexpedient to do so, seeing that no necessity existed for us to adopt any particular title, or whether it has been that we could not agree as to what our religious designation should be, it is not for us to say; but we are reminded that, as the period appointed by Government for taking the census is approaching, a necessity will then arise for us, both individually and collectively, to choose some name which shall be expressive of our religious persuasion. We take the following paragraph upon the subject from a newspaper:—

"THE CENSUS OF 1861.—The Bill brought into the House of Commons by Mr Clive and Sir O. C. Lewis, for taking the census in England next year, has been printed. It provides that householders' schedules are to be left at dwelling-houses, and to be filled up, signed, and returned to the enumerators on the following day, containing particulars of the name, sex, age, rank, profession or occupation, condition, relation to head of family, *religious profession*, and birth-place of every living person therein, on the night of Sunday, the 7th of April. A penalty is inflicted for neglect in making this return, or for any wilful misstatement with regard to it."

From this it will be seen that, on the date mentioned, we shall be required to fill up a paper, stating, among other things, what is our religious faith. In view of this, we think it is desirable that the brethren, both in Nottingham and elsewhere, should be agreed beforehand as to the terms in which they are to give the required information, and that we should all "speak the same thing." Our faith being one and the same, we think it is important that we should, as "one body," give one common answer to the inquiry made regarding the hope which is in us. Some brethren in particular places may, no doubt, have a liking for some special appellation in preference to all others, and there may be some difficulty experienced in coming to a unanimous decision. Still we think this ought to be done, both in order that we may comply with the requirements of the powers that be, in taking the census, and in order that we, as a religious body, may be properly represented in the returns when completed. We have therefore thought it proper to bring this matter before the notice of the brethren, that they may give it their consideration, and decide as to what the reply shall be; and we would further suggest that it might form a matter for deliberation upon at the gatherings of the brethren.

REVIEW.

THE SACRED MELODIST, 32mo, pp. 298. The new Hymn Book issued by the brethren in the United States of America, under the editorship of Benjamin Wilson, Geneva, Illinois, has come to hand. We have examined it carefully, and are very much gratified by its appearance and general character. It is well printed on good paper, and contains, in our judgment, a larger proportion of unexceptionable hymns than any other selection we have yet seen; without being racy in any case, it is vivid, pure, and sweet. The material of it is arranged in three sections:—Part I., *Psalms*, or metrical compositions founded on the Hebrew book of Psalms: of these there are 116. The versions are selected from many different sources; smoothness of versification has been studied in all, and though not always literal translations, they are always sensible songs. Part II., *Hymns* in celebration of the perfections of Jehovah; adoration and praise for creation, providence, and redemption. There are 85 pieces in this section. Part III. is entitled *Songs*; and embraces the birth, mission, sufferings, resurrection, ascension, intercession, coming, and reign of Messiah; his kingdom, the restoration of Israel, and the age to come; faith, hope, and charity; holiness, Christian warfare and pilgrimage; immersion, breaking of bread; and various miscellaneous topics. There are 204 in this division,—making a total of 405; with copious indices, &c.

We are very well aware that in Scotland there prevails a strong liking for the psalms and paraphrases authorised and approved by the Scottish kirk; and also that, in many respects, they are worthy productions. We could not, therefore, augur an immediate popularity for any hymn book in certain quarters of Scotland. But it is very well known that in England there is no such predilection for the psalms of Tate and Brady, which accompany the book of Common Prayer; and also that the rug-

god, yet precise, metrical version of the North is all but unknown there. Therefore there is a want continually felt in the English churches—a dearth of the material of Scriptural song. To such particularly, but to all the churches in general, we cordially recommend the Sacred Melodist. Although not absolutely perfect, it is nevertheless excellent. We are glad to find so very little of that element which is generally the bane of American hymn books—*parody*, or perhaps it will be called adaptation of Christian themes to secular song. From John Glas, who busied himself to serve Christian song after this fashion, to E. P. Hood, who has degraded toe-total literature with the same attempt, we hold all such parody in abhorrence.

Our brother John Wilson, Halifax, is authorized to receive orders for the book, in *sheets* (as it cannot come bound), and will shortly be able to answer all inquiries as to price, &c.; but orders must be prompt, as only a limited number are printed.

ANNUAL MEETING AT NOTTINGHAM.

The annual meeting of brethren and sisters was held at Nottingham, on Sunday, the 27th of May, in Field's Academy, Bilbie Street, at half-past ten o'clock. In addition to the brethren usually meeting in this place, there were present eight from Newark, three from Halifax, and one from Edinburgh. The proceedings were commenced by the recital of a psalm which had been composed for the occasion, and the singing of three choruses introduced into it, which were performed by a select choir of the Nottingham brethren and sisters. The Lord's Supper was then observed, after which Mark Smith was appointed to preside. The letters which had been received from the various churches were then read, of which the following is a summary:—

ABERDEEN.—The number of brethren and sisters at present on the list is 39; 7 of whom have been added during the year. Of that number, 5 reside at such a distance from Aberdeen as to preclude their regular attendance on the first day of the week. The brethren meet twice on the first day of the week—at eleven o'clock in the forenoon, for the reading and investigation of the Scriptures, prayer, and praise; and at half-past two in the afternoon, for the breaking of bread, exhortation, prayer, and praise. The brethren are all more or less zealous for the truth, desiring to be found prepared for the coming and kingdom of our Lord and Master. A series of Sunday evening meetings was lately got up for the proclamation of the truth. The attendance was at first pretty good, but gradually fell off, and it is not known whether any good will result. They suggest, as a readily practicable means of spreading the truth, in the absence of a properly qualified evangelist, the lending of books or tracts, followed up by conversation on the topics treated of; and also, as a most essential element for the success of every means for the dissemination of the knowledge and obedience of the truth, the manifestation of a character becoming the gospel of Christ.

BIRMINGHAM.—The church here is in a very languishing state, it being with difficulty that its meetings are continued. The place of meeting is 41 Summer Lane, instead of Summer Street. Thomas Wallis, Tailor, 130 Shurlock Street, is now the correspondent of the Church.

CHESTER.—Since last annual meeting in Nottingham, the church in this place has had one added by baptism, and been deprived of the fellowship of three by removal to other localities. Their number is thus now reduced to five, but they are all of one heart and mind, and enjoy great internal peace. There are a few points on which they believe they differ with some of the other

churches,—for instance, they have no faith in the year-day theory: but they do not consider it would be profitable to discuss them at the yearly meetings of the brethren. Their idea is, that the best way of disseminating the truth is by public lectures or preachings, next to which comes the distribution of good tracts—along with private conversation. Really good tracts are a great desideratum with them, and they apprehend that there would be no difficulty in getting such printed and circulated, if they could be had for the purpose.

DUNDEE.—The Church is at present composed of 26 members—14 brethren and 12 sisters. Nothing has occurred to mar their harmony during the past year. In the course of the winter months they had fortnightly Sunday evening lectures, some of them delivered by brethren from Kife. Besides enlightening the strangers present, these lectures were found to give an excellent stimulus to their own faith and hope; and, from experience, they recommend such lectures as a means of doing good, if well sustained by the individual action of the brethren. The topics were strictly confined to the things concerning the Kingdom of God and the name of Jesus Christ; and the lecturers uniformly eschewed such subjects as the political aspect of the passing hour, and the non-existence of the soul between death and the resurrection, because they consider that much harm has arisen from such matters being obtruded upon the public.

ELIZABETH.—The number of brethren in connection with this meeting (including the church at Tranent), is 32; and of sisters, 39; total, 70. Their meetings are as follows:—Sunday, 11 A.M.—for worship, breaking of bread, exhortation, &c.; 2½ P.M.—for examination of the Scriptures and worship; 7 P.M.—Christian evidence class; Tuesday, 8½ P.M.—reading, conversation, and music; Thursday, 8¼ P.M.—Scripture study and music; and Friday, 8½ P.M.—for literary composition. The internal condition of the church is described as in a healthy state. There is general activity, interest in one another's well-being, love for each other's society, readiness to help one another, and a peaceful, harmonious life. They have not made any extra efforts for the publication of the truth during the past year. What they have relied upon, as most suitable to their circumstances and needs, has been the unobtrusive use of private means and appliances—reading, conversation, and tract lending; and although their increase has not been great, it has been satisfactory, six having been added to their number since the publication of the Church Roll, in August 1859. The only suggestion they offer for a wider dissemination of the truth is the careful and steady use of what means are available. They do not say that public address is unobtainable, but deem the most useful means, in their circumstances, to be private and unpretentious iteration and reiteration of the truth of God, with friendly intercourse by letter or tract.

HALIFAX.—During the past year, one brother and one sister have been added to the church by immersion, and they have had temporary companionship with another brother. They have lost three sisters and one brother by death, so that they now number 12 brethren and 7 sisters,—total 19.

NEWARK.—An addition of five persons has been made to the Church here since the annual meeting in 1859; and their number at present is 13 brethren and 8 sisters—total, 21. They meet twice on the first day of the week—at 10½ A.M. for worship, Scripture study, and the observance of the Lord's Supper; and 6 P.M., for public exhortation and instruction. They have distributed at different intervals, a number of the small tract, entitled "A Plea for the Revival of the Religion of Jesus," and have taken every opportunity of opening up the Scriptures when in private among their friends. Their meetings are now much better attended than formerly, and they agree in giving their unanimous thanks to the brethren in Nottingham for having assisted them in

the good work. As a church, their knowledge and practice of those things which go to make up the life of the followers of Christ, has in no way deteriorated during the last twelve months.

NOTTINGHAM.—Since last general meeting there have been three brethren and four sisters added to the church by immersion, and one by removal from Halifax. There has, at the same time, been a decrease of six— one by death, one by departing from the faith, one through following an unchristian calling, one from non-attendance, one because of disorderly conduct, and one by removal to Birmingham. As the roll at present stands, there are 26 brethren and 25 sisters—total, 51. During the year that is past, their experience as a church has been attended with both crosses and advantages. The former have arisen more from their own apathy than any other cause. To this feeling do they attribute the cessation of a week-night meeting which existed for some time, and was conducted after the manner of a Bible Class, friendly discussion being invited both from the brethren and the strangers who might be present. To such an extent did this deadness obtain, that even the Sunday evening meetings, held for the purpose of proclaiming the gospel, had to be given up for several weeks. At present, the mode of conducting their meetings is as follows:—They meet at 10½ A.M., for worship, reading of the Scriptures, exhortation, and breaking of bread. There are four portions of Scripture read each day, two from the Old Testament and two from the New, and the exhortation or teaching is generally from the passages which form the lesson for the day. They meet again at 6½ P.M., and generally some portion of the things most surely believed among them is set forth for the instruction of the public. Frequently an opportunity is given for the asking of questions by strangers who may be present, and some very interesting meetings have lately taken place in consequence of the inquiries thus made. A want has been experienced by the brethren in this respect, "How can their meetings be conducted so as fully and profitably to bring into exercise the talents of all the brethren?" and this question is suggested for consideration at the ensuing meetings with English and Scotch brethren. Some time ago, a class for instruction in the theory and practice of music was commenced, with the view of improving their church service, and, from the attention which has been bestowed upon it, considerable progress has been made. Within the last few months, also, a manuscript magazine has been started, for circulation amongst the brethren in Nottingham. It is issued monthly, and besides containing a record of the proceedings of the church, affords a medium for the expression of ideas, and the offering of suggestions, to all the brethren and sisters who choose to avail themselves of it. From the experience which they have as yet had of the singing class and the manuscript magazine, they are prepared to recommend them to those churches where they do not exist. Their merits will be best understood after they have been tried, and will render recommendation superfluous.

The following subjects were then taken into consideration:—

REVISION OF THE CHURCH ROLL.—The following suggestion from the Edinburgh church, for the revision of the Church Roll, was submitted to the meeting, and approved of:—"That the names of the members of each church respectively should be numbered, and any change to be noticed should be indicated by a quotation of these numbers [e. g.—The revision of the Edinburgh section of the Church Roll. Died, Nos. 18 and 28; emigrated to New York, 52 and 63; formed into a Church at Trarant, 19, 20, 27, 40, and 44. The following additions are also to be made:—George Cameron, Upholsterer, 1 Physic Gardens; Mrs G. Dowie, 12 Beaumont Place; John Fleming, Sanftmiller, Upper Spyclaw, by Juniper Green; Mrs Knox, 1 Broughton Place; Catherine Preslaw, Milliner, 168 Rose Street; and Mrs White, Leaven Hall,

by Musselburgh. The place of meeting is now changed to the Hall of the Phrenological Museum, 1 Surgeon Square, foot of Infirmary Street.]

OUR RELIGIOUS DESIGNATION.—This question arose out of the fact that, at the approaching census, the brethren in the various churches would be required to state their religious faith, failing to do which a penalty would be imposed. A lengthened conversation ensued upon the subject, in the course of which it was brought out that it had not been quite decided by government whether a penalty should be attached to the withholding of information on this point; and, in consideration of this, it was agreed that, if it were determined that the giving of our religious designation was not compulsory, the brethren should not take any notice of it; but should it be imperative, the appellation of "Christian" was recommended as the one to be adopted.

BEST MODE OF CONDUCTING THE MEETINGS.—It was proposed by the Nottingham brethren, that the meeting should consider what would be the best means by which the talents of the various brethren in that church might be brought out for their mutual benefit and for the spread of the truth. Several suggestions bearing upon the subject were made, but their adoption was left for the consideration of the Nottingham brethren by themselves—they being considered the best judges of what was needed in their peculiar circumstances.

The meeting adjourned shortly after one o'clock, and met again at five in the afternoon. The only subject which then remained upon the programme was that of

FAITH BEFORE BAPTISM.—This subject had been left over from the previous annual meeting, and a desire was expressed in the letters received from the various churches that it should be gone into, and a unanimous conclusion came to upon it. As it appeared that no exception was taken to the proposition, that belief in the things concerning the Kingdom of God and the name of Jesus Christ should precede baptism, it was agreed to consider the question in this form,—“What is the nature and extent of the information required by an individual, previous to baptism, in order to render that baptism valid?” Addresses bearing upon this subject were delivered by several of the brethren, but as those Nottingham brethren who were supposed to be more particularly concerned in the consideration of this question did not come to the meeting, no discussion took place upon the subject.

The meeting broke up about half-past seven, after engaging in devotional exercises.

[Some may be disappointed at the small appearance of *business* which such a meeting as this displays; but these should remember that the results are to be found in the track of social life thus traversed, rather than in public show. And if the brethren are thus made more brotherly, an end is served; even though there should yet remain some important questions of Christian polity unsettled.—EDITORS.]

Intelligence, Notes, &c.

GLASGOW.—After an illness of about two months (consumption), brother James White fell asleep in Jesus, on May 5th. He left Glasgow about three weeks previously, retiring to Crossgates—his native place. His sufferings were ultimately very acute; but he endured his affliction with perfect calmness and resignation to the will of his heavenly Father, no murmur escaping his lips. He died in the hope of eternal life.

HALIFAX.—On the following day another young brother, Thomas

Crabtree, after long ailing, also fell a victim to pulmonary disease. He had been for some years a humble earnest disciple of the Lord Christ, and has died in the hope of resurrection to life. LEEDS.—The church here has had one addition—a brother Edward Smith, presently employed near Bradford.

NEWARK (New Jersey, U. S.)—W. Gill of Aberdeen writes,—“I have received a letter from a brother (John Grant) in Newark, N. J., who went out from this city the week after his immersion, five years ago. He says,—‘It is a remarkable fact, but nevertheless true, that the majority of brethren in this country are either natives of Scotland or England. Native Americans are not so disposed to investigate the Scriptures as old-country men are.’ The church in Newark has been raised chiefly through the instrumentality of John McDonald, who went out from this city a good many years ago. He was known to some of our brethren (then among the baptists). Since emigrating he has received and obeyed the truth; and is now zealously helping its dissemination. Both of these are much interested in the progress of the truth here.”

Brother Horne of Birmingham requests the insertion of the following acknowledgement:—“I take the opportunity afforded by the Messenger of returning my grateful thanks for the many tokens of love and sympathy manifested towards me and my family, during the season of deep distress through which we have been called to pass. And first to my brethren in Birmingham, more especially to brother Wallis, for his untiring zeal on my behalf. Many thanks to the church at Dundee for their untold kindness; not because the amount they sent was larger than that from other churches; but because of the promptitude with which it was sent in response to the appeal. When all supplies were gone, every channel was closed, and we uncertain to which hand to look for help, the next post brought relief from Dundee. Thanks be to God for this. The Brethren at Edinburgh, Nottingham, Berwick, Dunkeld, Tranent, &c., will accept my sincere thanks. I humbly hope they will receive their reward in the resurrection of the just. Through much mercy I am now enabled to say that my present wants are supplied.”

W. Horne.

The Treasurer acknowledges receipts for *Messenger*, from Douglas, Halifax (twice) and Leeds; for *the Miner*, from Berwick.

The English number of the MS. Magazine issued from Halifax—“The Investigator”—is requested to be forwarded to head quarters without delay. It is detained somewhere long after its time. If any numbers of the “MS. Messenger” are in the same fix, the detainer will please take notice too.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom money orders should be made payable. Quarterly payments in advance are recommended.

THE THINGS WE MUST BELIEVE IF WE WOULD BE SAVED.

I.—THE KINGDOM OF GOD.

WITHOUT faith it is impossible to please God; Not to believe his word must draw down upon us his anger; for he that believeth not maketh God a liar. But the Lord taketh pleasure in the hojpers for his promised mercy; for they set to their seal that God is true, and they despise not the kingdom which he has preached and promised to them.

"Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." This proves faith in the kingdom of God essential to salvation; the kingdom of God being that which Jesus preached. "I must preach the kingdom of God," said he, "for therefore am I sent." I cannot look for salvation if I will not be a disciple of Jesus; I am not a disciple of Jesus if I will not learn and believe what he preached and taught; and the one grand subject, the alpha and omega, the beginning and end of all his preaching and teaching is the kingdom of God. "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?"

We are well taught that "Christ, as our redeemer, executeth the office of a prophet." As such we must receive him, to be redeemed by him. Well, his prophecy is just this, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the good news." I am, indeed, determined to know nothing but Jesus Christ, and him crucified. But then I am determined to know Jesus the prophet as well as Jesus the priest and king. But if I know not and believe not the kingdom, I have no knowledge whatever of Jesus as a prophet.

On this question there is no use for beating about the bush. It needs no 'roundabout paper.' Lay together Mark xvi. 15, 16, and Acts viii. 12, and you will see, first, that without believing the gospel there is no salvation; and second, that without believing in the kingdom of God there is no believing the gospel. Jesus said to his apostles, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be condemned." But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." And no man or woman is a lit and proper subject of Christian baptism who has not the same faith in the kingdom of God.

To Rome Paul wrote, he was ready to come there also and preach the gospel of Christ, Rom. i. He came and preached the kingdom of God, Acts xviii. 30, 31. Where the kingdom of God is not preached, there the gospel of Christ is not preached; even the gospel which Paul preached, concerning which he says, "If I or an angel from heaven preach any other gospel to you let him be accursed." Paul's gospel included the kingdom of God, of which Acts xk. 25 is another proof,—to the Gentiles he says, "Ye all, among whom I have gone preaching the kingdom of God."

Have we not proved beyond rational controversy that faith in the kingdom of God is essential to salvation? Let us ask, then, what it is, that we may know if we believe in it or not.

No. VII.

We propose to prove from the scriptures of the prophets and of the disciples of Jesus, that the twelve tribes of Israel are to be set up as the kingdom of God in the latter days.

They are to be gathered out of all nations whither God has driven and scattered them. This is the first step in the process of setting them up as the kingdom of God. Read Jer. xxiii. 1-8. But we must quote Ezek. xx. 33, 34,—“As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.”

They are to be converted. This is the second step in the process of setting up Israel as the kingdom of God. See Ezek. xxxvi. 24-27. But we again quote Ezek. xx. 35, 36, 38,—“And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels and them that transgress against me, (I will bring them forth out of the country where they sojourn, but they shall not enter the land of Israel;) and ye shall know that I am the Lord.” Compare this with Hosea ii.

The third step in the process of setting up Israel as the kingdom of God, is the planting of them in their own land. We again quote Ezek. xx. 39-42,—“As for you, O house of Israel, thus saith the Lord God; go ye, serve every one his idols, and hereafter, also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. . . . And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.”

The process of setting up Israel as the kingdom of God in the latter days, will be finished in the subjugation of all nations to their rule and authority. Isa. ix.—“For the nation and kingdom that will not serve thee shall perish.” Thus the kingdom, and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations shall serve and obey him. Israel, the stone cut out of the rocks without hands, shall fall upon the feet of the image and break it to pieces, as chaff which the wind carries away, and no place shall be found for them. Compare Dan. ii. 34, 35 with Isa. xli. 8-15. But this stone shall, as you see, become a great mountain or kingdom, and fill the whole earth, and stand forever. Whereas thou hast been forsaken and hated so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations.

In the writings of the disciples of Jesus, there is nothing contrary to this view of the kingdom of God. God is able of these stones to raise up children to Abraham. He is not a Jew who is one outwardly only.

But remember the second step in the process of setting up Israel as the kingdom of God in the latter days is their conversion, as predicted in Ezek. xx., xxxvi., and Hosea ii.; and many other Scriptures, of which one is Rom. xi., and another, 2 Cor. ii. 16. The angel told Mary her son should receive the throne of David, and reign over the house of Jacob for ever. Zacharias said of him by the Spirit, that God would by him deliver Israel out of the hands of all their enemies. Anna the prophetess, good old Simeon, and others with them, who waited for the kingdom of God, (which is explained to be looking for redemption to Jerusalem, and waiting for the consolation of Israel,) hailed Jesus as Israel's saviour and king. That was the view of him entertained by all his disciples,—“We trusted that this had been he who should have redeemed Israel.” Though that hope was quenched in his death, it revived in his resurrection, and again burned brightly as ever, as indicated by their question, “Lord wilt thou at this time restore again the kingdom to Israel?” It was not for them to know the times and seasons in which the Lord will restore again the kingdom to Israel, seeing the Father hath put them in his own power. For of that day and of that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only. But Paul informs us—Rom. xi.—that when the fulness of the Gentiles comes in, all Israel shall be saved by the Redeemer coming out of Zion, as predicted in Isa. lix., lx., lxi. Jesus himself most plainly confirms the view given of the kingdom of God by the prophets, and cherished by his disciples, when he tells his apostles once and again that when he sits on his glorious throne in his kingdom, they, also, sitting on twelve thrones, shall judge the twelve tribes of Israel.

Remember, 1, Faith in the kingdom of God is necessary to salvation; 2, The kingdom of God is the restoration of the kingdom to Israel, according to the scriptures.

D. L. G.

(To be continued.)

CALLING ON THE NAME OF THE LORD.

I BEG to make a few remarks upon the expression “Call upon the name of the Lord” as it occurs in a few verses in the old Testament.

The first time this expression occurs is in Gen. chap. iv., v. 26. “Then men began to call upon the name of the Lord.” One is very apt to think that this verse means that then men began to pray to the Lord. Degenerate as men had then become we cannot help thinking, that surely men were in the habit of praying to the Lord before this time. But we have another reading of this verse given us in the margin of our Bibles, which is this, “Then men began to call themselves by the name of Jehovah.” But in looking over every name that occurs until the flood takes place we cannot discover in any name the least relation to the name of Jehovah. So this does not appear to give a better reading than the text. It was not until a later age that the descendants of Abraham began to call themselves by the name of Jehovah, such as Isaiah, *Salvation of Jehovah*, Jeremiah, *Exaltation of Jehovah*, and others.

Let us try another way of getting at the right reading of this verse. We shall give you the Hebrew words with the English under each word as it stands in the Hebrew Bible, thus:—

Az, Hahal, Likrath, Be-Shem, Jehovah.
Then, or at that time, began, to preach, in the name, of Jehovah.

Thus we may read it—"At that time men began to preach by the name, or authority of Jehovah." This, then, is the first instance we have on record of Jehovah commissioning men to preach to their fellows; we are also told by an inspired penman that Enoch, who lived about this time, "preached, saying, Behold the Lord cometh with ten thousand of His saints." Most likely the above had preached the same. Noah, also, who lived about this era, is called a preacher of righteousness, and, no doubt, received his commission from God. Let us now look at Gen. chap. 12, v. 8, which says, Abram removed from thence, &c., and built an altar to Jehovah and

Vaiyikra, Beshem, Jehovah.
and there he preached, In the name or authority, of Jehovah.

Thus we have Abram preaching by the authority of Jehovah. In chap. xiii. 4, we have the same Hebrew words, and there Abram preached by the authority of Jehovah also, chap. xxi. v. 33. Abraham planted a grove, and so preached there by the authority of Jehovah. In chap. xx. 7, we are told by God that Abraham was a prophet. Now a prophet is one who makes known to us the mind of God, either in regard to present or future events, and, as in this verse, one who intercedes with God in behalf of man, see also, 1st Sam. vii. v. 5. So we can have no hesitation about Abraham preaching by God's authority; indeed, we may consider him and those we have noticed before him as being God's first preachers. We also find in Ezra, chap. v. verse 1, that the prophets, Haggai (*feast of Jehovah*), and Zechariah (*remembered of Jehovah*), preaching or proclaiming by the authority of Jehovah, to stir up the Jews in Jerusalem to build again the temple.

But we find another class of passages in which Jehovah's name is mentioned in a little different way, in 1st Kings, chap. viii. v. 43, the last clause of the verse, Solomon says that they may know that this house which I have builded is called by Thy name. The Hebrew reading is:—

Ladaath, Ki, Shimcha, Nikra, Al, Habbait, Hazze,
To acknowledge, that, Thy name, is proclaimed, upon, the house, this,

Asher, Baniti. Read thus:—"Hear thou in heaven, Thy dwelling which I have built. And do according to all that the stranger shall call to Thee, for that all people of the earth may acknowledge Thy name, to fear Thee us Thy people Israel, and to acknowledge that Thy authority (or protection) is proclaimed upon this house which I have built." In 2d Chron. chap. vi. v. 33, we have the same reading. In chap. vii. v. 14. If Thy people who have Thy name proclaimed upon them; and in Amos, chap. ix. v. 12—And all the nations who have Thy name proclaimed upon them. That in Dan. chap. ix. v. 19—O Lord, hear, O Lord forgive, O Lord hearken, and do defer not for Thine own sake, O my God, for Thy city, and Thy people have Thy name proclaimed upon

them. Does not the word 'name,' in the above verses, mean God's authority or protection being over his people Israel, and over the temple. If we remember that the seed of Abraham were chosen of God to become a peculiar people to Him above the peoples upon the face of the earth; the above remarks may help us to see how He has distinguished and protected them even in their dispersions and kept them a distinct people. It appears to me that the Jewish people were, in every sense, peculiar; they seem to have carried about with them in every thing the imprimature of heaven. Their system of worship and laws were from heaven; their officials of every grade were authorised by Jehovah; and their priests authorised to bless and place the name or authority of Jehovah upon the people,—Num. vi. 27. The tabernacle or temple was the place where Jehovah's authority was specially centred. What people so august and venerable as the descendants of Abraham, who had Jehovah for their God, and whose authority was with them. May the time soon arrive when He will yet manifest them as such to the world that they are His beloved for their father Abraham's sake, and will yet cause them return with honour to the land He has given them for ever, when they will become the blessers of the nations.

ALEPH.

THE DIVINE TREATY WITH ISRAEL.

THIS paper will contain a brief historical account of the first covenant from its being made between God and Israel at Sinai; with observations thereupon, designed chiefly to correct some mistakes entertained regarding it.

The matter is thus summed up—in the prophecy regarding the covenant,—Jer. xxxi. 32. ". . . the covenant I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD."

When the congregation of Israel was come out of Egypt, and had arrived at Sinai, where God had at the first spoken to him, Moses went up unto God, (Exod. xix. 3-9). There and then God proposed the covenant, mentioned what He had already done for the people; and the infinite blessings with which he would bless them, upon the express conditions that they would obey his voice and keep his covenant. To which the people readily consented. This treaty being settled the next thing in order was for the LORD to let them know what was his will, and what they had to do. This was told in the most express manner—the code of laws being moral, civil, and ecclesiastical. The first part was the law of the ten commandments—which our Saviour has declared in these two—"Thou shalt love the LORD thy God, with all thy heart, and with all thy soul, and with all thy mind; and with all thy strength; and thou shalt love thy neighbour as thyself." No person can pretend there was anything hard, unreasonable, unjust, or cruel, far less naturally impossible in this lovely system. It was a bright copy of the original eternal law of Jehovah, by which all rational intelligence must be for ever governed. This law, in the substance of it, must remain unrepaled so long as God and his rational creatures shall exist. Our

duty and our happiness will, to eternity, be closely connected with, indeed, will always consist in loving God and one another.

In order to impress this holy, righteous law with greater force and effect on their minds, and that they might never forget it, God was pleased to deliver it with all possible majesty, pomp, glory, and terror,—Exod. xix. 16-18; Deuter. xxxiii. 2; Habak. iii. 3-6. And when the attention of the people was excited to the highest pitch, God spake the words of the law. At this august spectacle, the people, awe-struck, removed and stood afar off; and they said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Exod. xx. 18, 19. After this was delivered a set of statutes relative to civil affairs, worthy of a God; they were short, expressive, clear, without ambiguity or intricacy, reasonable, equitable to the last degree, not dictated by caprice, nor enforced by improper penalties,—but full of justice, mixed with mercy, and guarded by proper and reasonable sanction. Above all things idolatry was forbidden: the punishment of this most stupid crime was death; against it stood all the curses of the law. The people were forbidden even to mention the names of strange gods, or make the least affinity with the nations which worshipped them; these, indeed, they were commanded to destroy utterly. The whole at that time was concluded in the words of Exod. xxiii. 20-23,—“Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared,” &c. After Moses had received all those words from the mouth of God, he came and rehearsed them in the ears of the people, and wrote them in a book.

