

**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 1861.**

**VOL. II.**

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## P R E F A C E.

We are as little as ever disposed to make an apology for what is inevitable. The Messenger for this year, as before, has been what the brethren have made it. Whatever failures there may be in, or about it, we are clear of the blame of refusing to give and to get audience for what was worthy of attention. The number of rejected pieces is so small as to be unworthy of note—some few rhyming contributions have been declined, these, with one or two anonymous papers left to the oblivion of the waste basket, almost make the sum of them. And if we have not been select enough, it is because we have not been furnished with material from which to select.

This Magazine has therefore proved itself the organ of the writing thinkers of the brotherhood. So far then it is what it should be; but if any one has lost patience with the perusal of the writings of others, he has his own resources for redress; let him think out his ideas, and write them down carefully, concisely, and scripturally, and there is no fear of an impartial hearing. In this family circle we are all on a par as to privileges, although our capabilities, sometimes our opinions too, may be 'wide as the poles asunder.'

The Intelligence has been appreciated by all. Read it again, at least to recall the pleasure we have felt at the recital of the weal and woe of our dear brothers and sisters in the Lord.

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THE

MESSENGER OF THE CHURCHES.

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A NEW YEAR'S GREETING.

To the brethren and sisters of the Lord Jesus Christ, scattered throughout Great Britain and Ireland.

BELOVED,—Accept the cordial greeting of the church at Halifax, who once more seek to turn this kindly season to profitable account.

Since last we sent our salutations, twelve months have been added to our lives; and it is important to pause and consider whether those twelve months have been a period of christian activity and holiness, or a time of worldliness and indifference. Let us never forget that Jesus, our Lord and Master, has sent this message to the churches, "I will give to every one of you according to your works" (Rev. ii. 23); and has issued the *incororable decree*, "The *unprofitable* servant shall be cast out."—Matt. xxv. 30. Are we fully alive to this? Are we adding yearly to our stock of good works—of profitable service? We cannot do all that we could wish—we cannot altogether attain that blissful perfection which in our hearts we may desire. That is true: but do we give ourselves as much ordinary concern to be profitable servants of Christ as we do to be prosperous and respected in worldly matters? Are we equally good christians as we are good tradesmen and men of business? Are we *as much* interested in the future as we are in the present? Do we love Christ and his precious promises as much as we do this world and its concerns? It is to be feared that if these questions were very truthfully answered, most of us would be found lamentably shortcoming. Most of us can understand, argue, and perhaps preach about the glorious gospel of the blessed God; most of us can give a reason for the blessed hope of life that is within us; but it is to be feared that too many of us carry our faith more in our heads than in our hearts—have our understandings enlightened, but our hearts little softened, by that gracious love of Christ which passeth knowledge. It is perhaps but too true of most of us, that while we know sound doctrine, we fail in the *practical* part of Christianity; being but superficially

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acquainted with its precepts as affecting our every-day behaviour, and still more backward in obeying them when we know them. In a word, the good seed may have been sown in our hearts, and yet the fruit may be of tardy growth in consequence of the abundance and vigour of those other plants which find but too ready a vegetation therein. It is to be feared that we allow ourselves to be influenced by the strongly secular spirit of the age, and our Christianity to be diluted with prevailing worldliness. Let us fear! for neither the worldly-minded nor the lukewarm shall inherit the kingdom of God. Let us guard against our faint-heartedness. Let us rather strive to make our Christianity honest, straightforward, and unblushing. We are apt to be over-ridden by the external circumstances of the time. Let it be otherwise. Let our characters be known among our circles; let our lights shine in the surrounding darkness; and so may we glorify our Father in heaven, and receive his approval at last.

With regard to the affairs of this life, hear the words of our beloved Master, "Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things the Gentiles seek,) for your Heavenly Father knoweth that ye have need of all these things, but seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi. 31-33. How very few of us act in this spirit! Are we not apt to worry ourselves about the affairs of this life? Are we not apt to make them the chief subject of our thoughts, and supreme object of our efforts, instead of throwing our hearts and souls into the christian life, and making our love for Christ, our love for the brethren, and our desire for the spread and triumph of the truth, the passions of our souls? Are we not apt to lose sight of this blessed assurance of our Master's, and to make our secular business the chief concern of existence, when it ought to be altogether secondary and subordinate?

Brethren, let us take heed lest "the cares of this world and the deceitfulness of riches choke the Word, and it become unfruitful." Let us not weary in well-doing. Many have run well for a time, and at last have made shipwreck. Several lamentable instances of this have occurred during the past year. Let us take warning! Let us give diligent attention to the precious Word of God, which is able to build us up in our most holy faith. This is a most important exhortation; for if a man neglect the reading of the Scriptures, or if he only attends to it in an occasional manner, his spiritual life will fade, and his mind will be gradually, but certainly, leavened with the deceptive principles around him.

With regard to our own personal condition, each of us knows whether he is warm in his heart towards Christ, his truth, his commandments, and his brethren, or not. "Where the treasure is, there will your heart be also" (Matt. vi. 21), and, "Out of the abundance of the heart, the mouth speaketh."—Matt. xii. 34. There cannot be any mistake. Are we doubtful? Have we qualms of conscience? "God is greater than our hearts," and will disapprove of what it condemns. Are we pleased with ourselves, and looking forward with confidence to the coming of our Lord and Master? Only one thing can justify that confidence,—viz., The consciousness of a holy christian life—the answer of a good

conscience toward God. "Not every one that saith, Lord, Lord, shall enter into the Kingdom, but he that doeth the will of my Father who is in heaven."—Matt. vii. 21. "*He that keepeth my commandments, he it is that loveth me.*"—John xiv. 21. "Ye are my friends if ye do **WHATSOEVER** I command you."—xv. 14. There can therefore be no mistake about the conditions of friendship and ultimate acceptance. Mere sentiment is idleness; unwarrantable self-complacence is delusion. "*The words that I have spoken, the same shall judge you on the last day.*"—John xii. 48. If a man love me, *he will keep my words.*—John xiv. 23. Let us measure ourselves by this standard. We have believed the glad tidings of the Kingdom of God and eternal life, and have been baptized into the name of Father, Son, and Holy Spirit. That is the first act of obedience—the first act of consecration; but what a work remains to be accomplished! "**ALL THINGS WHATSOEVER** I have commanded."—Matt. xxviii. 20. That is the measure of our duty—of our goodness. Have we filled it? Brethren, let us diligently study the commandments of our Lord Jesus Christ, and of his apostles, and be careful to obey them **ALL** our lives; for upon that depends our ultimate salvation. If we do so, we shall be patterns of excellency—beautiful characters—noble men and women—glorifying the name of our Father in our walk and conversation.

A few words in conclusion, with regard to the spreading of the Gospel. We have come to know God's blessed truth; and hereby has been given to us a most precious talent. Are we alive to its true value, and to the obligation that rests upon us to increase it? It is to be feared not. Some altogether neglect the duty of helping to disseminate the glorious Gospel among their perishing fellow-men, and it is to be regretted that some go further, and discourage efforts in that direction. This is a misfortune. Our common benevolence prompts us to proclaim salvation to our fellow-men—to place within their reach the same opportunities of obtaining it that we ourselves enjoy, and does not imperative duty call upon us to do so? "*Let him that heareth say come,*" (Rev. xxii. 17). What higher commission do we require? Have we not heard, and shall we not then say, Come? It is not enough to say that they have the Bible (although upon them is certainly cast a fearful responsibility by this circumstance). They have the Bible, it is true, but is it not a sealed book among the people? and more, is it not a neglected book? There might as well have been no Bible, as far as the great body of mankind is concerned; and thus we have an exalted function to perform—a noble opportunity to turn to account. Shall we forego that opportunity? shall we shrink from the task of unfolding blessed truths contained in the Bible to the perishing—of unsealing its gushing inspiration? or, to put it in another light,—shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation? The common instinct of the brethren will supply the right answer; and, in the estimation of some, that answer may be a wrong one, we would put it to them whether such an occupation for brethren would be displeasing to Christ or altogether unprofitable to themselves? or whether the retrospect of their lives is likely, on a death-bed, to be any the sweeter for having acted otherwise?

Let us, beloved brethren, work while it is called to-day; let us labour in love and patience, and, at the close of our lives, may the measure of our service be full, and may we all obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

The brethren at Halifax most cordially salute you.

On behalf of the church,

ROBERT ROBELTS.

## THE JEWS OF WHOM JESUS CHRIST IS THE KING.

ADDRESS FOR A BIBLE INVESTIGATION SOCIETY MEETING.

LAST meeting we had before us this question, What is it to believe Jesus is the Christ? We came unanimously to this conclusion that to believe Jesus is the Christ is to believe He is anointed of God to be King of the Jews. This was proved from Matt. ii. 1-6, where it is evident that the King of the Jews, the Christ, and the Ruler of Israel, all mean one and the same thing. From Peter's confession, in Matt. xvi. 16, compared with Nathaniel's in John i. 49, the Christ in the former corresponding exactly to the King of Israel in the latter; and from Jesus' own confession before the High Priest and Pontius Pilate, Jesus confessing to the former that he was the Christ, the Son of the Blessed, and being on this confession delivered to Pilate, with the accusation that he made himself the King of the Jews; and when Pilate demanded of him whether he was guilty or not, in these words, "Art thou the King of the Jews?" Jesus denied not, but confessed it was as Pilate said, so that for this confession He was crucified with his accusation written on His cross, "This is Jesus, the King of the Jews;" while his enemies, mocking, said, "Let Christ, the King of Israel, descend now from the cross, that we may see and believe." Then it was pointed out that to believe Jesus is the Christ is necessary to salvation ("Whosoever believeth that Jesus is the Christ is born of God."—1 John, v. 1.; "If you believe not that I am He, you shall remain in your sins."—John viii. 2, 4;") consequently, that to believe Jesus is the King of the Jews is essential to salvation. It was then agreed to investigate at our next meeting this question, Who are the Jews of whom Jesus, as the Christ, is the King? To this I now speak. It is a question of great importance, because, if the literal Jews be the kingdom of Jesus, and we deny they are so, we in effect deny he is the Christ, and so exclude ourselves from the promise of eternal life. First, I will give the express direct Scriptural proof that Jesus is the King of the literal Jews, then answer the arguments and objections of those who hold the spiritual Israel theory.

Who are the literal Jews? Whom do we mean by the literal Jews? We mean the seed of Abraham, Isaac, and Jacob, by natural generation. Now, what are the marks of this literal Israel? How may that literal Israel be known from the other real or supposed spiritual Israel?

Without all reasonable doubt, by the following marks:—It was literal Israel that was brought out of Egypt, led through the wilderness, and planted in Canaan, after the nations were driven out before them. Well, that Christ Jesus will reign over this literal Israel is evident from 1 Chron. xvii. There, I observe, in the first place, we have a promise of the everlasting reign of Christ in the Kingdom of God; for God says to David, "It shall come to pass, when thy days be expired, that thou must go to lie with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son, and I will not take my mercy from him, as I took it from him (Saul) who was before thee; but I will settle him in mine house and in my kingdom for ever."—11-14. That this refers not to Solomon, but to Christ, is evident from the following points of the passage. Solomon was already in existence; but that was a seed to be raised up after David was dead; to be of his son's; to reign for ever. All this is true of Christ, and not of Solomon. See also Acts ii., 30. I observe, in the second place, that this kingdom of God here promised to Christ as the son of David and of God is literal Israel; for thus David, expressing his grateful thanks, says of it, "O Lord there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people Israel, whom God went to redeem to be his own people, to make Thee a name of greatness and terrible-ness, by *driving out nations* from before thy people, whom Thou hast redeemed *out of Egypt*. For thy people Israel didst Thou make thine own people for ever, and Thou, Lord, becamest their God. Therefore now, Lord, let the thing Thou hast spoken concerning Thy servant, and concerning his house, be established for ever, and do as Thou hast said."—20 - 23. Here, then, is a clear and certain proof that the literal Jews are the kingdom of Christ, for they are the Jews God brought out of Egypt, and, driving out nations before them, led through the wilderness and planted in the Land of Promise.

In the days of Rehoboam, Israel became divided into two kingdoms, called "The House of Israel" and "The House of Judah." This is another mark of the literal Israel, distinguishing it from any real or fancied spiritual Israel. Now, in Jeremiah, we have a proof that Christ is to reign over this literal Israel, that was thus divided into two nations. Chapters xxiii., 1-8, and xxxiii., 14-17. Referring evidently to what we have seen in 1 Chron. xvii., God says—"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised to the House of Israel and to the House of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called—The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." Does that need any note or comment? Is it not self-evident that we have here the reign of Christ over literal Israel for ever? namely, over that Israel which, in the days of Rehoboam, became

divided into the two Houses of Israel and Judah, but which are again to become one on the mountains of Israel.—Ezek. xxxvii.

Literal Israel may also be known from any fancied or real spiritual Israel by the following mark :—It is that Israel, which being descended from the twelve sons of Jacob, who was called Israel, is therefore called "The Twelve Tribes of Israel." Now that Jesus will reign along with His Church over this Israel is clear from Matt. xix., 28, where Jesus says to his Apostles, who are part of the Church, "In the regeneration, when the Son of Man shall sit on his glorious throne, ye also, sitting on twelve thrones, shall judge the Twelve Tribes of Israel." This is not a judging of these tribes on the Day of Judgment, as of criminals or men on trial before the bar, as is evident from Luke xxii, 28-30, where Jesus says to the Apostles again, "Ye are they who have continued with me in my trials, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink along with me at my table, in my kingdom, and sit on thrones judging the Twelve Tribes of Israel." Here, you see the Apostles are to judge the Twelve Tribes of Israel as kings reigning along with Christ in his kingdom. And the Church, at the same time, is to reign with the Apostles and with Christ, as Paul said to the Church in Corinth, "Would to God ye did reign, that we (the Apostles) might reign with you" (the Church). Observe, that in all cases the reigning comes after the suffering. The suffering time is not the reigning time, neither with Christ, nor with his Apostles, nor with the Church. Christ had first to suffer, and then to enter into His glory. So it will be with the Church. "If we suffer with Him, we shall reign with Him." The Apostles said, "To you, the troubled, rest with us."

We have thus given express Scripture proof that Jesus will be the King of the literal Jews. Consequently, to deny this is to deny He is the Christ.

We shall consider, in our next, what is said against this view of the matter.

D. L.

## ON JUSTIFICATION.

"How can man be justified with God."—Job xxv. 4.

An answer to this question is of great importance to us, when we consider "that all have sinned and come short of the glory of God." "For by one man sin entered into the world, and death by sin; and so death passed through to all men, because all have sinned."—Rom. iii. 23; v. 12. This, then, is the natural condition of us all: so before any man can be justified, his natural condition must be changed. He must be freed from this "law of sin and death." That man cannot accomplish for himself: his very constitution having in it the seeds of sin, renders such a thing impossible. The natural course of justice is to render to man the wages of sin, which is death. This change of condition, therefore, must be brought about by God. The fact of God's interfering on behalf of man, shows that He bears good-will to and compassion for us.