A purification sacrifice must needs be cut off, then, to confirm the covenant. Though the priesthood was not yet settled, sacrifices were offered; for Moses sent young men of Israel who offered burnt-offerings; and Moses took the blood and sprinkled it on the people, and said, “Behold the blood of the covenant, which the Lord hath made with you concerning all these words.” To those words, again uttered in their hearing—read from the book of the covenant, the people said, “All that the Lord hath said will we do, and be obedient.” Moses was the mediator between God and the people on this occasion; he sprinkled the blood, and thus sealed, confirmed, and ratified the covenant,—Exod. xxiv. 3-8. If this was not a proper covenant, there never was a covenant made between two parties since time began. It had all the forms, substance, and confirmations that any mutual compact could have. By this covenant the people were married in a proper sense to Jehovah; they avouched him to be their God, and he avouched them to be his people. This is the covenant which he pleads so often in the prophetic writings, by which he was married to them; as in Ezek. xvi. 8.

The people promised and swore to obey the requirements of this covenant; which promise Jehovah heard with approbation,—“I have heard the voice of the words of this people, they have well said all that they have spoken.” Which plainly supposes that it was not impossible to obey the commandments of God; for certainly it could not be *well said*, if they had promised what was naturally impossible for them to perform. God further said, “O that there was such an heart in them!”—Deuter. x. 23, 29.

But was this glorious covenant kept undefiled? Did the church of Israel continue holiness to Jehovah, and the first fruits of his increase, as once she was?—see Jeremiah ii. 2, 3. Did she return the kindness of her youth and the love of her espousals? No, no, no; else we should never have heard of the many breaches of which God complains by the prophets, in the most moving and affectionate manner. Had not the marriage covenant been broken, there had not been uttered such complaints as in *Psa. lxxxix.* 8-16; *Isa. xlvi.* 18, 19; *i.* 2-4; *Jer. ii.* 5, 10-13, 20, 21, 31, 32; and in many other places. It would be endless to point out all the instances wherein they broke the covenant; but the first breach of itself was sufficient to set the whole aside, and to have caused the Lord to have entirely rejected them from being his people; had he not been very gracious, and had he not sworn to Abraham that he would bring them in to possess the land of Canaan.

The first breach was the crime of making a golden calf, and worshipping it as the god that brought them out of the land of Egypt. O, what a breach was that! One would hardly believe it possible that a people which had seen God's judgments upon Egypt, had passed through the Red Sea safely, had seen Pharaoh and his host overthrown therein, had eaten the bread of heaven in the desert, and drunk the water from the rock smitten by the rod of Moses, had been delivered from Amalek, had seen the glory and majesty of Jehovah on Mount Sinai, had heard the law given from his mouth out of the midst of the fire, which, most of all things, forbade idolatry under the severest penalties; who, moreover, had entered into a solemn agreement with God to keep his commandments, and had ratified and confirmed the same after mature deliberation, we could hardly believe it possible that any people could be so perfidious as to turn to gross idolatry, and worship the works of their own hands, within forty days after having seen these great wonders, were it not recorded in the sacred volume.

The stupidity and ingratitude, the perverse madness and mean unreasonableness of the people in this affair must astonish all who seriously consider the first and most dreadful breach of the sacred covenant. The righteous anger of God and his holy jealousy burned like a fire on this occasion, and would certainly have consumed the whole congregation had it not been for the intercession of meek and faithful Moses. This induced the Supreme so far to suspend the execution of his vengeance as to spare the main body, and only to smite about three thousand of the principal leaders in the rebellion, by the sword of the sons of Levi. This threatening, however, hung over them—"Nevertheless, in the day when I visit, I will visit their sin upon them"—and the Lord plagued the people because they made the calf which Aaron made—*Exod. xxxii.* Upon which, the Psalmist makes this pertinent remark, "Thou answeredst them, O Lord our God,—*Psa. xcix.* 8. This was a great and general defection, and gave the first shock to that covenant which at last, through their numerous rebellions, was wholly broken and abrogated. Witness the forbearance of God with their provocations, as recorded by Moses and Ezekiel,—*Deut. xxxii.* 26, 27; *Ezek. xx.* 8-22.

Notwithstanding this gross violation of the covenant, it was again renewed; and they stood fair for entering into the promised land, until that dreadful and fatal breach at Kadesh-Barnes, when the spies brought

up an evil report of the good land, thereby evoking the unbelief of the whole congregation. They dared not trust the power and goodness of God, but madly dared to provoke his wrath. This was once too often: the anger of the Lord arose, and there was no remedy. He now threatened to smite them with pestilence, and a second time offered to make of Moses a greater and mightier nation than they. Moses again made a fervent intercession for the people; God heard the request, and said, "I have pardoned according to thy word,"—Num. xiv. 11-33. That more than six hundred thousand, besides women, that came out of Egypt, and had witnessed the most signal miracles ever transacted before any people, should, all but two, perish in the desert, through unbelief, is an alarming consideration for us all. "With many of them, God was not well pleased, therefore he overthrew them in the wilderness. Now, those things were our examples,"—1 Cor. x. 5-11.

The covenant was often broken, and often renewed; not only while the children of Israel were in the wilderness, but after they had obtained the promised land. God often charged them, by Moses and the prophets, with the breach of the marriage contract, and often invited them to return and renew it. Those reproaches and invitations are found so often in the prophets, that we would require to quote a considerable portion of their books to set them all before us. After the ten tribes had broken off from the house of David, and had set up Jeroboam king, and he had turned them away from serving the Lord, and had set up two golden calves for them to worship, they, as a people, were wholly given to idolatry, even worse than the heathen round about them. Nevertheless, God waited to be gracious, warned, reprov'd, called and invited them, about two hundred and sixty years; but as they did not return, he threatened, by Hosea, to give Israel a bill of divorcement; which dreadful threatening he fulfilled according to the predictions of that prophet, who was commanded to say from the mouth of God, "I will cause to cease the house of Israel; I will no more have mercy upon the house of Israel, but I will utterly take them away; for ye are not my people, and I will not be your God. Plead with your mother, plead; for she is not my wife, neither am I her husband,"—Hosea, i. 4, 6, 9; ii. 2. Thus was the first covenant between God and the ten tribes broken, dismantled, totally abrogated, and for ever dissolved. Israel was repudiated, divorced, put away, sent out of the land of their inheritance, given up to their enemies. And from that time till the present (which is almost two thousand five hundred years) they have been rejected and cast off; being considered totally divorced from that marriage covenant. And if ever they are to become the people of God, and the bride of Jehovah again (as the prophets expressly declare), there must be a new covenant made with them; one in which Judah shall also be included, and they shall be one again, never more to be divided. A new wooing must take place, and a new state of wedlock in consequence. This is most beautifully as well as movingly described in Hosea ii. 14-23.

The fate of Judah, and the further history of the first covenant, we must, however, reserve to another opportunity.

Plymouth,

JOHN C. WEYERS.

THE "SCOTTISH PRESS" AND THE COMING OF THE LORD.

IN the Literary Supplement of the "Scottish Press" for May 2d, there is a brief notice of a third edition of Horatius Bonar's "Prophetical Landmarks."*. The reviewer refrains from giving "an elaborate detail of the merits or demerits" of this volume for two reasons: "First, because, being originally published in 1847, it has been noticed by us more than once already; and secondly, because we have the misfortune to differ *in toto* from our author, and have neither the space, time, nor inclination to enter the lists with him as to what he conceives to be the scripture arguments in favour of Millenarianism." While thus declining, for the reasons assigned, to "enter the lists" with his honourable opponent, the reviewer does not, however, hesitate to give his verdict on the matter in dispute, in the following summary manner. "The doctrine, if such it may be called, we are compelled to pronounce a splendid fiction, with nothing to recommend it but gorgeous and unsubstantial drapery. So far as we have examined the subject, we cannot see any warrant for believing that the Messiah is ever to return to earth at all. Paul tells us, in fact, that those who are alive and remain will be caught up to 'meet the Lord in the air'—some mid-region in the atmosphere, but forming no portion of the earth's surface."

The "Scottish Press" is an organ of the United Presbyterian Church; one of the most respectable religious bodies in Scotland, and numbers among its clergy not a few distinguished names in learning and Biblical Literature. It was, therefore, with no little amazement we read in such columns the foregoing statement regarding the coming of the Lord. Had the reviewer simply declared himself "compelled to pronounce" millenarianism "a splendid fiction, with nothing to recommend it but a gorgeous and unsubstantial drapery,"—we would not have been so much surprised, and would likely have let the matter pass, as a considerable portion of what has been written in favour of "Millenarianism" may be not unaptly styled "splendid fiction;" and as the best of writings on any subject, so far as they are human, are open to inspection and rejection; but when he told us that he "cannot see any warrant for believing that the Messiah is ever to return to earth at all," we were certainly astonished, and felt disposed to enquire—Has the reviewer ever seriously searched the Scriptures for information on this important subject? What the "Scottish Press" reviewer means by "Millenarianism," appears pretty evident from his own reference to the Messiah's return to earth, and from the teaching of the volume he reviews regarding that return. While disagreeing with the author of "Prophetical Landmarks" on some of his propositions and deductions, the book, as a whole, certainly sets forth the teaching of Scripture regarding the kingdom of God and the world's future, in very forcible and straightforward language. Among other kindred subjects, the restoration of the twelve tribes of Israel to the land promised to Abraham and his seed—The permanent re-establishment of David's throne, with the Messiah on it as its king, to whose sceptre all the mighty kings on earth shall do reverence, and render willing obedience—The sudden appear-

* Prophetical Landmarks; containing Data for helping to determine the Question of Christ's Premillennial Advent. By Horatius Bonar, D.D., Kelso. Third edition. London: Nisbet & Co., 1860.

ance of this Messiah from the heavens to raise to life and incorruptibility those of his followers who have fallen asleep, and change those "who are alive and remain," and set up that glorious kingdom given him of his father, over which he, with his immortalized saints shall reign a thousand years—occupy a prominent place. And these are the topics which our reviewer is "compelled to pronounce splendid fiction," with nothing to recommend them but "gorgeous and unsubstantial drapery."

We are not in the habit of speaking harshly of those who have different convictions than our own regarding the teaching of Scripture, as if they were either stupid or dishonest; but it seems difficult to account for the remarks of this reviewer on any third supposition. It may be an imperfection on our part, but we cannot believe that an intelligent, candid mind could rise from a perusal of "Prophetical Landmarks" with the conviction that its teachings, on the topics we have enumerated, had nothing to recommend them but a display of "gorgeous and unsubstantial drapery." Whatever defects the treatise in question may possess, there is a faithful appeal to the word of truth, and a strict conformity to its plain and natural meaning.

Not to dwell longer on our reviewer's estimate of what he styles "Millenarianism," let us just glance at his reasons for casting it aside. "We cannot see any warrant for believing that the Messiah is ever to return to earth at all. Paul tells us, in fact, that those 'who are alive and remain' will be caught up to 'meet the Lord in the air,' some mid region in the atmosphere but forming no portion of the earth's surface." This use of the terms "*in fact*" leads us to suppose that the writer regards Paul's statement that those "who are alive and remain shall meet the Lord in the air," as being decisive evidence against his coming to earth at all. But surely this is bad logic, and destitute of even a display of "gorgeous and unsubstantial drapery" to hide its deformity. It is equal to this.—"There is no evidence that her Majesty Victoria shall ever return to the Scottish metropolis. Her commissioner, in fact, informs us that, on a certain day, the magistrates of Edinburgh shall meet her at York—a place somewhere between Edinburgh and London, but forming no portion of Scottish territory!" A little reflection would convince the most of ordinary thinkers that the bare statement that the risen and changed saints were, one day, to meet the Lord in the air, could not, in the absence of other testimonies, inform us whether he was to continue his descent to earth, or return, in company with his saints, to heaven; or whether, on the latter supposition, he and they were to reside permanently in the celestial regions, or afterwards return to earth and reside on it. Paul's statement in question, neither proves that our Lord shall return to earth, nor disproves it. As God's messenger, he tells us of something that shall happen to the whole body of the faithful—living and dead. We accept Paul's statement as it stands, without explanation; and we do the same with other statements of God's messengers relating to other events still future.

That the Messiah is to return to earth is as plainly predicted as that the saints shall meet him in the air. Has not God declared that he "will anoint his king on the holy hill of Zion?" Has not the same Jehovah by his prophet Zechariah declared that "his," the Messiah's, "*feet shall stand* on the mount of Olives, which is before Jerusalem on

the east," at a time when that mount shall be cleft in twain by an earthquake, "and there shall be a very great valley?" Not more distinctly is it foretold that the saints shall "meet the Lord in the air," than it is predicted that he "shall come with ten thousand of his saints to execute judgment upon all; and to convince all that are ungodly among them of their ungodly deeds," Jude 15. Then shall appear the truth of that saying, "Blessed are those whom, when our Lord comes, he shall find watching."

W. LAING.

ETYMOLOGY OF THE ENGLISH BIBLE.

ATONEMENT.—This is one of those words whose etymology has been perverted by an incorrect idea. All words are subject to the vicissitudes of time and fashion, but those expressive of religious or moral conditions are most peculiarly liable to this, owing to mutations of human thoughts on these matters. At the time when our version of the Scriptures was made the word **ATONEMENT** was equivalent to *reconciliation*, such being its meaning in the only place where it occurs in the New Testament, Rom. v. 11. The word is a compound, as we see, and ought to be understood as *at-one-ment*, a condition of being united or reconciled. Shakespere (contemporary with the translators) so uses the term in several cases:—

"He desires to make *atonement*
Between the Duke of Gloucester and your brother,
And between them and my lord chamberlain."

"Is there division 'twixt thy lord and Cassio?
A most unhappy one; I would do much
To *atone* them, for the love I bear to Cassio."

"He and Aulidius can no more *atone*
Than violentest contrariety."

Unfortunately this plain, and beautiful word is the technicality of an erroneous system of theology, which has popularly displaced the Gospel of Salvation; and is made equivalent to expiation or appeasement of judicial wrath.

The same meaning attaches to the word in the Old Testament as in the New, only that *means* and *relatives* qualify it somewhat. The idea in the former is of *reconciliation by veiling the offence*; in the latter, by *removing it*. The things atoned exemplify this: *via*.—the altar, Ex. xxix. 36, 37; Lev. xvi. 18. The Sanctuary and the Tabernacle, Lev. xvi. 16, 27. The nation of Israel, Lev. xvi. 17, 24. Individuals, Lev. i. 4. Sins of ignorance, &c., Ex. xxxii. 30; Lev. iv. v. The high priest and his household, Lev. xvi. 11. Leprous houses, garments, and persons, Lev. xiv. 53-55. Child-birth, Lev. xii. 7. And the things making atonement, which, besides blood, are money, Ex. xxx. 15, 16; the scape-goat, Lev. xvi. 10, 11. The word occurs in a plural form in Ex. xxx. 10.

JOD.

THE SCOTTISH ANNUAL MEETING.

As before suggested, it is now understood and determined that the usual aggregate meeting of the brethren will (D. V.) take place at Edinburgh, on Sunday, 15th July. The churches will therefore, without delay,

see to forwarding to the Secretary, at Edinburgh, suggestions and statistics,—the former referring to all questions suitable for consideration, with modes of business and arrangement, &c.; the latter embracing all that was requested at the Nottingham meeting (see pp. 76, 77.).

As the returns were not quite complete then—several churches having neglected to notify anything, it is desirable that *all* may communicate now. This is particularly desired, in order that *the revision of the Church Roll* may be effected this month, and printed in next *Messenger*. The attention of the brethren is directed to the method for this, exemplified on page 94. It is hoped that all such information will be sent in good time, to have it methodized by the 15th, if possible.

It will be remembered that, in addition to this, it has been further indicated as suitable and competent for that meeting to consider the matter which interested the churches met and represented at Glasgow, on 1st April, viz., “the necessity of a *full declaration of our principles*, in order to a thorough co-operation of the various churches in the United Kingdom.”—(pp. 78, 79).

When to these are added the questions of—*the state of the different churches—our religious designation* (see p. 95)—*the necessity and method of organising our literary resources*, we have enumerated all that we have yet heard proposed to be included in the programme of 1860, and a sufficiently heavy one it is, if every topic be fairly canvassed.

It is anticipated that the meeting will be a larger one than usual: it is therefore desirable that all intending to be present will send word to Edinburgh in good time, that every arrangement may be made for their comfort, for the efficiency of the fellowship, and for the deliberations of the brotherhood. Very few of the addresses of the brethren are changed from that at which they stand in the Church Roll; but should it be inconvenient for any one to call at the house of one or other of the brethren, he will find the hall (1 Surgeon Square, foot of Infirmary Street,) open by six o'clock on the evening of Saturday, 14th. In which place the preliminary meeting takes place, at eight o'clock of the same evening. All the brethren who have then arrived are specially requested to attend, that the programme of the morrow may be made up.

All correspondence connected with the meeting, and all letters to be read at it, to be addressed to George Dowie, 12 Beaumont Place, Edinburgh; and, as the time is short, let all be done promptly.

PILGRIM MUSINGS BY THE SEA OF GALILEE.

How pleasant to me thy deep blue wave,
O Sea of Galilee!
For the glorious One who came to save
Hath often stood by thee.

Fair are the lakes in the land I love,
Where pine and heather grow,
But thou hast loveliness above,
What nature can bestow.

* * * *

Graceful around thee the mountains meet,
Thou calm reposing sea;
But ah! far more, the beautiful feet
Of Jesus walked o'er thee.

Those days are past—Bethsaida where?
Chorazin, where art thou?
His tent the wild Arab pitches there,
The wild reed shades thy brow.

Tell me, ye mouldering fragments, tell,
Was the Saviour's city here?
Lifted to heaven, has it sunk to hell,
With none to shed a tear.

O Saviour! gone to God's right hand,
Yet the same Saviour still,
Graved on thy heart is this lovely strand,
And every fragrant hill.

M. Chayne.

MAKING READY.

MONTHS IYAR AND SIVAN.

Italy.—The Sicilian revolution has made triumphant progress under the leadership of Garibaldi. The Neapolitan dominion over the island seems doomed, so far as the Palermo capitulation indicates. The general expectation is that this revolution is merely the fulcrum to a more general one in Southern Italy. Certainly the hand of God seems to be in it, working for more than the deliverance of that island from a horrible yoke. The external agencies, in Garibaldi and his companions, testify this. This notorious general is evidently one of the divine instruments; as essential to the realization of the prophetic result, (though not necessarily recorded therein), as the ploughshare is to the harvest. In Naples things are ripe for insurrection: The young tyrant-king is making overtures of liberalism to his subjects when too late. It is possible that an English intervention may take place,—her admiral at Palermo was the mediator of the armistice. At Rome events are also fast ripening to a climax. A feint of insurrection was made by an *Ossini* and some Piedmontese subjects. Another has been attempted since. The Pope's chief-priests and scribes are actively preaching a crusade and a contribution, *i. e.*—aid in soldiers and "Peter's pence." Reports are at issue as to the results thus far. Divided counsels reign in his administration.

France has nothing of special moment to show, except the formation of a new camp, and the movements of the diplomatic emissaries; one of whom, M. Lavalette, *the medium of the Holy Places imbroglio*, is again representing the French policy in

Turkey, where the protecting (?) powers are again required to meddle. The Turkish government are powerless to enforce the vaunted 'edict of freedom,' and consequently the officials are reviving (as in dying throes) the rapine, tyranny, extortion, &c., of olden Islam rule. Women carried off to the harems, men murdered, villages destroyed, Bushi-Buzouk domination, are items of oppression which are driving the Greek subjects into the arms of Russia, or as one writes from Athens, "they will accept any help, even that of the evil powers themselves."

Russia.—It was rumoured an army had moved to the frontiers of Turkey, which is, however, supposed to be untrue. The movement seems to be a

diplomatic one, which at one time assumed a dark phase, but is apparently passing. It was like a single flash of lightning, such as we occasionally see, which heralds the storm by hours or days, itself an indication of the gathered electricity. The scheme of self-emancipation seems to have now got the assent of the nobility, so now awaits the development of time.

AUSTRIA.—The government are attempting a partial reform in the administration, by an enlarged council of the empire, religious and political-tolerance, and a better attention to finance. But whether the late imperial amelioration of Jewish condition was sincere or not, it was rendered abortive by the efforts of the Papacy, whose agents are persecuting them and the Protestants to extremity. Their condition is worse in Galicia than in the Pope's own states. Recent pastoral letters have roused the peasantry against the Jews to the endangering of their lives. Mobs have rioted because that some Jews have attempted to reside in Christian (?) quarters of the cities; the police not interfering, Christian servants have been denounced from the altars, and threatened with eternal perdition, who continue or venture to servo in Jewish families. And rights of burial, education, &c., are still refused to Protestants. "This is a result of the concordat which elevates the priesthood above the law and the civil power. The empire is being degraded by this concordat; as to the spiritual and military tyranny may be chiefly traced the ruin of the finances, the loss of the richest provinces, and of all influence in Italy." The Venetian army is being concentrated and prepared for action.

SYRIA.—Disturbances and massacre of Christians have taken place in Sidon and other places. The prosecution of the Suez canal scheme seems to be awakening the attention of our public men again to the necessity for a rival route to India via the Euphrates and Syria.

BARRAIN.—The Irish exodus is the most noteworthy feature of the day. That families should leave home and prosperity in such numbers to seek another land, or that youth should so readily enter the service of the 'Holy Father,' there to encounter want and misery, is inexplicable on any other grounds than the Divine will. History traces the Celtic race to Phœnicia; hence we have good grounds for presuming that the present *expulsion* is by the same parties and for the like purpose as when *God drove out* the Canaanites before Israel (whose descendants the Anglo-Saxons are)—Deut. xxxii. 8, 9; xxxiii. 17; Psa. cv. 44. The constitutional breach by the Lords in the rejection of the Paper Duty Abolition Bill; and the virtual defeat of the Reform Bill in the Commons, are evidence that the judgment of the nobles and princes by the saints, (Psa. cxlix. 8, 9) will not be for the fathers' sins, but that each will be punished for their own antagonism to the people's weal. Ez. xviii. 20, 30. That which *might* have contributed a little to the advantage of the people is rejected, but a measure *sure* to flood the country with a greater wave of demoralisation—the Sale of Wines Bill—is passed. This seems to be for the literal fulfilment of our Lord's prediction—Luke xvii. 26-29. The elect ought to take the warning in Luke xxi. 34; for the full development of the latter day 'drunkenness of Ephraim' will be a time of sore temptation.

1074.

Intelligence, Notes, &c.

[It is particularly desired that the churches see that all items of intelligence be duly recorded by the brethren respectively appointed to do it, and sent in good time for insertion. Will they please observe this, as we are sometimes under the necessity of getting information at second-hand, and therefore not so correctly. This being a section in

which all the brethren are much interested, it is well to have its matter as full, and as exact as possible.—EDS.]

BELFAST.—The six already introduced to the brethren (p. 16) are wont to meet on the first-day-of-the-week, to read and study the Sacred Scriptures; but have not yet broken the bread of commemoration with each other. *Why?* GLASGOW.—On Friday 22d June, in presence of a large number of the brethren, was celebrated the marriage of brother James Fraser and sister Christina Donald Fordyce. The parties availed themselves of a provision of the Scottish Marriage Act, by which "any person appointed as *minister* by any christian congregation, is recognised by the law as competent to celebrate any marriage in regular form; and so as to constitute a regular marriage." The proclamation of banna is necessary, as usual; but no intervention of clergyman or magistrate is at all required, and the registration is effected, as in all other cases, without inconvenience.

HAMILTON.—About two months ago, a popular religious lecturer visited this place; and in the course of his address made certain statements concerning the natural immortality of man; which statements he afterwards threw open to question. Our brother James M'Kinlay being present, availed himself of the liberty, and made such observations on the subject as led to the expression of a wish for a public debate. Instead of seeking to occupy the whole attention with this, however, the brethren preferred the statement of more comprehensive and positive truth, for the public good and enlightenment. In consequence, brother Allan Fordyce of Glasgow was invited over; who, on May 3d, delivered a lecture to a large and interested audience,—subject—"The kingdom of Heaven to be established in the land of Canaan, according to the promise made to Abraham and David." (*All who desire to obtain Eternal Life in that Kingdom are invited to attend.*) Some interest was exhibited in the subject; and the satisfactory answers given to those who questioned at the end, have induced a few still to seek after the truth, and to attend the meetings of the brethren. Since that time James M'Kinlay has delivered two or three discourses: among other things developing the affirmative proposition, "Eternal life is the free gift of God through Jesus the Christ." This is preferable to appearing before the public as the champions of a negation. The arrangements the brethren have made for their meeting embrace the absorption of the whole of the Wishaw church, the brethren in Airdrie, Chapellhall, and Motherwell, to meet at Hamilton in ordinary cases; but once a-month (first Sunday) in Motherwell. James Kay, merchant, Motherwell, Lanarkshire, Correspondent.

NEWARK-ON-TRENT.—"It has pleased the Lord to call two other brethren from the trammels of Satan, to be incorporated with the body of Christ here—W. Poynton, and G. Elliott (immersed within the last five weeks). May God, of his infinite mercy, yet call out others to serve the living and true God, and to wait for his Son from heaven. Brother Charles Walker from Scarborough has also joined us. We purpose commencing the delivery and exchange of tracts."

NOTTINGHAM.—Nearly two years ago, the brethren were informed, through a report of the General Annual Meeting held at Edinburgh, which appeared in the *Gospel Witness*, that, amongst the church at

Nottingham; there were a number of persons who had not been baptized subsequently to believing the things of the kingdom. The brethren so designated, it may be stated, claimed to have really been baptized since believing the gospel; but their baptism was not considered to be valid by the others, seeing that at the time when it took place they were ignorant of, or denied some of the most important truths which constitute the gospel hope. The subject has repeatedly been under the consideration of the brethren, and attempts have from time to time been made to show those called "unbaptized" their true position; but without effect. Of late a good deal of unpleasantness has been caused by reference to the subject, and during the past month a crisis has been brought about. Two special meetings were held for the consideration of the matter; and at the second one, which took place on the 24th of June, finding that all attempts to bring about a unity of faith and obedience thereto were unavailing, they agreed to part company, and henceforth to meet separately. We have not been informed yet as to the numbers of the respective parties; but we understand that those who contend for "the faith of Abraham" are in the majority. The correspondent is now William Norrie, 4 Hampden Cottages, Portland Road, Nottingham.

PAISLEY.—During the last month two brethren have been added to the church here, viz.—Kenneth Cameron and William Reid. The brethren have removed their place of meeting to the Hall, 37 Oak-Shaw Street.

OUTRISTS.—Another brother (David Watson, of Dundee), has visited **PITKNOX** during the last month. Having been furnished with a large quantity of the tract "Saving Faith" (just issued from Dundee); he made a run down from London, and saw the friends there, and in Uckfield; conversed with some of them, and made a very liberal distribution of the above, and other tracts among them. There was no particular feature observable different from what we have already learned by the letters of Henry Farley and Henry Hudston, and the communications of James Lamb (pp. 45, 62). A visit has lately been paid to Edinburgh by a brother from **FRASERBURGH** (Aberdeenshire)—Wm. Findlay, Cross Street. Although there are a few in the *Reformation* Church who are believers in the gospel of the kingdom of God, yet he stands all but alone there. Brother Thomas Andrew and Mrs Andrew (from Paisley), are in **TURRIFF** (some ten or twelve miles distant)—address, Thomas Andrew, Cabinet Maker, 40 Chapel Street. We trust that the brethren in various places will correspond with these lonely ones.

The Treasurer acknowledges receipts for *Messenger* from Birmingham, Gourcock, Haddington, Halifax, Lanark, Nottingham; for *Miner*, from Nottingham; and for *Birmingham brother* from Lanark and Traent.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom money orders should be made payable. Quarterly payments in advance are recommended.

INVOKING THE NAME OF JESUS.

I earnestly entreat every reader to ascertain if it is true or not true that the primitive Christians habitually called on the name of the Lord Jesus. It is an important question, and ought not to be evaded. If our translators have given us the correct rendering of the word which the sacred writers used, then "calling upon the name of the Lord" Jesus is a term of salvation as much as faith, repentance, or baptism. If, on the contrary, they have not given us the true meaning of the word, it is still important to find it out, for whatever the act may be, it is an act which brings salvation. J. C., in page 71, takes us back beyond the flood to give us an idea of the oldest meaning of the phrase, which he supposes may mean, "adopting the name of the Lord;" and, after a survey of a considerable number of passages, concludes that—"acknowledgment appears to be the thing intended" by more modern sacred writers. Then we have *Aleph*, in page 99, who sets aside and disproves the "adoption," and puts forward "preaching" as the old meaning, without, however, seeking to explain how this meaning would suit the passages in the New Testament where the word occurs. We are thus left as much in the dark as ever, as to whether we should preach or acknowledge the name of the Lord in order to be saved.

Perhaps there is not a text of Scripture more abstruse than Gen. iv. 26. It has puzzled the learned of former ages. The Septuagint runs thus—"And to Seth was born a son, and he named his name Enos, he hoped to call upon the name of the Lord God."; *Behamy* translates the Hebrew thus,—"Moreover to Seth also was born a son, and he called his name Enos, who began to profane in the name of Jehovah." Such diversities of readings render this text so obscure that it is but losing our time to seek to establish anything thereby.*

Let us then try to find out our relationship to the name of the Lord from clearer sources. I shall select three texts to prove that the primitive Christians habitually called on the name of the Lord Jesus. The first is from the words of Ananias, addressed to the Lord Jesus, concerning Saul of Tarsus—"And here he hath authority from the chief priests to bind all that call on thy name," Acts ix. 14.—Nothing can be more clear than this text. It shows that the chief priests made the "calling on the name" of Jesus the chief mark by which the sect might be recognised.

There must be an appearance of law and justice in all persecutions on the part of those in power. The law of Moses had no statute to criminate one though he should believe and say that one had risen from the dead. The publishing the resurrection of any one could not make the publisher obnoxious to the law; hence they freely said "One of the old prophets has risen," and "John the Baptist is risen from the dead." But there was a statute against blaspheming, (Lev. xxiv.), and the chief priests applied it to the Nazarenes. "Blaspheming the Name" is either ascribing qualities to God which do not belong to Him, or to rob Him of those which do. The latter could be very easily and co-

* The ancient Rabbins, who must have best understood the Hebrew text, unless when it affected their own theories, believed Enos to be the inventor of the worship of idols; and they have explained this text as shewing that the profane calling consisted in appropriating the name of God to idols. (See Calmet, under *Idol*.)

hourably charged against the disciples; for it seemed as if they invoked the name of a man for remission of sins, and a man too who had been accursed.

My second text is the reported sayings of the Jews who heard Paul preaching in the synagogue that Jesus is the Son of God.—“Is not this he that destroyed them which *called on this name* in Jerusalem, and came hither for that intent that he might bring them bound unto the chief priests.”—Acts ix. 21.

My third text is 1 Cor. i. 2. “Unto the Church of God which is at Corinth, to them who are sanctified in Christ Jesus, called saints, with all that in every place *call upon the name of Jesus Christ* our Lord, both theirs and ours.

In all these three places we have the word *epikaleomai* in the present participle of the middle voice joined to the article. In these texts this word is translated *call on, called on, called upon*. Lexicographers give us the primary meanings of this middle voice verb as *invoke, or call on one's self*. I am surprised to see any attempt to persuade the brethren that our English version does not give us the true rendering of this word in these places; and I hope J. C., or some other brother, will produce, if they can, one writer of eminence who critically attempts to establish another meaning.

The American Bible Union has just used the word *invoke* in two of these places, and have supported that as the proper meaning of the word in their notes. So far as I know, their translation of 1 Corinthians is not yet published, but their translation of the same word in Acts sufficiently indicates how they will render it in Corinthians.

I conclude then that it is an established fact that Paul and the first Christians invoked or called on the name of Jesus; and 1 Cor. i. 2, shews that the saints were in the habit of doing so. Why should it be thought an improper thing to call on the Lord Jesus to deliver us? This may well be thought improper by those who think Jesus is merely a resurrected and glorified man, and may therefore be unable to hear the cry of his people, or to fulfil his word,—“Where two or three are gathered together in my name, there am I in the midst of them.” To all such persons, “calling on the name of Jesus” may indeed appear to be little short of blasphemy. But to those who can ascribe to him the laying the foundations of the earth, and that the heavens are the work of his hands (Heb. i.), there is no difficulty; for the power that made the world can bear creation's groans, and will hearken to those who call upon him out of a pure heart—2 Tim. ii. 22. The idea of taking the name of Jesus in the sense of surnaming themselves by his name cannot be sustained; we have only an account of one disciple named Jesus—Col. iv. Again, when *epikaleomai* is used in the sense of surnaming, it is always in the passive voice; but the passive voice is not used in any of the places we are considering.

I now refer to another two passages where the word occurs also in the middle voice—Acts ii. 21, and Rom. x. 13, “Whoever shall call upon the name of the Lord shall be saved.” In both these places, but more clearly in the latter, it is evidently an act of the convert himself, and that act is calling on the name of the Lord for salvation. It is not calling on the name to assume or usurp divine honours, but as humble-

minded sinners, having learned that that precious name is given to save them from their sins, they devoutly call on that name for help. And this is just what the celebrated Winer, in his Grammar of the New Testament Diction, page 268, explains to be the meaning of the same word in Acts x&v.—“I appeal to Cæsar;” that is, says he, “I call to the Emperor on my own behalf.” Four times in this chapter does this same word occur rendered appeal, and this gives a very good idea of the true meaning of that word, which has been tortured into so many different shapes when it refers to the name of the Lord. If we were to test the general applicability of Wakefield’s rendering, we would see what an unseemly thing it would be to say, instead of “I appeal to Cæsar,”—“I take to myself Cæsar.” Paul did not want to take Cæsar, but he wanted to be taken under the protection of Cæsar; and this is what a poor suppliant wants with the Lord Jesus—to be taken under his protection. We see here that Paul said something more definite than “I acknowledge Cæsar.” If he had simply said that, he would not have been transferred to the immediate jurisdiction of the Emperor. I am sure that Alope himself would not think of making Paul *preach* Cæsar. We may then conclude that it is neither *taking*, *acknowledging*, nor *preaching*, but *appealing*, *invoking*, or *calling for help*—that is the true meaning of the word in question.

Having referred to five texts in which *epikaleomai* occurs, being joined to the name of the Lord, there is just one more to be found in the apostolic writings, Acts xxii. 16, which the American Bible Union renders thus, “Arise, and be immersed and wash away your sins, *invoking the name of the Lord.*”

The meaning of the word being now a settled point, another question comes up on looking at this text. How can we invoke in the very act of immersion? Seeing he is under water, it is impossible. The only way to settle this is to see if the original word be in the present tense, as it usually is in translations. The word is here *epikaleosamenos*, which every one, knowing anything at all of Greek, will see that it is the participle of the 1st Aorist, and is thus fixed in past time (though it may be past momentarily); and therefore literally reads, “Arise, have thyself baptized and wash away thy sins, having invoked His name.” Thus the invocation is here fixed definitely as preceding the baptism.

The calling of Paul to the apostleship is peculiar. He is sent to preach, but not to baptize; but his own baptism and that of all his converts is equally imperative, while no command is given as to who may be the baptizer; and the twelve acknowledge him as the apostle specially sent to the Gentiles, Gal. ii. There can then be no higher authority to Gentiles concerning their baptism, confession, or invocation than the teaching and practice of that apostle which the Lord hath sent to them. I will now notice a very few objections. First, “That *calling* is susceptible of more than one application,” that is, it sometimes means *being called by the name of the Lord*. Now, I grant that it frequently does; for we are called out of the world, a peculiar people for his name, by the preaching of the gospel: but in all such cases whatever verb may be used it is in the passive voice, as may be seen at a glance by a school-boy. If this were not the case one would be always at a loss to distinguish between him that is called and he who calls him. Another objection is the want of

any form of invocation given to converts; but this is an objection which may, with as good reason, be brought against prayer made to the Father in the name of Jesus, there being no form especially given as such, and with as good reason against confession, there being no form of confession after Pentecost. I have been specially requested to give what I may deem an appropriate invocation, but I think every one according to his position should select his own words. For instance, if I required to be baptized my invocation might run thus,—“Lord Jesus, to whom belongs all authority in heaven and on earth, I come to the waters of baptism to signify my change of heart towards God, and my faith in thy name, grant me the privilege through thy name to become a child of God, grant me remission of sins, and give me the Holy Spirit which thou hast promised to send from thy Father, and let my name be written in thy Book, and let me be consecrated to thee for evermore.” But this I do not set down as a form, but only as an invocation which I might myself use if I was to be baptized.

I intended to have strengthened my position by proofs drawn from the Septuagint, but this must be deferred in the meantime. If the criticism produced be sound, my conclusions will not be easily turned aside. I have been minute in giving moods, tenses, &c., in order to facilitate learners in their research, and to enable every Greek scholar to see at once whether I am correct or not. I will be glad to answer any question any one may propose on the subject if I can.

Glasgow.

A. F.

THE THINGS WE MUST BELIEVE IF WE WOULD BE SAVED.

II.—THE GOSPEL OF THE KINGDOM.

It is the good news that the kingdom of God is at hand, Mark i. 14, 15. Faith in this good news is necessary to salvation, as sure as the Bible is the word of God. Hear the proofs.

I. Salvation was the result of faith in this good news as first preached by John in the wilderness of Judea, Matth. iii. 1-7, Mark i. 4, Luke iii. 2, 3. The *command* to repent, for the kingdom of heaven is at hand, implied salvation to the obedient, and damnation to the disobedient. Those who repented, believing the kingdom to be at hand, were baptized for the remission of sins. In this way they fled from the impending vengeance.

II. Condemnation was the consequence of not believing this good news, as it began to be spoken by the Lord to the cities of Galilee at the first, when John was put in prison, Matt. iv. 12-17. There “from that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.” Then “the people who sat in darkness saw a *great light*,” this being the *great salvation* which at the first began to be spoken by the Lord, Heb. ii. 3. Hearing him speak it, and seeing the mighty works by which God bears him witness, these cities were exalted to heaven. But “because they repented not,” they shall be thrust down to hell, Matt. xi. 20-24.

III. Severest punishment in the day of judgment was denounced against the rejection of this good news, as first preached by the *twelve* to the cities of Israel, Matt. x. 5-16. The men of Sodom were exceeding great sinners before the Lord. Their sin cannot be spoken of, worse than beasts, they were monsters rather than men, yet it is a greater sin to reject these words,—"The kingdom of heaven is at hand; for it is to be more severely punished than sodomy in the day of judgment.

IV. More than once Jesus foretold, this "gospel of the kingdom shall be preached in all the world for a witness unto all nations," Matt. xxiv. 14. They, therefore, greatly err who suppose that the good news of the kingdom of God being at hand was not to be preached to the Gentiles as well as the Jews.

V. Just before his ascension, the Lord said to his apostles, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16. This is the gospel of the kingdom. For whereas the Lord saith here, "Go ye into all the world and preach the gospel to every creature," he saith in Matt. xxiv. 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." And whereas he saith here again, "He that believeth and is baptized shall be saved," we see in Matt. iii. 1-6, that he who believed that the kingdom was at hand, and was baptized, was saved. And again as he saith here, "But he that believeth not shall be damned." We see in Matt. x. 5-15—Matt. xi. 20-24, that the greatest damnation in the day of judgment awaits those who will not believe the gospel of the kingdom. Comparing Mark xvi. 15, 16, with Acts viii. 12, we see that the preachers of the gospel, did preach the things concerning the kingdom of God as the gospel.

VI. We have seen Mark's version of the commission, to preach the gospel in all the world. Here is Luke's, "Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," xxiv. 47, 48. So to preach the gospel in all the world is to preach repentance and remission of sins among all nations. But this repentance and remission of sins is just the gospel of the kingdom preached from the first, Matt. iii. 1-7, Mark i. 4, Luke iii. 2, 3, John "preached the baptism of repentance for the remission of sins." This then is the gospel the Lord sent his apostles to preach in all the world, repentance for the kingdom of heaven is at hand, and remission of sins by baptism to such as repented, believing that good news. Or there was this new thing, that this gospel was to be henceforth preached in his name. John, the first preacher of the gospel, did not know that Jesus was the Christ till towards the end of his ministry. The other preachers thereof were bidden tell no man Jesus was the Christ. But now they were to preach the good news of the kingdom being at hand, to all nations in his name, beginning at Jerusalem.

VII. The gospel of the kingdom did begin to be preached in the name of Jesus, by the apostles at Jerusalem on the day of Pentecost, after Jesus' ascension. There and then Peter preached that the out-pouring of the Spirit was a sign that the last days were come, Acts ii.

14-18, wherein God is to set up His kingdom in which there is to be no war, Isa. ii., Micah. iv. This peaceful kingdom is to be ushered in through an impending vengeance, which will affect not the earth only, but also heaven, 19, 20. But whosoever calleth upon the name of the Lord Jesus Christ (now raised from the dead to sit on David's throne, and exalted to God's right hand till He make his enemies his footstool, and send the rod of his power out of Zion) shall be saved," 21-38. Is not this to preach in the name of Jesus the good news that the kingdom of God is at hand? And then, too, Peter intimated its being thus preached among all nations, "to all who are afar off, even to as many as the Lord our God shall call," 39.

VIII. Paul testified the same repentance toward God, and the same faith in our Lord Jesus Christ, to both Jew and Greek; repentance toward God because His kingdom is at hand, and faith in Jesus as its just king *come* and *ready* to reign justly, over men, in the fear of the Lord. At Athens he testified against idolatry, saying, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead," Acts xvii. 30, 31. "Judge the world in righteousness" occurs only here, and in Psalms ix., xvi., and xxviii. In these Psalms it means to judge the world by ruling over it as a king, as the judges judged Israel, and so they asked of Samuel, "a king to judge us." This is what it means in Acts xvii. 30, 31, too. For this judging of the world in righteousness is one of the chief things that will distinguish the kingdom of God from those kingdoms of men which it will break in pieces. While those kingdoms of men continue, the world will not be judged in righteousness (Psalm lxxxii). When the kingdom of God is come, it will, Psalms lxii. lxxii. The day appointed of God for this, is that day of Zech. xiv. 9, "And the Lord shall be king over all the earth; in that day there shall be one Lord, and His name one." That man whom God hath ordained is the man Christ Jesus, the son of David and Abraham. Abraham rejoiced to see his day, and he saw it and was glad—glad in the promise, "in thy seed shall all the families of the earth be blessed," and David saw it when he said, "men shall be blessed in Him, all nations shall call Him blessed." This was therefore good news to all nations. The proof that Jesus is the man is his resurrection from the dead. David was promised a son of his sons to sit on his throne of Israel for ever, 1 Chron. xvii., there to rule in Jacob to the ends of the earth. He was also to be the son of God. And Jesus being the son of David according to the flesh, is declared also to be the son of God with power according to the spirit of holiness, by his resurrection from the dead, and his exaltation to the right hand of God, in a word, his being *come*, and *ready* to reign on mount Zion, proves that the kingdom of God is at hand. He "shall judge the quick and the dead at his appearing and kingdom," 2 Tim. iv. 1. He is ready to do this, 1 Pet. iv. 5. Therefore the end of all things is at hand (7), that is the end of all present things. For there are "things present and things to come." If the end of things present is at hand, so must the beginning of things to come. See how all these things are set

before us in the second Psalm. 1. The son of God declared to be so by being begotten from the dead. 2. Thereby the decree made sure that as God's appointed and anointed king, he shall reign on Zion his holy hill. 3. There also reign over all the world, for the nation resisting shall be dashed in pieces as a potter's vessel. 4. In view of this, kings and judges exhorted to repent, and kiss the son, lest they perish from the way when his wrath is kindled. 5. Which, now that he is raised from the dead, will be in a little. 6. The blessedness of all who trust in him, and look for his reign.

IX. When the Thessalonians heard these same things they "turned from idols to God, to serve the living and true God, and to wait for His son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come,"—the impending vengeance rather, 1 Thess. i. 9, 10. Jesus being raised from the dead to sit on the throne of David, they waited his coming from heaven; David's throne being not in heaven but on earth, of course. They so waited for him as to have no idea of dying before he came, iv. 13-18. Paul contradicts not that idea, but rather confirms it, "We who are alive and remain to the coming of the Lord."

(Concluded in our next.)

D. I.

THE SCOTTISH ANNUAL MEETING—1860.

This gathering took place at Edinburgh, on Sunday, 15th July, as before arranged.

On the Saturday night previous a good many stranger brethren had arrived in town, so that it was possible to hold a preliminary meeting for the purpose of arranging the programme of the morrow, and appointing a chairman for the afternoon sederunt. The arrangement provided that the ordinary morning meeting, for worship and edification, should be little altered, and that the remainder of the day should be devoted to the discussion of the topics suggested. John Duncan, of Dundee, was chosen as chairman. At the same time, also, it was determined that the authority of such assemblies was bounded very much by the disposition of the parties thus assembled, or there represented; and as most brethren appeared on their own individual responsibilities, no more could be insisted upon for their decisions than that they were the judgments and recommendations of wise and God-fearing men—qualified and intensified by the aggregation of multiplied experience. Before breaking up, some conversation was had on those differences between the brethren in Glasgow which might affect the fellowship of the visitors to-morrow. The consideration of such points of the case, then and subsequently, ensured so good an understanding with all parties affected, that they were ready to take part together in the breaking of bread next day.

Sunday morning,—the meeting was formed at eleven o'clock. In addition to the Edinburgh church, there were present from a distance 23 brethren and sisters—from Aberdeen, Carstairs, Crossgates, Cupar, Dundee, Dunkeld, Glasgow, Kirkealdy, Lanark, Newburgh, Paisley, Paxton. After worship and breaking of bread, a few pointed remarks

were given by David Lawson, of Newburgh, as an exhortation to faithfulness in the service of God, and in the service of one another. A little before one o'clock this meeting was brought to a close, and the reading of what letters had been received commenced. From these and the reports of the brethren present we glean the following things not previously reported, or which appear worthy of being again noticed:—

ABERDEEN.—The number of the church is 35 (not 39, as on p. 92). William Garden has now left Bridge of Dunn, for Aberdeen, and can now meet with the church regularly. Two additions were to be made this day. In reference to the Glasgow question, they sent a declaration of principles to the annual meeting two years ago, which they still adhere to, although no use has been made of that declaration as a test.

BERWICK-ON-TWEED.—One brother has died during the year; another has joined their meeting from Cupar.—Henry Gardan, who is employed on Holy Island. The meetings are now held in the house of Brother Nesbit. A few thoughtful inquirers after the ancient faith are reported in some places near the border, of whom we hope to hear by and by.

BIRMINGHAM.—The withdrawal of some, and the indifference of others, have reduced their numbers, so that they now muster only six persons; yet they are cordial and interested. They would be very much benefitted and gratified by the visit of any brother from another church. [May we venture to suggest that Derby, Nottingham, and Newark are nearest hand.] Thomas Wallis's address is now 3 Frederick-Place, Benica Street. Their meeting hour is 6-30 P.M.

CROSSGATES.—On the previous Sunday there were three immersed—one brother and two sisters. By this accession, and that of another brother from Edinburgh, resident in Dunfermline, they will be able to hold meetings every first day of the week at Crossgates—which they have not been able to do for a long time. Hour and place of meeting same as formerly.

HALIFAX.—The brethren here have been distressed with a prevalence of ill health, and the death of four of their number; yet, as far as they have been able, they have, during the year, occupied themselves—as was their wont—in setting forth the truth before the public,—Hockmandwike, Holmfirth, Huddersfield, and Dewsbury having been centres of action. They express their repugnance to the "full declaration of our principles" proposed, if that means the making of a creed, or test of union; recommending rather an abstract of the things confessed by each church (without individual cretichets or idiosyncracies) as a ready basis of friendly correspondence one with another. Brother Roberts is now correspondent.

LANARK.—During the year there have been two additions; but two have left for other parts.

LONDON.—The meeting of brethren here was of very short continuance, and now is rendered impracticable through the removal of one to Edinburgh, and one to Glasgow, and the falling away of another two from the faith.

PAISLEY.—There are sixteen additions to make to the church roll; two removals and one death to subtract. The brethren are now going on peacefully and harmoniously, after times of various and often unpleasant experience.

PLYMOUTH.—The brethren meet together as usual, and endeavour to help each other on in the way which leadeth to life eternal. One sister—Mrs Meyers—has died during the year.

Several matters were introduced concerning other of the churches, but which need not now be alluded to. However, in addition to the foregoing, notice was taken of the progress of the truth in outlying fields,—e. g., additions are expected at BELFAST; matters are progressing favourably at DOUGLAS (Lanarkshire); brother Archibald Dowie (Cupar) expects to be able to visit FRASERBURGH soon; brother Nesbit (Berwick) has FOKK-FOKKE and KESLO in hand; and two additions are looked for at MOTHERWELL.

The appearance of the above reports is more meagre than usual, in consequence of so many of the doings of the several churches having been already reported in the Intelligence columns of the Messenger. The review was, upon the whole, satisfactory; but, from the imperfectness of the returns, no estimate of increase could be formed.

An interval of half-an-hour was followed by the brethren taking a repast together. After that they were ready to enter upon the consideration of the state of the churches, as indicated by the letters, reports, and conversations which had gone before. The first matter engaging their attention was

THE GLASGOW DIFFERENCES.—These were of too long standing; and although efforts had been already made by the Glasgow brethren themselves to restore a proper understanding, these had failed. Therefore it appeared necessary that the aid of other brethren should be called in to the settling of these differences. Without at all entering upon the merits of the questions at issue between them, the assembly strongly deprecated the existence of a division in the church in Glasgow; and were unanimous in recommending to both parties to refer their disputes to the arbitration of men of wisdom selected from other churches. Thirteen were named as likely persons, (this nomination was meant to assist them in their choice if necessary). The Secretary was instructed to communicate to the churches in Glasgow the resolution of the meeting. sanguine hopes were entertained that the above suggestion would be adopted, and that all their differences would soon be brought to an end; that they might go forward in peace and unity, to the praise and glory of our Lord.

NOTTINGHAM was next reviewed. It would appear that the late division there had not only resulted in the organization of two separate meetings; but that there were a few who did not take part with either. Letters, received from all the three parties, lay on the table; from one of which an extract was read, setting forth the grounds of difference. The opinions of the brethren were freely spoken, and brother Dimeen was appointed to write a letter to each of the parties, as far as possible suited to the particular case.

The next matter for consideration was "THE NECESSITY OF A DECLARATION OF FIRST PRINCIPLES IN ORDER TO A THOROUGH CO-OPERATION OF THE CHURCHES." The question was entertained at considerable length—nearly two hours and a half being occupied with it; so that all had opportunity to express themselves upon the subject.

Allan Fordyce (Glasgow) introduced the matter; pleading for its adoption the fact that it had benefitted the church in Glasgow, and therefore the advantage which would be derived by all from its more general adoption. It was urged further, that although not used, and not needed in apostolic times, it was useful now, when so diverse ideas on the same subject were entertained by different persons. The evils which had resulted from the adoption of creeds by the sects were attributable (he said) to their negative character, and from being too expository on other than first principles. A quiet understanding and oral expression may often be sufficient; but in all cases of foreign fellowship the first principles must be written. Others who spoke also argued for it that it was better to have one authoritative utterance than many different opinions; and that its existence might sometimes have saved the unpleasant presence and necessary withdrawal of some parties.

On the other hand it was urged that there had not been sufficient proof of the failure of the former method; *i. e.*, having a clear understanding of first principles, without any authoritative document of human compilation; that the Scripture declarations being the only safe, are the all-sufficient authority on this matter; that the apostles never sanctioned any such thing by practice or by anticipation; that the adoption of it, in one case at least in Scotland, had already done mischief, and that this church in question was glad to get rid of it; that our position, although satisfactory, might not be ultimate, and that the embodiment of our principles in a written form might put a stop to further development of truth—as it had done in other cases.

As the majority who spoke expressed themselves unfavourable to the proposal, it was finally determined that "in the meantime it is not useful to the co-operation of the various churches in the United Kingdom that a written declaration of first principles be adopted."

In introducing the question of—OUR RELIGIOUS DESIGNATION, the chairman observed, that as the government had withdrawn the *religious profession* clause from the census bill, there seemed no necessity for us to entertain the question at all. He found, however, that the brethren seemed already to have, almost simultaneously, adopted a designation which was perhaps the most expressive we could have in the meantime, and which might serve our ordinary purposes, till necessity demanded a change—"Baptized believers of the gospel of the kingdom of God." No more was said on the subject.

The next question to be considered was—THE NECESSITY AND METHOD OF ORGANIZING OUR LITERARY RESOURCES; but as there was now no time for the review and consideration of this subject, nothing was done save the hearing of George Dowie's suggestion for the selection of a *literary council*, who might work together, not only in the production of tracts or ephemeral writings, but for the compilation and composition of books: one such was proposed on "The Messiahship;" and when the combination of the powers of the brethren had produced this, other subjects might be found awaiting them.

At the conclusion, thanks were offered to God for the very agreeable and harmonious meetings of the day. The high praises of God were

sung, then and at various intervals throughout, in anthems and sacred song. The tact of the chairman and the calm restraint of the manners of all the brethren, secured the greatest harmony all day, even in the very free expression of different views of questions which were somewhat tough and puzzling.

It was resolved that the next annual meeting for Scotland be held (D.V.) in Glasgow, on the Sunday immediately preceding Glasgow fair—9th July 1861.

THE DISPERSION AND GATHERING OF ISRAEL.

SECOND PAPER.

By the quotation of a few figures we may afford some data by which to judge of the great numbers of Jews who must be scattered throughout the world at the present time. Thus, there are at least 60,000 Jews in Spain; the Austrian army in Italy lately numbered 22,000 Jews in its ranks; the city of Wilna, in Lithuania, is chiefly inhabited by Jews, and they are very numerous in Eastern Prussia; the number of Jews in Morocco is very considerable, and in Cairo there are at least 4000; in Yemen there are 20,000, in Sanaa (both in Arabia) 50,000; in Bokhara (Turkestan), 10,000; the state of Dutch Guiana, in South America, is almost entirely peopled with Jews; while in the United States their number is almost incalculable. Next year will reveal their numbers in Britain accurately enough; and were the census of the whole world taken, we should certainly be astonished at the result. Dr Wolff roughly estimates their numbers at *ten millions*; which is not likely to be an exaggeration.

But it must be remembered that those we distinguish as Jews are only a fraction of the nation of the outcast Israel—the mass of these being children of Judah and Benjamin only. Where are the other ten tribes? In this inquiry there is much to interest us; and so many speculations have been indulged in regarding their identification with curious out-of-the-way people, that we can, in our available space, merely mention a few facts, without diluting upon them as we would wish.

From the historical fragments already quoted regarding their carrying away, it will be seen that the land of Assyria, and beyond that into Media, is the quarter in which they may be expected to be found; the more particularly as we have intimation in the prophets that the Lord is to call them thence—Isa. xi. 11, 16. This place is otherwise called *the north*, in Jer. iii. 18; xxiii. 8; xxxi. 8. That 'the north country,' or 'land of the north,' is a designation of a land on the left bank of the Euphrates is pretty evident from Jer. xlvi. 10, 20; i. 15. Both prophets indicate, however, that not from one place alone, but from all lands whither He had scattered them would God bring them back. Of such countries we have specified,—from Assyria, Egypt, Pathros (Upper Egypt), Cush (Ethiopia), Elam (Western Persia), Shinar (Chaldea), Hamath (Coele Syria), Isles of the Sea (south and west of Europe); from far, from the north, and the west, and the land of Sinim (in all probability China); from the coasts of the earth (say southern Arabia); and from all countries.—Isa. xi. 11; xlx. 12; Jer. xxiii. 8; xxxi. 8.

In this review it will be seen that Assyria and Media claim our first attention. And how stands the case with these countries? Exactly in agreement with the requirements of the prophecy; for in the countries indicated—Assyria, Media, by the river Gozan, &c.,—that is the land south and south-west of the Caspian Sea—as is well admitted by all geographers to be the locality of the captivities of the ten tribes—there are to be found peoples bearing a most striking resemblance to Israel. Thus, in Mosul, Diarbekir, Urmin, Solmast, and among the mountains of Kurdistan, in the east of Turkey in Asia, are, and have been for unknown centuries, a people of most remarkable character. They are sometimes called the Chaldean christians, but more frequently Nestorians. This latter designation they themselves reckon a nickname, as they existed as a community long before Nestorius, who was a Greek patriarch of the fifth century. These Nestorians have very distinct traditions of their Israelitish descent; an idea which other tribes in the same region recognise as correct; also that they have come from western Asia (Palestine) at a very early date. They have a strong prejudice against the Jews proper living among them, who in turn entertain no very high esteem for them,—still, however, acknowledging them to belong to the ten tribes. They were, at an early date, converted to the faith of the christians, probably in the days of the apostles, and perhaps—as they say—through the preaching of Thomas and Bartholomew. There need be little doubt about their Israelitish character, when these facts are noted regarding them; they speak the same language as the Jews of that quarter—the Syriac—which is not the language of their Moslem neighbours, but which was the language of the Holy Land, from the days of Ezra till the destruction of Jerusalem by Titus; they have such ancient Hebrew peculiarities in their religious faith as peace-offerings, vows, offering of first fruits, tithes, the preparation before the Sabbath, the forty days' separation for uncleanness; they eat no swine's flesh, have some traces of the passover in their "paseha" festival, even a holy of holies is recognised in their chapels; they have the cities of refuge from the avenger of blood, and the baptism of their infants (for they are at least that far from the apostolic usage) takes place on the eighth day. Possibly of this same people did Josephus write—"The ten tribes are beyond the Euphrates till this day;" and even Jerome of Prague, in the fifth century, says—"The ten tribes inhabit, at this day, the cities and mountains of the Medes."

From that region eastward to the Hindoo Koosh mountains, on the northern frontier of Hindustan; northward as far as the sea of Aval at least; and south to the Indian Ocean, is a district more or less peopled with groups and families of Israelites. Dr Wolff, in his mission to Bokhara, found immense numbers of Israelitish people throughout the whole state of Turkestan. These were quite unaware of the history, sufferings, and death of Jesus of Nazareth; this convinced him, as it might convince any reasonable person, that the Jews of Khorassan and Bokhara are of the ten tribes, who never returned to the land of their fathers. The same conviction the Jews of Khiva, Khokaud, Tashkend, and Herat carry with them when they visit, as they are wont, the great fair of Leipsic in Saxony.

Various Afghan tribes claim descent from Israel. Dr Wolff thought the tribe Yousuf Szeye Khaibarce had a very marked Jewish physiognomy. They have books and manuscripts containing their traditions.—"Afghan," say they, "was the nephew of Asaph, son of Berechia, who built the temple of Solomon." (!) Another claim they make is that Melch Talut (king Saül) was their ancestor.