Jesus testifies that "God so loved the world that he sent his only begotten son into the world . . . not to condemn the world, but that the world by him might be saved."—John iii. 16, 17. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (or mercy-seat) for our sins."—1 John iv. 10. Here, then, is the first great step for our justification. God loves us, so great was that love that it led him to make provision for our deliverance. How insulting to him is it, therefore, for any one to say that it was the death of Jesus that reconciled *him* to us! The apostle Paul's testimony is that "God hath reconciled *us* to himself by Jesus the Christ." "God was in Christ reconciling the world to himself, *not imputing* their trespasses unto them."—2 Cor. v. 18, 19. I would say, then, that the death of Jesus was the *result*, not the *cause* of the love of God to men.

It would readily be inferred from these declarations of the love of God to us, that he had some ulterior purpose in view for these reconciled ones. And so it is written. This purpose is the leading principle—the great object to which the attention of men is directed, as an inducement to accept the message of reconciliation; and he has very plainly and very fully made known unto us that purpose,—“The mystery of his will, according to his good pleasure which he hath purposed in himself: that, in the dispensation of the fulness of times, he might gather together in one all things in the Christ, both which are in the heavens and which are in the earth; even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, *that we should be to the praise of His glory.*”—Eph. i. 9 12. (See in reference to this matter pages 129 and 130, of Messenger, vol i.)

Justification we say then proceeds from the love of God. It is “His good pleasure;” or, as we find it written in Rom. iii. 24 26, We are justified freely *by His grace, through* the redemption that is in Christ Jesus: “Whom God hath set forth to be a propitiation *through faith* in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him who believeth in Jesus.” “Who was delivered for our offences, and was raised again for our justification,” ch. iv. 25.

Let us consider then how the death and resurrection of the Christ makes God at once just and the justifier of him who believeth in Him. And for the better understanding thereof, I would summarise the particular effects to be accomplished thereby, which are,—That men might be delivered from sin in which all are born (Ps. li. 5), and of which all are guilty—that those who are under the law of Moses might be redeemed from its curse—that those so delivered might have the righteousness of the law fulfilled in them, and made meet for the inheritance to which they are called,—and that, as in Adam all die, it is required that they might be raised up to a new life in order to receive that inheritance, which is to endure for ever.

Our first enquiry will be concerning the nature and character of the deliverer. It is said of him that he was “made of a woman, made under the law; that he might redeem them that were under the law.”—Gal. iv. 4, 5. And again, “God sent his own Son,

in the likeness of sinful flesh"—Rom. viii. 3. He was of the seed of Abraham and David. And "as the children were partakers of flesh and blood, he likewise took part of the same." In a word, it "behoved him to be in *all things* made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, in order to make reconciliation for the sins of the people."—Heb. ii. 14, 17; Acts xiii. 23. Yet we find it testified, that, although so constituted and "tempted in all points like unto us, by the motions of sins in his members," and by "trials and temptations" from without, "the contradictions of sinners against himself, still he was without sin." "He *did* no sin, neither was guile found in his mouth."—1 Pet. ii. 22; Heb. iv. 15. "He was holy, harmless, undefiled, and separate from sinners."—Heb. vii. 26. Through the Eternal Spirit dwelling in him, he was able to offer himself without spot unto God. His character was therefore shown to be perfect through trial and suffering, Heb. ix. 14; ii. 10.

His death, therefore, was that of a representative; a sacrifice on his part for the behoof of others. "Him who knew no sin, God hath *made* a sin-offering on account of us; that we might be *made* the righteousness of God *in him*."—2 Cor. v. 21. And for the Jews it is written, "Christ hath redeemed us from the curse of the law, being *made* a curse for us." How a curse when he broke not the law? Because "cursed is every one that is hanged on a tree."—Gal. iii. 13; Deut. xxi. 23. By his death God condemned sin in his flesh; and by its being the death of the cross, he bore the curse of the law. In no other way could he do so, since he *did* no sin.

Our next enquiry will be,—How does the sinner receive the benefit of Christ's offering for us? The apostle, in Rom. v. says, that as by one offence came sin and its penalty—death, so by one righteousness comes justification unto life. So that therein "Adam is the figure of him that was to come." This idea is quite opposed to the common one of substitution,—so much suffering for so much sin and so many sinners, and their salvation thereby secured, without regard to any other considerations, such as faith and obedience on the part of the sinner—that being also secured. So far as I can see, Scripture gives no such idea. One offence brought sin and death upon all descended from Adam; the one righteousness of Christ is sufficient for justification unto life to all who will accept thereof, whether many or few. With less *one* could not be justified, and for a million more is not required. Because the justified man is accounted one with him—incorporated with him by the institution of baptism. "Know ye not," says Paul, (Rom. vi. 3-7) "that so many of us as were baptized into Christ were baptized into his *death*? Therefore we are buried *with him by baptism into death*; that like as Christ was raised up by the glory of the Father, even so we also should walk in a new life. For if we have been planted together in the likeness of his death, we shall be also in that of his resurrection; knowing this, that our *old man* is crucified *with him*, that the *body of sin* might be destroyed, that henceforth we should not serve sin. *For he that is dead is freed from sin*." It is thus by being accounted one with Christ, that we receive the benefit of his death and resurrection. "He died by sin once; but in that he liveth he liveth by God. Likewise *reckon* ye also yourselves to be dead indeed by sin, but alive by God *through* Jesus the



Christ, our Lord."—*v.* 10, 11. So then, all *in* Christ are represented by Christ. They are no longer accounted in the sight of God as transgressors, but as fulfilling the righteousness of the law; whereas in fact Jesus only did so. But being into the Christ, he is their covering—the mercy-seat. He is the righteous one, they are hid in him from the condemnation—"the law of sin and death," and live in him through "the law of the spirit of life."

"Justification of life" is thus a new state or condition into which the believer of the gospel—"the things concerning the Kingdom of God, and the name of Jesus the Christ"—is introduced by baptism, and in which he must continue while in this mortal state, in order to please God; "for they that are in the flesh cannot please God." There is no physical change in man's nature; it is only reckoned so by a *figure*, in order to fulfil the purpose of God in sitting him for the *real* change, the life which is to come. He lives *by* faith *through* the Spirit of God. "Ye are not in the flesh, but in the Spirit, since the Spirit of God dwelleth in you." In like manner the Jew in Christ is no longer under the law but under the grace (favour) of God. His former life terminates in Christ, and a new life begins. Being then made free from sin, the justified is required henceforth to be a servant of righteousness, a servant of God, having his fruit unto holiness and the end everlasting life. He has put off the old man with his deeds, and has put on the new, which, after God, is renewed in knowledge after the image of him that created him, *Col. iii. 9, 10.* Being justified by the faith, he must live by the faith of the Christ. Paul says (*Gal. ii. 19, 30*), "For I through the law am dead to (or by) the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but the Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Since then it is of faith that he lives, all his actions must be influenced thereby. "He walks by faith,"—"he stands by faith." In short, "whatsoever is not of (or from) faith is sin."—*Rom. xiv. 23.*

But it is also said that he lives by the Spirit, "the Spirit of life in Christ Jesus." He is also enjoined to "walk in the Spirit." "If we live in the Spirit let us also walk in the Spirit."—*Gal. v. 16, 25*; *Rom. viii. 1, 4, 6.* Jesus says, "It is the Spirit that giveth life."—*John vi. 63*; *2 Cor. iii. 6.* That is, the Spirit is the channel through whom the life of the body flows from its head the Christ; for "Christ is OUR LIFE."—*Col. iii. 4.* The action of the Spirit is therefore from God man-ward. Whereas the action of faith is God ward, by laying hold of the life freely given us through the Spirit. We have fellowship with the Father and the Christ, through the Spirit, but we have fellowship with one another through the faith which worketh by love. Practically, however, we see that there is no difference; for to "live by faith," and to "walk by faith;" to "live in the Spirit," and to "walk in the Spirit," are referrible to the same vitality, and to the same course of conduct.

The ultimate end of justification is predicated upon the course of conduct maintained during this life of faith. "If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live."—*Rom. viii. 13.* For we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end."—

Hab. iii. 14. When this "end" comes, living by faith must of necessity cease. "For when Christ, who is our life, shall appear, then shall we also appear with him in glory." "And we shall be like him, for we shall see him as he is." The life of faith being ended, the life of the Spirit will then be perfected, as the apostle shews in Rom. viii. 11—"But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up the Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

"What shall we then say to these things? if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

W. GILL.

NOTE.—In the quotation of several passages in this article, I have copied from Dr Macknight's translation of the Epistles, which, I think, brings out the sense better than the Common Version.

## THE ANGEL OF NIGHT.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. i. 14.

"Millions of spiritual creatures walk the earth  
Unseen, both when we wake, and when we sleep."—MILTON.

ABENIEL descended swiftly from his lofty point of vantage. Beneath him was a light screen of dun clouds tipped with the brightest gold. The sun was nearing the furthest verge of the far horizon, and as he glanced yet again at its bright orb, half hidden behind the mountain range of the west, he dipped his wing in the twilight, and in its gray haze descended to earth. The place where he alit was the sloping side of a woody hill, just where the upland meadow was skirted by the fringe of pines. Further down he heard the sound of a rustic pipe, now and again intermitted with words of joy and affection. He paused to trim his plumage, and adjust the hue of his robe to that of the mist which began to appear by the river side in the quiet vale, and to allow the swains to retire, ere he began his nightly visitations. That mist rose and spread, filling the lower parts of the valley as with smoke, and his nostrils became sensible of the damp vapours of the woodland; but overhead all was bright, though hardly yet lighted with stars.

He descended the hill side and neared a hamlet. Ere reaching it, however, he turned aside to a solitary house embowered in luxuriant ash. Here the mist had gathered so thickly, that the cot was enveloped in its shade, and but for that sharp eye with which Abeniel, as angel of night, was furnished, had been all undescried. He glid noiselessly into the open yard in front, where the pestilential fumes of a stagnant pool filled the night air with miasma and death. At one glance he saw the danger of the inhabitants, and with the sharp end of a plough-staff, which he hurriedly picked up, he made a few plunges in the bottom of the pool, and thung it aside again. Readily gaining admission to the cottage, he surveyed its internal appearance with an eye of care. On every side appeared marks of rural industry; in one apartment, indeed,

lay about articles of needlework, and instruments of music, which showed that the denizens of this house had taste as well. The dairy was spotless and orderly, and the larder well stocked. All was still, except that now and then a sigh or a snore from the sleepers gave evidence of heavy slumber. Approaching the beds, he bent over the inmates; here was the ruddy face of health and youth, there the bronzed and stern features of age indurated with care. The atmosphere was heavy with the respired breath of the sleepers, and most of them tossed uneasily on their couches. He stepped to the casement, and found the fastenings loose. Just at that moment the wind (at his bidding) began to wave the feathery branches of the ash which overhung the gate, and its gentle *sough* soothed the sleepers; cautiously opening the casement, he admitted a few gusts of the cool breeze, which soon made the air of the apartments sweet again; and with a smile he saw that all were in profound sleep. Without returning the latch of the window he withdrew. As he reached the yard again, he saw that the cess-pool was all but dried away. The mist had all cleared off, and the stars above shone out sharply. Humming a snatch of an old Hebrew song—

"Thus he giveth his beloved,  
Sweet, sweet sleep."

Abeniel hastened on light foot away from the rustic homestead, and reached the highway as the distant minster bell chimed eleven.

Towards the city he next hied; a few stretches of flight brought him within the hearing of its night sounds. Distant revelry, the tramp of late visitors, and the chaunt of the watch, were all that disturbed the quiet of the now all but deserted streets. He stopped at a house in the outskirts, and with hurried glance surveyed its interior. The room of his charge was empty, the seats by the fireside were vacant, the last embers of a neglected fire smouldered in the grate, books lay about open, and these of so diverse character, and in such careless dishabille, that it was apparent the visitor of the evening had first amused, and then drawn away to some other place, the occupant of the apartment. Regaining the thoroughfare, he became aware of the route they had taken. Along the main street of the city he sped, and anon entered one of its darker alleys, in which his eye perceived a low house which was yet brilliantly lighted. Admitting himself he donned his darkest shade, and passed among the crowds gathered in knots around several tables in the largest hall of the establishment. A strange, yet silent excitement was in the eyes of all, and on the faces of some shone a fierce heat. The central group was clustered about a great billiard table, on the stakes of which half-a-dozen men were intent; but the onlookers were almost as deeply interested. *Wilder game* was held in sundry corners, and now and again the oaths of the unfortunate, and the querulous words of an old sharper rose loudly above the whispered intensity pervading the room. Abeniel, with quick glance, sought the face of his charge among the crowds of gamblers; and found it bent over the table of desperate game. The fierce excitement flushed his countenance, but around his eyes and on his lips there spread slowly a sickly pallor. At this moment he started madly forward to take part in the game; but his eyes grew dim and his brain reeled. A loud oath from the table behind him, and a howl accompanying it, roused him for an

instant, but Abeniel nimbly laid his left hand on that now pale forehead and he fell insensible on the floor. One or two essayed to recover him, and he was served with liquors from a cupboard in the corner; but he was too sick at heart. His companion, struck with a sudden sense of responsibility, bent over him, and strove to restore him to consciousness; and succeeded so far that he opened his eyes. But the glance which met his was that of Abeniel—at that moment the very similitude of the youth's sister, then far away. Again he fainted and was borne into an ante-room, from which in a short time, he emerged with his associate, and the pair stumbled along the great and silent thoroughfare. It was now past midnight, and the early morning air felt fresh and cheering to the sick heart, so that by the time they reached his boarding-house he could help himself. For an instant his faint heart returned when he fumbled in his pocket for his latch key, and found it not—but it was there, and he admitted himself into his lodging. Abeniel accompanied him, and prepared his troubled couch with significant dreams. After tossing restlessly for an hour, the angel soothed him, and anon set before his fevered fancy a quiet vision of home. O what a sweet spot! There were the haunts of his boyhood, there the pleasantries of his youth, and among them all he wandered alone—alone; disappointment began to vex him, that vexation little relieved by the spectacle of a gambling-table on the lawn before his father's door. He started in his sleep and sighed heavily. The clouds of night enveloped the tantalizing scene, and from their gray haze there came forth the fair face of his sister gazing wistfully on him, its expression was pity without reproach; but he chilled under its gaze, and muttered "Mary!" The cloud opened, and he sat at his mother's table; proudly she looked on him, and fondly she listened to his manly words; anon there entered Mary again, her arms were about his neck in an instant, and her kiss on his lips awoke him. He turned in his bed, and shed many tears. Abeniel again soothed him to sleep, and the peace of night settled upon his troubled brain. The song of the angel was quiet and tender, and its whispered melody sounded in the sleep of the youth sweetly and deep. And when he awoke, the strain hung in his heart—a wondrous spell to redeem him from the hands of evil-doers, and the steps of folly:—

"Refrain, refrain! that tempting cup  
Is fraught with death and danger.  
Turn to thy home of peace again,  
Avoid, avoid the stranger!  
Then, then rejoice in this thy youth,  
With cheer 'il heart rejoice.  
The path of peace, the path of truth  
Invite thy steps—rejoice, rejoice!"