The Seeah Poosh (or black clothed) Kullirs of the Hindoo Koosh also exhibit some traces of Israelitish usage, even in their idolatrous sacrifices; and have sentences from the Pentateuch written upon their altar or throne of stone. They recognize the distinction of clean and unclean animals, observe the ceremonial purification of the mother after childbirth, &c. The learned Jews of Samarkand have no doubt as to their Israelitish origin.

Of a similar grade are the Yezidees, or, as they are often called, devil-worshippers of Kurdistan. The testimony of Syrian writers indicate for them an Israelitish character, which is somewhat confirmed by their practice of circumcision, the style of their sacrifices, their passover, and their distinction of meats.

In Persia, in the Bakhtyarce mountains bordering Kurdistan, are the Daoudee, or believers in the divinity of king David. In all probability these have an Israelitish basis as well as Israelitish predilections. In Meshed, also, are numbers of Jews. These are not, however, very faithful to their ancient prestige; for they prefer the verses of Baliz and Ferdousi to the old hymns of Zion. Again, Major Rawlinson finds, at this day, numbers of Hebrew people in Susiana, that is, the ancient Shushan of the book of Esther.

This leads us to notice the black Jews of Cochin and on the Malabar coast, south of Bombay, who claim for their history an early and somewhat peculiar beginning. They are descended, they say, from those who became Jews through terror at the time of Haman's fall, and Mordecai's elevation in the court of Persia (*Esther* viii. 17), and were in Hindustan when the white Jews came to the country, at the breaking up of the Jewish state by the Romans. They have no priest or Levite among them, nor relation on any foreign shore; and although they and the whites have no fellowship, yet they keep the law as well as the other. In Travancore, to the south, the Syrian church has a character very like the Nestorian above noted—they do not eat swine's flesh, Hebrew names abound among them, and their traditions point to western Asia as their fatherland. Northward, again, about Poomah and Bombay, are found the Beni-Israel (*i.e.* children of Israel—the general designation of such people in Asia), who say that, soon after the destruction of the first temple, their ancestors came thither in seven ships, from Arabia or Beloochistan. They have forgotten the law, because they are superstitiously averse to having a copy of it among them. In their synagogues, however, they repeat Hebrew prayers, and recite portions of the Hebrew writings without understanding them. This service is combined with the worship of Hindoo idols, and they are said to place great confidence in charms and amulets. Their morals are better than those of the Cochin Jews, and they are in great repute in India as soldiers. They say of themselves that they are descendants of Reuben.

In Bokhara is an old tradition that many of the lost ones are to be found in China: which agrees with the fact. Jews are to be found there in considerable numbers; and, like the Bokharese themselves, ignorant of the appearance of Jesus of Nazareth. We learn that thousands of Jews fled from Bokhara when it was besieged by Ghengis Khan, in 1219. There is, moreover, a colony of some 300 families of Polish Jews at Shamay, in Chinese Tartary.

Sometimes it is possible to discriminate the tribes to which the parties belong, but more frequently not. We find Dr Wolff indicating the presence of tribes of Naphtali, Dan, Zebulon, and Asher in the heights of Badagshan, and north of the Hindoo Koosh; while, among the Beni Arhab (Rechabites), in Arabia Petra, he found Danites.

In another corner of Asia are to be found a people as unique as any already noticed—the Karens of Burmah. This race has only become properly known to the civilized world of the west since 1828. Their character must not be confounded with that of the savages of Australia or Nigritia, or of any other heathen peoples, for they have traditions of antecedent excellence, which stamps them with a higher character than even those among whom they are located, and who despise them. In the midst of all the sensuous glories of Buddhism, they have no religious forms; yet they hold fast to a creed which has come down in oral tradition from their fathers (they had no literature till now); which creed, says a late writer, “is, for its amount of genuine truth, the most remarkable ever found within the pale of heathendom.” “They have,” writes another, “traditions of the Creation, the Temptation, the Fall, and the Dispersion of nations, in prose and verse, nearly as accurate as they are found in the Bible.” And what shall we say of a people with such elements as these in their traditions?—“Formerly God loved the Karen nation above all others; but they transgressed his commands, and therefore we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us above others. God will yet save us again.”

“At the appointed season God will come;
The dead trees will blossom and flower;
When the appointed season comes, God will arrive;
The mouldering trees will blossom and bloom again.”

It is difficult to estimate the numbers of this remarkable people. They are scattered all over the mountain range which stretches from the Himalayas to the southern extremity of Burmah, and are understood to abound eastward as far as China. Already affinities are traceable between them and certain parties in China itself. So that it need not astonish us to find the south-eastern corner of Asia as well furnished with Karens as we find the west and centre with Israelites. This people has shown a most singular aptitude for the reception of the Christian dogmas of the Baptist mission in that quarter—there being upwards of 15,000 church members in that communion from this people alone. Their zeal and success in proselytising are absolutely marvellous. Altogether, there seems no more rational way of accounting for their peculiar character than by saying they are of Israel too.

The reader is requested to consult the map No. 1, already furnished, or any larger one at hand, to satisfy himself of the localities of the dispersion of Israel, to which we have already referred. The next, and concluding paper will contain a review of their dispersion in other continents, and observations on their gathering again.

G. DOWNS.

Intelligence, Notes, &c.

GLASGOW.—The usual quarterly meeting of the West of Scotland churches was held in the Howard Street hall on Sunday, July 1. About one hundred persons were present. There had been no programme prepared beforehand; so that the conversation of the brethren took that direction which was most naturally suggested by the present circumstances and pressure. Perhaps the only matter before them worthy of note, if we except a fruitless talk on the Religious Designation question, was that of the propriety of making conspicuous in elementary gospel-preaching the negative view of the natural immortality of man. The brethren were unanimous in deprecating such a practice; conceiving that by so doing, the prejudices of the public were aroused unnecessarily; and maybe their hearts steeled against the truth.

In consequence of all the other church intelligence we could gather being absorbed in the foregoing report, we are left without any items for this section. As it, however, can never long remain blank, we shall expect the correspondents of the different churches to attend to the former notice, and be ready with notes of what is transpiring among them, which they would deem interesting to others. It is astonishing how general is the interest felt in the intelligence page of the Messenger. We have need of correctness, however; for we are reminded of a few slips which have been made, through a want of it in our correspondents, or from us having to trust to second-hand reports for our information.

The Revision of the Church Roll is postponed for a month, in consequence of the imperfect returns before alluded to; and also on account of the *revision of churches* taking place at present. Will all who have not already sent in their corrected lists please see to doing so, not later than the 24th, and so that those lists may contain corrections up to the 19th of August,—that is about a twelvemonth after the issue of the first printed roll.

Recently issued from Dundee, Nos. 11 and 12 of the Gospel Witness—making the volume now complete. We have waited long for the appearance of these numbers, but we have got something for our waiting. This magazine was originally projected, and has been carried on with the main idea of being a positive exponent of the faith; and it is therefore valuable on that account. The labours of the editors and contributors find an appropriate summing up in No. 11,—“*Saving Faith*,” which contains a most excellent compendium of the things be-

lieved among us. This has been reprinted separately, at half the former price; so that brethren taking a quantity, may have them at a penny a-piece. This is a moderate price for 20 pages 8vo., closely printed. We trust it will be found of value as a pamphlet for lending or giving away to inquirers, as well as for the building up of the brethren to the right strength in foundation matters. There is also issued a small impression of "*The return of the Lord Jesus Christ, and the hope of the early church,*" reprinted from No. 12 of the same magazine. This forms a four-page tract; and may be had of William Laing, 9 Elm Row, Edinburgh, at 2s. a hundred, or, by post, 2s. 3d. It is in demonstration of the proposition—"The second appearing of the Lord Jesus Christ was a matter of intense desire, earnest hope, and constant expectation to the Apostles, and the churches to which their letters were addressed,"—and is a style of tract different from any we have yet had. As a preparative to thorough canvass and hearty reception of the whole truth, it will, we reckon, be of great value.

Nos. 1 and 2 of the *Messenger of the Churches* are out of print. Will such of the brethren as have small quantities of these beside them, not to be needed, please return them, and we shall repay in kind.

The MS. magazines of a former year are now allotted: one copy of each—*Messenger* and *Investigator*, as also the MS. report of the meetings in 1859—being lodged with John Wilson, Halifax, for the use and reference of the English brethren; the other, with George Dowie, Edinburgh, for Scotland. *N.B.*—A few numbers of the *Messenger* are out of sight; will those who have them please return them to Edinburgh, or notify their whereabouts.

On hand, a few complete sets of "*The Reflector of Divine Truth,*" a magazine issued by some of the Edinburgh brethren in 1853-4, and intended as a medium of free thought and expression on Bible subjects—300 pages, in a printed cover, price one shilling—by post, one shilling and threepence.

The Treasurer acknowledges receipts for *Messenger* from Dunkeld, Devonport, Glasgow (Howard Street), Halifax, Newark, Nottingham, Wishaw.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom money orders should be made payable.

Quarterly payments in advance are recommended.

THE INHERITANCE OF THE SAINTS.

It is written—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. And verses 12, 13—"We have received the Spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which *the Holy Spirit teacheth*." Let us then search the record of the Spirit, that we also may know these things.

The Spirit, speaking through Paul, hath taught us the meaning of the promises made long ago with Abraham, which are the charter of the saints' inheritance. By these promises, Abraham was constituted the father of all who should believe, whether Jews or Gentiles,—Rom. iv. 11, and the heir of the world (v. 13), along with his believing children; and in him, and his seed of faith, were all nations to be blessed. "So then," says Paul, "they who be of faith are blessed *with faithful Abraham*,"—Gal. iii. 9; from which we might infer that Abraham and the faithful are to be the *blessers* of the nations. The faithful blessed *with Abraham*, and the nations blessed *by both*.

But we are also taught in this chapter that there is one who is pre-eminently *the seed*. "Now unto Abraham and his seed were the promises made." He saith not "and to seeds," as of many, but as of one, "and to thy seed," which is the Christ (v. 16). And we are also taught that, in addition to faith in the promises, which constitutes us children of Abraham, we must become children of God by faith in this seed—the Lord Jesus, His anointed, who, by his death, confirmed and ratified the promises, Rom. xv. 8; Heb. ix. 14-28. And, by immersion into his name, the faithful become one with him; and, as such, are Abraham's seed, and heirs according to the promise, Gal. iii. 26-29. From all which we learn that the inheritance was given to Abraham and the Christ by promise, and that all who are in Abraham and in Christ, by faith and immersion, are heirs with him.

But there are other promises and other statements concerning the inheritance not here detailed. I shall endeavour, therefore, to give a summary of all those "things that are freely given us of God" for an inheritance,—*Its Situation and Extent—its Divine Character—its Derivation and Distribution*.

I.—ITS SITUATION AND EXTENT.

We have already seen that the saints are heirs of the promise as the future blessers of the nations. In the promise to Abraham there is also a land specially promised, and its boundaries indicated—the land in which he was then a sojourner. Which land was to become the inheritance of him and his seed for an everlasting possession; and on which land he looked for a city, whose builder and architect would be God. This city and this land will therefore be the centre from which the blessing will go forth to the nations. As it is written—"The Lord shall bless them out of Zion," Ps. cxxviii. 5; "And the law shall go forth from

No. IX.

Zion, and the Word of the Lord from Jerusalem," Micah iv. 2. This, again, implies that the blessers of the nations must have the supremacy over them. Hence we have such promises as—"The Lord shall inherit all nations;" "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Ps. ii. 8; "The meek shall inherit the earth," and "the blessed shall inherit the earth," Ps. xxxvii. 11, 22; "and the kingdom, and dominion, and the greatness of the kingdom, *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him," Dan. vii. 27. And Paul sums it up in 1 Cor. iii. 21-23—"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's."

II.—ITS DIVINE CHARACTER.

The saints are called the children of God. The apostle John says,— "Now are we the sons of God." This implies a Divine relationship,— "For if children, then heirs—heirs of God, and joint-heirs with the Christ," Rom. viii. 17. And "truly our fellowship is with the Father, and with His Son Jesus, the Christ," 1 John i. 3. From this we gather, that the joint-heirship with the Christ is not merely of nations and dominions, but also of God himself. Of this we have several positive statements; John says of the Christ,— "We know that when He shall appear we shall be like him, and shall see him as he is," 1 John iii. 2. This likeness to him shall consist,

1st, *In Nature.* The saints shall become partakers of the divine nature, 2 Pet. i. 4; freed from corruption, immortal, 1 Cor. xv. 53, 54; for, "as the Father hath life in Himself, so hath He given to the Son, to have life in himself," John v. 26. So likewise "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son hath not life," 1 John v. 11, 12. "They that shall be accounted worthy of the world to come and the resurrection from the dead, shall die no more, for they are equal to the angels," &c., Luke xx. 35, 36.

2d, *In Dignity.* It is testified of Jesus that God 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 in earth, and under the earth; and that every tongue should confess that Jesus the Christ is Lord, to the glory of God the Father, Phil. ii. 9-11; and Jer. xxiii. 6—"This is His name whereby He shall be called—the Lord our righteousness" (*Jehovah Tsidkenu*). So we find that "God at the first did visit the Gentiles, to take out from among them a people for His name," Acts xv. 14; and says Jesus,—Upon him that overcometh I will write the name of my God—New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name, Rev. iii. 12. Which city, we read, shall bear the name, *Jehovah Tsidkenu*, Jer. xxxiii. 16, and *Jehovah Shammah*, Ezek. xlvi. 35.

3d, *Like Him they shall receive Power.* To Jesus the Christ, God hath "given all power in heaven and in earth," Mattd. xxviii. 18. So,

to him that overcometh will the Christ give power over the nations (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in pieces), even as I received of my Father, Rev. ii. 26, 27. They shall be made kings and priests unto God, and shall reign on the earth, Rev. i. 5, 6; and v. 10; Dan. vii. 27.

4th, *They shall be glorified like Him.* "The God of Abraham, Isaac, and Jacob, the God of our fathers, hath glorified His Son, Jesus," Acts iii. 13. So the saints—God hath called us unto His eternal glory by Christ Jesus, 1 Pet. v. 4-10. He hath called you by *our Gospel*, to the *obtaining of the glory* of our Lord Jesus, the Christ, 2 Thess. ii. 15. When the Christ, our life, shall appear, *then* shall ye also appear with him *in glory*, Col. iii. 4.

III.—ITS DURATION.

"The Lord knoweth the days of the upright, and their inheritance shall be for ever," Ps. xxxvii. 18. It is "an inheritance *incorruptible, undefiled, and that fadeth not away*," 1 Pet. i. 4. "And when the chief Shepherd shall appear, ye shall receive a *crowm of glory, that fadeth not away*," ch. v. 4. And in Daniel we read that "the kingdom shall not be left to other people,"—"it shall not pass away," ii. 44, vii. 14. So, whatever changes may take place among the nations of the earth—the subjects of the kingdom, when all things are made new (Rev. xxi. 5), the condition of the saints will not be altered. They shall live for ever, their "crowm of glory" shall not "fade away,"—"their kingdom shall not be left to others—shall not pass away." They will be perfect; and the grand end of the administration of the Christ and the saints during the thousand years will be to bring all things into subjection, and, by their blessing and good government, conquer sin and destroy death; and then present the kingdom *pure and perfect in all its parts*. This done, the thousand years' mission will have been accomplished. God will then "be *ALL in all*" the race of man, 1 Cor. xv. 24-28.

Such is the rich inheritance that will reward "the saints and faithful in Christ Jesus," "when he cometh to be glorified in his saints, and to be admired in all believers."

W. GILL.

(To be concluded in our next.)

THE THINGS WE MUST BELIEVE IF WE WOULD BE SAVED.

II.—THE GOSPEL OF THE KINGDOM.

Concluded from page 119.

PROOF has been given that the gospel of the kingdom is the good news of the kingdom of God being at hand, and that faith in it is necessary to salvation. We have now to see what is the right way of believing this good news. And on that point we observe that to be disciples of Jesus, we must believe "this gospel of the kingdom" on his testimony, in harmony with his teachings, and in subjection to his commands concerning it. We must believe that the kingdom of God has approached, and is neither come nor far away.

Many scriptures plainly teach the kingdom of God is not come—as Acts xiv. “we must through much tribulation enter the kingdom of God;” 1 Cor. xv. 50; “flesh and blood shall not inherit the kingdom of God;” Luke xxi, where it is represented as nigh at hand when the Lord appears in glory to judgment; and Rev. xi. 15-18, where it is seen to come when the seventh trumpet has sounded at the resurrection of the dead. In the kingdom itself, as pictured in its promises, we have decisive evidence that it is not come yet. In these we see God is to send his Christ to save his Israel out of the hands and lands of all their enemies, turn away ungodliness from them, plant them in their own land, and reign over them on the Mount Zion for ever. We cannot apply those promises to the past or present without wresting the scriptures to our own destruction.

Should you insist there is a present as well as a future manifestation of the kingdom of God, then lay Mat. iii. 1-9 beside Matt. iii. 1-12 and you will see that the good news of the kingdom being at hand refers to its manifestation when the Lord appears in glory to judgment, so as to destroy in the fire every tree that bringeth not forth good fruit. See the kingdom ushered in through the same impending vengeance in Luke xxi. also.

They do not believe “this gospel of the kingdom” who look for a thousand years of either righteousness or wickedness before the Lord comes in his kingdom. The Lord has commanded all his disciples to watch always for his coming; because they never will know when the time is till he comes; Mark xiii. 30-37. Nor do they rightly believe it who believe the kingdom is at hand because they think they know when it will come, contrary to his own words, “Of that day and of that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only.”

We ought to believe the gospel of the kingdom just as all the apostles and first Christians believed it. We should follow in the footsteps of the flock. We are not of the same body if we have not the same faith and hope. It is admitted that the hope of the apostles and early church was not merely that the Lord would come, but that he would come quickly. They looked for his coming in his kingdom as for an event that might happen in their own days, they knew not how soon, and so ever stood on the watch-tower of this good news, “looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.” It is impossible these first inspired preachers of the gospel could be ignorant of the right way to preach, teach, and believe it. Now, for the “buts.”

“But if the kingdom was at hand then, why is it not come yet?” With the Lord, whose word this gospel is, a thousand years are as one day.

“But when God speaks to man, will he not adapt himself to man’s capacity to understand him?” Certainly. But it is not beyond man’s capacity to know that with the Lord a thousand years are as one day, or to apply that knowledge to this gospel of the kingdom,

“But if *at hand* is not the same with God and man, may not it be the same with the kingdom?” No. Time is no juggler, that any lapse of years should turn the promise of a ‘kingdom under the whole heavens’ into a ‘kingdom beyond the skies.’

"But if *at hand* with God covers a thousand years, then, for aught you know, his kingdom may not come this thousand years yet?" Granted. But I must still be ever watching for it, for, on the other hand, for ought I know, it may come very soon. We know not what a day, or even an hour may bring forth to hasten it in its time. With God one day is as a thousand years. In six days he made the heavens and the earth and all the host of them, with the breath of his mouth. Thus he can, with the greatest ease, do the greatest work, in the shortest time.

"But you must at least allow that it is against your believing and watching as you might have done, if there had been no such long past interval." That may be the effect through the deceitful working of an evil heart of unbelief. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" as liquids run out of leaky vessels. Let us not say in our heart, "My lord delayeth his coming;" but rather let us say, "Since it is so long since he was at hand, he is so much nearer now, and therefore I must watch for him more than ever, and more than ever give all diligence that I may be found of him in peace, without spot, and blameless." "And so much the more as you see the day approaching." "For now is your salvation nearer than when you believed."

That the kingdom is not come yet is man's own fault. He keeps it back by his unbelief and disobedience. When the time was come to give Israel the land by Moses, (Gen. xv. 13 with Exod. xii. 40, 41,) the promise was delayed forty years by their unbelief. So when the time was fulfilled to give them the kingdom by Jesus, (Mark i. 14, 15,) they have kept it back in the same way. Then the marriage-supper of the king's son was come, and all things were ready; but the invited guests would not come. Let us take warning. It is ours either to hasten or hinder the coming of the kingdom of God. We are exhorted not only to look for, but to hasten the coming of the day of God. The marriage-supper of the Lamb will be come when his wife hath made herself ready. "Prepare ye the way of the Lord, make his paths straight." "Ye that make mention of the name of the Lord keep not silence, and give him no rest, till he establish and till he make Jerusalem a praise in the earth." Say ye, frequently and fervently, "Thy kingdom come; thy will be done on earth as it is done in heaven." What may not even one christian, before the throne of grace, do to hasten the kingdom.

(We have yet to lay before the readers of the Messenger (p. v.) a paper on this point, that *Jesus is the Christ, the Son of God*, and one on this other, that *he died for our sins*.)

D. L.

MUTUAL CONFIDENCE INDISPENSABLE TO TRUE FELLOWSHIP.

At the meeting of brethren held at Edinburgh on the 14th July, there was a remarkable oneness of sentiment expressed regarding the truth of the statement at the head of this paper. There was some difference

of opinion as to the *best mode* of gaining and preserving this mutual confidence, but there was no dissent given as to the desirableness and necessity of full confidence in order to true fellowship, and harmonious action. Indeed, the truth of this statement, when correctly understood, seems self-evident. Fellowship, in the New Testament sense of the word, is something grander,—nobler,—higher,—than simply having our names placed on the roll of a particular society or corporation. It involves the idea of mutual participation in common faith and feeling—common privileges, joys, hopes, and aspirations. Christians are members of *one* body, with *one* head, and ought to regard themselves, not so much as separate individuals, each with an independent will of his own, but as component parts of one body—the church—of which the Lord Jesus is the head. See this idea beautifully expressed and illustrated by Paul in 12th chapter of his first letter to the Corinthians.

The fellowship we speak of, then, is one of the highest kind; and necessarily involves the idea of mutual confidence—it increases or diminishes as confidence rises or falls. When confidence departs, suspicion enters, followed by distrust, and excludes the presence of all those warm and genial sentiments which render true fellowship so desirable.

On the understanding that this truth is admitted, and that it is the desire of all of us to foster and preserve this mutual confidence, the following directions are submitted, which, along with others not named, seem needful to be attended to in order to attain the end desired:—

Firstly, We should be very slow in *suspecting* *ill* of our brothers and sisters. This remark, and those that follow, are meant to apply to suspicions regarding either faith or practice.

It is a noticeable fact in human experience, that almost every word or action is capable of being understood in more ways than one, and attributed to different motives. From the ignorance incident to our limited and imperfect knowledge of men and things, and especially of the inner-workings of other minds than our own, we are ever liable to make mistakes regarding the thoughts and intentions of others. This consideration, therefore, under the stimulus of a generous mind, should lead us at all times to be very slow to believe ill reports of our brothers or sisters; rather concluding that there must be some mistake in the matter: and even when their conduct or speech seems to us somewhat incongruous, we should put the best construction on it we possibly can, thus manifesting that love to our brethren "which thinketh no evil, and hopeth all things."

The maxim, "Take every man for a rogue till you find him to be an honest man," may be very expedient, according to the course of this age, but it has never commended itself to our minds. The reverse of this seems much more commendable and in keeping with the spirit of Christian love. "Believe every man to be true till you discover him to be false." No doubt those who do so may often find themselves "taken in." Too often, alas! have we experienced this disappointment, still it is better to be sometimes deceived than always suspicious. A suspicious mind is far, very far, from being an amiable or a happy one; it is a stranger to the unspeakable bliss of an artless, truthful and generous spirit. If we wish, then, to possess a peaceful and happy mind,

and enjoy the fellowship of those with whom we associate as members of the family of God, we must be very slow in suspecting ill of them. Still it may happen that, in spite of our best wishes and endeavours, the thought that something is wrong, seriously wrong, with a brother or sister may force itself upon us; and in reference to this circumstance, we observe,

Secondly, That when we do suspect ill of any, we should, *first of all*, make our fears known to the party suspected. The propriety of this course of procedure must appear evident to any one who pays any attention to the workings of the human mind. If our suspicions be *wrong*, the evil goes no further than ourselves; and if they be *right*, still no harm can follow, and much evil may be prevented. An evil report travels with rapid pace, and increases in volume the farther it goes, and too often feeds and sustains that appetite for unbecoming gossip which produces those "backbitings and whisperings" the Word so plainly condemns.

A great amount of unhappiness and alienation of heart is caused by wrong suspicions that might at once have been obviated by communicating our fears first to the person they concern. The law enjoined by our Lord,—"*If thy brother sin against thee, go and tell him his fault between thee and him alone,*" should also be followed in regard to suspicions. If the person be innocent, both parties small, by this means, be saved a great deal of pain; anger shall be prevented; and, should he be guilty, he is more likely to be brought to an acknowledgment of his error, and follow a wiser course.

Thirdly, To maintain mutual confidence we should, when suspected, carefully examine ourselves on the matter. Such a course is perfectly safe, and may be productive of immense good, especially to the accused party himself. If *innocent*, such an investigation cannot make him guilty, but increase his confidence; and, leaving time for reflection, he shall be enabled more calmly to assert his innocence.

Fourthly, The accused party if requested to make explanation should do so unhesitatingly and humbly. There is a tendency in most persons, when falsely accused of wrong, to assert their innocence, in a haughty and indignant manner, and spurn all explanation till the accuser produces his proof. While not disputing the *fairness* of such a course, it seems far from becoming the followers of the Lord Jesus towards their fellow disciples. Those who are the brethren of such a one should certainly "*be kindly affectioned one toward another,*" and cordially and frankly unfold themselves. And when at any time we require to defend ourselves from false imputations we should do so with humility. It hardly becomes those who are liable to so many errors, and often escape them very narrowly, to be high-minded even when conscious of innocence.

Besides, we should remember that our brethren have no interest in finding us wrong; that their wish is, that we be right; and, that having a care for us it is our duty to remove their fears.

Fifthly, When accused wrongfully we should bear it with meekness. It is very hard to have false imputations made against us—very hard to be thought guilty of actions we scorn or abhor—still we should not be impatient. It is a thing common to humanity to be misunderstood.

All good men have suffered so; and none more severely than the blessed Jesus. The foulest of blasphemies was laid to his charge, yet he bore it all meekly. "When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to Him that judgeth righteously," and so should we. Let us, having confidence in ourselves, have confidence in God. He is the avenger of wrong. He careth for us, and will look after our justification in His own time. Let us calmly wait till *He* comes who "will bring to light the hidden things of darkness; and will make manifest the counsels of the hearts; and then shall every man have praise of God." With the approbation of God the favour of man cannot be put in the balance. Conscious of His smile—what though all men frown! What though it should happen that all men cast us off! Shall we not then find ourselves closer to God?

Still, let us not despise "the love of the brethren." Next to the favour of God, the good-will of his children should be cherished; and we should carefully make it our study to avoid doing or saying anything beyond the bounds of duty which we know would appear evil in the estimation of the weakest in the family of God.

In conclusion, let it be borne in mind by all, that the foregoing directions can only be carried out where there is a full flow of brotherly-love. They are based on that idea; and unless love abide in the mind, in vain shall we try to put them in practice.

Brotherly-love, again, springs from love to God. "If any man love not his brother the love of the Father is not in him." Love to God comes from the knowledge of His love to us. We love Him because He so loved us, because we were sinners He sent His own beloved Son into the world to die for our sins. And, standing in His presence, helpless, death-deserving sinners—plucked as brands from the burning—how can we fail to love those who share the same divine grace; and whose hearts beat in unison with our own in ascribing "blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!" Amen.

W. LAING.

MAKING READY.

SYRIA.—THE NEW CRUSADE. Events have taken a giant-stride since our last. The Land of hosts has been made the scene of strife and bloodshed, and has again given rise to European troubles.

The mountainous region of Lebanon is inhabited by two antagonistic races: the Maronites, numbering some 140,000, and the Druses, 50,000. The latter are a sort of Pagan Mahometans; the former, mis-called Christians, are divided between the Greek and Latin churches, with a mixture of other sects. Their strifes have been a continual feature of their history; but it seems as though we are indebted to French inspirings for this last and greatest struggle. This mischievous power has of late years been acquiring much influence in Lebanon, establishing convents, mills, making roads, &c. It is hard, amidst so many conflicting reports, to determine the truth, but it is confidently stated that the Maronites were being armed for the purpose of exterminating the Druses; which circumstance coming to the knowledge of these latter, they made all haste and anticipated, by a few weeks, and retaliated the murderous

purpose of their enemies. The mutual hatreds of these races have been fostered by the Turkish government. Mahometanism is in its last days, and therefore making efforts of tyranny and destruction more violent than any since its first era. These mountaineers have enjoyed a greater degree of liberty than any other under Moslem rule, owning only a nominal supremacy of the Ottoman power. By setting the races to devour each other this power hoped to be able to bring both, when cowed and spirit-broken, into subjection. What will be the result of this deep plot remains yet to be seen. One feature of Oriental policy is, however, too important to be overlooked, especially as it makes the Treaty of Paris responsible for the massacre at Jeddah, two years ago, and for these in Syria. The Mussulman conquerors imposed a ransom upon the conquered peoples, the yearly payment of which exempted them from the death they were otherwise condemned to. The Peace-treaty, by insisting upon the abolition of this tax and the promulgation of the *Hatti-Humayoun*, has given the Turks leave to take the forfeit lives of "the infidel dogs" at any time. Such were the preparations, and so stood the matters. When, on

May 20th, the strife began by the burning of the village *Bet-Meri*. Others followed quickly. Everything belonging to the Maronites was burnt, with the exception at *Hamma* of some French spinning mills. On June 2d the beautiful village of *Hasbein*, at the foot of Mount *Hermon*, was the scene of a deep tragedy. After the people had repelled their enemies, the Turkish commander commanded them to deliver up their arms, and promised them a safe conduct to *Damascus*; but after a conference with *Druse* sheiks he permitted or ordered his troops to aid the *Druses* in the butchery of the men all of whom had been collected in the *seraglio*. Two out of 1000 Protestants, and thirty-two out of 4000 Greeks and Latins only escaped to *Layrout* to tell the tale. Many other places witnessed like scenes, being ravaged by combined hordes of *Druses*, *Bashli-Bazouks*, *Kurds*, *Arabs*, and *Turks*. 1200 inhabitants of *Gazina*, near *Saida*, were consumed in a wood in which they had taken refuge, and which was surrounded and fired by the *Druses*. In all places the males were killed, the women and female children being spared.