Abeniel withdrew, and mounting on ardent pinions he passed over the city, and sped in darkness o'er many a league of land and water; again seeking the earth, where, amid the din of night-working machinery, and the glare of pit fires, the landscape was dingy, and the air heavy with smoke. But not there did he pause. A low range of hills stood near, on the culminating point of which was seated a small market town. Its one extremity hung over the smoky amphitheatre, while the other was spread out in full prospect of a great stretch of

country over the hill, in perfect contrast, a very paradise of beauty. But only to angel eyes was this seen, as Abeniel drew near; for as yet the darkness of night hung around it; on the eastern sky appeared only the faintest dawn, and there were no eyes to look upon it. The spirit proceeded up the street, and into the market place of the town; and there amid the darkness he found the house of his next client—another member of the same family to which he ministered this night. The apartment he now surveyed was unlike any of the others; a certain fulness of furniture and appointment, with simplicity and taste wonderfully united, characterised it. The toys of childhood were among his feet, and the books of manhood's study lay on the table, and filled the top of the escrutoire. On the open desk was an unfinished letter, bearing the impress of official importance, commingled with the sentiments of a very elevated and intense affection. On the last broken line he fixed his gaze an instant, and then with ready style traced one word. That word, when it met the eye for which it was intended, brought up a train of thought, and suggested a range of advices, without which the distant society to whom it was addressed had not known what intense interest, and importance of affection was in the community of which the master of this house was the exponent. Having thus made that epistle piquant, he turned to the subjects of study whose thoughts were uppermost in the mind of the sleeper, and catching up his idle thread of sequences, he indicated successive elaborations, by placing his finger upon facts and passages which were scattered in many volumes around. In this work he espied one great book which glowed with a supernal light even in the shade of the room—the Book of God: many thoughts still lingered about its pages, and the last perusal of its wonderful story was marked with intenser brilliance. When the sleeper arose, and in the cool morning sat at his resumed studies, those parts on which the finger of the angel had rested became the guiding points of his contemplation; and he felt strong and expert with the wisdom of God. Ere the angel left he observed a host of business cares which were crowding up the old staircase; these he adroitly methodised, and crushed away in the shelves and fixtures of the shop below. He then toned down its bustle for the next day, and wrote with a glowing finger all round the cornice, those divine words:—

“By humility and the fear of the Lord are riches, honour, and life.”

Now the sounds of market morning began to be heard in the distance outside, and Abeniel made exit; ere he went, pronouncing one blessing on the whole house, which filled the dreams of the sleepers with cheer:—

“The Lord that keepeth thee  
Never slumbers, never sleeps,  
—Behold his seed is bless'd that feareth Him.”

From that house did the angel of night soar aloft in the pure ether. Morning was opening her golden fringed eyelids on the still earth, and the flecky clouds of heaven were glorious with her beauty when Abeniel joined company with a band of spirits returning from their missions, similar to the one on which he had been bent, and away far into the illimitable skies sounded the choral hymn of the servants of God.

RHO.

## MAKING READY.

## MONTHS BEL AND CHISLEU.

**ABRAHAM'S LAND.**—The French occupation promises to be rather longer than the agreed six months. "Their work is not done, and cannot be in the time," is the plea for prolongation; a plea, however, which Turkey does not see the force of. So we have got to another diplomatic puzzle, to which there is only one solution—the *British* occupation and Jewish colonization. *How* this is to be brought to pass is only known to Jehovah, to us it is altogether a matter of *faith*, there being no evidence to sight.

**CHINA** (Biblically called *Sinim*) is the scene of another enigma. The allies have entered Peking, but whether they can stop or go back, or what, is unknown. The Emperor has fled into Tartary, so that there is no responsible party with whom to war or make peace. The Chinese Empire is like a zoophyte, and may be cut or carved in any part without entailing death; the occupation of the capital is therefore a defeat rather than a victory. We only see one certain *gain*—an addition to Russian influence over the Japhet race; and one ulterior consequence—the opening of one of the prison gates confining Israel, Is. xlix. 12.

**FRANCE.**—The moot-idea is that Louis Napoleon shall follow the example of Henry VIII., and assume the ecclesiastical headship,—or, in other words, become the Pope of France. This, if realized, will evidence that Rome is indeed the *Mother of Harlots* (harlotry—the conjunction of church and state), as probably the example will be followed by others, till swallowed up by the Czar—the *God-antichrist*. That Napoleon intends not to support the temporal power of the Pope of Rome seems certain. He is reported to have told a Bishop that the temporal power would go out like his cigar. What else is in store few can tell; he is, however, preparing for something by fortifying the Channel coasts, and building many armour-plated vessels. Probably the next move is yet Italian; it is evidently in furtherance of some secret scheme that the French fleet has been keeping open the port of Gaeta. It is said that agents are agitating for a Bonaparte monarchy in Naples. But, anyhow, the Emperor is fulfilling his mission of Apollyon,—the destruction of lives.

**ITALY.**—Garibaldi has gone home, having resigned his dictatorship in the zenith of his fame; his master, Victor-Emmanuel, having arrived at Naples. His farewell was a promise of return and action, in February or March, against Rome and Austria. The Pope he denounced, in a previous address, as "the enemy of all good—as Antichrist." But he has not made Naples free and happy, for it is yet very disquiet, having frequent reactionary movements in favour of the ex-king; all proving the nation unfit for liberty—civil or ecclesiastical.

**HUNGARY.**—The projected Austrian reforms for Hungary are refused as a delusion and a snare. Repeated outbreaks have occurred there. It is seemingly the national instinct just now that Roumania, Croatia, &c., should confederate with their former head, Hungary; but whether a Slave kingdom will result is uncertain.

**UNITED STATES.**—Our American brethren have seemed to regard their land as an ark of refuge from the troubles of the day of vengeance. We have for years opposed the pot-etcher of the "Herald," &c., being confident that the States could not possibly escape a retribution for the black iniquity of slavery. The beginning of the end has come on them at last. The slave states are threatening a rupture of the union on account of an adverse vote in the Presidential election. When this takes place, as must sooner or later occur, a slave insurrection, and civil war between the States, will deal out a recompense for

the cries of blood from the oppressed Negro. The most momentous consideration in view of this is, the position of the brethren thereupon (i.e. should it occur before the translation of the saints). It is, alas, too true that there seems no choice of fate between the curse of Meroz (Judges v. 23) and of Edom (Obad. 14). Both the North and South are guilty sharers of the crime; and those believers in the Gospel who are not actually proprietors of their fellow-men, are not witnesses against it. How can they hope to escape?

\* \* Our labour of love is concluded in the completion of the "Annals of 1830." We trust that abler hands will be found to record those of 1861, should it be needed. Our prayer, however, is, "Come, Lord Jesus, come quickly!" Farewell for the present, dear brethren and readers.

LOTA.

## Intelligence, Notes, &c.

**DUNDEE.**—During the month there has been added to the Church, by immersion, James Kidd, Blacksmith, brother to Thomas Kidd—already in the church. The lectures are continued, and distant brethren assist.

**EDINBURGH.**—In December there have been immersed,—Alexander Davidson, Clerk, Leith; a young man of intelligence and promise, formerly connected with the *Reformation* Church in the city. Also, on 22d, Jane Denman (late of Whittingham), who was married, next day, to Brother Robert Armstrong of HADDINGTON. The Scripture investigation meetings, which were begun a month ago, are continued with increasing interest; the attendance being large, and the discussion animated. The influence of this earnest talk is manifest in all circles; a very intense spirit of inquiry having been awakened among those who were but partially illuminated, and a spirit of self-examination in those who know the truth. The instructive value of such a revolution as might have been anticipated has taken place, is not very easy to calculate.

**GLASGOW.**—On 25th November, Allan Wright, son of our brother, Andrew Wright, Springburn, was baptized, and has since been numbered among the brethren. The church in Glasgow is now enjoying the sweets of harmony, and cultivating the arts of peace. Let us trust that the responsibility of their position, as suggested by the Lord's letter to Ephesus (Rev. ii. 1-7) will ever press upon them, with its wholesome warnings and kindly reminders.

**HUDDERSFIELD.**—In consequence of his acceptance of another situation, brother and sister Roberts are about to leave this place, and travel through Great Britain and Ireland with Messrs. Fowler & Wells, the New York Phrenologists. This removal will be a serious privation to the church in Halifax, in which our brother and sister have been active and efficient members these two years.

**UNITED STATES.**—A letter has been received by brother John Grant, Inverness shire (who, by the way, is still improving in health), from brother John McDonald, Newark, N.J.; from which we are furnished with the following items and observations:—"There has been an addition of six to the church, and the brethren are increasing in knowledge and in love to one another, and to all the children of faith, wherever scattered; among the additions are the correspondent's own wife, and an ex-alderman, who has been giving his earnest attention to learning the truth, and has now put on the Christ, preparatory to the enjoyment of more exalted honours under the government of Jehovah's beloved King;

the sisters Annie and Jeanie Dyes, of Belfast, have returned to America.—“I rejoice in the good work that is going on in the land of my fathers—I am much pleased with the concise and pithy articles in the ‘MESSENGER,’ and hope soon to send a few more names of subscribers, with the *needful*, to help along the good cause.”—“The political crisis in America has produced an entire suspension of business, and a panic all over the country; thousands being out of employment at all the manufacturing cities of the north, and the prospect for the winter is gloomy indeed. . . . We need not wonder, however, as it is what we might expect, that these States must share in that ‘distress of nations’ that precedes the coming of the Son of Man; although young in years, they are old in national crime, and doubtless must suffer.”

We have also been favoured personally with a letter from brother Mark Allen, Worcester, Mass., who says:—“The ‘MESSENGER OF THE CHURCHES’ has been a very welcome messenger, month after month bringing to me, in my isolated position, tidings from a far-off land, giving me the assurance that, though three thousand miles away, and separated by the broad Atlantic, there are many hearts that beat in unison with mine, responsive to the great theme which has been the burden of the inspired teachings of prophets, apostles, and angelic hosts; and of the great Messiah himself—the good tidings of the kingdom of God. . . . I have liked the kindly spirit and love toward all the brethren which pervades the ‘MESSENGER,’ and it is matter of joy to me to learn through it that there are so many in England, Scotland, and Ireland that are concurring for the one and only true faith. . . . In New England our number is small, there not being quite forty in the whole six states, and these are so scattered, that there is only one place, viz., Worcester, Mass., where anything like regular meetings for breaking of bread have been held. There are no brethren nearer to me than 15 miles; yet, as I am in a business which obliges me to travel a large portion of the time, I meet with and enjoy the society of many brethren when I could not otherwise see. . . . In your list of American brethren I notice the name of John Howell, Vermont; I am sorry to say he is not, and never has been one of the brotherhood: he is only agent for the ‘Banner’ and ‘Diaglott’ in that quarter, and belongs to the Adventists. There are no brethren in Vermont. Another error in your list is brother L. B. Leeland, who is now not in Philadelphia, but in Worcester; he found none in Philadelphia to sympathize with him in the faith. . . . the congregation in Worcester is composed of brethren residing there and at Millbury, four miles off. . . . My kindest regards to all the household of faith in the United Kingdom. Yours, in Israel’s hojs.—MARK ALLEN.”

The Treasurer acknowledges receipts for “MESSENGER” from Blairgowrie, Crossgates, Glasgow, Haddington, Halifax, Lanark, Lewes, Nottingham, and Yewbarrow; and for brother at Lanark, from Haddington, Paxton, and Yewbarrow.

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.



## CORRECT ESTIMATES OF THE LAW.

I shall now crave the attention of the readers to some observations upon that covenant which is abolished. Which remarks may tend to correct some mistakes that have been made and commonly received upon this subject:—

It is a mistake into which writers have fallen that there never was properly any covenant between God and man. But the contrary has been so plainly and fully proved that very little need be added. God is infinitely superior to his creatures; he may condescend to them: and though he certainly has a right to give them laws, and require them to obey according to their abilities, yet He may, if he pleases, forego that right, and enter into covenant with them. And this He certainly did with Abraham and others, and especially with the Israelites at Mount Sinai.

There have been many disputes about the covenant of grace, and the covenant of works; which disputes have given rise to much contention, and produced many puzzling distinctions: all of which might be avoided by considering that whenever God designs to enter into covenant with any of his creatures it is most certainly of grace, favour, condescension, and goodness on his part. But the conditions of all covenants that have yet been made with men are love, faith, reverence, and obedience on their part; so that all covenants hitherto are of grace and works both.

Some are of opinion that the covenant at Mount Sinai was not intended for the people to live in or live by. But such expressly contradict God, who says by Moses—"Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do all the words of this law: for it is not a vain thing for you, because it is your life. For this commandment which I command thee this day it is not hidden from thee, neither is it far off . . . I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live. That thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life and the length of thy days."—Deut. xxxii. 46, 47; xxx. 11-20. And the Lord by Ezekiel declared, saying,—"And I gave them my statutes, and shewed them my judgments; which if a man do he shall even live in them. But the house of Israel rebelled against me in the wilderness, they walked not in my statutes, which if a man do he shall even live in them."—Ezek. xx. 11, 13. Many other passages might be cited, but these are sufficient to prove that God gave them a covenant in which, and by which they might live. And that to contradict this is to deny the truth of God.

Some say that it was impossible for any mere man to keep the covenant. But this is charging God foolishly. To suppose that he made a covenant, and approved of their promising to keep it, though at the same time he knew it was impossible, is attributing such folly to God, and such madness to the people as must shock every serious mind. But facts are stubborn things—some in the congregation did keep the covenant according to the intent and meaning of the same, as God

himself testifies, and therefore it is vain for man to deny it,—“But my servant Caleb, because he had another spirit within him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it.”—Num. xiv. 24. Joshua and Caleb kept the covenant; therefore it was possible to keep it. And Moses said of the tribe of Levi, just before his death, (when men commonly speak the truth)—“They have observed thy word, and kept thy covenant.”—Deut. xxxiii. 9; see also Ps. xlv. 17-21. I need not multiply instances; it has frequently happened that persons, households, families, tribes, and sometimes the whole people clave fast to the covenant and kept it. Which facts are recorded in the Scriptures, and prove, better than a thousand arguments, the possibility of keeping it.

Some persons suppose that the whole covenant might be kept outwardly and according to the letter, without any integrity of heart. But let such remember that many of the commandments respected the inward temper of the mind, and therefore could not be outwardly observed at all. Judgment, mercy, faith, and the love of God were the weightier matters of the law, and were always regarded by God as preferable to sacrifices and burnt offerings.

I have heard it frequently observed that the first covenant, commonly called by such the covenant of works, was only proper for man in the state of innocence, when he had power to keep it; but not in a fallen state. Whereas, the Hebrew word *Berith*, rendered covenant, signifies to cut off a purifier, and therefore always supposes a fallen state. Besides, it is well known that God has frequently entered into covenant with fallen man. It is certain that God did propose and enter into a covenant with Israel at Sinai, and that the people voluntarily entered into covenant with him; and therefore such a transaction was highly proper for them in the situation in which they then were.