On 9th July a massacre at *Damascus* was promoted by the *Pasha*, lasting many days, and resulting in the slaughter of 6000 persons, and the destruction of the Christian, and part of the Jewish quarters. It is note-worthy that there is no word of the loss of one Jewish life, and this seems the only place where they have suffered in property. The enmity seems wholly to be against the *Virgin-worshippers* (a few Protestants being slain by being in their company), whose children have been compelled by the *Turks* to embrace *Islamism*, and whose women have been violated and enslaved by the same. The monks and nuns have suffered the chief part in the destruction. The British and Prussian consulates have been respected, and have been the refuge of many. *Abul-el-Kader*, the *Algerine* ex-*amir*, has saved some thousands of persons with his 1200 troops (themselves *Muslems*, but not inspired to massacre and lust by the sublime *Porte*), whereas the *Pasha* with 5000 troops and the resources of the city at command has not averted a blow.

The papers are prolific with harrowing details and incidents of the massacres which we cannot mention. But thus far it is estimated that 15,000 persons have been slain, about 100,000 rendered homeless, and 150 towns and villages in *Lebanon* destroyed. The destruction of property is immense.

Of course such deeds as these could not fail to arouse the anger of other nations. This feeling has caused the *Sultan* to send a commissioner with power to inquire and punish; which he considered a plea for objecting to the interference of his protecting Powers. But *Europe* seems to have no faith in the moral integrity of that government, to maintain whose imperial integrity *England*, *France*, and *Sardinia*, sacrificed 100,000 lives, and 100,000,000

of treasure in the Crimean war. So casting all their former professions of the "independence of Turkey" to the winds, France has sent an occupying force of 6000 or 10,000 troops to Syria; Britain has a fleet on the coast, and a commissioner in Lord Dufferin; and nearly every other European nation is despatching ships or men thither. Private efforts of British captains have been influential in preventing massacres at Beyrout, Aleppo, &c.; one gentleman's yacht crew preventing an out-break at Tyre. Yet with such moral and physical power Britain takes the minor part in the intervention; exhibiting a supineness inexplicable except upon one consideration. The Government are not afraid to ask millions to waste in useless fortifications, but care not to send a single regiment to Abraham's land. But of this anon.

What will the result of this Syrian affair be? It is not easy to discern. Not the speedy dissolution of the Ottoman Empire we are afraid. True, Russia is roused to preaching a holy war, and is concentrating a large army in Bessarabia, threatening Danubian Turkey; and is claiming the right to occupy Bosnia, &c., to avenge the oppressions lately committed there by the Turkish power. But this seems not the time for the overflowing; so that it is probable she will get no farther yet. It is the French occupation of Syria which seems to conflict more with our prophetic premises of interpretation, and to fortify those who believe Napoleon to be the Wicked One who is to do such wonders, restore the Jews, and be slain upon the mountains of Israel. But we need not fear him supplanting Britain; it will be remembered that General Bonaparte invaded Syria, but had only a short tenure there. The French troops are incited by proclamation of the *Idees Napoléoniennes*, and reminded of the Crusades and General Bonaparte,* but they are assured of no longer occupancy. *British interests are not yet threatened*, so her government can afford to be supine in anything which affects the Fatherland. Most surely, believing that we have Abraham for our father, and that we are of Israel, it seems only right that Britain should be withheld by Jehovah from any conquering campaign in that land of their fathers, lest they should vaunt their prowess as securing it to them. In all Eastern affairs they have secured more power, territory, and influence, by the gift of God, or by waiting for accidents as it were, than by force of arms. So this last will bear emphatic witness, that "not by might nor by power," but by the will of Jehovah have they power over the land. Let us, therefore, calmly wait, and watch the developments of this new Crusade of Virgin-worshippers against the Infidels.

Iota.

Intelligence, Notes, &c.

COPAR-FIFE.—On Sunday, 12th August, one who has been considering for a long time the important things concerning the kingdom of God and the name of Jesus the Christ, became obedient to the faith, and took part with the church here. We have had accessions from various religious communities, but think this is the first one who has come directly from the Roman Catholic Church.

EDINBURGH.—On the same day were immersed, and subsequently had fellowship with the church here, a brother and sister belonging to

* There is no more accident in the French Napoleonic song being "*Partant pour la Syrie*," than in Britain's being "*Hail Britannia*."

Haddington. It is hoped they will form the nucleus of a church there. [The names of all three will be found on another page—in the *Revision*.]

GENEVA (Illinois, U.S.).—The seventh semi-annual conference of immersed believers of the gospel of the kingdom, residing in Illinois and Wisconsin, was held at this place, on Sunday and Monday, 1st and 2d July. Brethren, to the number of sixty, were present from Aurora, St Charles, Dundee, South and West Northfield, Rockford, Manchester, Adeline, Harvard, and Geneva, all in Illinois; and Bristol and Monroe, in Wisconsin. There must have been at least twenty strangers present, some of them from a considerable distance. The first essay of fellowship was in the matters of worship and commemoration; a second meeting was mostly occupied with teaching and exhortation; a third, at which Brother Richard Appleyard, of South Northfield, presided; and for which T. Wilson, of Geneva, acted as secretary, was engaged with the question—"What kind of church order are we scripturally bound to adhere to." Much interest was displayed in the subject, and the time of the Sunday evening proving too short, its consideration was resumed at two of the adjourned meetings of the morrow. This topic was properly centred upon and directed by the category of Acts ii. 42. And, as all the details were not quite exhausted, it was resolved to continue the investigation at next conference—on Sunday, 23d December. The progress of the churches in the places thus represented by letter or deputy, was reported to be in general satisfactory. The Hymn Book lately issued by Brother B. Wilson, of Geneva, was spoken of with approval. The brethren present seemed much refreshed by their assembling together, and kept up their meeting even after some had occasion to leave,—being "fain to meet and loth to part." [Is it not right that the British brethren should be prepared to send some words of greeting and expressions of sympathy to the next conference? Say, Yes!]

HALIFAX.—For a good many months past, the brethren in Halifax were without any understood order or system. They met together, broke bread, read the Scriptures, exhorted, &c., quite in a spontaneous manner; no one in particular being appointed to do any of these things. This state of things gave offence to one or two of the brethren, and they brought forward a proposition to have a president—to lead the meetings, and act as guardian and "ruler" of the brethren, both in and out of the meetings. This proposal was strenuously objected to; and, after some discussion at a meeting called for the purpose, a satisfactory compromise was effected. Three elders were appointed to conduct the meetings by turn, and to look after the interests of the brethren generally. This is now the order of things, and it works very well. The brethren have just adopted a plan of cottage preaching, which is expected to be more satisfactory to themselves and profitable to the bearers than street preaching. Weekly meetings (on Wednesday nights) are to be held in all the brethren's houses by turn, each brother who is able taking his turn in speaking; the audience to consist of the neighbours and friends of the brethren, who are to be invited by them to come and hear the truth proclaimed.

Publications.

The following may be had from W. Laing, 9 Elm Row, Edinburgh, at the reduced prices mentioned:—

<i>Dialogues on Future Punishment</i> , by W. G. Moncrieff,	2d.
<i>Spirit</i> , do.	4d.
<i>Are the Wicked Immortal?</i> by George Storrs,	3d.
The three pamphlets can be posted together for 2d.	

Also may be had, by order of John Wilson, 43 Northgate, Halifax:—

The Emphatic Diaglott of the New Testament, to be completed in twenty-seven numbers, —10s. exclusive of postage (ten numbers are issued).

The Sacred Melodist, the new American hymn book, 1s. 8d., in sheets.

And the publications of the Christian Publication Company, Geneva, Ill., as under:—

<i>Light-Sowing</i> ,—Conversations on Bible Subjects,	6d.
<i>Letter to a Friend on the Covenants of Promise</i> ,	5d.
<i>Debate on the Seventh-day Sabbath Question</i> ,	1s.
<i>The Fall and Rise of Zion</i> : a poem,	3d.
<i>The Saints' Inheritance</i> , considered in its relations to man,	5d.
<i>Rays of Light</i> : six small tracts; per 100,	1s. 3d.
<i>The Pocket Preacher</i> : discourses on Bible topics; per doz.,	1s. 3d.
<i>The Gospel Banner</i> and <i>Millennial Advocate</i> , published monthly; a year,	2s. 1d.
(Four copies of the "Banner" can be sent in one cover for 1d. Postage, in all cases additional, on arrival).	

— "I have a number of odd months of the "Banner," which I will sell at one penny each. The volumes have been broken by postal irregularities. In this way they may be useable as tracts."—J. Wilson.

The Treasurer acknowledges receipts for *Messenger* from Douglas, Dundee, Fraserburgh, Halifax, Yow Barrow.

The want of space has obliged us to keep out several papers which have been received: these may be expected in next number.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom money orders should be made payable.

Quarterly payments in advance are recommended.

THE INHERITANCE OF THE SAINTS.

IV.—ITS DISTRIBUTION.

The principle that is to guide the distribution of this inheritance we find in many places of the Scriptures, which is that "every one shall be rewarded according to his works;" see Rev. xx. 12; xxii. 12; Rom. ii. 6; and xiv. 12. We might look profitably, I think, to some passages of Scripture bearing on this matter. In 1 Pet. iv. 18, the apostle says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear." The "righteous" here mentioned, I would understand of those who were merely righteous in their character and dealings, not having in them that strong love which would lead them to labour diligently for the glory of God, the edification and instruction of their brethren or others. We have an illustration of this in the case of the church in Ephesus, Rev. ii. They were commended for many holy things, but they had *left their first love*. "Remember therefore," says he, "from whence thou art fallen, and repent, and do the *first works*, or else I will come unto thee quickly, and will *remove thy candlestick out of his place, except thou repent*," ver. 5. They were commended for their "labour and patience;" but the Lord required their "first works," — works that had been prompted by their first love. They had fallen from a great height of spiritual excellence (see Eph. i. 13-15, and ch. ii.) Therefore, in these circumstances, he that should overcome was only promised life, ver. 7.

But on the other hand, the same apostle Peter speaks of some who would have "an *abundant entrance* into the everlasting kingdom." This must be a different class from those whom he says would "scarcely be saved." Let us examine what he says concerning them. He addresses himself to them as "those who had obtained like precious faith through the righteousness of God and our Saviour Jesus the Christ." He directs those thus to conduct themselves:—"giving all diligence, add to your faith courage, to courage knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly-kindness, to brotherly-kindness love. For if these things be in you and abound, they make you that ye shall neither be idle nor unfruitful in the knowledge of our Lord Jesus the Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. *Wherefore the rather, brethren, give diligence to make your calling and election sure*; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus the Christ."—2 Pet. i. 1-11. We are also exhorted by Paul to "work out our own salvation with fear and trembling."—Phil. ii. 12. He was anxious lest any should "fall of the grace of God."—Heb. xii. 15. From these passages we learn that we are required to be righteous, loving, and diligent in the work of the Lord. But we are also required to suffer for Christ. Christ suffered for us, leaving us an example that we should follow in his steps.—1 Pet. ii. 21. "He was made perfect through sufferings"—Heb. ii. 10. So the saints. "We must through much tribulation enter the kingdom of God."—Acts xiv. 22. And Rom. viii. 17. "If so be that we suffer

with Him that we may also be glorified together." 2 Tim. ii. 11, 12. "It is a faithful saying, that if we be dead with Christ, we shall also live with him; if we suffer with him, we shall also reign with him: if we deny him, he also will deny us." It would thus appear that the suffering with Christ is a *necessary* preparation for, if not a *condition* upon which, the glory and dignity of reigning with the Christ will be bestowed. Peter says,—“Rejoice inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding great joy,” 1 Pet. iv. 13. “All who will live godly in Christ Jesus shall suffer persecution” of some sort or other, 2 Tim. iii. 12. But a great deal depends upon how we bear it. If we must suffer after the example of Christ, we must also bear it according to his example. He suffered patiently because of his love to us: let us suffer patiently from love to him. For, “**BLESSED** is he that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord shall give to them that LOVE HIM, James i. 12. To the suffering church in Smyrna the Lord said,—Be thou faithful unto death, and I will give you a crown of life, Rev. ii. 10.”

We conclude, then, that all who shall be found in Christ when he comes, shall receive life eternal. Jesus says,—I am come that they may have life, and more than life, * John x. 10.” So they that from love to him patiently endure, shall receive “more than life,”—“a crown of life,”—and shall reign with him. They shall obtain “the mastery,”—the incorruptible crown, 1 Cor. ix. 25. They will be specially blessed.—“**BLESSED** is he that endureth temptation.”

Let us, then, brethren and sisters all, so live, so love, so labour, and so endure, that we may receive the blessing,—that crown of life that fadeth not away.

W. GILL.

TAKING THE NAME OF THE LORD.

I take the liberty to offer a few remarks on brother A. F.’s paper, as I think he has missed one important point in my former paper, and has based the question very much on verbal criticism which I had rather avoided. His position is that Acts xxii. 16, teaches invocation of the name of Jesus (as distinct from confession of the name) prior to baptism, and that invocation means prayer to Jesus for certain blessings. Three texts are selected to prove that this was the habitual practice of the primitive Christians. Now it humbly appears to me that these texts fail to afford any proof on the question, from the simple circumstance that no one of them contains the slightest hint as to the sense in which the words “call on the name” were used, beyond what can be drawn from the words themselves. But a thousand texts containing the bare words “call on the name,” are of no more service in determining the meaning of the words than the one text in Acts xxii. And this is just the argument A. F. has missed, namely, that there is not a single proof of prayer of any kind having been offered to Jesus, either in connection with baptism, or under any other circumstances, always excepting the

1846-1847. Extracted from A. D. G. Campbell’s translation of the Bible, 1846-1847.

case of Stephen (Acts vii.) and Paul (2 Cor. xii.) on both of which occasions the Lord was present in vision.

We have thus four texts containing the words "call on the name," and are in want of some collateral evidence to determine what meaning was attached to them by the persons among whom they were current in the days of Paul. This collateral evidence is not supplied by A. F. And I humbly submit that he, above all others, was bound to furnish it after laying down so uncompromising a rule in reference to Gen. iv. 26. Our brother says, "Perhaps there is not a text of Scripture more abstruse than Gen. iv. 26. It has puzzled the learned of former ages. The Septuagint runs thus—'And to Seth was born a son, and he named his name Enos, he hoped to call upon the name of the Lord God.' Bellamy translates the Hebrew thus,—'Moreover to Seth also was born a son, and he called his name Enos, who began to profane in the name of Jehovah.' Such diversities of readings render this text so obscure that it is but losing our time to seek to establish anything thereby." But he forgets that the four texts in the New Testament are in precisely the same position as Gen. iv. 26. Learned men have given various renderings of them just as they have done with Gen. iv. 26, and indeed with thousands of other texts besides. And who shall decide when doctors thus differ? Is not our brother A. F. a little over-diffident on this occasion, even although in presence of the "learned of former ages?" Let us see how one inclined to be a little diffident might dispose of Acts xxii. 16 by the same rule:—"Perhaps there is not a text of Scripture more abstruse than Acts xxii. 16. It has puzzled the learned of former ages. The common version runs thus—"Calling on the name of the Lord." Wakefield translates the Greek thus,—"Taking his name." Such diversities of readings render this text so obscure that it is but losing our time to seek to establish anything thereby." But our brother's diffidence disappears when he comes to the New Testament. On Acts ix. 14, which contains the simple words "he hath authority from the chief priests to bind all that call upon thy name," our brother declares "nothing can be more clear than this text." And yet in itself, or the context, there is not a syllable to enable us to determine what the chief priests, Saul, or Ananias, understood them to signify. The fact that these words were used by the chief priests as descriptive of the disciples, affords no clue to the sense which they attached to them. A. F. thinks that "blaspheming the name of God by robbing him of his peculiar attributes could be easily and colourably charged against the disciples, for it seems as if they invoked the name of a man for the remission of sins who had been accursed." Now this seems to be begging the whole question. First, by assuming (since no proof is offered) that blaspheming the name of God was the crime charged against the disciples; and, secondly, assuming the very point in question, namely, that this blasphemy of the divine name was implied in the disciples' invocation of the name of Jesus." But granting that "blasphemy" was the crime of the disciples, might not such unscrupulous and unprincipled persecutors have found a ready plea for such a charge in the simple fact that the disciples confessed the name of Jesus for the remission of sins? What, then, becomes of the assumption that INVOKING was the offence upon which the charge of blasphemy was founded? Besides,

if we inquire as to the real cause of the persecution of the disciples, we shall find that it was invariably the preaching of Jesus as the Christ which aroused the indignation of the Jewish authorities against the early church. Thus the charge against Stephen was—"This man ceaseth not to speak blasphemous words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Again, the charge made against Peter and the other apostles by the high priest as narrated in Acts v. was—"Behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Now it seems to me that all this was just a carrying out of the policy initiated long before the crucifixion of Jesus of which we have the record in John ix. in connection with the man who had been born blind. The parents of the man feared the Jews: "for the Jews had agreed already that if any man did confess that he (Jesus) was Christ, he should be put out of the synagogue." Jesus predicted that this would be the treatment which should await his disciples after his departure—"They shall lay hands on you, and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake." The name of Jesus confessed as the Messiah was thus the grand cause of all the Jewish persecution of the disciples. "The offence of the cross" was in itself sufficiently degrading in the eyes of a Jew; but this was deepened by the implied charge of guilt which confession of the name laid at the door of the Jewish nation.

There is no collateral evidence to shew that invocation of the name of Jesus was practised by the early disciples; so that the view advocated by A. F. must rest entirely on the Greek phrase rendered "call on the name." Let us therefore see, if possible, how the matter stands from this point of view.

I regret that I cannot comply with our brother's request to furnish "a critical attempt by a writer of eminence to establish another meaning." The best I can do is to present "a critical attempt by a writer of no eminence to establish" what he sincerely believes to be the meaning intended in the passage in hand. If he do not succeed it will be no shame to him, seeing that the same words in Gen. iv. 26 have proved such an enigma even to writers of eminence already.

The word used is *epikaleō* in the middle voice. This is a compound word, composed of *epi* which means *on, upon, or over*; and *kaleō* which means *to call, and, in a secondary sense, to name*, (obviously because when a person is called it is by uttering his name). The compound is hence used to mean *to call on* in the sense of invoking; and *to recall or overcall* in the sense of overnaming, or surnaming. In regard to the middle voice, it may be necessary to remark that the Greek verb may be in the active, passive, or middle voice. The active and passive voices are similar to the same forms of the English verb. The middle voice signifies "what a person does *to or for* himself." Or as more fully expressed by Alexander in his Greek Grammar—"not only an action done by the agent upon himself, but also an action done or caused by the agent for his own views and purposes. This twofold signification includes the whole of the meaning that is peculiar to the middle voice of the Greek Verb."

Let it be noticed here, however, that a verb may be used in either of the three voices without having its radical signification thereby altered. For example the verb *epikaleō* may be used in the active, passive, or middle voice with either of the senses of invoking and surnaming. Thus Duubar in his Greek Lexicon gives the meaning of this verb in the active voice "to impose a surname." We have a very plain instance of this in Isaiah xlv. 4—"I have surnamed thee, though thou hast not known me;" and also in Mark iii. 12, 13. This meaning is also admissible in the middle voice, although from the nature of the case necessarily of rarer occurrence. See an instance, however, in Isaiah xlv. 5—"Another shall subscribe with his hand to the Lord, and surname himself by the name of Israel." But A. F. seems to think that this verb is used only in the passive voice with the sense of surnaming. This is clearly a mistake, for, in addition to the active sense just noticed, a surname may be assumed by a person himself, in which case the Greek would express it by the middle voice.

But the fact is that it is not taking a surname in the ordinary sense that I contend for. It is acknowledging Jesus as Lord in the act of immersion with the antecedent confession of the name of Jesus as the Messiah, and thus being baptized *into* the name,—that seems to me to virtually amount to taking or assuming the name of the Lord. It is the surnaming idea with an unusual application, namely, in a case where a new state is entered, which virtually, either from law or common usage, implies a cognominal change on the part of the person concerned. We have a partial illustration of this in marriage, where the woman, without any formal or express declaration either invocative or otherwise, takes the name of the man simply in the act of marriage. This virtual assumption by the woman of her husband's name, would be fitly expressed in the Greek by the middle voice. And we might imagine a father addressing his daughter—Arise, be married, taking the name of thy betrothed. Now baptism introduces into the name of the Lord, although it does not impose an ordinary surname; hence the propriety of rendering *epikaleōmai* by a more general term than surnaming. Previous to baptism the candidate may be said to sustain no relation to the name of Jesus, just as the woman sustains no relation to the name of the man prior to marriage. The woman can make no use of the name of her betrothed until after marriage has been completed, and no more can the believer make any use of the Lord's name until he has been baptized into it. Until then he simply confesses that Jesus is the One Anointed for the throne of the kingdom—a mere homologating of the things sounded in his ears by the heralds of the good news concerning the kingdom of God and the name of Jesus the Messiah.*

From these considerations I am led to view the expression as signifying that virtual acknowledgment of the name of the Lord which was implied in the act of immersion, and which involved the assumption of the name of the Christ, which then obtained among the disciples. Paul, during the three days which intervened between his conviction and immersion, although he had actually invoked the Lord (Acts ix. 6), yet he had not taken the name of the Lord as he had not been baptized *into* the name. Hence the question of Ananias—"Why

* Can any one inform me as to the naming referred to in Gen. xlviii. 10.

tariest thou?" He could not begin the mission planned out for him; until he was baptized into the name. That mission was to "BEAR the name of Jesus before the Gentiles, and kings, and the children of Israel." He could not "bear the name" until it was placed upon him; hence the language of Ananias—"Thou shalt be his witness unto all of what thou hast seen and heard. And now why tariest thou? Arise and be baptized, and wash away thy sins, (thus) taking the name of the Lord." An attempt is made by A. F. to confirm the view he takes by deriving some support from the fact that *epikaleōmai* is in the aorist tense, which he affirms to be expressive of past time, and thus affords conclusive evidence that the invoking preceded immersion. But the aorist tense is perfectly indefinite as to time, and so can afford no support to any theory in which particular time is involved.

In the text already noticed the name of the Lord Jesus has been the subject of consideration. A. F., however, introduces two quotations of one text in which the name of Jehovah is the object of the calling, and assumes that it is the name of Jesus that is intended. It is quoted from Joel iii. 12, first, by Peter on the day of Pentecost in connection with his reply to those who said the apostles were full of new wine. Here it belongs to "the great and terrible day of Jehovah," when God "shall bring again the captivity of Judah and Jerusalem."—(See Joel iii. 1.) Hence its quotation by Peter was not for the purpose of connecting it with the transactions of Pentecost, but simply because it was part of a prophecy where an outpouring of the Holy Spirit was predicted, which was the principal reason why Peter quoted the passage. But even granting that it was intended to refer to the apostle's immediate business, would it not be reasonable to seek an interpretation of it in the direct reply which the apostle gave to the Jews when they asked—"What shall we do?" Whatever the apostle intended should be its bearing on the work in hand, must surely be found expressed in the ample directions which he vouchsafes to the inquiring Jews—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here the name of Jesus is used but it is simply in connection with being baptized in or into it, and be it observed this was in exact obedience to the commission. The other quotation from Joel is by Paul in Rom. x. 13. The question arises here—Why does the apostle quote a passage about calling on the name of Jehovah in connection with an argument about confessing the name of Jesus. Simply, as it appears to me, because he was reasoning about the admission of Gentiles to equal privileges with Jewish disciples; and this by confessing the Lord Jesus. This confession by even an unproselytised Gentile was a virtual acknowledgment of Jehovah the God of Israel. In this respect there was "no difference between the Jew and the Greek," and it is in support of this very statement that Paul introduces the quotation, (see verse 12,) evidently laying particular stress on the "whosoever."

It will thus be seen that there is nothing in the quotation of Joel by Peter and Paul to support the idea that the disciples invoked the name of Jesus.

Nor the benefit of such as may be inclined to think that the view advocated in this paper gives a rather strained sense to the words "call on"

the name," it may be well to direct attention to the fact that words do come to be used in a sense considerably removed from their primary use. One instance just occurs to me which may serve to illustrate what I refer to. In Heb. xi. 17 it is said that Abraham "offered up his ONLY BEGOTTEN son." In Gal. iv. 22 it is said that "Abraham had TWO SONS." Now the Greek word rendered "only begotten" is *monogenē* (derived from *monos*, only, alone; and *genos*, offspring) and strictly means "only begotten" or "only born." But it came to be used by implication for "most dear," "most beloved," not because of any poverty of words either in Hebrew or Greek, (for both languages are rich enough in this peculiar respect), but from some peculiarity of Hebrew usage, common perhaps to most languages, a fact to be kept in mind in our attempts to decipher the word-hieroglyphs which characterize even the most perfect alphabetic languages.

J. C.

THE DISPERSION AND GATHERING OF ISRAEL.

THIRD PAPER.

WE now turn to the continent of Africa, in our search after the scattered Israel. It is only with the outer edges of this vast land that we may be said to have any connection, either historically or commercially; but the seaboard of Africa is very extensive, and the tribes harboured there are very numerous. The eastern and northern parts lying most contiguous to the Holy Land, are necessarily best known and most spoken about in Holy Writ. There are Egypt and Ethiopia, Lybia, Cyrenē, Carthage (Turkish), and perhaps Ophir. We shall content ourselves with noticing a few places as probable or indubitable *locals* of Israel at the present day.

Abyssinia first claims our attention, from its having a curious connection with Israelitish history. The traditions of all the people—whether Pagan, Arab, Moor, or Abyssinian—agree in averring, almost in the words of Scripture, that the queen of Sheba (Saba or Azab), went from this quarter to see and converse with Solomon. While at Jerusalem; or immediately after returning, she bore him a son, called Menilek. This same having been educated by Solomon "was anointed king of Ethiopia in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews; among whom were many doctors of the law of Moses, particularly one of each tribe to make judges of in his kingdom, from whom the present supreme judges are said and believed to be descended. With these also came Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody as he bore the title of Nebri or high priest, and this charge, though the book itself was subsequently burnt in a Moorish war, is still continued, as it is said, in the lineage of Azarias, who are nebrits, or keepers of the church of Axum at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem."* This colony of Jews is yet to be found in Abyssinia, bearing the name of the Falasha or

* Bruce's Travels in Abyssinia.

Falisha tribe, who appear to have resisted the conversion to christianity which many of their countrymen underwent in the fourth century; and to have then appointed a prince of the tribe of Judah, and of the race of Solomon and Menilek to be their sovereign. When Bruce the traveller was there in 1770 he found Gideon and Judith king and queen, and 100,000 effective men among the people. Till this day the royal families of Shea and Gondar trace their descent from Menilek. Also the Abyssinian Christian chapels are constructed somewhat after the model of the Israelitish sanctuary—having an outer apartment for the devotion of the congregation, and an inner one—*sanctum sanctorum*—into which the priest, dressed in white like the Levites of old, alone enters. This combination of the Hebrew with the Christian religious usages further appears in their practising both baptism and circumcision.

In northern Africa the Jews are very numerous. We are able to judge thus by the following facts:—There are eight synagogues, mostly of magnificent Moorish architecture, in the city of Algiers, and the French laws of the state of Algeria grant much freedom to the people of Israel; thus while disputes between the different races are settled by a *tribunal supérieur*, of which the Jews are competent to be members, their own ordinary affairs are left to the decision of the chief of their own nation. The region of Barbary has had two immigrations of Jews; first, after the destruction of Jerusalem, when the remnant of the nation was scattered in all the world, and again between 1370 and the conquest of Granada—in 1492—when they were banished from Spain; immense numbers then found an asylum in northern Africa. They are now in most of the towns of Morocco, Tunis, Tripoli, and Fezzan, as well as in considerable numbers in those oases which are scattered at far intervals in every part of the desert of Sahara. Yet tyranny and persecution nowhere oppress this hapless race more than in Morocco, Fez, Fezzan, and Mogadore. South of that again in the region of Soudan, lying nearer the Guinea coast, they are heard of by travellers who cannot reach them. Indeed, reports have come to the Palestine Jews some years ago that the *lost tribes* are to be found in the interior of Africa. This is not yet disproved, and, although not likely to be correct in its absolute sense, is yet an intimation of some traces of this people in regions still out of the reach of civilized research and enterprise.

Further, the island of Madagascar contains, among its mixed people, a white race called Zusi-Ibrim; who claim Abraham for their progenitor: Whether or not they are of Israel, is, however, open to question; and on the merits of that question we are not prepared at present to enter.

Crossing the Atlantic we come to the immense double continent of America, yet containing the residue of aboriginal tribes. Among these are several who have been claimed by ethnologists as of Israelitish descent. We are apt to imagine that the unsuccessful attempt of Joseph Smith (the founder of Mormonism) to palm upon the North American Indians the assertion of their Israelitish origin is sufficient proof against their having such an origin; especially when there is combined with this the conclusion of Dr Wolff, that the only notion they now entertain of this is founded upon the suggestions of foreigners. But the fact that the Mormon hoax did not succeed with the Indians we do not take as proof that every idea of its propagators was false.

Neither do we find Dr Wolff reasoning from sufficient data when he forms his conclusions regarding this question; he asked the Mohicans in the state of New York—"whose descendants are you?"—to which they answered—"we are of Israel,"—"who told you so?"—"said he—"Mr and Mrs Simons from Scotland," replied the Indians. Now, there seems no reason to doubt the veracity of the doctor; yet as well might we urge that because the Arabs at Mosul learned from Botta and Layard that the mounds of Kouyunjik and Khorsabad were filled with the ruins of Nineveh, therefore, the whole is a fabrication. A semi-barbarous people are not always the best judges of their history or ethnography. Let us see what Mr and Mrs Simons of Scotland and others tell us, and we shall judge for ourselves:—

It appears that William Penn, the founder of Pennsylvania, observed in the physiognomy of the Delaware Indians a strong resemblance to that of the Hebrew race he had been familiar with in England. Manasseh Ben Israel—the great Spanish Jew scholar of the time of Cromwell, wrote in demonstration of their Israelitish origin. But in more recent times has appeared the work of Mrs Simons, entitled—"The Hope of Israel," from which we glean notes of some curious points of resemblance between Israel and the American aborigines. Thus, they have no idolatry, but have a religion with a worship of the Great Spirit, with festivals—three feasts a-year indeed—one of them a kind of feast of tabernacles; they observe the distinction of clean and unclean animals, and do not eat blood; they have cities of refuge for the safety of the unfortunate homicide. In their religious festivals, and at some other times, the Hebrew words, Yehovah, Hallelujah, Shiloh, Meshihah, are recognisable in their songs or sacred words; while in other of their modes of expression they use Hebrew idioms; in some dialects Eloah is the word for God. Their traditions indicate an oriental origin for themselves, and bear the singular remembrance of a time when their nation was in good estate, and the people largely endowed with preternatural powers. Those traditions further intimate that "the book which the white people have was once theirs; while they minded it they prospered exceedingly, but the whites bought it of them and have learned many things from it since." Such usages and traditions are not confined to one tribe, but are found among many of those spread over North, Central, and South America. In agreement with such curious facts and traditions it is well to note that "more than twenty tribes of Indians of the present territory of the United States and Canada, record their migration either from the north, or from beyond the Rocky Mountains"* This is allowed by ethnologists to be a distinct indication of the point by which they have entered the American continent, viz., by Behring's Straits. We are further told that "that portion of the Carib tribes which still occupies parts of the maritime border of north-eastern South America has many opinions, institutions, and even words in the language bespeaking an intercourse that appears to have once existed between the ancestors of the present families and a Semitic nation, perhaps Phœnician or Hebrew."* And again,—"There are evidences of Hebrew here in the metal plates dug out of the ruins of Palenqué."* "We know by our traditions," said Montezuma, "that we (Mexicans) who

* Smith's Natural History of the Human Species.

inhabit this country are not the natives, but strangers who came from a great distance."

Europe now challenges our attention in the search for Israel. Here the number of Jews is very considerable. It was but to be expected that their influence—the power of a highly civilized people—would most readily coalesce with that of the Europeans. Hence they have, though often denied legislative power, appeared in various states as leaders of thought and controllers of business—as philosophers, poets, and musicians, financiers, bankers, and merchants, they have figured, and yet do often appear in the very front rank of the world of European society. Yet in eastern and central Europe they are an oppressed people till this day, groaning under woes from which they cannot as yet free themselves even by flight. As our purpose, however, is to treat of the unrecognised Israel, we leave this absorbing range of the subject to inspect, last of all, the argument for their identification with a people who perhaps least expect to be affiliated with Israel, that is the English.

About twenty years ago was published a book, entitled—"Our Israelitish Origin; or British Christians a remnant of the true Israelites." The argument of the author (J. Wilson) may be briefly summed up thus:—The ten tribes were carried into Assyria and Media by the Assyrian kings; there, however, they did not remain. From the places of their captivity, and about the time of their ceasing to be recognised as a people, another people called the Scythians are spoken of by historians as appearing or coming into greater prominence. These moved in a north-westerly direction, traversing the ground between the Caspian and Black Seas, and passing by the north side of the latter into Europe, in which they spread into a wide and influential people. These under the general name of Goths, betimes entirely changed the character of European civilisation and European society—sweeping away Roman manners, institutions, and government, and establishing the modern structure of north-western European national character. In their best form the Goths concentrated at three different points—Scandinavia, Saxony, and Normandy: the whole of those peoples have combined to form the basis of the English nation. And therefore, if all the data be correct, where Israel was lost, there the progenitors of England were found. To identify the Scythian, and therefore the Saxon stock with Israel, the author traces the characteristic impressions that have been left by this incursive people. The tumuli, or burial mounds, of the north-eastern shores of the Black Sea are stated to be Israelitish. The manners of the Don Cossacks have the refined peculiarities of the Hebrew; the ancient people of Mæsia (now modern Bulgaria, lying between the Danube and the Balkan mountains,) are distinguishable, both by name and mental capacity, to have been the Zamolxis or Za-el-Moscs, i. e. God-of-Moses people. When driven out of their place by Alexander, they moved northward and were known as Getæ or Goths, and afterwards as Visigoths and Ostrogoths effected the impregnation of Europe with their race and character. A noted traditional poem of theirs—The Voluspá—is said to exhibit a remarkable parallelism with the Bible history and sentiment. Then the beauty of the people, the peculiar forms of government, the provision for the religious ministry, the order of chivalry, freemasonry, heraldry, the crusades, the language, the poetry,

and music of the Gothic peoples are all cited as presenting so many points of resemblance by which their identification with Israel is to be ensured. And, most important of all, the extreme fecundity, and remarkable sway and success of the Anglo-Saxon race are held to be irresistible proofs that the promises to Joseph and Ephraim, to be "a fruitful bough," which should "blossom and bud, and fill the face of the world with fruit," are thus fulfilled, and therefore the English people in the main are the best portion of the scattered, but not lost ten tribes of Israel.

In this argument some reasonable and plausible things are advanced; but unfortunately there is a weakness at the very point where it should be strong. There is no question of the ancestry of the English viewed retrospectively so far, but the fact of the ten tribes having been so much removed from the original land of their captivity that historians lose all trace of them we have found to be not absolutely correct. Again, the Goths, in their Scandinavian branch at least, exhibit as many resemblances to the Greek as to the Hebrew people, if the facts cited by Dr E. Clarke, the traveller, are to be credited. Hebrew idiosyncrasy is no more manifest in the Voluspa than might be detected in Ossian or Hiawatha. Freemasonry is not peculiarly Jewish; heraldry is found among other peoples; the crusades proved too suicidal to be accepted as a modified Israelitish institution, for the first fruits of every one of those mad wars was a libation of Jewish blood. Altogether the whole argument requires too much special pleading for its support, to make it satisfactory; and there is one element wanting which we can hardly dispense with in so important an identification—there is no tradition, no *superstition* clear enough, strong enough to afford an undisputable link of connection between the two peoples. So that, on account of these deductions, we are inclined to view the question as at least a doubtful one.

It has usually happened that investigators of this subject have, through the interest they felt in their own conclusions, been quite blind to the claims of others; and one part of their work has been to depreciate the researches and discoveries of those who differed from them. We have preferred to take what is positive, or even probable in each, and have left their sallies against each other to find an audience where they may. In this case it appears to us the part of wisdom to be more prone to credulity than scepticism; and that for these reasons:—the Scriptures of the prophets, as we have already seen, concur in stating that the people of Israel will be gathered from many countries; and separated from many people—"Behold, I will send for many fishers, saith the LORD; and they shall fish them; and after that will I send for many hunters, and they will hunt them from every mountain, and from every hill, and out of the holes of the rocks." We have also found undeniable historic proofs of them being scattered. Their condition is well depicted by the prophet:—"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and teraphim." The wonder is, indeed, that a people whose nationality is so bound up with a particular land, whose institutions are based upon their location in it, and the guerdon of whose

statutes in the possession of their farms and territory therein, as all the law of Moses testifies, should maintain anything like a character and nationality at all, even in the advantageous circumstances which England now affords them; how much less among people who have no such appreciation of their high calling, and who persecute them as our forefathers were wont to do. They have always been a wonderful people—before their nationality was created, during its fluctuating existence, and after it was broken to pieces and trampled under foot. The interval between their darkest era in Egypt, at the time of the birth of Moses, and the splendid epoch of Solomon is no greater than that between the time of the tragedies of York castle, in the reign of Richard I., and the present time when they seem to be verging on a time of revival and restoration. If the power of God, through the ministry of the family of Amram, was able to bring them from the house of bondage in Egypt, is the Lord's hand shortened that it cannot save them again, and redeem his elect from all lands, however much they may be mixed among them? We may illustrate this point by the quotation of a series of recognised scientific experiences; the parity of whose argument we hope shall suffice to satisfy any caviller on the possibilities of Israel's restoration. Under the hand of the chemist an unpromising lump of clay is made to produce the brilliant metal, aluminium, rivalling silver in many of its qualities; in the bath of the electrotypes blue water is anon converted into a beautiful incrustation of copper; the same science shows that the bases of beautiful salts of yellow, green, blue, or white colour may alike be iron, from any of which the black grey metal may be extracted. Shall we for one moment imagine that the alchemy of God cannot transmute the otherwise base ore of European, Asiatic, African, or American tribes into the pure gold of his own people, the choice ones for the kingdom of God. A current of divine influence through the peoples in which his people are held in suspension would at once precipitate them in glorious flakes, pure and entire. Such moral chemistry we have reason to expect, for has not the prophet said—"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all."—Ezek. xxxvii. 21, 22.

G. DOWIE.

THE KINGDOM OF GOD AT HAND.

CAN it be fairly sustained by Scripture, that faith in 'the kingdom of God at hand' is necessary for salvation in the present day—that such was preached by John the Baptist, or Jesus the Christ: or that condemnation, to the "Jew first, and then to the Greek," was, or shall be the consequence of not believing this?

The Jews as a nation, believed in the establishment of the kingdom of God, and many, at least, believed that it was, at hand, at the time Christ appeared amongst them; yet, this did not produce repentance in every case; much less could it procure salvation.—See Mat. iii. 7, 8.

The destruction foretold by Jesus as coming upon those cities which rejected him, was not because they did not believe in the kingdom at hand, but because they rejected their king; because they did not, or rather would not see, that Jesus of Nazareth was the Son of God, the King of Israel: although he gave sight to the blind, made the lame to walk, and raised the dead, even in their very streets. "Hence," says Jesus, "if I had not come and spoken unto you, ye had not had sin; but now ye have no cloak for your sin." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "Over Jerusalem he said, "Behold your house is left unto you desolate; because thou knowest not the time of thy visitation." As with the Jews and Gentiles of the first century, so with those of the nineteenth, salvation is offered on condition of believing in the kingdom of God and the name of Jesus Anointed. And although we may believe in the kingdom, and pray for, and expect its speedy appearance, yet if we believe not that Jesus is the Christ—the Anointed King that is to rule this world in righteousness, we are antichrist; and consequently under condemnation.

When John the Baptist appeared in the wilderness of Judea preaching repentance, he quoted the words of the prophets in reference to the King—"Prepare ye the way of the Lord." When the Jews sent messengers to him to ask him whether he was the Christ, he answered, "I am not, but there standeth one among you whom you know not." "And I knew him not; but that he should be made manifest (or shown) to Israel; therefore am I come baptizing in water."—John i. 26-33. The Apostle John in the beginning of his gospel says—"There was a man sent from God. The same came for a witness to bear witness of the Light."—John i. 6, 7. From this it is evident that John's mission was to point out the Messiah, to arouse the attention of his people to the fact that their long looked for Deliverer was about to show himself to them. John's language on this point is very expressive—"He was in the world, and the world was made by him, and the world knew him not." He had now been in the world for upwards of thirty years, and as Scripture shows, was well known as the carpenter's son; but the time was fulfilled that he should begin his public ministry and give indisputable proof that he was indeed the Son of God, the Anointed of the Father.

The teachings of Christ in respect to the kingdom, are quite in keeping with those of his forerunner. Pilate asks him what hast thou done, that thine own nation and the chief priests have delivered thee unto me. Jesus answers, "My kingdom is not of this world" (*Kosmos*, or order of things.) "When Jesus perceived that the people would (on account of his miracles) take him by force, and make him a King, he withdrew himself from them." And on the occasion of one of his entries into Jerusalem because they thought that the kingdom of God should immediately appear, he delivered unto them the parable of the ten pounds. Surely, if it had been necessary for salvation that they should believe that the kingdom of God was nigh, Jesus would not have delivered this parable for the very purpose of disabusing their minds of the idea.

Is the language of Paul or his fellow apostles in reference to the coming of the Lord in their day any proof of the kingdom being at hand

at that time? We think not. The coming to which they refer is that indicated in the words of John, "He shall baptize you with the Holy Ghost and with fire." With holy spirit if you receive him, with fire if you reject him, for the axe is laid unto the root of the trees. Whoso fan is in his hand, and he will thoroughly purge his floor. And from the parable of the tares we learn when this purging takes place. In explanation of this parable, Jesus says, "The field is the world," (*Kosmos*, or Jewish commonwealth.) "The harvest is the end of the world" (*Aion*, age.) "As the tares are gathered and burned in the fire, so shall it be in the end of this world." (*Aion*, age.)—Mat. xiii. 38-40. This coming is further intimated in Mat. xxiv. As Jesus sat upon the mount of Olives the disciples ask him concerning the destruction of the temple; the end of the world, or age, and consequent overthrow of the Jewish state. Two signs are given, first, this gospel of the kingdom shall be preached in the whole habitable for a witness, and then shall the end come; second, the abomination of desolation or the Roman armies standing in the holy place. Paul testifies that the first of these had been accomplished.—Col. i. 6. Hence they wait the fulfilment of the other, the gathering of the eagles to feast upon the carcass.—Mat. xxiv. 28. The language of Christ, "ye shall not have gone over the cities of Israel till the Son of man be come, led them to expect him, that is his *parousia*, or presence, at the destruction of Jerusalem."—1 Cor. x. 11. From what has now been advanced, we conclude that it was the kingd or majesty of the heavens, not the kingdom that was preached as having come nigh. This will be made even more apparent by a closer examination of the word *basileia*, rendered kingdom. *Basileia*, means kingly power, authority, royal dignity, as well as kingdom, realm, or reign.— See foot notes on Mat. iii. 3, in Emphatic Diaglott. The prophet Daniell uses kings and kingdoms synonymously.—See Dan. ii. 44. So also the evangelists.—See Mat. xxi. 5-9; Mark xi. 9; Luke xix. 38; John, Jones, LL.D., author of the Tyro's Greek and English Lexicon, renders *Basileia*, kingly, royal, belonging to a king. This learned lexicographer, although he contends that all words have but two meanings at most, that is primary and secondary, says also that words convey different ideas when they stand in different connexions, and that the only correct and adequate way of interpreting a word, is in every step to preserve its original power, and to quote at least a part of the context; and in following this advice, then, our conclusion is a safe one, as the context of Mat. iii. 3, shows—"This is He." The context of Mark i. 1 and 14, 15, also favours our conclusion, "The time is fulfilled." Daniel ix. 25, points out the time spoken of—"Messiah the Prince."—1. 27. Let no one think from what has been said that we do not believe in the speedy appearing of our Lord. It is his sudden advent we deprecate; the exhortation to watch implies to look out for something; and the political heavens give unmistakable signs that the kingdoms of this world are soon to become the kingdom of our Lord and of his Christ. And whatever slight of words may be used, to defame the idea of fixing a date for the appearing of the Son of man in his kingdom, it is certainly much more scriptural than the one that he may come we know not how soon; for, however we may understand the times given in Daniel, of the events symbolized in the Apocalypse, it is certain that the day is

fixed in the counsels of Him who knows the end of all things from the beginning thereof. And although he will come to, or upon the world, as a thief in the night; he will not so come to the children of light.

Glasgow.

J. CAMPBELL.

Intelligence, Notes, &c.

AIRDRIE.—We understand that the brethren about Airdrie now meet together, holding their assemblies in one another's houses by turns. This is well; and we hope this very old fashion will be continued, and that they shall break "the bread" from house to house with gladness and singleness of heart; praising God; and having favour with the people. **CROSSGATES.**—The small church here has been strengthened and encouraged through the addition, by immersion, of one to their number, on Sunday 16th September, viz.—Hamilton White, daughter of brother James White. As her residence is at present in Kinross, her opportunities for meeting with the brethren will be scarce; but we trust she will remain faithful to the Lord, and to that mould of doctrine in which she has been cast. **DOUGLAS,** Laparishire.—For some time back a considerable interest in the things concerning the kingdom of God, and name of Jesus the Christ has been manifested by a few persons here. This interest has led three of them to give such good heed to those matters that they have learned to obey the Lord; having, upon confession of their faith, been immersed into the name of Christ, at Lanark on 9th September. Others are expected to follow in the same track very soon. The names are John and Mrs Murray, and Mrs Inglis, Douglas. They will form the nucleus of a new church in this quarter, and should be visited and encouraged by brethren from other parts. **DUNKELD.**—An addition has been made to the church here during the month, in the person of Peter Robertson, Bleacher, 18 Union Street, Blairgowrie. He, having made a satisfactory confession of his faith and hope, was immersed on 16th September. **EDINBURGH.**—In the month of September there have been three men added to the church here, two of them by immersion, viz.—Robert Meek, Pointsman, E. & G. R., 5 Spences Place; John Shedden, Engine Driver, E. & G. R., 176 Fountain Bridge; and John Goldie, 36 India Street. During the month also brother and sister Henry Wilson have removed to Jarrow Iron Works near Newcastle-on-Tyne. **GLASGOW,** Howard Street.—The church has received, during the month, an accession of two—William and Mrs Mellis, 30 Florence Street, Hutchesontown, Glasgow. There was also immersed at Glasgow, on the 23d, Mrs David Culbert of Chapelhall. **HALIFAX.**—The labours of the brethren in this quarter have assumed what may almost be called a new phase. The surrounding towns and villages, including Leeds, Dewsbury, Ruddersfield, Heckmondwike, and Halifax itself, being the sphere of the brethren's operations. The "labour" consists in addressing the people out of doors on Sundays on the things concerning the kingdom of God and the name of Jesus Christ. The difference between this and former labours being that every meeting, subject, and speaker, are duly advertised by placards posted on the walls of the particular town where the

meeting is to be held. Meetings under this new arrangement have already been hold in Heckmondwike, Huddersfield, and Halifax, and have been attended with the most satisfactory results. Large numbers have come to hear, and have listened attentively to what was said before them; and in many instances a favourable impression has been created.

The brethren in Glasgow, Edinburgh, and Aberdeen have been gratified by visits of brother John Grant, lately of Newark, N. J., U. S., *en route* for his father's house; where please address him—care of William Grant, Mason, Grantown, Inverness-shire.

We learn, with astonishment and pain, that in some places—we know of three—the brethren are loth to meet together on the first-day of the week, or at other times; conceiving it is enough that they have put on Christ, and retain private faithfulness to their Lord. Now such we command and exhort by the word of God that they forsake not the assembling of themselves together, as the manner of some is; but rather seek opportunity to come together, that they may consider one another, know one another, and exhort one another, provoking unto love and good works. And the more reason is there for such a course since the day of the Lord is so near at hand. Beware lest it come upon you with its vengeance, and you be devoured by its fiery indignation, because you are out of the way. We are in the habit of viewing such assembling together as a great pleasure, which we would not forego for much treasure and many private advantages.

The attention of the brethren is requested to the "Gospel Banner," a periodical issued by the brethren in America—noticed on page 140. The general tone of this magazine is good, the papers are well written; or judiciously selected, and the intelligence such as should interest the British brotherhood as well. It is intended next year to enlarge it to 32 pages per month. While the question is under canvass it would be well for those who already subscribe, or others who may wish to do so; to communicate with their agents, or directly with John Wilson, Halifax, without delay, stating whether they will be as ready to pay 4s 2d a-year as 2s 1d, exclusive of postage, which, of course, will at least be doubled.

The Treasurer acknowledges receipts for *Messenger* from Huddington, Halifax (with 11 Nos.), and Lanark; also Baltimore, Md. and Newark, N. J., United States.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom money orders should be made payable.

Quarterly payments in advance are recommended.

[We much regret that still several papers lie over: some of them are in type and will appear next month. The unexpected length of two papers in this number is our apology for the omission.]

THE DEFAULT OF ISRAEL, AND DISSOLUTION OF THE FIRST COVENANT.

We have seen the first covenant with respect to Israel wholly and for ever dissolved; let us now see how Judah behaved herself with this melancholy example before her eyes. God gives the following account of this sad affair:—"I saw, when for all the causes wherewith backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also . . . she defiled the land, and committed adultery with stones and with stocks."—Jer. iii. 8; 9. See Ezek. xxiii., where Samaria, the capital city of Israel, and Jerusalem, the capital of Judah are spoken of under the character of two women; adulteresses; their sins and punishments are there described, as also in Ezek. xvi., where Jerusalem is more particularly spoken of, and her sins declared to be greater than those of her sister Sodom, which was destroyed by fire from heaven, and also much to exceed those of her sister Samaria which had been destroyed by the Assyrians. But in this last mentioned chapter there are glorious promises of the future recovery of all the three sisters: not however by virtue of the first covenant, which now no longer exists. For, though God waited nearly a hundred and forty years longer with Judah, yet she grew worse and worse; till the Lord pronounced the dreadful decree—"I will remove Judah also out of my sight, as I have removed Israel; and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."—2 Kings xxiii. 27; see also Jer. vii. 15, 16. God seemed exceeding loth to execute the decree; but, having tried all other means in vain for more than a hundred years, at length he says—"I have forsaken mine house; I have left mine heritage, I have given the dearly beloved of my soul into the hands of her enemies."—Jer. xii. 7. And such mourning and lamentation is made on this occasion (shall I dare say) by God himself, as never was equaled, except when Jesus wept over Jerusalem in the days of his flesh. Judah was now given up to the king of Babylon, and he executed all the wrath of God upon her, and even exceeded it, going beyond his commission, and with great fury destroyed not only the city and temple, but almost the whole nation.

But the Lord was pleased, in love and mercy toward his people, and for many great and important purposes, to choose Jerusalem again, after seventy years' banishment and captivity—thus speaking by his prophet;—"I am jealous for Jerusalem and for Zion with a great jealousy; and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction. Therefore thus saith Jehovah, I am returned to Jerusalem with mercies, my house shall be built in it saith the Lord of hosts . . . my cities through prosperity shall yet be spread abroad. . . . And Jehovah shall inherit Judah his portion in the holy land, and shall choose Jerusalem again!"—Zech. i. 14-17; ii. 12. This was a renewal of the old covenant; for we may remember the captives personally signed a covenant after their return from Babylon.—See Neb. x., in which passage we read that they entered into a curse and into an oath to walk in God's law which was given by Moses the servant of God, and to observe and do all the commandments of Jehovah their Lord, and his judgments, and his

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statutes, &c.—ver. 29. This was only the old covenant renewed upon the same conditions as it was first made; the people promised obedience, and God protection. And we may observe that from that time till the present the Jews have faithfully kept that covenant so far as it respects idolatry; for after the seventy years captivity we never hear of them setting up, or willingly bowing down to idols; this captivity it would seem having entirely cured them of that stupid folly to which they before had such a propensity.

Notwithstanding this good appearance however, the spirit of God foresaw and foretold by the prophet that the Son of God would be rejected, sold, betrayed, and pierced by that people; for which crime they should be cut off, and the covenant wholly broken and out asunder, no more to be repaired for ever. Their destruction by the Roman emperor, whom they had chosen for their king in order the more easily to prevail with Pilate to crucify Jesus, is clearly predicted in these words,—“I will no more pity the inhabitants of the land, saith Jehovah; but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.”—Zech. xi. 6.

The total and final dissolution of the covenant is represented by the sign of the two staves, as it is written;—“I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people; and it was broken in that day; and so the poor of the flock that waited upon me know that it was the word of Jehovah.” That is, that he had made an entire and utter end of the covenant that subsisted between Him and all the people for so many ages. It was broken, and made old, and unfit even to be repaired in that day when Jehovah, or Jesus was sold, as the next words import,—“And I said if ye think good, give me my price, and if not forbear. So they weighed for my price thirty pieces of silver. And Jehovah said unto me, cast it to the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of Jehovah. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.”—Zech. xi. 10-14.

While the first covenant remained in force God communicated all temporal and spiritual blessings through it, to his covenant people; and during that time it was well pleasing to him to be sought through that channel. But when the covenant was wholly broken and for ever dissolved, it became as highly absurd to seek for life, salvation, favour, acceptance, or communion with God any more in that way, as it was proper and reasonable before. Even as an aqueduct while connected with a never failing spring may be reasonably looked to for water, and when it becomes decayed in some places, it may be repaired; but if entirely separated from the fountain head, or wholly broken in pieces, it becomes useless, and therefore cannot be looked to for water.

This is the only proper key by which we can comprehend the apostles' meaning when they argue the weakness and unprofitableness of the law, commandments, and first covenant; and forbid the disciples to put any confidence at all therein; notwithstanding the great confidence that God had ordered his people to place there formerly, All the different

directions were proper in their different periods. The first covenant was a ministration of life while the waters of life—all temporal and spiritual blessings—flowed through it; but when abrogated was as certainly the ministration of death to all that looked for the blessings of life and salvation through it, which were no longer communicated by that channel. Without considering the matter in this light it is impossible to reconcile the prophets and apostles, since the former absolutely commanded their hearers to look for all blessings through the medium of the first covenant; but the latter forbid the disciples to have the least hope or expectation therefrom, directing them immediately to the fountain-head—even Christ.

JOHN O. WEYERS.

THE THINGS WE MUST BELIEVE IF WE WOULD BE SAVED.

III.—JESUS IS THE CHRIST, THE SON OF GOD.

Peter confessed to Jesus, "Thou art the Christ, the son of the living God," and Jesus replied, "On this rock I will build my church." Paul, evidently referring to this confession, says, "Other foundation can no man lay than that which is laid, which is Jesus Christ." Of his miracles John says, "These are written that you might believe Jesus is the Christ, the son of God, and that believing you might have life through his name." While Jesus himself said, "If you believe not that I am he you shall die in your sins." By these scriptures we are sure that our salvation depends on our believing that Jesus is the Christ, the son of God. Let us then see what it is to believe that Jesus is the Christ.

Christ is a Greek word signifying anointed. The Hebrew *Messiah*, and the Greek *Christ*, are identical with the English *Anointed*. So wherever you find the words the Anointed, or the Messiah, or the Lord's Anointed, that is the same as the Christ, or the Lord's Christ. Though Jesus be anointed of God to be a prophet, priest, and king, yet he is called the Christ only as a king, as the king of the Jews. Thus you might believe that Jesus is a prophet or a priest, without believing he is the Christ. But if you believe that Jesus is anointed of God to be king of the Jews, then you believe he is the Christ, the Lord's Christ. This may be made evident and intelligible to the meanest capacity, in the following way.

I. There were many Christs before Jesus was born into the world, and these are called the Lord's Anointed or Christs, not as prophets or priests, but only as the kings of Israel.

Saul was the first of these Christs. In Saul's presence Samuel said to Israel, "Behold, here I am; witness against me before the Lord, and before his anointed."—1 Sam. xii. 3. Here Samuel calls Saul the Lord's Christ, for anointed and Christ are the same thing. Saul is also called the Lord's anointed, or Christ, in verse 5. Also in 1 Sam. xxiv. 6 10; xxvi. 9, 11, 16, 23; and in 2 Sam. i. 14, 16. Now, why was Saul called the Lord's Christ? Neither as prophet nor priest, but just as the king of Israel. He was, and he was called, the Lord's Christ, because anointed of the Lord to be the king of his people Israel. So we

read in 1 Sam. x. 1, that "Samuel took a vial of oil and poured it upon his head, and kissed him; and said, Is it not because the Lord hath anointed thee to be captain over his inheritance." And again in 1 Sam. xv. 17, "When thou (Saul) wast little in thine own sight wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel."

Thus Saul was the Christ only as king of Israel. Being anointed of the Lord to be king of Israel, he is called the Lord's Christ though neither prophet nor priest. But Samuel, not being anointed of the Lord to be king over Israel, is not called the Lord's Christ, nor was he the Lord's Christ though both anointed prophet and priest, and a judge over Israel also. So, to be a prophet or priest is not essential to be the Christ, but to be king of Israel is. Hence we conclude that the Christ, the Lord's Christ is just the king of Israel. To believe that Jesus is the Christ is to believe he is the Lord's anointed king of Israel.

David is also repeatedly called the anointed or Christ of God, 2 Sam. xix. 21; xxii. 51; xxxiii. 1; because anointed of the Lord to supersede Saul as king of Israel, 1 Sam. xiii. 13, 14, and xv. 10-31, with xvi. 1-13. David was a prophet, but he was not called the Lord's Christ on that account, no more than Samuel and all the prophets. And Cyrus, neither prophet nor priest, is yet called by the Lord, "mine anointed," my Christ, because raised up as a king by the Lord for the salvation of his people Israel.—Isa. xlv. ; xlv.

It appears from Sam. iv. 20, that all the sons of David who reigned over Israel, by the grace of God, were his Christs. After the return from Babylon Israel was governed by priests as in the days of Samuel, but they are not called the Lord's Christs, no more than he was. Herod was not the Christ though king of Judea. He was not anointed of the Lord to be king over his people Israel. That is the only true idea of the Christ which any one can find in the whole Scriptures.