Often has it been said that the first covenant being once broken could never be again renewed, and had no further efficacy in it; that it admitted of no repentance, mercy, or forgiveness. This is frequently and peremptorily asserted, as though it were a self-evident truth; but the law of Moses and the prophets stand in direct contradiction to this false and unworthy assertion. The covenant was often broken, yet often renewed, and that by the command and approbation of God. About forty years after the first breach, Moses said to the people,—“This day Jehovah thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched Jehovah this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice; and Jehovah hath avouched thee to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto Jehovah thy God, as he hath spoken.”—Deut. xxxi. 16-19. This plainly shewed the covenant to be renewable after it had been broken; and that it was then as efficacious as ever. As for repentance, returning mercy, and forgiveness, they were all known under that covenant, as all the prophets testify; for they always spoke such language.—See. Isa.

lv. 7; Ezek. xviii. ; xxxiii. 1-20. From these passages it will be seen that the first covenant promised life and salvation to penitents. And the prophets were ordered to proclaim God's mercy to sinners, and to call them to repent and return from their evil ways in full expectation of forgiveness.

Another very common mistake is that nothing more than earthly blessings were promised or even mentioned in that covenant. But greater blessings God never did or can bestow on any, than he promised in that covenant, in case they would obey Him. For what greater blessings can he give or promise than himself. He is the fountain of all good, and in him all happiness, glory, and excellence are comprehended. And he said—"If ye walk in my statutes and keep my commandments, and do them, I will walk among you and will be your God, and ye shall be my people."—Lev. xxvi. 3, 11, 13. And Moses speaks, saying—"Jehovah shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of Jehovah thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of Jehovah."—Deut. xxviii. 9, 10. "Now therefore (says God) if ye will obey my voice indeed, and keep my covenant then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests and an holy nation."—Exod. xix. 5, 6. These are spiritual blessings, and of the highest kind.

We may observe that God made known his character or name under that covenant as—"Jehovah, Jehovah God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty."—Exod. xxxiv. 6, 7. And this is the same character that he hath sustained in all ages. The duties he therein enjoined were in substance the same as are enjoined upon christians, and the blessings promised were both temporal and spiritual; and had the Israelites all been obedient, as (thanks to God) some of them were, they would have been a happy people indeed.

JOHN C. WEYERS.

## CALLING ON THE NAME OF JESUS.

SECOND PAPER.—BY A. F.

If I were to follow J. C. through all his observations on this subject, I would find it a most wearisome, and, I am afraid, a most unprofitable course. If I establish the verbal meaning of *epikaleomai* to be "invoking" or "calling upon for one's self," then all his attempts to undermine my affirmation, that the primitive christians habitually called on the name of the Lord Jesus, are futile and vain.

The question is, What is the right and proper translation of Acts ix. 14, 21; 1 Cor. i. 2; Acts ii. 21; Rom. x. 13, and Acts xxii. 16? I affirm that it is "to call upon" or to invoke the name of the Lord Jesus: I produce proofs of my affirmation, and offer to produce more; and if

these be sound and strong, and invulnerable, J. C. may save himself the trouble of saying that he observes "That the early disciples prayed to the Father only, with two accountable exceptions;" for if it were so, still the critical rendering of the passages would retain its absolute force unimpaired, and invoking or calling upon the name of the Lord Jesus would still be seen to have been the duty and practice of the early christians.

J. C. gives "surnaming" as the meaning of the word under consideration. He cannot claim the support of any Greek lexicon, nor Macknight, nor Dodbridge, nor Baumgarten, in his favour; nor the common English translation, nor the French Testament, nor Archbishop Newcome's translation, nor the American Bible Union's translation; for all these are against his view. He does not dispute that the verbal meaning of the word as given above by me in accordance with all the authorities named is a proper translation, but puts it aside, and wants us to take "being surnamed" as a rendering more in accordance with his ideas. In this, he claims the support of Wakefield's translation of the New Testament. He does not claim that Wakefield's notes are in his favour, and I do not expect that he will produce them. I have asked for *one* writer of eminence who makes a critical attempt to establish another meaning to the word under consideration than what I have given, and J. C. expresses his regret that he cannot comply with my request by furnishing *one* such writer: but in lieu of this, he gives some etymological morsels of his own preparing, and concludes all with his own remark that "a surname may be assumed by a person himself, in which case, the Greek WOULD express it by the middle voice" of the verb *epikaleō* (understood). I hope we have seen the last of such attempts at Greek translation and criticism.

The Greek lexicon writers (like all other editors of dictionaries) do not stint the number of meanings, or shades of meaning, which may be attached to words; and if these greatly over-numerous meanings, or attempts to define, are not sufficiently numerous to express or contain our notion, then let us abandon our notion, and not coin new meanings for ourselves. And when the Greek is to be proven to have a certain meaning, I hope that, instead of having a certificate from an Englishman or Scotchman of what a Greek WOULD do, it will be convenient to prove this by citing instances of what a Greek actually DOES do.

I am loth to characterize J. C.'s "critical attempt" at translation, as I can hardly agree with him that he ought not to feel shame on account of it. He tells us that he studied brevity of expression. He evinced this by occupying almost five pages to make what he termed "a few remarks" on my first paper, which consisted of three pages and a half. Unfortunately, in attaining to this remarkable brevity, he has attained to such gross confusion and error in page 145 as I have rarely witnessed: and the correction (which I did not make) on page 180 only hopelessly bewilders me when I attempt, by the aid of all the words used, to understand what he really meant or aimed at. When I read the paragraph at page 145, I was completely stunned; and it appeared to me, as it appeared also to others, that J. C. had produced proof that the same word that occurs in the passages above noted was used with the sense of surnaming in the Old Testament scriptures; but, on turning up the

Greek Bible, I found that the passages referred to by him in Isaiah and Mark did not contain in any form the Greek word under consideration. J. C. has explained, in page 180, that he did not intend to quote these passages as proofs that *epikaleō* means to surname; but his references to the English surnaming and the Greek *epikaleō*, in its different voices, are so intermingled and involved that I abandon in despair the attempt to discover what he means, being thoroughly convinced of this, however, that whatever he did mean, has nothing to do with the translation of the word in question.

I regret that the foregoing remarks have been rendered necessary. I would much rather have been spared the pain of making them; but seeing that few of the brethren know the Greek language, it is a necessity lying on those writers who attempt translation from the original, to make quite sure that their observations are intelligible and capable of proof; and especially that they shall not appear, as J. C. admits part of his observations do appear, to support what is not correct.

My intention, when I concluded my first paper, was to produce instances from the Greek Bible, or Septuagint, of the use of the Greek word *Epikaleomai* (middle voice), which is usually translated by the phrase, "call on," and its verbal alterations in the New Testament passages near the beginning of this paper; and I will now proceed to carry out this intention. I promise that the citations are faithfully and carefully given.

1 Sam. xii. 17, "I will call unto the Lord," &c.; 18, "So Samuel called unto the Lord."

2 Sam. xxii. 4, "I will call on the Lord who is worthy to be praised;" 7, "In my distress I called upon the Lord, . . . and he did hear my voice out of his temple."

1 Chron. iv. 10, "And Jabez called on the God of Israel, saying, Oh, that thou wouldst bless me indeed. . . . And God granted him that which he requested."

Psa. xvii. 6, "I have called upon Thee, for thou wilt hear me, O God;" l. 15, "And call upon me in the day of trouble, I will deliver thee."

Prov. i. 28, "Then shall they call upon me, but I will not answer."

Is. lv. 6, "Seek ye the Lord while he may be found; call ye upon him while he is near."

1 Kings xviii. 24, "And call ye on the name of your gods, and I will call on the name of the LORD;" 26, "And they . . . called on the name of Baal from morning even until noon, saying, O Baal, hear us;" 27, "And Elijah mocked them, and said, Cry aloud;" 28, "And they cried aloud."

2 Kings v. 11, "He (Naaman) said, Behold, I thought he will surely come out to me and stand and call on the name of the LORD his God."

Psa. xcix. 6, "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord and he answered them;" cxvi. 4, "Then called I upon the name of the Lord, O Lord, I beseech Thee deliver my soul;" 13, "I will take the cup of salvation, and call upon the name of the Lord."

Lam. iii. 55, "I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice."

Joel ii. 27. "They shall call on my name and I will hear them: I will say, It is my people; and they shall say, The LORD is my God."

Joel ii. 32, "Whosoever shall call on the name of the LORD shall be delivered."

I subjoin the following list of passages in addition:—

Gen. xii. 8; xiii. 4; xxi. 33; xxvi. 25. Deut. iv. 7. 1 Kings viii. 13. Job xxvii. 10. Ps. iv. 1; xiv. 4; xxxi. 17; liii. 4; lxxix. 6; ciii. 18; cv. 1; cxviii. 5; cxlv. 18. Zeph. ix. 9.

I have contended that the Greek word *Epikaleomai* means to invoke, or to invoke; that is, according to the Imperial Dictionary, "To call on in supplication, to implore, to address in prayer." The passages cited will enable common readers to judge whether that view be tenable, or whether preaching, as Aleph suggests, or surnaming, as J. C. argues, be preferable. In my judgment, there can be no room for hesitation. The Old Testament Septuagint usage of the Greek word *Epikaleomai* (middle voice), is clearly to call on in supplication, to implore, to address in prayer. And when the word is joined to the phrase, "the name of the Lord," the same meaning or usage is maintained. Such being the case, I do not see that we can come to any other conclusion than that the word has the same meaning when found in the New Testament; and the more evidently so as the New Testament in two cases actually makes translation from the Septuagint version of the Old Testament: these are Acts ii. 21, and Rom. x. 13. I shall make a few observations upon these passages, partly to dispel the very strained sense given to them by J. C. in page 146, and partly to set those passages themselves in a light which may be new to many of the readers.

In Acts ii, Peter affirms that the outpouring of the Spirit which had come upon him and his fellows was that which was spoken of by the prophet in the 2d chapter of Joel, from which he makes a lengthy quotation. The quotation is referred to one period—the last days, over which terrible judgments impend—and the only way of salvation during that period is this,—“It shall come to pass that whosoever shall call on the name of the Lord shall be saved.” Paul quotes the same passage in Rom. x. 13, as a proof that the Lord is rich unto all that call upon him; whether they be Jew or Greek. The question then for Peter’s audience (and it is a question for us too who live in the same last times), is, Who is the Lord that we may call upon his name? We must believe in him: we must hear of him before we can believe; and we cannot hear unless a preacher be sent. The apostles were sent first to preach to the Jews. In whom did they call upon them to believe? Not in God the Father, for they believed in him already. In whom then? We have that in these words,—“Therefore, let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ.” Joel says that salvation is to them who call on the name of the Lord. Paul says they must believe in him before they can call on him, or call upon the name of the Lord.—Rom. x. 13, 14. Peter proves that Jesus is the Lord.—Acts ii. 36. When they believed that Jesus is the Lord, they would not fail to call upon his name in the same way as they had formerly called on the name of the LORD their God.

This, then, is a summary of what I have presented on this subject.

1. Proof that the faithful in Israel in the days of David and the Prophets called on the Lord, or called on the name of the Lord; and instances showing how that was done, and the purpose thereof.

2. A promise of salvation to all who (in the last days) shall call on the name of the Lord.

3. A statement that Jesus is the Lord, supported with reference.

4. Proof that the Greek word translated "call on" is rightly translated in Acts ii. 21; ix. 14, 21; xxii. 16; Rom. x. 13; 1 Cor. i. 2, and that every Greek translator or lexicon writer to which I have access is of this opinion except the Unitarians and J. C.

5. Proof that the early disciples habitually, *i. e.* not once in their lives, but frequently, called on the name of the Lord Jesus.—Acts ix. 14, 21; 1 Cor. i. 2

6. Proof that Paul called on the name of the Lord.—Acts xxii. 16.

7. An affirmation that Paul did so preceding his baptism, and an appeal to the original text as supporting me in this, an appeal to which I shall adhere.\*

From all these I make the following deductions:—

1. That we ought now habitually to call on the name of the Lord Jesus, as the faithful in Israel were wont to call on the name of the Lord.

2. That it is desirable, if not essential, that persons about to be baptized should, like Paul, call on the name of the Lord for themselves preceding the baptism.

And lastly, I produce the following examples of the practice of the apostle Paul in calling on the Lord Jesus—1 Thes. ii. 11-13. Now, God himself, and our Father, and our Lord Jesus Christ direct our way unto you. And the Lord make you to increase and abound in love, &c. —2 Thes. ii. 16, 17. Now our Lord Jesus Christ himself, and God even our Father . . . comfort your hearts and stablish you in every good word and work.—2 Tim. i. 16, 18. The Lord give mercy unto the house of Onesiphorus. The Lord grant unto him that he may find mercy of the Lord on that day.

It is my earnest wish that the brotherhood should ponder these things with a view to following the divine precept and the examples quoted. I may return to the subject; but I would much rather, that some others of the brethren would apply themselves to it for the general weal, and especially those of ripe mature judgment, whose meditation is on God's word both day and night.

NOTES APPENDED BY A. F.—1, Gen. iv. 26, in the margin without supplied word "themselves" gives no countenance whatever to the idea that, at the birth of Enos, men called themselves by the name of Jehovah. Gen. vi. does not mention "Sons of Jehovah." Does such a term occur? I do not think that when translators of note differ so widely on the verbal meaning of the words in Gen. iv. 26, that we can establish anything thereby. J. C. mis-states the case when he says that the learned are puzzled about the meaning of *Epikaleomai* (middle voice), or that they give such diversities of reading to it

\* Some Greek masters affirm that the Aorists are perfectly indefinite as to time. Would any pupil have the goodness to produce ONE instance of an Aorist being found in the Greek Scriptures where the context clearly indicates future or even present time

are given on this passage. For the learned are unanimous that *Epikaleomai* means "to call upon or to invoke."

2. I cannot allow the one prayer of Stephen, Acts vii., and the three prayers of Paul, 2 Cor. xii. 8. to be exceptional cases of prayer addressed to the Lord Jesus, nor can I admit J. C.'s explanation of their recurrence. Stephen's prayer is remarkable principally for its request that the Lord Jesus would receive his spirit. The fact that he beheld the Lord Jesus could never make such a request or prayer appropriate. It is assumed by J. C. that the Lord Jesus was present in vision when Paul besought him that the messenger of Satan might depart from him. I refer to the examples of prayer to the Lord Jesus quoted above. The Lord said to Ananias of Paul, "behold he prayeth;" this cannot mean simply that he prayed to God the Father, for the Jewish persecutors of the disciples prayed to him. What is its meaning?