II. We may now examine the Scriptures in which Jesus is prophetically or historically called the Christ. In no scripture whatever is Jesus called the Christ as a prophet. In Isaiah and Luke it is said of Jesus, "the spirit of the Lord is upon me, because he hath anointed me to preach," &c. But no one denies Jesus is anointed to be both a prophet and priest. What we say is that neither he nor any other person anointed by the Lord as prophets or priests are as such called the Christ. Neither is Jesus in any scripture whatever called the Christ as a priest.

But in many scriptures he is called the Christ as a king, and as the king of Israel. On this ground we conclude, to believe that Jesus is the Christ is just to believe he is the king of Israel.

Jesus is called the Christ for the first time in the whole Bible in 1 Sam. ii. 10. There he is set before us as the king by whom God will judge the ends of the earth when he has destroyed his adversaries by thundering upon them out of heaven. Jesus is called the Christ, again, in the second Psalm, neither as prophet nor priest, but as the appointed and anointed king of God on his holy hill of Zion, where he is to reign over the whole world. In Dan. ix. he is called "Messiah, the prince." Jesus is called the Christ as the king of the Jews in Matt. ii. 1-6. The wise men ask, Where is he who is born king of the Jews? Hear-

ing this, Herod demands of the scribes where the Christ should be born. They tell him the governor and ruler of God's people Israel should come out of Bethlehem.

Peter's confession, "Thou art the Christ, the son of the living God," is best explained by Nathanael's "Rabbi, thou art the son of God, thou art the king of Israel." Taking these two confessions together, we see at once that the Christ is the king of Israel. It is admitted that Peter and the rest had this view of Jesus as the Christ, that he was that great king who should save Israel out of the hands of all their enemies, and reign over them on Mount Zion for ever, having restored the kingdom to Israel. But it is objected that this view of Jesus as the Christ was a mistaken and carnal one. That it was not mistaken is evident from this, that the disciples got it out of the prophets without wresting them, and that it was not carnal is evident from what Jesus said of it to Peter "flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

That as the Christ he is the king of the Jews is the good confession made by Jesus himself before the high priest, and before Pontius Pilate. He sealed this truth with his blood. When the high priest adjured him to tell if he was the Christ, the son of the blessed, he said he was so. Thereupon he was delivered over to the Roman governor as an enemy to Caesar, with this accusation, that he made himself to be Christ the king of the Jews. And when "Pilate asked him, art thou the king of the Jews?" he, answering, said, "Thou sayest it." On this confession he was crucified with his accusation, the alleged crime for which he suffered, written on his cross, "This is Jesus the king of the Jews."

When Jesus' enemies denied he was the Christ, they just meant to deny he was the king of the Jews, and for this denial died in their sins. When his friends confessed he was the Christ, they just meant he was the king of the Jews, and by this confession were saved. But if Jesus as the Christ is not king of the Jews, his enemies were condemned for denying, and his friends saved for confessing a falsehood. This is absurd. Therefore, Jesus as the Christ is king of the Jews. If you deny Jesus is the Christ you cannot be saved. And if you deny he is the king of the Jews you deny he is the Christ.

III. Let us now see why Jesus' being the son of God is coupled, in Peter's and Nathanael's confession, and in the high priest's adjuration, with his being the Christ. God promised David a seed of his sons to reign over Israel for ever.—2 Sam. vii. and 1 Chron. xvii. This son of David who is to reign over Israel for ever is distinguished from those sons of David who were to reign over Israel for a time, by this mark, "I, saith God, will be his father, and he shall be my son." It was here that Peter and Nathanael and all the Jews found good proof that the son of David who was the son of God should both save and reign over Israel for ever. That is just what the angel said to Mary, "He shall be great, and shall be called the son of the highest, and the Lord God shall give him the throne of his father David, and he shall reign over the house of Israel for ever."—Luke i.

So then, 1, To believe that Jesus is the Christ the son of God is necessary to salvation. 2, To believe Jesus is the Christ is to believe he is the king of the Jews. 3, And to believe he is the son of God is

to believe he is that son of David who shall reign on David's throne over Israel for ever.

You may be cold and indifferent as regards this subject, but God is not. "The zeal of the Lord of hosts shall perform this."—Isa. ix. 6, 7.

D. L.

SUGGESTIVE REMARKS ON THE KINGDOM AT HAND.

JOHN the Baptist, Jesus the Messiah, the twelve, and the seventy, preached to Israel—"The kingdom of God is at hand." What the kingdom of God signified may be best ascertained, first, by observing certain teachings of Jesus himself on the subject; and second, by noticing the impression made on the people by the preaching of this good news. First, then, Jesus taught his disciples to pray—"Thy kingdom come, thy will be done on earth as it is in heaven." Again, he advised them to "seek first the kingdom of God." Again, he said—"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Again—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "The kingdom of God shall be taken from you, and given to a nation (or people) bringing forth the fruits thereof." "I will not henceforth drink of the fruit of the vine until I drink it now with you in my Father's kingdom." Such is a sample of the teaching of Jesus as to the kingdom of God or of heaven. Nothing seems clearer on the surface of this teaching than this, that the kingdom proclaimed to Israel was simply the re-establishment of the Divine rule in the land, under a new arrangement, whereby Abraham, Isaac, and Jacob, with all the faithful, would be invested with glory, honour, and immortality.

The impression created in the minds of the people is entirely corroborative of the above conclusion. Thus we find the Pharisees demanding when the kingdom of God should appear. Again, because Jesus was approaching Jerusalem the people thought the kingdom of God should immediately appear. And the apostles themselves asked the question, "Wilt thou at this time restore again the kingdom to Israel?"

It is submitted that, in the absence of anything of a different import in the teaching of Jesus, no amount of verbal criticism should be entitled to much weight in the attempt to attach any other than the commonly received meaning to the word "kingdom," in the preaching referred to.

Let it be noticed here also that John the Baptist proclaimed the coming of a mightier than he, but he did so in very plain words, indeed; for he "preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." John's preaching was thus of a plain unambiguous character, requiring no laboured criticism to unravel the meaning of his language. When he speaks of one mightier than himself we may be sure he speaks of a person, and when he speaks of the kingdom of God being at hand, we are safe in concluding, that he refers to the restoration of that sovereign rule of the God of Israel, which had for several centuries been in abeyance, but which the prophets had declared should be in due time restored.

Let us now look at the position of matters as regards the proximity of the kingdom. And, first, the preaching of the kingdom as being at hand is confined to the period preceding the crucifixion of Jesus. It is an expression found only in the gospels. It is not once found throughout the Acts or Epistles in any statement of what was preached. In the Acts there are many allusions to the things proclaimed by the apostles, and it is remarkable that it is simply the things concerning the kingdom of God and the name of Jesus the Christ, without a single word to show that the proximity of the kingdom was ever made known to the people. Nor is there any allusion in the apostolic writings to the nearness of the kingdom of God, either as matter of preaching or matter of faith.

Notice, here, however, that the proximate event in the Acts and Epistles is the coming of the Lord, sometimes presented as near, and always referred to as the event to take precedence of all others, and as that to which the hope of the church was immediately directed. As this will be admitted, testimonies are dispensed with at present.

Now, it is evident that the coming of the Lord and the setting up of the kingdom, or coming of the kingdom, although intimately connected, are very distinct events. The setting up of the kingdom is dependent on the coming of the Lord, but the coming of the Lord may precede the setting up of the kingdom by a very considerable period. But however long or short may be the period which shall elapse between the two events, it is very plain that apostolic testimony points to the coming of the Lord as the event AT HAND, and that in such a manner as to place the proximity of the kingdom at least one remove distant in point of time, so that the nearness of the kingdom gives place in their teaching to the nearness of the coming of the Lord.

And this seems to be in exact accordance with the teaching of the Lord himself in the latter part of his ministry:—"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."—Luke xix. 11, 12. This seems a plain intimation, that in some way or other the kingdom had ceased to be at hand; and moreover, that the going away and coming again of the Lord were events which must now intervene. The same is distinctly taught in the following passage:—"And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke xxi. 27-31. Here is a very clear intimation that the coming of the Lord must precede the coming of the kingdom, and would afford premonitory signs of its nighness. Probably the stage of the advent here referred to, is that subsequent to the descent into the air when the resurrection and change of the saints takes place.

It is probably to this precise period also that Jesus referred on the occasion of his pronouncing the doom of Jerusalem, where he also

points to his coming.—“Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”—Matt. xxiii. 38, 39. This is his coming in power and glory, at which time, as he himself states—“When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory.” His coming to raise the dead is previous to this appearing in glory, and hence is the proximate point to which the mind of the disciple is directed. The reader is also requested to note the teaching of Jesus regarding his coming, as given in John xiv., xv., and xvi. At his ascension also the angelic announcement points the disciples to his coming again as the proximate event in connection with the realization of their hopes. And so Peter, on the day of Pentecost, after showing that God had raised up the Christ to sit on David's throne, points to the fulfilment of Psalm ex., in the exaltation of Jesus to the right hand of God UNTIL his enemies are made his footstool; thus implying his coming again to complete his work. And again, at the beautiful gate of the temple he shows that God shall SEND Jesus the Messiah, whom the heavens must receive UNTIL the times of restitution of all things spoken by the prophets.

From what has been said it appears evident that under certain circumstances the kingdom of God was the proximate event, while the farther development of the divine purpose seems to have necessitated the proximity of the coming of the Lord, thus displacing the setting up of the kingdom from its hitherto proximate position, and making it dependent on the now prior event.

I would suggest that possibly this turning point is to be found in the following passage. After Peter, in presence of the disciples, had confessed the Messialship of Jesus, as recorded in Matt. xvi., it is added:—“Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how 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.” This intimation was lited to disappoint the hopes of the disciples, and this found expression by the mouth of Peter. Shortly after this, however, the transfiguration of Jesus took place, preceded by the intimation:—“Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.” Judging from Peter's reference to this glorious event as a confirmation of the prophetic word, it does seem as if it were intended to reassure the apostles under the peculiar circumstances of the sufferings and death of the Messiah, and, as it would appear to them, the consequent postponement of the kingdom of God. This may receive some confirmation from the fact that Moses and Elias, who appeared in glory, “spake of the decease which he (Jesus) should accomplish at Jerusalem.” It was subsequent to this also that Peter asked—“What shall we have who have left all and followed thee?” and which was answered by his assuring them that when the Son of man should sit on the throne of his glory (after his coming) they should reign over the twelve tribes of Israel. This assurance was repeated at the institution of the supper, and was preceded

by two distinct references to the coming of the kingdom.—See Luke xxii. 16, 18, 29, 30. Altogether, it does seem that Jesus was careful to impress his disciples with the ultimate certainty of the fulfilment of God's purpose in regard to that kingdom which formed the subject of their preaching and their hope, notwithstanding the apparently unfavourable circumstances by which they were beset.

To the question, then, What is it that is at hand? We reply—The coming of the Lord to raise the dead and change the living saints,—“For yet a LITTLE WHILE and he that shall come will come and will not tarry.”

J. C.

THE GRAFTING OF THE OLIVE.

“I notice that the branches of some trees have been cut off, and then grafted; why is this done?”

Simply because the olive, in its natural wild state, bears no berries, or but few, and these small and destitute of oil.

St Paul has an extended reference to this matter. Stay till I turn to the passage, for there are some things in it which I have never understood. Here it is: “If some of the branches be broken off, and thou, being a *wild* olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.”—Rom. xi. 17 and 18. And then, in the 24th verse, “For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, *contrary to nature*, into a good olive-tree,” etc. Now here is my difficulty, and the exact point of inquiry: The olive, you say, (and so says the Apostle), is wild by nature, and it must be grafted by the *good* before it will bear fruit; but here the Apostle speaks of grafting the wild into the good, not the good *upon* the wild.

True, he does; but observe, he says expressly that this is *contrary to nature*, and it really is. I have made particular inquiries on this point, and find that in the *kingdom of nature* generally, certainly in the case of the olive, the process referred to by the Apostle never succeeds. Graft the good upon the wild, and, as the Arabs say, it will *conquer* the wild; but you cannot reverse the process with success.—If you insert a *wild* graft into a good tree, it will *conquer* the good. It is only in the *kingdom of grace* that a process thus contrary to nature can be successful; and it is this circumstance which the Apostle has seized upon, and with admirable tact, to magnify the mercy shown to the Gentiles by grafting them, a wild race, *contrary to the nature* of such operations, into the good olive-tree of the Church, and causing them to flourish there, and bring forth fruit unto eternal life. The Apostle lives in the land of the olive, and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation.

But have all the trees in this vast grove been reclaimed from a wild state by grafting?

Certainly not. The Apostle himself speaks of the *root* of the good olive,—implying that, by some means or other, it had been changed. The process by which this result is reached is quite simple.—You observe

certain knobs, or large warts, so to speak, on the body of this tree. Cut off one of these which has a branch growing out of it, *above* the place where it has been grafted; plant it in good soil, water it carefully, and it will strike out roots and grow. It is now a good tree from the root, and all scions taken from it are also "good by nature." But if the knob, or branch, be taken below the grafting, your tree comes wild again. The greater part of this grove is now "good" from the root."

The Land and the Book.

MAKING READY.

MONTHS TAMBUZ, AD, ELUL.

ABRAHAM'S LAND.—The flame of destruction here is being staked with blood: Turkish plenipotentiary carrying out the Oriental idea of justice, by an indiscriminate, relentless execution of the evil-doers. The retribution is certainly deserved, if it could be made sure that only the guilty are cut off, and that none of those escape; but such are not the circumstances of human, much more of Oriental judgments. News of a massacre at Balbec, and of the destruction by fire of a goodly part of Smyrna, are indications of the evaporation of the Ottoman power. It is reported that the Turks have the confidence of the near termination of their rule in Europe, and that they threaten to mark their reflux with the dagger, like as their overflow was marked by the sword.

ITALY.—The revolution of the Two Sicilies is an accomplished fact. On the 7th September, Garibaldi, having gradually driven out the Neapolitans from Sicily, and having dissipated the Neapolitan army in the kingdom of Naples, entered that city unprotected and unopposed. The Bourbon family, after mutually betraying each other, ceased to reign by the fact of the flight of the king. Garibaldi has now command of the resources of the kingdom additionally to those of his own army; and these, it is humanly certain, will be used against the Pope, and Austria in Venice. This latter, there is little doubt, will be the destruction of his enterprise, as it appears certain that Germany will combine with Austria in such an event, and then Italy will lose her new found freedom, such as it is. Nations never take heed of the warning "put not your trust in princes (such as Victor Emanuel) nor in the son of man (like Garibaldi) in whom there is no help." It is very notable that all this effort is the work of one master mind, and should that fall the whole superstructure will subside at once. True, the man bears a charmed life, or in truer words, he is under divine guardianship, *till his work be accomplished*, and then, *woe for Italia*. He has roused Sardinia; who for her own safety and advantage has invaded the territory of the Pope, at the call of the revolted Legations. This has been done without declaration of war. This should be noted, as contingent upon it are several questions. We know that the Frog-power caused Turkey to declare war with Russia, and Austria with Sardinia; and the parallel requires that the Pope should declare the war as "the mouth of the False Prophet." Sardinia's filibustering beginning of the year without this of course leaves the way open for the Roman Pontiff to make this politic act, after the event of battle; and should he not do so it will leave open the question whether this is the third-war stage or whether another is yet to come before the general brooding of the nations preparatory to Armageddon.

France is "blinding his trail," to use a hunter's metaphor by the withdrawal of his ambassador from Turin. He is increasing his army in Rome, the district of which he guarantees to the Pope. The Legation to the Italian kingdom, Rome to the Pontiff is his *programme*. Men fondly dream of

United Italy, and prophecy great things for her future, unknowing that her doom appears to be that of becoming a Western Idumen.—Isa. xxxiv. Rev. xviii. And even were such not God's purpose, the vassal of France could never be united and peaceful. That Sardinia is thus situated we learn from every act of hers being done by instigation or approval of her master, or else when anything is done contrary, his anger is deprecated and every effort made to show that the serf has his lord's interests at heart. It is suspected that some territorial sop, like the Savoy bargain, will be given to France in exchange for the Legations and Naples.* And the new map of the re-arrangement of Europe and Asia countenances this, France receiving some portion of Italy and the Rhine Frontier; Prussia, the German States; the Austrian Empire giving way to Danubian confederation; Russia acquiring parts of Turkey; Britain being deprived of Gibraltar, Malta, and Ionis; and Syria being neutralized under a Protectorate, the Pope being enthroned at Jerusalem. All which arrangements being the quintessence of national justice are to secure the lasting peace of the world.

AUSTRIA is preparing for war in Italy. It is supposed she will wait for an attack on Venetia, but it is equally as probable that she will advance to support her ecclesiastical image. If so, to all intents and purposes, she will lose Hungary, as the brand of revolt seems about to be flung into that place, and therefore

Russia will intervene. Look out for action now; her time is here. The 'four years' of recuperation are ended, the 'reserved right of intervention' can be exercised at any time, her long 'meditation' will be put into action soon. She is extending and consolidating her Asian territory, and forming another of the 'Togorwah bands' in armies of 'Cossacks of the Amour.'

The preceding being too late for last month's *Messenger*, we supplement, by editors' permission, one or two matters pertaining to the

MONTH TIDINGS.

SYRIA.—The French troops are advancing into Lebanon now that things seem quiet, reinstating the Maronites; whilst the Turkish commissioner is summoning the Druse chiefs to a tame surrender. By the bye, these latter appeal, through the newspaper correspondents, to the impartial tribunal of England and her Queen, having, it seems, a defensible case.

ITALY.—The Neapolitan government is very unstable, a fresh ministry being appointed every few days. This is only one more evidence of the incapacity of revolutionary agents to build. The king has established himself at Gaeta, near where some severe engagements have taken place. The Pope's army has melted away in a few days before the Sardinian invaders, their Bourbon general having been captured. The Pope has been complaining strongly of the undutiful conduct of his eldest son, France, in thus permitting his papa to be defrauded of his territory. But his dear son loves him too well to let him run away, as whilst he stops the project of a united Italy, with Rome for the capital, is not readily workable. Now that Piedmont has effected a junction of territory and forces with Naples, Austria is preparing very strenuously for a Venetian campaign. She has forwarded at the rate of 5,000 troops *per diem* to Venetia.

ISRAEL.

DESPAIR & HOPE FOR ISRAEL.

As a pendant to the papers on The Dispersion and Gathering of Israel, we present the well-known Hebrew melody of Byron; which is really

* To this a formal denial has been given by the Piedmontese government, but in terms which do not interfere with the probability of the cession of the island of Sardinia.

more the language of despair than anything else. The verses which follow it are meant to show in how hopeful an aspect the fate of Israel may be viewed. And the reader is requested to ponder well the Scripture thus paraphrased (Ps. lxxxvii.)

"O weep for those who wept by Babel's stream,
Whose shrines are desolate, whose land a dream!
Weep for the harp of Judah's broken shell!
Mouru! where their God hath dwelt the godless dwell.
And where shall Israel have her bleeding feet?
And when shall Zion's songs again seem sweet,
And Judah's melody once more rejoice
The hearts that leapt before its heavenly voice?
Tribes of the wandering foot, and weary breast
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave."

Yet from that grave shall Israel soon awake;
They, tho beloved for their father's sake,
Who mourn—"Our bones are dried, our hope is lost,
From bourne to bourne, from state to state we're toss'd."
Their grief shall end, their wanderings soon shall cease;
Their God shall bring them to a home of peace.

See, see from far with cheerful haste they come,
Leaps the lame man with joy, and sings the dumb.
The desert plains which pilgrim feet long trod
Blissom beneath the smile of Israel's God.
Forgotten streams again refresh the waste,
O'er ancient highways Israel's outcasts haste.
Then lordly Saxons claim a brotherhood
With Khivite pedlars, lawless even and rude.
Astute financiers from the Norman strand
Meet Polish exiles from the Tartar land,
The stalwart Afghun, and the swart Hindoo,
With men of darker skin from Timbuctoo.
While o'er the main, in ships of wondrous speed,
Fleets from the furthest Tarshish take the lead,
Freighted with quaint Chinese, or Karen strangers,
Brazilian Indians, western prairie rangers.
Tribute of numbers comes to swell that host
From Bolring's strait, from Acapulco's coast.
See, as they gather, clust'ring strong and fair,
How the Recorder marks each stranger there.
Jehovah overseeing, notes—"this man is mine,
This foreigner belongs to Israel's line;
And *that* a son of Zion, though no trace
Of Jacob-features marks his alien face.
I know them all; dear to my heart are they,
Not one was lost, though scattered far away."
They come, they come in many a motley band,
The Beni-Israel of every land.

Proud Judah has become more genial hearted,
 And Ephraim's hateful envy has departed;
 Joseph again with fellowship is glad;
 Lost Simeon re-appears, and troops of Gad;
 The brawny Issachar is bent on peace
 With fruitful Asher on a longer lease;
 Stern Dan, and recreant Levi now agree
 With sickle Reuben; Naphtali the free,
 Manasseh many-tribed, wolf Benjamin,
 And sea-board Zebulon are all in kin.
 No tribe is absent, see they flow along,
 Each voice responsive to the gathering song;
 For Judah's melodies once more rejoice
 Those hearts that pined to hear the heavenly voice.
 And as the lay spreads wider and more strong,
 Soft flutes, and louder trumpets lead the song.
 With jub'lant voice, and heart of wild delight
 See them approach and climb the sacred height.
 What gracious genius, and what skill divine
 In ancient harmony again combine
 Europa's melody of graceful sweep,
 And Asia's diapason rich and deep,
 Blend with an Ethiop voice of middle vein,
 While Mexan descant fills the choral strain:
 All lands, all nations swell the glorious lay,
 The triumph song of Israel's gathering day:—
 "O Zion once enslaved, now great and free,
 Mother, O all our well-springs are in thee."

Intelligence, Notes, &c.

BELFAST.—The disciples here have now begun to meet together to break bread in commemoration of the Lord. When it is remembered that among the seven faithful ones in Belfast there is only one man, we have a fair apology for their tardiness in this matter. May the Lord soon add to their number. We may mention that two sisters from the church in Newark, N. Jersey, U.S.A.—Annie and Jeanie Dyes, straw-hat makers—came to Belfast some months ago. If any one can put these into correspondence with brother Mulholland and his associates, it would, we believe, prove a blessing to both parties. We have not their address, and we fear they are unaware of any brethren being in Belfast at all.

BIRMINGHAM.—Here, on the last day of September, was immersed, upon confession of his faith, a young man—Samuel Briggs, commercial clerk, Emscote, Warwickshire—who subsequently took part with the brethren in Birmingham. His home being about 20 miles distant, his presence at the meeting is only calculated upon once a-month. Perhaps some brother may find it convenient and agreeable to correspond with him, and thus to some extent supply his deficiency of congenial society.

DUNDEE.—During the past month there has been an addition by immersion,—Jemima Dundas having made the good confession, put on the

Lord, and subsequently united with the church here, on Sunday 21st. Also, brother John Duncan has been united in marriage to sister Phillis Nesbit, of Paxton, Berwickshire. The wedding was celebrated in her father's house, on the 23d. We augur much good from this union; and we shall be happy to hear of many more such. The Lord bless them!

GALASHIELS is the residence of brother Richard Pearson (15 Patou Street,)—related to brethren Pearson in Glasgow. There are a few in Melrose who take an interest in the things of the kingdom of God. We trust ere long to have some good news from that field, when it is diligently tilled. Lying between Edinburgh and Berwick, we have no fear but that the brethren at both places will feel the *onus* of such husbandry resting upon them; and go to work accordingly.

GLASGOW.—The ordinary quarterly meeting took place on Sunday, 7th October; but it was occupied with extraordinary business. The brethren in Glasgow, acting upon the suggestions of the aggregate meeting of July, had selected five brethren to arbitrate in those causes and peculiarities of difference which had been the apology for that disunited state in which they have existed for the past two or three years. These arbitrators, viz.,—J. Murray, Lanark; J. Duncan, Dundee; W. Ellis, Leith; J. Cameron and G. Dowie, Edinburgh—having requested the two churches to convene, heard at length all their matters of difference. We are happy to record that when these were presented, they were found not to be so great as, with proper explanations and concessions, to prevent a reunion of the disunited parties; for on the following Sunday the whole met together in Allan's Hall, Howard Street, to break bread, and to have general fellowship in the acts of worship and upbuilding in the faith; with the purpose of being henceforth one church, to plead for the things of the faith once delivered to the saints, and to wait together for the coming of the Son of God from the heavens. The counsel of the arbitrators embraced the arrangements necessary for a fair start in united life, and also the spirit proper for those who seek to walk in the footsteps of the Lord and his apostles. We trust they will be able to realize to the uttermost the blessing of those who continue faithful unto death—the crown of life which the Lord has promised to those who love his appearing. During last month brother John Miller has left Paisley and come to reside in Glasgow—while John Paterson (whilom of London), has left Glasgow for CUMNOCK.

NEWARK-ON-TRENT.—“On the 22d October we consigned to her temporary (not last) resting-place, our much-beloved and respected sister—Mrs Proctor. Her illness has been of two years' duration, and terminated in dropsy. On Sunday 14th we all attended around her bed and administered that life-sustaining ordinance—the body and blood of our Lord; which she partook of, for the last time in the flesh, with a heart brimful of love and gratitude to him who gave his precious life a ransom for his people. Long before her death, she had talked of its near approach as though she had held its withering power in contempt; knowing that He who had raised up Christ from the dead would shortly raise her up likewise. 'Tis the very end she maintained that firm and cheerful spirit which filled us with admiration.”

As it is desirable to have note of all the additions, removals, deaths, or other changes among the brethren in all parts of the realm, we would

take it kind of those who are cognizant of such—whether official or otherwise—to send us clear statements of the same; very particularly observing that the names of persons and places are *plainly written*, to avoid mistake. We shall publish only so much as is desired; but let us have the information by all means; for it becomes serviceable in many ways, every day more and more shewing the necessity of better acquaintance with one another.

THE AMERICAN BROTHERHOOD.

We are enabled by the lists given in the Gospel Banner, and through the aid afforded by brother John Grant, to present the following addresses of some of the leading brethren, or at least those most suitable for correspondence with, in America. We presume the names will be acceptable, for interest in every case, and utility in some:—

- NEW YORK.—Levi Ryghtmire, Copy-book Maker, 6 Rose Street.
 WEST HOBOKEN, Hudson Co., N. J.—Dr John Thomas.
 NEWARK, N. J.—John M'Donald, Pic Baker, 1 Columbia Street.
 WASHINGTON, D. C.—Allen B. M'Gruder, Lawyer, near City Hall.
 NORFOLK, Va.—E. H. Benzley, Coach Maker.
 WOBURN, Mass.—Mark Allen, Pleasant Street.
 POULTNEY, Rutland Co., Vt.—John Howell.
 BALTIMORE, Md.—Alexander Packie, Bailier.
 PHILADELPHIA, Pa.—Leander B. Leland, Restaurant, 1102 Market Street.
 GENEVA, Kane Co., Ill.—Benjamin Wilson, Printer.
 HARVARD, M'Henry Co., Ill.—H. V. Reed.
 PLUM RIVER, Jo. Davies Co. Ill.—Robert Chown.
 ASTRAWOLA, Ohio.—L. H. Chase.
 MILWAUKEE, Wis.—Robert Harper, (Harper Brothers), Painter.
 IRWAUKEE, Wis.—Christopher Askew, Farmer.*
 MONROE, Green Co., Wis.—George Craton.
 ALBION, Mich.—Amos A. Babcock.
 ZION, Henderson Co., Ky.—James M. Stone.
 AUBURN, Fayette Co. Iowa.—W. O. Stearns.
 ELDMORA, Harding Co., Iowa.—William Oakley, Shoemaker.
 CEDAR CREEK, Texas.—Dr W. A. Oatman.
 TORONTO, C. W.—John Coombe, Druggist, Yongo Street.
 PAULS, C. W.—George L. Scott, Druggist.
 INVER HURON, Bruce Co., C. W.—William Gunn, Postmaster.
 OWEN SOUND, C. W.—John Blyth, Land Agent.

EDITORIAL NOTE.

THE year is drawing to a close, and soon we must, in the natural course of things, prepare ourselves to fix the characteristics of our new volume. Whether to be exactly as this one has been, or with any new features, remains to be seen. However, before any scheme is projected, this must be premised, that as we seek to afford a vehicle for what the brethren have to say and inquire, it must necessarily depend upon their wants and wishes, rather than our notions, what character it is to have. It is the nature of the contributions which determine the peculiar features of the magazine.

* Intends to visit Lancaster, England, this year.

We set out by saying—"The pages which follow contain the expressions of thought and of brotherly kindness blended together;"—and we are not ashamed, this day, to verify the sentiment. This combination we must secure for the next year's work too.

An enlargement has been proposed; and certainly, so far as commercial value and even calculable quantity of matter are concerned, this would be warrantable; but we have a salutary terror at foundering on the rock of £. s. d., as others have done before. The funds are satisfactory at the present figure and with the present circulation: but as that circulation cannot properly be so much increased as to make it pay to be larger, we shall presume upon suggesting that things remain as they are for next year: leaving us this alternative, however, to make an occasional supplement when the finances warrant it. We have little hope of the expense of a permanent enlargement being met by subscription. But if any of the brotherhood will ensure this, we shall be glad to avail ourselves of the guarantee.

On this, however, and all other questions affecting the character of the *Messenger*, we hold ourselves open to the counsel and suggestion of the brethren; and would be much gratified by any number of opinions on the several features which have characterised the current volume. We do not bind ourselves to follow any plan, but shall endeavour to profit by every word of wisdom which any member of the family shall send us. And let that be done promptly, that we may know, deliberate upon, determine, and announce to the brethren in next number our arrangements for the forthcoming year, if God spare us thus to serve his children.

THE GOSPEL WITNESSES, published at Dundee, 1858-60, is now finished, as all the brethren are aware. It was not undertaken with any other idea than that it would not pay; but as there is no necessity for the proprietors being deficit of any cash lying in the hands of their agents, those who have such are requested to arrange their accounts with brother John Duncan, of Dundee, without delay; as it is desirable to wind up this business immediately.

The Treasurer acknowledges receipts from Aberdeen, Dunkeld, Halifax, and Newark-on-Trent.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom money orders should be made payable.

Quarterly payments in advance are recommended.

SPIRITUAL GROWTH.

“This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

“He that loveth not knoweth not God—for God is love.”

“Blessed are the pure in heart, for they shall see God.”

THERE is one thought which we are most anxious to impress on the minds of all God's children; it is this, that christianity, the doctrine of Christ, is meant to operate *inwardly* as well as *outwardly*—that it is *subjective* as well as *objective*. Our “faith works by love, and purifies the heart.” To this thought no reader of these lines will object; but notwithstanding this ready acknowledgment of the truth of this idea, there is a general aptness to forget it, or escape from its influence.

Most persons, especially in this country, are naturally prone to be influenced *objectively*. Then there is the incessant whirl of business; and activity of muscle or brain, or both, exhausting our physical and mental energies, and using up almost every moment of our time, so that the *inner life* is little attended to, and receives but scanty nourishment. Again, the constant calls made on us to contend for the purity of christian doctrine, and the necessity of stating it in exact terms, in opposition to the vague language and fanciful notions that prevail in religious discourse and literature, may lead us to be too exclusively taken up with the *fact* form of our religious life, and neglect the growth of God-like feeling, and so be lacking in those holy principles of piety and goodness which were so transparent in the life of our Lord Jesus Christ. It is demanded of christians that they not only *believe* something, but also that they *be* something. That they be distinguished not only by a peculiar belief, but also by a certain *state of mind*.

The portions of Scripture heading this article assume that *knowing* God is not merely *believing in him*. To know God, it is not enough that our *reason* be satisfied with the proofs of his existence and perfections. That would be merely knowing that God is—not *knowing him*. To know a person aright, we must be able, by *sympathy*, or *kindered-feeling*, to appreciate his feelings. As persons born blind and deaf have no *knowledge* of sights or sounds, so the person destitute of feelings similar to God's cannot know him—“He that loveth not knoweth not God, for God is love.”

An eloquent writer has expressed our idea in language far superior to what we can command, and we readily avail ourselves of it. His words are these:—

“He who recognises God's wisdom has within himself the wisdom of God to the whole extent of that recognition. He who sympathises with God's purity has within himself the purity of God to the whole extent of that sympathy. . . . In the nature of religious life, as thus understood, we shall find, without difficulty, guidance to a vivid apprehension of its growth; to foster which, all christian institutions are maintained. *More of God*, made the property of the soul, is the radical idea,—more of God, both as regards the breadth of our acquaintance with him by increased knowledge, and its intimacy by intenser sympathy. As the bee wings its way from flower to flower, sucks honey from each, and makes its own that subtle element in each, which, extracted, constitutes sweetness; so the awakened spirit of man roams over the vast realms of nature, hovers about the proceedings of Providence, or lingers in the richer and

more favourite fields of the gospel, in search of God: and in every object upon every cognizable connection of means with ends—in every principle of moral government—in every historical illustration of its bent and purpose—and, above all, in the more genial, because, so far as our apprehensions are concerned, more hearty exemplifications of the divine mind and will clustered in the revealed word, whatever of God, . . . is discerned, is appropriated by the renewed spirit, and made its own by knowledge and sympathy.

“Over this world of mountain and river, of rich champagnes and arid wildernesses, of quiet glades and desolate rocks, of softly-purling streams and roaring cataracts, of sunshine and of storm, of light and darkness, man's mind wanders almost aimlessly, and misses altogether the deep significance of what it sees. And to the indolent and unreflective, it may prove scarcely more instructive than a wearisome tale of regions they have never seen, and of acts in which they feel no interest.” *

These sentences very forcibly and very beautifully demonstrate that, in order to appreciate the character of our Heavenly Father, we must, to some extent, sympathise with that character, and that our appreciation is in proportion to our sympathy. Wanting this, the greatest logical accuracy of perception of the language of the Divine record must fail to make us understand or appreciate the feelings of the Divine mind. If, then, we would test the growth of our knowledge of God, or of his only-begotten Son, Jesus the Christ, we must examine the workings of our own mind. In the seclusion of our own hearts, undistracted by the gaze of any save his who “searches the hearts and tries the thoughts of the children of men,” let this serious introspection be carefully made. And when thus alone with God, meditating on his perfect character of purity and goodness, let us unburden our desires to him that he may grant unto us according to the riches of his glory, to be strengthened with might by his spirit in the inner man: that Christ may dwell in our hearts by faith; and, that being rooted and grounded in love, we may be able to comprehend what is the breadth and length, and depth and height, and know the love of Christ which passeth knowledge.” Were we oftener in such close fellowship with God, the beauties of meekness, humility and reverence would not so scantily adorn our characters.

This then we have found, that we can only know God or appreciate his character to the extent to which we ourselves possess God-like feelings; or, in proportion to our sympathy with him. And here the question naturally presents itself: How does God impart to his offspring that *state of mind* so essential to the knowledge of himself? That men do not *naturally* possess such feelings is too well demonstrated to require proof here. The whole history of our race is one unbroken line of evidence that “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him.” Every one of them has “become vain in his imagination; and his foolish heart is darkened.” Everywhere, and in all things, has God manifested himself—but man, in his stupid insensibility, sees him not. Alive to all else—toward God, his “ears are dull of hearing—his eyes are closed,” and his heart as obdurate and callous as the “nether millstone.” Evidently, man, as born of woman, is ignorant of God. His thoughts, feelings, and actions are all wrong regarding the Most High. Hopelessly sad must have been our case if God had not brought himself still nearer to man than he does

* Mall's "British Churches in relation to the British People."

which contemplation alights—in every law engraven upon physical being—in the works of creation and providence. God, “who is rich in mercy,” in order to reconcile man and bring him into sympathy with himself, became manifest in the flesh. “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.”

The newly-born infant, though surrounded with abundance of material for its sustenance, is unable to derive nourishment from it in its ordinary condition; and God has provided for its weakness in supplying it, from the breast of its mother, with food already partially assimilated to itself. So the Great Father of all has reduced himself to the range of human sympathy, even in its degraded condition, in sending forth his own Son, in the likeness of sinful flesh; and, in human form, manifesting toward men the feelings and desires of his God, in the most attractive and winning manner. Verily, he that hath seen him hath seen the Father; for “in him dwelleth all the fulness of the Godhead bodily.” In all his sayings and doings—in his deeds of kindness—in his warnings and expostulations—in his tears and lamentations over the ruin-doomed city—and the cry for pardon for his murderers, we see the exact counterpart of the heart of God. Man is naturally suspicious of God—he reckons him his foe—but Jesus represented him as the friend of man as a sinner. “For,” says he, “God so loved the world, that he gave his only-begotten Son that whosoever believeth in him might not perish but have everlasting life.” Such a manifestation of God, when beheld, is effectual in touching the heart of man, callous though it be. Many hard hearts has it softened, and brought into sympathy with God.

Jesus is “the brightness of his Father’s glory and the express image of his person;” and the means which our Heavenly Father employs to make man like-minded with himself is the manifestation of his heart, in the person and teachings of our Divine Redeemer. The transcendent hope set before us, as the children of God, is that, when the Christ shall appear in his glory, “we shall be like him;”—like him who is “the image of the invisible God.” “*THEN* we all, with open face, beholding as in a glass the *glory of the Lord* are changed into the same image as by the Spirit of the Lord.”

Wouldst thou then, O brother! grow in likeness to thy Heavenly Father? Gaze continually on the only true portrait of himself—executed by his own Almighty hand—the Lord Jesus Christ. There you see portrayed, in one who is your brother, the exact lineaments of that Great Being whom you desire to know, and would fain resemble. Heedless of the allurements of the pleasures of sense—of the distinctions and honours connected only with the present *age*—run with patience the race set before you, looking unto Jesus, until the full blaze of his glorious presence bursts on your enraptured vision, and you shall “know even as you are known.”

W. LAING.

THE THINGS WE MUST BELIEVE IF WE WOULD BE SAVED.

IV.—THAT JESUS THE CHRIST DIED FOR OUR SINS, AND ROSE AGAIN FOR OUR JUSTIFICATION.

It is Christ that died. We have to believe that. To believe that the king of the Jews died for our sins. His cross testifies of its bleeding victim.—“This is Jesus, the king of the Jews.” An intelligent reader of the Scriptures would understand that to be, This is Jesus the Christ, dying for your sins.

How Christ's death saves his people from their sins may be learned by attending to the terms used in connection with it. In the Bible, words are things. Note in passing, that by Christ's death we mean all his sufferings ending in death. Dying, he died. The sentence pronounced on the first Adam was signally realised by the second.

The terms used in connection with Christ's death are, sacrifice, atonement, cleansing away sin, propitiation, reconciling, &c., &c.

Christ's death is a sacrifice. In dying, he was sacrificed for us. “Christ our passover is sacrificed for us.” Now, in this, his death differed from natural death, or the death of a martyr; though, popularly, a martyr may be said to sacrifice himself. It is because of the sacrificial character of Christ's death that his blood avails for the forgiveness of our sins. There was not in the blood of Abel, or of any other martyr, the least capability to procure forgiveness of sins. We are all sinners; without shedding of blood, there is no remission; the blood of bulls and goats cannot take away sin; nor the blood of one sinner, the sins of another; but the blood of Jesus Christ cleanseth us from all sin; because he loved us, and gave himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Christ is the only man who died as a sacrifice for remission of sins.

Christ's was an atoning sacrifice. By his death, those who were at variance are made to be at one. For his sacrifice covers our sins from God's sight, and discovers his love to our sight. Hence Christ's sacrifice is both a propitiation and a reconciliation. It propitiates God to man, and reconciles man to God. Thus it is an at-one-ment.

Christ's sacrifice was substitutionary and expiatory. He died for us. He was made a curse for us. To expiate sin is to bear or take it away by suffering its pains and penalties. Christ's death did that for us. He bore away our sins. He suffered the pains and penalties of sin. Thus it was he bare away our sins in his own body on the tree. This we have to believe.

Having shed his blood as a sacrifice for remission of our sins, Christ rose again for our justification. He became our great high priest, ascended to heaven, and, with his own blood, entered into the true tabernacle to make intercession for us, on the ground of his sacrificial sufferings and death. “See my blood, O God, which I shed for sinners, and pardon their iniquities.”

And to them that look for him shall he appear the second time, without sin unto salvation. You see they are not completely saved yet. Because the saving work is still going on. The suffering work is done: it was finished on the cross. But the interceding work is not done till

Christ appears. Then they that look for him shall receive the great salvation of the kingdom of God, and neither suffer nor die any more, but reign with the Messiah in glory over the whole world for ever and ever. That is the portion of those who believe these things, and walk worthy of them, having washed their robes in the blood of the Lamb.

D. L.

THE PRESERVATION AND RESTORATION OF HEALTH.

(From the MS. Messenger.)

THERE is a matter of some importance to the well-being of all, which, although generally kept out of view in our search after the things of the future life, is not to be lost sight of. We mean, the Doctrine of Health. The most superficial thinker is aware that not only is the physical enjoyment of the present life enhanced by the possession of good health, but that the mental perceptions and general tone of character are affected to a very great extent by it. This truth is woven into our language; colouring our idiom with such phrases as *good-humoured, clear-headed, choleric, splenetic, &c.* We do not disregard the voice of universal experience. Again, the reasonable inference from the sanitary appointments of the law of Moses, is that God intended these to minister for good in all respects to the people of Israel. But as christians the duty is doubly ours, to attend to the nourishing of our natural life in such a style as to elicit all its real utilities and enjoyments; and that when, through inheritance, infection, or accident, we find the body in sickness, debility, or pain, it is our duty to remove these, and, as far as possible, restore the system to health. It should not be forgotten that, although the mission of Jesus of Nazareth was to announce the good tidings of the kingdom of God in its immortal and incorruptible phase, yet he invited the sick, the blind, the halt, the demoniac, the lunatic, to receive the immediate blessing of health which flowed from him to bless them all. That, furthermore, his apostles, not only when acting as mere heralds of the Christ of Nazareth, but when endowed with power from on high for their own set mission—to preach the gospel to every creature—carried with them and also imparted to others, a reviving power to heal the diseased in all places,—the spiritual gift of *healing* was of no lower rank than that of *tongues or governments*. This exhibition of the mercy of God to mortal flesh is worthy of our regard as shewing that the teacher of the most transcendent truth and most exalted hopes should have a sympathy for the evil fortunes of common life, and exercise himself to alleviate all its distresses. Perhaps this may be deemed too long a plea for so manifest a matter; but we quote these things to demonstrate not only the general question, but the special duty of the disciples to exercise themselves for the preservation and restoration of health, in their own persons and in those of others.

In our day there prevails a conservatism of several duties which properly should be exercised by all. We are familiar with that monopoly of ecclesiastical teaching which obtains among the sects, and we deery it. If we can with any success supplant or render quite unnecessary the assumed prerogative of the clergy, why should we not question

the monopoly of physic. This may perhaps be deemed a bold step; but a little consideration will show how practicable it is. As far as the preservation of health is concerned there is a general intelligence abroad which it were culpable in the highest degree to be ignorant of; cleanliness, temperance in all appetites, industry, calmness of mind, &c., are known to be the efficient preservatives of good health. And in most cases dietetic change, salubrity of residence, and the simplest medicines, serve to recall the tone of health when it is inadvertently vitiated. Nay, even in cases of the most virulent nature, whether epidemic or endemic, the confident application of cold water to the skin, or skillfully selected herbs to the stomach, have proved generally efficient as restoratives. On these points it seems well for every one to have a simple but entire comprehension of the general nature of his physical system and its most likely ailments, with the particular effects which certain remedies are found uniformly to produce. We are far from advocating such intense study of these things as some have given them; well knowing that too much attention bestowed on any particular organ of the body is calculated, not only to excite morbid sensations in that particular part, but to induce actual disease. This extreme however is quite avoidable.

But there is another method of cure, or at least of alleviation to which we wish to direct your attention, concerning which we speak with the confidence of experience; for many of us practise it, and many more have experienced the benefit of its dispensation. We have learned that every healthy person has a power to bless his fellow-men by a communication of his health to those who are distressed—that, as there is sometimes a contagion of disease from contact of bodies, there is as certainly a contagion of health through the same means. This is most copiously eliminated and transmitted through the hands. When, therefore, any one lays his hands on another (passive) person, observing as a general rule that the right hand be laid on the left side and the left hand on the right side of the patient—covering as far as possible, with one or both hands, the part affected—in a short time a vital current is established through the region lying between the extremities of the operator's hands. (This reversing of polarity or sides tends to augment the natural intensity of the vital influence.) In most cases an agreeable tingling sensation is experienced in the part operated upon; although sometimes the pain is intensified, as if all its virulence were aroused previous to its departure. When the case is one of *weakness* rather than pain, care should be taken not to allow the current to be too strong—disagreeably strong; a partial withdrawal of the hands will qualify it to any extent desired.

We find, also, that almost every case of pain may be alleviated by another (healthy) person stroking with his hand (downwards) over the part affected; these *strokes* or *passes* being made in contact when the pain is not too severe on the surface, or at a short distance when it is—the intervention of the clothing does not much matter. Care should be taken in bringing up the hands again to turn the backs of them towards the patient, or to keep them at a distance, that the current thus established may not be reversed by the upward motion. If the pain is very acute, as in *toothache*, *headache*, or *severe rheumatism*, no advantage is gained by using exertion, as if drawing the pain out; making the passes.

towards the nearest joint, angle, or extremity of the body, or to the head of a sore.

After the pain is removed (which may be generally expected within half-an-hour) gentle breathing on the place will prevent its return. As far as practicable, the above directions regarding polarity should be attended to in those strokes or passes; and in breathing upon any part, the precaution should be taken to withdraw the mouth to inhale fresh air, turning the head from the patient. There is a danger of the acting hand being infected with the pain of the part acted upon; consequently the necessity for occasionally blowing upon it, or shaking it in the air, as if to disperse the morbid *aura* which may be hanging about it, and after the operation is done the hands should be washed with cold water. Every one essaying to be a healer should study himself to observe personal cleanliness and all the other conditions of health already alluded to.

For all derangements of the nervous system no remedy seems to be so efficient as this—when a *general nervous irritation* is experienced, it may almost always be soothed by long passes being made down the whole body without contact; thus the vexatiousness incident to *teething* may be soothed, and the general disposition quieted. Soothing passes and breathing made on a *burn* or *scald* will accelerate its cure. *Whitlow* may be dispersed even in its earliest stages by drawing passes; *Tooth-ache* sometimes removed in a few minutes by laying on the hands; *paralysis* cured by daily or twice-a-day applications of long passes. *Falling sickness* or *epilepsy* has always a ready tendency to fall asleep under the gaze of the eye and passes made over the face and head—this *coma* or sleep is the proper restorative in such a case. *Insanity*, as it arises from incessant restlessness of the brain, may frequently be removed by repeated applications of the soothing passes. And so of many other cases.*

The greatest care should be taken to avoid the infection above referred to. The means before stated will be found sufficient in ordinary cases; but if it appears that the operator is always and permanently affected with those pains he seeks to alleviate, this must be taken as a very sure indication that he should discontinue the practice.

Not men alone—but women also may employ themselves to advantage in the way of healing, as above directed. Of course, their patients should be principally or entirely of their own sex, or children. The man or woman thus essaying to heal should have general good-health (a robust constitution is preferable), and at the time of operating must have no temporary affection, as thus he needs all the energy he has for his own recovery, and could not benefit the patient. After every heavy operation it is desirable to spend some time in the open air, to invigorate and refresh the wasted energies.

The power thus possessed is increased, and the well-disposed person enriched by the means which minister to the increase of all good. Thus, by communicating to others his own power is increased; and God is not unmindful of the prayer of him who intreats for power to heal, and desires preservation from infection.

* We shall be happy to afford any further instruction for a particular case; or, the same may be had in a small work, "The Practical Mesmerist, by W. Davey"—MacLachlan and Stewart, Edinburgh—2s.

We hope, beloved brethren, that you will give good heed to this matter. As we before stated we speak from a considerable experience, both as givers and receivers of the blessing. We give witness that this thing we do and those ends we seek through the blessing of God our Father; and desire that so we may show forth the praises of Him who is worthy of all honour, and majesty, and dominion, and might.—Halleluiah.

Edinburgh Church.

TAKING THE NAME OF THE LORD.

IN accordance with some corrections made by brother A. F. since last month's issue, I beg to substitute the following for the paragraph at the head of page 145. It is due to the readers of the *Messenger* and myself to premise that I did not intend to quote the passages in that paragraph as proofs that *epitalesis* means to surname, but simply as illustrations of the active and middle voice use of surnaming. I have appeared to do the former, obviously from a desire I was possessed with to study brevity of expression as much as possible. The paragraph should read, after the word "surname" in the sixth line:—We have a very plain instance of this usage (imposing a surname) in Isaiah xlv. 4,—"I have surnamed thee though thou hast not known me;" and also in Mark iii. 16, 17. This usage (surnaming) has also a middle voice application, although, from the nature of the case, necessarily of rarer occurrence. See an instance, however, in Isaiah xlv. 5,—"Another shall subscribe with his hand to the Lord, and surname himself by the name of Israel." But A. F. seems to think that this verb is used only in the passive voice with the sense of surnaming. This is clearly a mistake, for in addition to the active sense just noticed (from Doobar's Lexicon), a surname may be assumed by a person himself, in which case the Greek would express it by the middle voice.

J. C.

THE VOICE OF NATURE.

There is an unknown language spoken
By the loud winds that sweep the sky;
By the dark storm-clouds, thunder-broken,
And waves on rocks that dash and die;
By the lone star, whose beams wax pale,
The moonlight sleeping on the vale,
The mariner's sweet distant hymn,
The horizon that before us lies,
The crystal firmament that lies
In the smooth sea reflected dim.

'Tis breathed by the cool streams at morning,
The sunset on the mountain's shades,
The snow that daybreak is adorning,
And eve that on the turret fades;
The city's sounds that rise and sink,
The fair swan on the river's brink,

The quivering cypress' murmured sighs,
The ancient temple on the hill,
The solemn silence, deep and still,
Within the forest's mysteries.

Of Thee, Oh God! this voice is telling,
Thou who art truth, life, hope, and love;
On whom night calls from her dark dwelling,
To whom bright morning looks above;
Of Thee—proclaimed by every sound,
Whom nature's all-mysterious round
Declares, yet not defines Thy light;
Of Thee, the abyss and source, whence all
Our souls proceed, in which they fall,
Who hast but one name—*LUMINA*.

All men on earth may hear and treasure
This voice, resounding from all times;
Each one, according to his measure
Interpreting its sense sublime.
But ah! the more our spirits weak
Within its holy depths would seek,
The more this vain world's pleasures cloy;
A weight too great for earthly mind,
O'erwhelms its powers, until we find
In solitude our only joy.

So when the feeble eyeball fixes
Its sight upon the glorious sun,
Whose gold-embazoned chariot mixes
With rosy clouds that towards it run;
The dazzled gaze all powerless sinks,
Blind with the radiance which it drinks,
And sees but gloomy specks float by;
And darkness indistinct o'er shades
Wood, meadow, hill, and pleasant glade,
And the clear bosom of the sky.

Lumina.

GRAMMAR OF THE ENGLISH BIBLE.

Punctuation, though only as the "jod, and tip of a letter," in grammatical composition, is as important to its perfection as those were to the Law. So any contributions to a right pointing of the Bible are valuable. We present three now, and hope the brethren will add to the number largely.

2 Peter iii. 11-14.—"Seeing then that all these things shall be dissolved, what manner . . . ought ye to be? In holy conversation and godliness looking for and hasting the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

It will be noticed that the mark of interrogation is placed in its natural place instead of in the middle of the answer, as in the C. V.

Job. xiii. 7, 8.—“Remember them who have the rule over you, who have spoken to you the Word of God: whose faith follow, considering the end of their conversation—Jesus Christ, the same yesterday, and to-day, and for ever.”

In the C. V. the latter sentence is alone, without connection, and the former has no completion.

Col. iii. 16.—“Let the word of Christ dwell in you richly: in all wisdom teaching and admonishing one another: in psalms, and hymns, and spiritual songs singing with grace in your hearts to the Lord.”

The relationships of words necessitate this alteration, as the adverb ‘richly’ is the complement of the verb ‘dwell,’ the ‘wisdom’ the qualitative of the ‘teaching,’ not ‘psalms,’ &c., the process, these being related to the ‘singing.’ Such an arrangement, of course, destroys the authority for sermon-hymns by-bringing Paul’s injunction into harmony with the songs of Israel’s praise.

When a correction is approved by your mind, our advice is that you mark the alteration with the pen in the text of your pocket Bibles. But be sure and examine them before so doing, as many alterations are no improvements. In *Messenger*, page 51, is one of this class, upon Eph. iv. 12. Because that in a building the carving of the stones, the preparation, &c., of cement, and the laying of the courses of the stones, are separate operations, so we cannot admit a right to confound any of the three processes of the building of the church by the removal of a comma. This, of course, is an incidental remark, the argument to be served by the proposition must stand on its own merits.

JOH.

Intelligence, Notes, &c.

EVANGELISTIC.—The DUNDEE brethren on Thursday evening, 1st November, commenced a Series of Public Lectures in Lochee (a village in the vicinity of Dundee); to embrace the following programme of topics:—God’s purpose to destroy the works of the devil, and perfectly redeem the whole creation—Abraham’s title to Syria, the divine solution of the Eastern question—Israel to be made the chief nation upon earth, and Jerusalem the metropolis of the world—The overthrow of tyranny and misrule, and the establishment on earth of a Monarchy and Priesthood, righteous and everlasting—“The Great Salvation,” being the gospel proclaimed by our Lord and preached by his apostles to every creature—“Jesus of Nazareth, the King of the Jews,”—our Lord’s accusation proved to be true, by his own words, the Scriptures of the prophets, and his resurrection from the dead. Relevant questions invited. In HUDDERSFIELD again we have the public announcement of lectures on alternate Sunday nights, commencing 4th November, embracing the following subjects:—Some important things concerning the Bible, the nature of man, a future life, Jesus Christ, and the future of this world, which are omitted in the religious systems of the day, or there erroneously stated—The Jews a despised race, but destined to become the ruling nation on earth—The events which shall bring the present dispensation to a close, and introduce the visible and personal manifes-

tation of Christ as King of the Jews and universal ruler on earth—The Gospel of the Kingdom preached by Jesus and his apostles. Questions allowed at the close. This series is supplemental to the out-of-doors addresses of the summer months, before noticed; and are promised to be based strictly on the following principles:—1st, "All Scripture is given by inspiration of God"—2d, "The Scriptures are able to make thee wise unto salvation," and 3d, "If any speak not according to the Law and the Testimony, it is because there is no light in him."

DUNDEE.—The following have been added to the church, by immersion, during the last month:—William Meldrum, coach-builder, son of our sister Mrs Meldrum; Johanna Henderson, daughter of our brother James Henderson; and Henry McIntosh, clerk. The lectures in Lochee (which are also re delivered in Dundee,) are pretty well attended. May the word of the Lord not return unto him void!—David M. Watson, Dullfield Terrace, is now correspondent for the church. DUNKELD.—We are happy to record, in answer to the inquiries of brethren, that brother James Lamb, who came hither from Portsmouth some time ago, in consequence of severe illness, is improving in health, and hopes to be able soon to return to his employment in the south. He is much gratified by the interest which so many of the brethren have expressed in his welfare. Address, at present—James Lamb, jun., Dean's Cross, Dunkeld. Address of sister Margaret Wallace, who left Dunkeld some time ago,—Care of Rev. E. A. Claydon, 4 Church Terrace, Lee, London, S.E.

EDINBURGH.—At the instance of some who are inquiring further into the way of truth, the brethren have arranged to hold a series of Saturday-night conferences with several persons, principally connected with the two Reformation churches in the city. The conferences begin with an investigation of the question,—“What do the Scriptures teach concerning the Kingdom of God?” To render more thorough such a search, each individual is to become an inquirer—the question being made perfectly open, and no sides to be taken. Only one meeting has yet been held, at which the progress was satisfactory. This conference reminds us that there are a few in Cupar-Bee in the same connection, who might be found as open for such an investigation as those in Edinburgh. Could our brethren there do any thing for such?

GLASGOW.—Here, on 18th November, George Wilson, miner, Chapelhall, was baptized into Christ, and subsequently communed with the church.

NOTTINGHAM.—We failed to notice at the proper time, because not then apprized of it, the death of our aged sister—Mrs Edward Owen; which took place on the 31st of July, after a seven weeks' illness. Her disease (softening of the brain, induced probably by unremitting attention to her daily toil,) rendered her quite insensible for days before her death. It was well, therefore, in this case, as in all others, that those matters of faith and hope, and those habits of obedience which affect the future destiny, were faithfully attended to in her days of health and vigour. The character thus built, and the temper thus confirmed, rendered her a parent and friend much beloved—whose removal has

left a painful blank in the circle of which she was an ornament. Blessed are the dead who die in the Lord!—This short record is desired by the filial affection of her children.

PAISLEY.—We learn with surprise and sorrow that a division has taken place in the church of Paisley. So far as we have been informed regarding the causes of that division, we are confirmed in our foregone impression, that there is no justifiable reason for it. That we should in one month have to report the healing of the breach in Glasgow, and the next, the rupture in Paisley, is an unfortunate variety; which we hope will immediately be supplemented by the intelligence of a restoration of the unity of spirit and bond of peace in the latter place. The members of the family of God should be prepared to *suffer wrong* rather than inflict it; and the Scripture method for the rectification of evil is,—“Confess your faults one to another (not exact confession from others,) and pray for one another that ye may be healed.”

THE ASSISTANCE OF THE BRETHREN IS REQUIRED in a case, of which the following is a brief statement:—Brother John Lockhart, Lanark, has for some time suffered many privations in his family. Not being very healthy himself, and having a large family dependent upon his scanty earnings, they have not got justice even in the matter of proper food. Also—perhaps in consequence of poverty of diet—two of his children are afflicted with *abcess* in the hand. This state of things we must amend, if we can. To supplement his scanty income, he has rented a four-loom shop, and filled it with looms; expecting such a remuneration from their use as shall ease him. The brethren propose to provide him with sufficient funds to purchase the looms at once, instead of being always burdened with instalments of debt. Brother James Murray, Lockhart Mill, Lanark, offers to act as steward of this fund. Let us at once contribute as God has prospered us. Is it for this purpose that He gives us wealth: shall we not, therefore, be found good stewards? And what dishonour to us that one of the brotherhood should be in straits, when we have means to relieve him. —Jas. ii. 14-16; 1 John iii. 17.

As we have received no correction of our last month's suggestions, we shall understand that the ~~course~~ we then proposed to take for the ensuing year is one agreeable to the brethren in general. We should be apprized of all alterations in the *orders* immediately.

The Treasurer acknowledges receipts from Aberdeen, Cupar, Dunkeld, Glasgow, Hailfax, Islay, Jarrow, Nottingham, and Yewbarrow.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 21st; all papers meant for insertion, or notes of intelligence, may be forwarded to George Dowie, 12 Beaumont Place; and all business communications to James Cameron, 4 St Leonard Street, Edinburgh, to whom money orders should be made payable.