3. Acts viii. 37. is wanting in approved Greek manuscripts. J. C.'s argument, based on the fact that Luke is careful to record the eunuch's confession, therefore falls to the ground, and I do not know any record of a confession preceding baptism. I believe that a confession was made, and that not simply to men, but before God, and the Lord Jesus Christ, and the holy angels, and that the calling on the name of the Lord was connected to this confession. Was J. C. in ignorance that Acts viii. 37. is spurious when he so pointedly grounded on it? or did this escape him at the time? I cannot think but that he has noticed this at some time.)

4. When the apostles were enjoined to baptize believers they knew how this had been done before.

5. Jehovah of Hosts, he is the King of glory, Ps. xxiv. Is not this Jesus? And does not Is. vi. call Jesus by the name of Jehovah?—See John xii. 41. "These things said Isaiah when he saw his glory and spake of him."

6. J. C. is incorrect in saying that Dunbar's Greek Lexicon gives the meaning of *epikaleō* (active voice), "to impose a surname." I might as well say Donnegan (and I suppose Dunbar) gives "to accuse" as the meaning. Every person accustomed to consult dictionaries knows that the fourth or fifth word given as a meaning to another word is not entitled to be called the meaning of it.

7. I fail to see why *virtual* acknowledgements or *mere* homologating of things should be argued for, as J. C. does—page 145. Is there any substantial objection to confessions and invocations being real, actual, ostensible? Why "virtual," or "mere?"

8. It is a maxim among the learned that etymology does not of itself fix the meaning, except where usage is either doubtful or silent; and it is always, from the changes of meaning which words undergo, an uncertain guide. J. C. applies etymology to oppose well defined usage, and confesses that his etymological attempt may appear to be a straining of the word. Verily it is so.

A. F.

## THE DESOLATIONS OF ZION.

[The following psalm was recited and sung at a meeting of the Edinburgh Church in October last. It is inserted here in the hope that it may prompt to the production of many such in the churches—more characteristic, and even more appropriate to the feelings and wants of the brethren than this one. It appears to us that, however excellent the scriptural utterance of the old and sublime themes of our faith may be—and they are inimitable, there are yet modern aspects and applications of these which require utterance too. The



metrical hymns of Christendom are not always sufficient for us: might not the occasional experiment of a characteristic psalm give piquancy to the musical and sentimental part of our church offices, and render them more effective than they usually are?]

*Chorus.*—"O Jerusalem, Jerusalem!

Thou that killest the prophets, and stonest to death the messengers of God.  
Thy king came unto thee meek and lowly,  
But thou put him to death.

Jerusalem! Jerusalem!"

Alas, alas, for the beautiful city, glorious and honourable!

—The desolations of the kings of Babylon are forgotten;  
The pollutions of the impious Antiochus are all purged away;  
And, under the nourishing hand of the great Herod, thou art again raised in glory.  
Yet what fate is thine! Those marble towers,  
Those colonnades of beauty, rivalling Athens; that holy temple,  
Those busy streets, and that mountain of holiness shall again be desolate.  
Wickedness, wickedness has evoked wrath, the terrible wrath of God—

The voice of the prophets which warned thee,  
Sounding on thy streets, yet reaching to thy inmost homes,  
Thou hast stilled in death. The forbearance of the God of Israel [idolatry—  
Thou hast scorned. The prophets' tombs thou hast made the fane of thy  
idolatry of the dead. O unholy Jerusalem! O unhappy people!  
The anointed of God, thy own Messiah, benign and wise  
Thy wicked hands have taken and slain. O Jerusalem!  
How often would he have gathered thy children together,  
As a hen gathereth her brood under her wings,  
But ye would not, ye would not—

For those things the long pent up anger of thy God is let loose;  
Therefore thy house is left unto thee desolate;  
Therefore the mountain of the house of the Lord  
Is made like the high places of the forest;  
And on this account Zion is ploughed like a field.

Come O eagles to the prey! hasten abominable birds,  
With swoop of terror, and certain death, come to the horrid feast!—  
They come at the call of their king, the God of the whole earth;  
Their beaks are sharp, and their talons strong, to rend and devour.  
O hapless daughter! thy beauty is laid in the dust,  
And the foul birds, with flapping pinions and exulting scream,  
Prey upon thee, the admiration of princes, fair and comely.  
Who shall scare them away? They are gorged with slaughter,  
And filled with the slain. The remnant of thee,  
The fragments of the feast of Rome, are scattered in all nations;  
That they may be food for the beasts of the earth;  
That the dogs of the heathen may satisfy themselves  
Upon thy flesh, O Jerusalem!

From the smoke of their ruined cities they flee, they flee,  
Pursued by the ruthless sword of Rome. And soon, as slaves,  
The sons of Judah are spread in every land. Ah me!  
The fatherland is soaked with blood: the holy of holies is violate;  
And the long procession of triumph is enriched with Hebrew maidens, and the  
spoils of the temple of God.

Long, long years of exile wait on thee, O captive daughter of Zion :  
Dark, dark night of oppression.

—The slave-men will not buy thee—devised and scorned.

*His* blood, the blood of thine own king, is on thy head,  
His curse, which thine own lips pronounced : for *his* heart,  
Who would have saved thee, was too full but to weep.

Mourn, mourn ! in every land is mourning.

The dark eyes of the daughters of Judah are red with weeping,  
The stout heart of the young lion of Judah is broken,  
And the thousands of Israel are a prey to the sword.

Oh Poland, land of freemen, shield them ! And Spain,

The home of learning and greatness, give succour !

Britain, the quiet resting-place of men of war from the sea, [sons of Jacob ?

Why is thine anger hot against those of whom thou shouldst be proud, the

And why, all nations, do ye mock the panting hopes of fallen humanity

With vain crusades ; approaching the walls of Jerusalem

With swords dripping of Hebrew gore ? Alas ! alas !

This is the least of the curses on thy head, O son of Judah.

Impiously the zealots of a Moloch-church make inquisition—

Inquisition for the blood of Israel : and with the weapons of torture

Thou art chased into corners. Forget not, Spain, Italy, Austria, and Muscovy.

When the Lord makes inquisition, thy dungeons shall give up their tale of  
Thy prison walls shall let 'scape the groans of the oppressed. [horror.

Even now, where there is utterance, the voice of Judah,

Arising from all lands, blends in song-prayer to the ears of God :—

*Chorus.*—“ When wilt thou build again the house of thy glory,  
O Jehovah, the God of our fathers ?

We are outcasts ! we are outcasts !

Our beautiful home is burnt with fire,

The holy city in ruin most terrible.

Our land is desolate—strangers devour it in our presence.

O God return to thine own heritage,

And save the people of thy right hand !

Return, O God, return !”

The day of the Lord, is at hand, is at hand ;

Terrible with wrath, heavy with vengeance

On the head of those who oppress thee, O Jerusalem !

Lo ! I will come, saith Jehovah, and I will visit all the proud

Who trample under foot my people. Their blood I shall inquire for

Which was shed in thy borders, Europa, and in all thy coasts, O Aram.

And thou, king of the North, wilt thou still crush with thy fierce caress the  
helpless daughter of Zion ?

See, from the top of Taurus comes the double eagle, with fell swoop,

Eager for prey, seeking to fill up with flesh iniquity the guilt of Rome.

But he shall be baulked of his quarry.

Now are remembered the woes of this poor captive,

The sons of Ishmael have long battered on the land of Isaac.

They shall be driven thence. The effeminate Ottoman

Shall fade away, like the waning moon which flaunts on the banners of Islam.

And to thee, O proud head of Assyria, shall pass the cup of bitterness.

For lo, the meek Judah shall rise up like a fierce lion,

And little Benjamin shall raven as a wolf

Against the mighty and proud ones who have held them in thralldom.

Where is now the pride of the Gentiles against Israel?

Where is their mockery of the vagabond Jew?

Long time hast thou been scorned and oppressed;

But the days of the Gentiles are at an end;

And the time of thy redemption draws nigh.

From the corners of the nations shall the candle of the Lord seek out all his

To raise them from the vile kennel, to the place of princes. [hidden ones,

And when the Lord shall bring again the captivity of Zion

We shall be as men that dreamed.

Happy dream, from which there is no awaking to disappointment.

In the deep, cold night, when silence and repose

Have stilled the profane orgies at Gentile shrines,

And the mob of the holy sepulchre is quiet, what form is that

Which sits, sad and solitary, on the ruined heaps in the valley of tombs;

Like a guardian angel lingering with hopeless patience

At the home of her dead—recumbent, weeping?

It is the daughter of Jerusalem, woe-struck and prostrate with grief.

Yet, hark! from far, as from the depths of the midnight heavens,

Comes a faint sound, moving among the withered leaves of Bashan and Libanus:

And, further off, the hum of nations preparing for war.

The protecting angel of Jerusalem awakes from the long slumber of despair,

And hears in the unwonted sound the first notes of hope.

'Tis no vain hope—

Erect, towering over the doomed city, with spectral greatness

In the weird gloom, this angel of hope hears,

In the far and gathering din of many peoples, the songs of Jewry, long stilled.

They shall come; they shall come again into their own temple:

From the palaces and homes of the ancients shall song again arise:

For the Lord of hosts hath spoken it:—

*Chorus.*—"The Lord shall comfort Zion,

He shall comfort her waste places,

And make her like Eden, like the garden of the Lord.

Joy and gladness, joy and gladness shall be found therein,

'Thanksgiving and the voice of melody.'

## THE JEWS OF WHOM JESUS CHRIST IS THE KING.

### SECOND PAPER.

I WILL, now, as proposed on page 6, examine the Scriptures that are erroneously supposed to be proofs that Jesus is not the King of the literal Jews, and that he never will reign over them as Jews in a national capacity.

I begin with Mat. iii. 7, 8, 9, where John says to some of them, "Think not to say within yourselves, we have Abraham to our father, for, I say unto you, God is able of these stones to raise up children to Abraham." Now, I admit, if this or any other scripture proved that their being the children of Abraham by the flesh did not secure the salvation of the Jews, as a nation, that such scripture would be a proof that Jesus is not the King of the literal Jews. But here is the point,

though their being the children of Abraham by the flesh, secures the salvation of no individual Jew, yet that fact by God's promise most infallibly secures the salvation, the ultimate and eternal salvation of the Jewish nation, of the Jews as a nation. Here is one proof, "Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, for a blessing is in it, so will I do for my servants' sakes that I may not destroy them all, and I will bring forth a seed out of Judah, and out of Jacob (bad as he is) an inheritor of my mountains." —Is. lxxv. To illustrate that idea by a figure with which we, Scotchmen, are more familiar; you have some potatoes not fit for food, yet you do not destroy them, because you know there is something good in them so that they may make good seed and give you good eating potatoes next season. For the same reason God preserves wicked Israel till he save them as a nation. And this he does also, because he pledged his word to that effect to his servants, Abraham, Isaac, and Jacob. Hence Israel says, "He will turn again, he will have compassion upon us." Why? Because "thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn to our fathers from the days of old." —Meth. vii. 19, 20. And thus you see the ultimate and eternal salvation of the Jews as a nation is secured, because they are the natural seed of those good men by the promise and oath of God Almighty, and so that believeth not is guilty of the great and fearful sin of making God a liar.

In Rom. ii. 28, 29, Paul says, "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that which is inward in the flesh, in the spirit and not in the letter, whose praise is not of men but of God." This does not prove that a man can be a Jew inwardly without being a Jew outwardly, nor does it prove that circumcision in the flesh is not necessary to qualify a Jew for inheriting the kingdom of God. For, first, it is capable of being explained without laying us under necessity to believe that; and secondly, such explanation is the only one that makes it to be in harmony with the other Scriptures. He is not such a Jew as God will praise and admit into his kingdom who is one outwardly only. Neither is that the only circumcision which God requires that is outward in the flesh. But he is a Jew who has the praise of God, who being a Jew outwardly is also one inwardly, who has Jacob's spirit as well as his flesh, and the circumcision he requires in addition to that which is outward in the flesh is that of the heart. It is the same with baptism in the case of christians. The baptism that God requires and delights in is not the mere washing of the body with water, but the burial of a believer of the gospel of the kingdom with the Lord in baptism, that he might rise up out of the water to walk in newness of life. What then? There is nothing in all this to justify a christian in neglecting baptism, or a Jew in neglecting circumcision. This explanation of the passage leaves it in perfect harmony with the other Scriptures, which a contrary explanation would not do. We see in Ezek. xxxvi. 26, that the Jews of the kingdom of God are to be Jews both outwardly and inwardly; in xlv. 9, that they will be circumcised both in heart and in flesh; and in xliii. 7, that the Lord will then reign over, and in the midst of them forever and ever.

In Rom. ix. 6, 7, 8, we read, "They are not all Israel who are of Israel, neither, because they are the seed of Abraham, are they all children," &c., &c. I will only say in reference to this scripture, that Jesus' not reigning over all Israel now is no proof but that he may one day destroy all the wicked from among the righteous of the Jewish people, and then reign over all Israel as one nation for ever. Then it could no more be said "they are not all Israel who are of Israel," though that be quite true now. Israel is the precious silver alloyed and debased with much vile dross, like a garden of good and bad trees, and like wheat mixed with chaff. But when Jesus comes to reign over Israel he will "purely purge thy dross, and take away all thy tin."—Is. i. 21-31, and Mal. iii. 1-5; will cut down every tree that bringeth not forth good fruit, burn the chaff in unquenchable fire, and then gather the wheat into his garner, that is the righteous of Israel then left into his kingdom.—Mat. iii. 7-12; Mal. iv., and Amos ix. 8-15. Then they shall be all Israel who are of Israel, and then Jesus will be Israel's king,—“Thy people also shall be all righteous; they shall inherit the land for ever.”—Is. lx. 21, see also Is. iv.

But in Gal. iii. 28, Paul says, "There is neither Jew nor Greek—for ye are all one in Christ," and in Eph. ii. 14, "He is our peace who has made both one, and has broken down the middle wall of partition between us." Well when you have proved that there is no distinction between Jew and Gentile in the church of Christ, you have not proved that the Jewish nation will not be distinguished from and above the Gentile nations in the kingdom of God hereafter. The fact is, the Jewish nation is never on a level with the Gentile nations either here or hereafter, in this world or in the world to come. Now the Jewish nation is sunk below the level of the Gentile nations for their iniquities, as was prophesied to them by Moses. And, hereafter, as the same Moses predicted, when God has sufficiently punished them they shall be exalted above all other nations; when no one shall be able to count the dust of Jacob, or to number the fourth part of Israel, "So the people shall dwell alone, and shall not be reckoned among the nations."—Num. xxiii. The Lord shall come riding upon the heavens in their help, and thrust out the enemy before them and destroy them; "Israel then shall dwell in safety alone, the fountaine of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew."—Deut. xxxiii. Then the nation and kingdom that will not serve Israel shall perish.—Is. lx. 12. Israel is God's first-born son. That is why Israel is now below the Gentiles for their sins. "What son is he whom his father knoweth not?" "You only have I known (*distinguished*,—"Messenger," vol. 1., page 2,) therefore, I will punish you for your iniquities." But when the prodigal repents and turns to his father is he afflicted then? Nay, verily, "Is Ephraim a dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still." That remembrance issues in his being made the head of the nations. But as to the church, the bride, the Lamb's wife, his glorious Queen, in which there is no distinction of Jew and Gentile; she will then reign with Christ on his throne over all the world forever and ever.—Rom. viii.; 2 Tim. ii. 12; 1 Cor. vi. 1, 2; Rev. ii. 26, 27; iii. 21; v. 9, 10; Ps. xlv.

In 1 Cor. x. 1-11, Paul says that the things which happened to Israel when saved out of Egypt were types of things of the Church of Christ. "Now all these things happened to them for ensamples (margin, *types*), and they are written for our admonition upon whom the ends of the world (or age), have fallen." From this it is inferred that Israel was itself a type of the church, which is, therefore, supposed to be the true Israel and the only Israel over whom Jesus will reign for ever. But did the same things happening to both make Israel a type of Jesus.—Mat. ii. 12. Or if so, was Israel a type of Jesus as the King of Israel? You must say, No. Well, then, no more can Israel be a type of the church, Israel's Queen. Israel could not be a type of the church in regard to the position sustained by the church to Christ either here or hereafter. For here the church is espoused to Christ as a chaste virgin.—2 Cor. xi. 2. And, hereafter, she is to reign with him over Israel as his Queen.—Ps. xlv. But Israel as saved by Moses out of Egypt was a type of the same literal Israel to be hereafter saved by the Lord out of all countries. "According to the days of thy (the nation then) coming out of Egypt will I show unto him (the nation to be) marvellous things."—Micah, vii. 11-20. "Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth who led and who brought up the seed of the house of Israel (the offspring of the same Israel) out of the north country, and out of all countries whither I had driven them."—Jer. xxiii. 1-8. Among the marvellous things then shown to Israel was the dividing of the Red Sea. This explains Is. xi. 15, 16, in reference to Micah, vii. 15. "And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod." There will be a deliverance similar at the same time from the North Country,— "And there shall be an highway for the remnant of his people, which shall be left from Assyria; *like as it was to Israel* in the day that he came up out of the *land of Egypt*." When Israel of old came out of the sea she came into the wilderness and there sung the high praises of God her deliverer. So is the seed of Israel to do hereafter. "Therefore, behold I will allure her, and will bring her into the wilderness—and she shall sing there as in the days of her youth, even as in the day when she came up out of the land of Egypt."—Hos. ii. 14, 15. In the wilderness God then made a covenant with the people to be their God and they his people. That is to be done with their seed too.—Jer. xxxi. 31-34. Almost all these things are set before us in Ezek. xx. 33-44, which read. You see then that Israel was not a type of the church or the kingdom of Christ, which church is his Queen, but that Israel as saved by Moses out of Egypt was a type of the same literal Israel to be saved by the Lord out of all countries. Perhaps I may at another time show you that Israel as blessed under the reign of Solomon was also a type of the same Israel to be hereafter blessed under the reign of the greater than Solomon.

But a word or two on Mat. xxi. 43, where Jesus said to some Jews. "The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof." This, observe, was not spoken to

the nation but to its rulers. They perceived that Jesus had spoken this parable against them, 45. The vineyard is the Jewish nation. Jesus said it, this nation, should be taken from its rulers and given to another people,—to another people that should rule over it. That is to the church, to whom Christ said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." You see the church is to reign with Christ.—Rev. v.—when he reigns with his apostles over the twelve tribes of Israel,—Mat. xix. 28, in the kingdom appointed him of his Father.—Luke xxii. 28 30. That explains the above Scriptures. Jesus does not say to the Jewish people, "The kingdom of God shall be taken from you." He says that to their rulers. He does not say to the church, "It is your Father's good pleasure to *make* you the kingdom." But he says to her, "It is your Father's good pleasure to *give* you the kingdom." That is dominion with Jesus over the Jews first and also over the Gentiles.

In conclusion, this, remember, is a vital question. To believe Jesus is the Christ is essential to our salvation. But to believe Jesus is the Christ is to believe he is anointed of God as King of the Jews. If, then, you deny Jesus is the King of the literal Jews, while he really is so, you virtually deny that he is the Christ, and so cut yourselves off from the promise of eternal life, which is only made in the gospel to those who believe that Jesus is the "Christ, the King of Israel."

D. L.

### Intelligence, Notes, &c.

CROSSGATES.—The small church here still maintains its standing, although the number is very small. "We meet regularly," says brother Muir, "every first day of the week, for the breaking of bread, and for the reading of the Scriptures, for our mutual edification and instruction. Our young sister White has only been able to visit us once since Martinmas—being at Queensferry, six miles distant; and we are in promise of a visit from Kirkcaldy. We would be glad of a call from any of the brethren who can find it convenient to come. A pity that the brethren's are 'like angels' visits, few and far between; we relish visits very much." We suppose this is a common and a natural experience. The weather and daylight are now beginning to aid such pleasant journeyings. (Let the brethren on both sides of Tweed take the hint: for however bravely the little communities may do, we owe them intercourse and encouragement that they may learn to do better.)

CUPAR.—Acting upon the example or advice of the Edinburgh brethren (see p. 133, vol. 1), there has been established a Bible investigation meeting in Cupar: our brethren and their cousins of the *Reformation* fraternising. So far as we have means of judging, the style and progress seem to be interesting and satisfactory: the principal topic under review has been—"The promises made to the fathers of Israel;" a subject of great and fruitful interest. We wish our friends God-speed in their examinations.

EDINBURGH.—Was immersed on 8th January, and subsequently added to the church, Barbara Todd (Milne's Court, Lawnmarket, Edinburgh,) formerly in connection with the church of the *Reformation* here. The interest of the Bible conferences still continues, and their influence is seen. The meetings of the church are well attended, and the spirit of the whole brotherhood is in a wholesome condition.

GLASGOW.—On the 27th January was immersed into Christ, and subsequently had fellowship with the church here, Nathaniel Harlow. His wife is preparing to follow his example soon.

**Huddersfield.**—The lectures of last year (see p. 182, vol. I.), which were crowded together in consequence of the removal of brother Roberts (the lecturer) appear to have excited a good deal of interest in a small circle, which interest was well sustained throughout. Before leaving Huddersfield, the Roberts, with three brethren from Halifax, held a social tea meeting with eighteen of the interested. The review of past religious experience then given displayed great cause of dissatisfaction, and much room for improvement. The lectures seem to have set the thinking on new tracks of thought, and aroused to a healthier tone of faith the honest-hearted. This gathering has proved only the first of a series of meetings, for they now meet by themselves on alternate Sunday afternoons for the investigation of Bible subjects. Most of the persons are well advanced in years; three or four of them had been driven by the erroneous systems of the day to abjure the Scriptures altogether, but are now induced to reconsider their authenticity, and give some heed to what is taught therein: all the rest are anxious to know the truth; some of them are in correspondence with brother Roberts. We sincerely hope this is not the last we shall hear about Huddersfield.—Meanwhile, brother and sister Roberts travel. They expect to visit Birmingham and Nottingham anon, and perhaps other places where brethren gather together. Address—Robert Roberts (with Fowler and Wells), care of W. Tweedie, Esq., Strand, London, W. C.

**Nottingham.**—We deeply regret to have to announce the removal of brother Joseph Stones to Chesterfield. The loss of his constant services will be much felt by the brethren here; but we hope that he will be the means of bringing some to a knowledge of the truth in his new locality, and that his departure may be for the better and not for the worse. There being none of like precious faith nearer than at Derby; he will, no doubt, be glad to bear from as many of the household of faith as can make it convenient to write him. His address is—Brewery Street, Chesterfield. We have great pleasure in stating that a brother has been, during the month, added to our little body by baptism into Christ; and there are one or two more in the transitive state. Our brother's name and address are—Mr Gresham, Clothier, Bridlesmith Gate, Nottingham.

Brother James Lamb, having somewhat recovered his health, has returned to **FORTSMOUTH.**

**OBITUARY.**—At **WARNUMBOOL**, Victoria, Australia, John McIlhwaith teacher, died on 13th September 1860. He was baptized in 1852 or 3, when he resided in Wishaw; and was well known to the brethren around Glasgow. He has left a widow, our sister, better known by her former name—Janet McNeil.

It has often occurred to us, while writing out such notices as the above, that this particularity regarding additions of solitary individuals, and removals of persons "unknown to fortune and to fame," although it may to strangers appear trifling and insignificant, is a good and salutary recognition of the notice which God our Father takes of the movements of even his youngest children. Let us know one another, and interest ourselves in the least, and we shall be the better able to maintain the unity of the spirit in the bond of peace. Paul has taught us the importance of petty members, (1 Cor. xii.), and our own hearts, under the stimulus of divine love, acknowledge the correctness of his teaching. But none are insignificant or petty. Remove one little pinion from the social machine, and all is confusion; let its motions be aided and smoothed by the oil of gladness, and the whole world is blessed.

The Treasurer acknowledges receipts for "MESSENGER" from Aberdeen, Bath, Douglas, Emscote (Warwick), Haddington, Halifax, Jarrow, Nottingham, Paisley, and Sheffield.



## THE TESTIMONY OF THE ROCKS.

THERE are some persons ready to say,—“ The claims which you make for the antiquity of the Bible cannot be sustained; seeing there is no living witness to the fact of its origin; and we cannot appreciate nor determine the value of what is called testimony, when that testimony has to be dug out of ancient books, and discerned with a critical eye—such an eye as has often judged differently concerning the claims of which you speak. If we had something more definite, something unmistakably contemporaneous with the people and times by whom and in which they were written, we could then rely upon it.”

What kind of evidence would satisfy such persons? Shall we take them to the land in which the books of the Bible were written, and find graphic and expressive evidence of its oriental origin, and deep traces of the traditional hold which its facts have on the mind and thought, characters, names, and institutions of the people of the east? Shall we show them those ruined cities, and remnants of undoubted antiquity which people the wastes of the Holy Land, and find in them the names, traditional history, and peculiarities which establish the genuineness of such sites as the firm basis of that only congruous history of ancient times and peoples which we have in the Bible: remembering that these have been preserved for thousands of years by peoples quite separated from the civilization and literature of the west,—rendering collusion with them utterly impracticable? Shall we dig up the mounds of Babylon and Nineveh, and explore the tombs and temples of Egypt, and find in their cuneiform and hieroglyphic inscriptions concurrent testimonies, not only with the great but with the minor facts of Holy Writ? Shall we summon the wonderful people Israel, and ask what they say for themselves as fugitives and vagabonds in the earth, yet preserved by some mysterious agency from the extermination with which they have so often been threatened? They point to their own sacred books, where we shall find at once the announcement and the solution of the enigma of their history. Or shall we wander over the ground said to have been traversed by the Israel of God in that most wonderful exodus when Jehovah, their God, led them out of Egypt, and through the wilderness; feeding them for forty years as from His own hand? We shall then find the whole geography of that journey so perfect, and the circumstances of their encampments so correct, that at this distant day we are instructed by them, and read, as from an old book, knowledge hidden from our fathers and their sires for ages and generations.

All this we may do: and we trust that all those separate sources of corroboration will be studied by the brethren. But at present we confine ourselves to some of the circumstances of that wilderness journey which have left strong traces, written records engraven with a rude but a careful pen upon enduring tablets. Records, the existence of which has puzzled many a one, and will puzzle many more, if the facts of Israel's journey through the wilderness in that time of remote antiquity will persistently be ignored: but which, however wonderful, are comprehensible enough when this fact is admitted. As a corroborative testimony to the truth of the general facts of the ancient Scriptures we find them invaluable.

in the barren wilderness of Sinai, completely shut out from the world by mountain ranges and groups, lies a great plain, of a fine level character, of quadrangular shape, unencumbered with rocks: on either side stretching away in bold sweep to the mountains. On the south of this plain towers a giant peak, easily identified as Mount Horeb, the site of the giving of the law. From this plain various *wadys* or valleys radiate, all of them of a rugged and labyrinthine character—rocks lie tossed about as if they had been thrown down by some great force, and the whole scenery is of the most desolate and confused description. The whole appearance of this rocky wilderness is of a peculiar and unique character. There reigns silence so profound that one starts to hear his own voice, and there the imperturbable calm among such blasted and withered mountains suggests awe.

Travellers have long been familiar with the fact of the occurrence of numberless *inscriptions on the rocks* of those valleys and the slopes of those mountains. Extending for miles in some directions which have been explored, the probability is that there are more of them yet unknown. The locality in which those inscriptions are found most abundantly is on one mountain and its adjacent valley—thence called by the Arabs, *Djebel Mokatteb*, and *Wady Mokatteb* (written mountain, and written valley). The Wady Mokatteb opens into the great plain aforesaid, and of it more particularly we speak.

The first certain and reliable notice we have of these inscriptions is in the "Christian Topography" of one Cosmas—an Alexandrian merchant, and latterly a monk, of the sixth century.\* Not till the sixteenth do we hear of them again. Then they are noticed by a Paris physician—Peter Bellonius—who travelled in those parts. In the following century Kircher, the German antiquary, and Monconys, the French traveller, brought them again under public notice. In the eighteenth century, however, that region was visited by many travellers (we have counted about a dozen). In later times, and in our own day, many more have explored the region, and copied the inscriptions and sculptures—for it is necessary to note there are among the inscriptions several figures and objects rudely sculptured.

Regarding the origin of these inscriptions many theories have been advanced: thus,—that they were made by the Chaldeans—that they were the work of Greek christian pilgrims—that they were written by Phœnician miners, who, in pursuit of their calling, had occasion to spend some time among these mountains—that the ancient Nabatheans—a people inhabiting Arabia Petræ, and among whom the arts and commerce flourished from long before Christ till the fourth or fifth century of this era) inscribed them—that they have been executed as pastime by travellers in their idle hours—or that they are the work of all those different parties together. But against all these is the earliest and the latest theory—that they were the work of the ancient Israelites during their sojourn in the Sinaitic peninsula. This latter idea will appear more reasonable than any of the others if these things are borne in mind:—

1. The inscriptions are all *in one character*, and apparently of *the same antiquity*; an antiquity which is slow to record itself, for the

\* Niebuhr, the German traveller, says they are noticed by a Greek writer of the fifth century; but does not give his name.

slightest scratch with a penknife upon even the sandstone rocks of the desert will remain for centuries as sharp as on the day in which it was executed—there being no frost or damp there to crumble the rocks. Now most of these inscriptions are in granite; and in the days of Cosmas—1200 years ago—wore a very old appearance, then indeed several of the rocks on which they were executed had been broken off, were thrown down, and had become old, lying in an inverted position in the valley.

2, Being in one alphabet, they must have been executed by one people, and that *people very numerous*—the number of the inscriptions and the size of many of them indicate this. As already said, they extend for miles, and sometimes cover the face of cliffs 100 high—one is referred to by travellers as having a title with letters six feet long, and the remaining forty lines in proportion!

3, In fact they must have been executed by a people *residing in the desert*. For whoever cut these remarkable inscriptions must have possessed implements and appliances sufficient to enable them to work upon the face of the great rocks, either under the coolness of the short shade of morning and evening, or with means of shelter from the scorching heat of an almost tropical sun; and, therefore, they must have had leisure to employ themselves so deliberately.

4, The characters in which they are written *do not belong* to the Chaldean, Greek,\* Phœnician, Nabathean, or any other *generally recognised* alphabet of ancient, and certainly to no alphabet of modern, times. The letters and sculptured figures are rudely carved, and bear traces of inexperience rather than haste.

5, They are found, *not in the track of pilgrims* from Greece, from Chaldea, or Arabia Petræ, but on the road from Egypt or Suez to Mount Sinai.

6, Even the sculptures themselves indicate the *record of events peculiar to Israel*. Thus, at the head of several inscriptions, we find a man holding up both hands in the attitude of prayer—a serpent springing upon a man—a hieroglyphic figure of a retreating horse, and in the midst of one of them the rude figure of a peculiarly shaped rock.

7, There is *no similar case* of any people, resident or migrant, native or pilgrim, having occupied themselves on such sculpturing and inscriptions—the Rocky Mountains of America, the Alps of Switzerland, the cliffs of England and Norway are innocent of such writing. There is a stray inscription to be met with now and then no doubt, but these are in numbers most enormous in a land which bears traces of ever having been as uninhabitable naturally as it is now—"a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passeth through, and where no man dwells."—Jer. ii. 6.

With these matters before us, certainly the strongest presumption is that they are Israelitish. "Suppose these writings to have been Israel's work, then everything is accounted for in the simplest and most natural way. Deny that they are Israel's and you may ascribe them to chance, or the giants, or the angels, or any other race of beings you please; but no earthly nation, which history has written of, could have executed these sculptures."

\* There are one or two Greek inscriptions beside those of which we speak, but they are easily recognisable.

When, however, they are deciphered—and that they have been—every vestige of doubt as to their origin is swept away. Mr Charles Forster, in his work—"The One Primeval Language," shew us how he has been able to make out many of them. He has found the language of the Sinaitic inscriptions to be identical with what is called the Hamyaritic or *ancient Egyptian*, the very language which Israel would be familiar with: a language long supposed to be quite lost, but which is found occupying more than half of all Arabic lexicons, although scarcely ever used by Arabic writers. By means of the alphabet, grammar, and lexicon thus provided, he has read several; and, had copies been furnished, to all appearance he might have read them all. From the same sources as we have drawn most of our information\* we transcribe a few of these translations. The readers will be able to see what they refer to in every several case, and will find it easy to attach them to the sculptures already referred to. Thus:—

"Praveth unto God the prophet upon a hard great stone; his hands sustaining Aaron Hur."

"Destroy, springing on the people, the fiery serpents. Hissing, injecting venom, loathly of death—they kill. The people prostrating on their back, crawling on their bellies, they wind round, descending on, bearing destruction."

"The people journeyeth through the passage terror-stricken; urges onward with slack and rein benignantly, Jehovah, the peop'le. The people essayeth the waters; Tharrah retragraffing, reins back his horse."

"Th' people the hard stone satiates with water, thirsting," &c., &c.

We can do no more than direct attention to those wonderful things. What objects for contemplation! what astonishing revelations of the wonder working of the God of Israel! We have heard how, from the buried cities of Assyria, and the entombed glories of Egypt, the voice of ancient testimony has come, as from the grave, to silence the proud wickedness of scepticism, and give courage to the simple-hearted. Here, again, we have the hand of hoar antiquity stretching forth, for our present, a scroll of the oldest book in the world, like the voice of one who has arisen from the dead. In addition, therefore, to all other sources of evidence we shall accept this, the most remarkable of all, furnished by a wonderful and careful providence to strengthen the hands and encourage the hearts of those men of war who stand on the bulwarks of everlasting truth.

G. DOWIE.

### TAKING THE NAME OF THE LORD.

REFERRING the reader to my former remarks on this subject, I only deem it needful to add the following on A. F.'s last paper, page 19:—

The real point at issue is whether invoking is the exclusive meaning of *epikaleo* in the middle voice. The affirmative is maintained by A. F. in his last paper, mainly on the ground that all the instances where it occurs in the Old Testament have the sense of invoking. Observing, however, that the King's translators had reason to doubt this rendering in Gen. iv. 26, and appear to have had no grammatical difficulty in in-

\* Quarterly Journal of Prophecy, January 1862.

serting the marginal reading, I would also observe that Joel ii. 32, has nothing in it to necessitate the sense of invoking, and would read as well—Whosoever shall acknowledge the name of Jehovah shall be delivered. Three other passages are open to the same remarks, viz., Ps. xxxi. 17; lxxix. 6; and Zeph. iii. 9. The second of these passages is an example of *synonymous parallelism*, the second member of which is a repetition of the first in different phraseology. Hence the latter clause should read, “the kingdoms that acknowledge not, or are not called by thy name.”

But even granting that invoking is the only sense in which *epikaleomai* is used in the Old Testament, does this amount to proof that invoking is the only sense which it has in other writings? Unless it proves this, it proves nothing to the purpose. I can easily conceive a word to have various meanings, and to be used in certain writings in only one of its senses, without ever dreaming that proof was thereby afforded of its being limited to that sense in all other writings. But *epikaleō* has the sense of surnaming, in both the Old and New Testaments, in the passive voice; and this brings me to the position I occupy, viz., that *epikaleō* has at least two meanings—invoke and surname; and that these meanings are not affected by any variation of *voice, mood, or tense*. I submit that A. F.'s position lays him under obligation to prove that a word NECESSARILY loses any of its meanings by being used in any given grammatical form. I may repeat also that any preponderance of usage of the middle voice in favour of invoking is accounted for by the fact that, in Scripture, compared with invoking, self-surnaming was of rare occurrence.

As to the alleged prayers of Paul referred to, it appears to me they rather come under the category of good wishes or blessings addressed to the persons written to. If Paul embodied these wishes in a prayer like his other prayers, it would be addressed to the Father, according to the promise of Jesus.—“Whatsoever ye shall ask the Father in my name, he will give it you.”

REMARKS ON A. F.'S NOTES.—(1) My words were “Sons of God,” not “Sons of Jehovah.”

(3) I am not prepared to accept *all* emendations on the Greek New Testament. However, this passage is not material to my argument.

(6) I thought I made it plain enough that I admitted invoke as well as surname as a meaning of *epikaleō*. The use of “the” was a slip which the previous sentence would have enabled even the cursory reader to correct.

(7) Confession of the name was “real, actual, ostensible;” but *assuming* the name was in virtue of faith, confession, and immersion, and therefore virtual. Let this explain anything obscure or inaccurate on page 145.

WAKEFIELD'S NOTES.—Acts ii. 21, “To call upon one's-self the name of the Lord, is in very many instances a Hebrew phrase for a religious man—one who acknowledges the being and providence of God—one dedicated to his service: See Dent. xxviii. 10; 1 Kings viii. 43; Ps. lxxix. 6; Acts xv. 17; Jas. ii. 7.”

“Acts ix. 14, That call themselves by thy name. See note on ii. 21; viz., that profess themselves to be thy disciples, or otherwise distinguish themselves as thy followers; for the term Christian was not yet current (see xi. 26), at least in the world at large, though it might have been used before that time by themselves among each other—the Arabic version agrees with mine.”

**AORIST TENSE.**—The word "glorified" in John xiii. 31, Rom. viii. 30, and the phrases, "hath made us meet," "hath delivered," and "hath translated," in Col. i. 12, 13, are examples of the aorist tense, being employed to express what was not at the time actually effected.

J. C.

### CALLING ON THE NAME OF THE LORD.

A. F., in his last article on this subject, says that "J. C. cannot claim the support of any Greek Lexicon," that *epikaleō* means to surname. We would state, for the information of the brethren, that we have access to one (The Tyro's Greek and English Lexicon), that does support the rendering contended for by J. C.; and refers for proof to Heb. xi. 16; Matt. x. 3; Acts xxii. 16. We give the quotation in full. "*Epikaleō*, I give an additional name, surname,—call to, send for, summon, lay to one's charge, reprove, Herodotus ii 118. *Epikaleomai*, assume the name of, call myself, Heb. xi. 16; am surnamed, Matt. x. 3; call to myself, invoke, Euripides ii. iii. 23; appeal to, Acts xxv. 11; assume the name of a master, profess to be his disciple," Acts xx. 16.

The apostle Paul's language on the subject of baptism throws considerable light on this subject so far as one of the disputed passages is concerned. We refer to Gal. iii. 27,—“For as many of you as have been baptized into Christ have put on Christ.” *Endyusēthe*, rendered have put on (C. V.), is rendered, by the same authority already quoted, “To assume the dress and name peculiar to a master; i. e. profess. The same apostle, speaking of the circumstances of persecuting those “who,” as Ananias says, “called upon his name,” (C. V.), says himself, that it was them who believed on his (Christ's) name. See Acts xxii. 19.

A careful and unbiassed examination of the above quotations will throw considerable light on the question in dispute, and aid in deciding this seemingly difficult subject. A. F. contends that *epikaleō* means “to invoke.” Be it so. Is invoking a name praying to a person? Certainly not. Paul's appeal to Cæsar is a refutation of this assertion, for prayer to an individual implies that he has the power to withhold the thing implored. But Paul's appeal left Cæsar and his accusers no option of refusal—it was the apostle's right by birth, if the apostle “did desire to be taken under the protection of Cæsar.” As A. F. states, the petition was not presented to Cæsar at all, but to his (the apostle's) accusers. Surely A. F. will not affirm that Cæsar heard his cry for protection. According to A. F.'s idea, the emperor should have come, or been brought to, his assistance; on the contrary, the apostle was taken to the Emperor. This case, at least, shows that a person's name may be invoked without him even knowing it, and that invoking a name is just surnaming after all. The apostle is asked if he would go up to Jerusalem to be judged; he says, I stand at Cæsar's judgment-seat, where I ought to be judged. Before it was known that the apostle was a Roman, he was treated as a common felon; but when the magistrates heard that he was a Roman, they feared. Nay, when the chief captain heard that the apostle was a Roman, he loosed him from his bands.—

Chap. xxii. 30. And when the Jews lay in wait to kill him, he delivered him from them, and had him safely conducted to Cæsarea unto Felix the governor. Behold the vagabond Paul to-day, as it were, with his feet fast in the stocks, and to-morrow, under an escort of 470 soldiers—spearmen and horsemen—and all because he had told them he was a *Roman*. This was surely giving an additional name.

A. F., in a former paper, states, as an objection to the Scriptures referred to by J. C., that they are in the passive voice. His own are subject to the same, for the middle and passive voices are respectively alike in the present and imperfect forms of the Greek verb; and that is the forms of *epikaleō* in the passages referred to by him; that is to say, they may either be in the middle or passive voice, and, consequently, the phrase, "call upon the name," may be, "being called by the name"—the context must decide which. A. F.'s attempt to confine an aorist to the past tense is rather strange, and shows how much dependence he places on an authority when it disagrees with his own ideas. If his hypothesis cannot be sustained without this (and he says it is impossible that a person can invoke when he is under the water), verily, it hangs upon a very thread.

Glasgow.

J. CAMPBELL.

## THE LAST DAYS OF THE SON OF MAN.

FROM HIS PREDICTION, LUKE XIII. 32, 33, TILL HIS RESURRECTION.

WHEN the days of the Lord's mortal life were drawing to a close, and when He was on His last journey to Jerusalem, certain Pharisees accosted Him, and advised Him, in order to avoid being killed by Herod, to depart from the place where He then taught, which was somewhere in the valley of the Jordan, in Perea, a part of Herod's jurisdiction. In answer to these Pharisees, Jesus gave utterance to this remarkable prediction, "Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem." It has been a question sometimes asked, What did Jesus mean by this answer? What was the nature of the perfection to which He alluded, as something He would experience on the third day from that on which He spoke? Certainly, the remark, in immediate connection with the prediction, might lead us to understand that it was His death to which He referred, "for it cannot be that a prophet *perish* out of Jerusalem." It reads also as if it were a reason, taken in connection with the three days mentioned, why He should walk on and reach the city in order that this event might be accomplished there. He was probably between twenty and thirty miles distant from it at this time, and if on the way He taught the people, cast out devils and healed the sick in the towns and villages He passed through, it was a very likely number of days to state in which He would be occupied in thus leisurely nearing it. But was He in the holy city on the third day, or where was He? It is obvious He did *not* perish on the third day after He spoke to the Pharisees, nor for

over three days after that. What then? Does this make it positive that He made no allusion to His death at Jerusalem, when He spoke of His perfecting? Let us attempt to discover, if possible, what His meaning was, and endeavour to trace the fulfilment of His words, not only concerning these three days, but onwards to the morning of His rising from the dead, which event consummated another prophecy, including a similar number of days. It must be admitted that the only reliable data we have from which to draw conclusions on this subject, is in some of its parts of a presumptive and problematical character, though I think it is not at all wanting in coherence and harmony.

The first day of the three contained in the message to Herod was that on which Jesus spoke it. He twice distinctly says "to day." This was a Sabbath day. In the former part of it we find Him teaching in a synagogue, Luke xiii. 10; further on, verse 22, He walks "through the cities and villages, teaching and journeying towards Jerusalem." After this, but still on the same day, He meets the Pharisees, as above noticed, and, still later, He goes into the house of one of the chief Pharisees to eat bread, chap. xiv. 1. Looking back at the history of this day it is strongly to be presumed that it was evening when He entered the Pharisee's house, and that the meal partaken of there was supper—perhaps the parable of a certain man who made a great supper, spoken by Jesus on this occasion also lends some countenance to the supposition. So far as this day is concerned, Jesus had literally performed His saying. He had both walked and done cures. It is impossible here to indicate precisely the close of this first day, or the commencement of the next, none of the Evangelists afford us distinct information on the point.

Chap. xv. abruptly commences to detail his further journeying. "And there went great multitudes with him," &c. From this time till about the crucifixion, it is to be remarked, we find no further reference to the Sabbath. I am inclined to think it almost certain the historian now begins to narrate the teachings and incidents of another day—the first of the week and second of the prophecy; and although we cannot absolutely determine its limits here, I think we shall find it distinguished by another Evangelist; meantime, however, to return to Luke xv. 25. From this time, when He apparently makes a halt in His journey and addresses the multitude, till the time He arrives within a short distance of Jerusalem, it will be noticed He is represented as continuing to travel, and there is no indication of a lengthened delay at any place on the road. His teaching and parables, from the last mentioned quotation, nearly occupy the four following chapters, and He begins to walk again when the young ruler overtakes Him, chap. xviii. 18; Mark informs us it was "when He was gone forth into the way." It was also when "they were in the way going up" that Jesus told the twelve "what things should happen unto him." They next enter and pass through Jericho. But here Luke makes an omission which John must supply. Luke immediately proceeds, chap. xix. 29, to speak of the entry into Jerusalem, but that this did not occur till the day following that of His arrival at Bethany is manifest, see John xi. 1. "Then Jesus, six days before the Passover, came to Bethany, where Lazarus was," &c., and John proceeds here to



mention the supper in the house of Simon, the leper, but out of its chronological order, perhaps because he wishes to notice together all that transpired at that place. It is plain, then, when we read in verse 12, "On the next day," &c., that the day after the arrival is intended, and not that which followed the supper. That day of the arrival was the sixth before the Passover; and taking it for granted, in the meantime, that the 14th of Nisan fell upon Thursday, on the evening of which, reckoned to Friday, the paschal lamb was eaten, we will find that Jesus and His disciples reached Bethany on Sunday, which is exactly in keeping with the supposition I have derived from the evidence in Luke's history. On the night of the second day it thus appears that Jesus lodged at Bethany, and on the following morning, that is Monday, He entered the Holy City seated on a young ass. This was the great event of this day, the third and last of His prediction, and to the letter His saying had been accomplished, at least, in these particulars. He had walked or journeyed during the past three days, beginning on the Sabbath the 9th of Nisan. We read also that He wrought cures on each of these days, and finally, that He was present in Jerusalem on the third one, as His words implied He should be. It remains to determine the meaning of the phrase—"And the third I shall be perfected." I would suggest the following as a solution:—The word "perfected" might also be rendered finished or completed. It simply means that, and I am told a fair reading would be, "I shall have finished." Jesus knew, when He uttered this, that he went up to Jerusalem for the last time. He knew that His crucifixion was at hand, and that it must take place there. I think, from what He said concerning His desire to eat the Passover *before* He suffered, and from His words to Judas, and in the garden of Gethsemane, that He knew the *hour* of his suffering. When, therefore, he speaks of having "finished," I think He meant that His going abroad through the towns and villages of Palestine would have come to an end. He should have but to remain at or about Jerusalem till His hour came upon Him, and that would not be long. This is what we know to have been the case. His absence from the city does not appear to have extended beyond repairing each night to Bethany, about two miles distant, and returning again in the mornings. It was well known to the people that Jesus was in the habit of making that village His home when He visited Jerusalem. In view of these things, was there not a propriety in saying, "And the third I shall have finished?" We know that His teaching and miracles did not actually cease then, neither did His walking about; but the end was so near at hand that He spoke of it as being come. Observe this in His last prayer with His disciples, "Father, the hour is come;" and again, "I have finished the work which Thou gavest me to do." In reality He had not yet finished that work, nor was the hour come. See another striking instance of this speaking of events in the near future, as though they were actually transpiring in the present. Luke ix. 51, "And it came to pass, when the time was come, that He should be received up, He stedfastly set His face to go to Jerusalem." But this is no extraordinary use of language, and is also a method of speech common to ourselves.

Mark tells us in chap. xi. 11, that when "the even tide was come,

He went out unto Bethany;" and Matthew adds, "He lodged there." This brings to a termination this notable day, the second of the week, or Monday as we call it, and last of the prediction.

Both of the last mentioned Evangelists distinctly note His return to Jerusalem on the following morning, Tuesday; the incident of the fig-tree and subsequent cleansing of the temple; and from Luke, we learn, chap. xxi. 37-38. "At night He went out, and abode in the mount, that is called the Mount of Olives, and all the people came early in the morning to Him in the temple for to hear Him." This brings us to Wednesday, the 13<sup>th</sup> of Nisan, the day before the feast of the Passover. We find Jesus returning to the temple as usual, and afterwards instructing His disciples at great length concerning its destruction, His coming, &c. "And it came to pass, when Jesus had finished all these sayings," Matt. xxvi. 1, "He said unto His disciples, ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified." These two days must be understood in strict keeping with the Jewish manner of reckoning days, which was from sunset to sunset, or from about 6 P.M. to 6 P.M. The paschal lamb had to be slain on the following afternoon, sometime between three and five o'clock, and eaten on the same evening after six o'clock, which time of eating, however, was reckoned the commencement of another day. Thus Jesus correctly said on the 13<sup>th</sup>, "After two days is the feast," &c., for the whole of the 14<sup>th</sup> intervened, and the Passover was partaken of in the first hours of the 15<sup>th</sup>, which was also a holy convocation according to the law, Lev. xxiii. 1, 7. The close of this day is indicated by Jesus being present at supper in Simon's house at Bethany, on which occasion Mary anointed His head.

"Then came the day of unleavened bread, when the Passover must be killed," Luke xxi. 7. This was Thursday the 14<sup>th</sup> day of the month. Peter and John are sent, and go before into Jerusalem, and prepare the paschal supper; "and (verse 14) when the hour was come, that is the usual hour, about six o'clock, "He sat down and the twelve apostles with Him." At this meal was instituted the remembrance of Him till He comes again, and He discourses to the disciples, and comforts them, as is so fully recorded by John. Meantime Judas repairs to fulfil his compact with the chief priests to deliver Jesus to them when the multitude was absent. They then repair to Gethsemane, where he is shortly betrayed. The following morning finds Jesus bound in the palace of the High Priest. This was Friday the 15<sup>th</sup>, which was the first day properly of the feast of unleavened bread; "And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their Council." Christ is then condemned and scourged, and afterward led out to be crucified. Before sunset, He is laid in the sepulchre, where he remains part of this day, all Saturday, or the Jewish Sabbath, and rises at early dawn on the first day of the week. Thus rising again, as He said, "on the third day."

In an article, entitled "The Sign of the Burial of Jesus," on p. 53, vol. i. of the MESSENGER, the writer supposes Jesus to have been put to death on Thursday instead of Friday, and therefore to have lain in

the sepulchre one whole day longer than is commonly computed; and he founds his argument for this upon the mistaken impression, that "All the Evangelists state distinctly that Jesus was crucified and buried on the day of the preparation of the Passover; that is, the fourth day of the first month, when the lamb is slain in the evening." None of the Evangelists do this; and the writer's mistake evidently arises from confounding the preparation of the Passover with the preparation for the Sabbath or fore-Sabbath, which were two widely different things. Let us examine the testimony regarding these two points.

That the night on which Jesus was betrayed was the regular and appointed paschal supper of the Jews, when all the people simultaneously observed the memorial, is made very clear by the explicit language used in describing it. Mark says expressly, xiv. 12, "When they killed the Passover," which, whether the subject THEY refer to the Jews or be indefinite, implies at least the understood and ordinary time of slaying the lamb. The language of Luke is, if possible, stronger in xxii. 7—"Then came the day of unleavened bread, when the Passover MUST be killed." That is to say, it was necessary to be done in obedience to the law, which referred it to the latter part of the 14th day of the first month, in popular usage called interchangeably the day of the passover, and the day of unleavened bread. If a departure from the national custom and letter of the law had really been made by Jesus, is it not reasonable to expect that some apology or remark would have been given to explain it? On the contrary, Matthew, Mark, and Luke express in the plainest manner, short of indicating the date in figures, that Jesus ate this His last passover at the regular time. Notice also that it is His disciples who first speak of it. They ask him, "Where wilt thou that we prepare," &c. Is it probable that they should do so on the wrong day? These testimonies make it apparent that Jesus was not crucified on the 14th of Nisan. "When the even was come," and when Jesus was dead upon the cross, we read of another preparation occurring. Mark tells us this was the day before the Sabbath, i. e., the eve or fore-sabbath. No observance of this kind is noticed in the Old Testament, though we can easily imagine that the keeping holy of the Sabbath, as Moses commanded, necessitated a previous preparation, which gradually became an institution in Israel, as we find it in the time of the Apostles. Dr Robinson says:—"In the still later Hebrew of the Talmudists, it bore the specific appellation of *eve*, as being the *eve of the Sabbath*. The Greek word 'preparation' is also everywhere translated by the like Syriac form for *eve* in the Syriac version of the New Testament; and, in process of time, the same Hebrew word for "eve" or "preparation" came in popular usage to be the distinctive name for the *whole day* before the Jewish Sabbath." It appears to me, from a consideration of the data we have to guide us in determining the precise sequence of events in reference to the trial and crucifixion of the Saviour, that the common opinion which fixes his death and burial as occurring on Friday the 15th of Nisan, is the correct one, and though He did not literally remain three whole days and nights in the grave, neither was He, as far as we have any reason to believe, *any time at all* in the "HEART of the earth."

on this point, when he says—"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," as if it would have been unbecoming in God to have done otherwise. Understanding these things, "the shewing of the Lord's death till he come," will appear to us an effectual means of witnessing to the truth:—That the death of the Messiah was a part of God's arrangement in perfecting the Captain of our salvation.

Further, the Scriptures not only teach us that it was "necessary" that the Christ should suffer unto death, but also that he had to die *for sins*. "Christ died for our sins according to the Scriptures"—"In whom we have redemption *through His blood*, the forgiveness of our sins according to the riches of His grace"—"Who Himself bore our sins in His own body on the tree"—"Christ once suffered, the just for the unjust, that He might bring us to God"—"To Him that loved us, and washed us from our sins in His own blood . . . be glory, and dominion for ever and ever. Amen." In shewing forth the Lord's death till He come, we thus refresh our own memories with the fact, and also testify to others that "once in the end of the world the Lord's Christ appeared to put away sin by the sacrifice of himself." Thus, the fact of our own guiltiness, and the transcendent love of God in providing a sacrifice for our sins in the person of His only begotten Son, is kept vividly before our minds.

There is yet another part of Apostolic preaching to which we would call attention in connection with this matter. In the epistle to the Hebrews, we have a very full and lucid statement regarding the nature and purpose of the priesthood of Christ. The points of resemblance and dissimilarity of the priesthood of Christ to that of the high priest under the law, are very fully stated, and should be carefully studied by every believer. In that statement we find it asserted that not only did our Blessed Lord lay down his life a sacrifice for sin, but that, as the high priest under the law went into the holiest of all with the blood of bulls and of goats, which he offered for himself and for the errors of the people, so "Christ came an high priest of good things to come"—baptized entered into "Heaven itself to appear in the presence of God for us." Not, indeed, to offer the blood of slain animals, which could never take away sins, but to present his own precious blood, which "cleanseth from all sin." As, during the time which the high priest remained in the holiest, the Israelites tarried outside for his return, even so, the faithful in Christ Jesus, wait for his return from the Heavens, when he shall bless them with complete deliverance from sin and all its consequences.

Thus, the shewing forth of the Lord's death till he come, is admirably fitted to remind the disciples of the Lord of their present position, as waiters for their Master's return from the Heavens, and also of the important services he has gone thither to accomplish.

Dearly beloved, let us not forsake the assembling of ourselves together, but thankfully hail every opportunity to show the Lord's death till he come, lest we become weary and faint by the way. Courage, faithful ones!—"The Lord is at hand!"

W. LAING.

## Intelligence, Notes, &amp;c.

**BIRMINGHAM.**—As anticipated in last MESSENGER, brother and sister Roberts, in the way of business travel, have spent about three weeks in Birmingham. Their visit has been a most opportune one for the brethren there. By means of that cordial vigour with which both are blessed natively, and the ministrations of The Word which dwells in them richly, they have quite transformed the aspect of the church in Birmingham—dazing interest has been roused into warm affection, indifference displaced by earnest faith, and the whole tone of the brotherhood made more genial. Some interest has also been excited among strangers, of whom some have been immersed; and, by dint of visiting, speaking, social convening, &c., we presume our esteemed brother and sister have well-nigh exhausted the number of their resources of usefulness. “We sincerely hope,” one of themselves writes, “that the good impression which has been made on our meetings and in our minds, by our brother and sister’s visit, may never lose its effect.”

**EDINBURGH.**—Since last issue, there have been three additions to the church by immersion—viz, John Davidson, clerk, Leith; Isabella Pearson and Margaret Sutherland, domestic servants, 5 George Place, Leith Walk. Also, returned to Edinburgh from a long exile in the remote corner of Westmoreland, sister Margaret McDonald. We have further to record the decease of our aged sister, Mrs Wilson, sen. Having been infirm and bed-ridden for many years, her death was an event hardly to be wondered at. She fell asleep in the good hope of being blessed with the resurrection of the just.

**GLASGOW AND LANARKSHIRE.**—On 18th February, Joseph H. Wood, commercial traveller, from Nottingham, having made the good confession in presence of the Glasgow brethren, was by them immersed into the name of the Lord. The first church with which he has had opportunity subsequently to commune is that of Edinburgh—the brethren in Wishaw being promised help from the churches of the west, to supplement their small number by regular visits, have arranged to meet as a church monthly. The first of this series of meetings occurring on Sunday, 24th February.—Brother Fordyce, Glasgow, delivered two lectures on “The Kingdom of God,” to large and attentive audiences in Douglas, on Saturday and Sunday nights, 23d and 24th February. We hope the seed sown will soon produce fruit.

**LANARK—Death of James Doig, sen.**—During the last month, not only the church at Lanark, but all the brotherhood of the middle belt of Scotland have sustained a very heavy loss in the decease of the well-known and much esteemed brother, James Doig. On the morning of February 13th he was in the way of his duty as gate-keeper at the level-crossing, Float Bridge, near Carstairs, Caledonian Railway; but, having incautiously stood too near the edge of the rails while a down-train was approaching, he was struck by it on the head and shoulder, and instantly killed. It appears he had been absorbed in watching the passage of an up-train at the instant, and had not perceived the approach of that one which was the cause of his death; and from there being a very dense fog at the time, the engine-driver did not perceive the danger till he was too near to be able to stop the train. Our deceased brother has held the above post for thirteen years, and was a highly respected, trustworthy servant of the Railway Company. He has left a widow and six children, most of them able to do something for themselves. The brethren present at the funeral from distant churches propose to the brethren generally the propriety of erecting a stone at his grave in the rustic burying-ground of the parish of Pettinain. On this matter communication may be had with brother G. Dowie, Edinburgh, who was then appointed to see after it. “His loss to us,” says brother Murray, “will be great indeed; his zeal in the cause of his Lord and Master was unabating; his labours of love abundant; his anxiety for the spread of the

Gospel was intense: his own words were, "I have got a lever wherewith to lift mankind from sin, degradation, and death, if they would only give heed to me." It was his constant aim to be useful. He diligently sought out opportunities of doing good, both to the world and the brethren. It was generally his first question when he came to the meeting—"Is there communication from any of the Churches?" But now, alas! he is silent in death, and we have sorrow upon sorrow. Yet we sorrow not as those who have no hope. 1 THESS. iv. 14-18.

**NOTTINGHAM.**—It is with pain of mind that we inform the brethren of the death of our brother George Dowell, which happened on the 18th February. His death was occasioned by asthma, from which he suffered long and severely. For a short time before his departure, he was unable to utter a word; but while he retained the power to speak, his words were chiefly upon the Kingdom and Resurrection, of which he died in sure and certain hope at the age of 67 years. We had scarcely taken our pen from the paper when the sad intelligence of brother Joseph Owen's death reached us. This took place on the 23d, after a short and excruciating illness, which terminated his present career, at the age of *threescore and ten*. The little company of believers here can hardly sustain this loss. Few men are stronger in faith than was our much beloved and active brother Owen.—"Blessed are the dead that die in the Lord."

**OUR ANNUAL MEETINGS.**—As the times approach in which we are wont to hold our annual gatherings, it becomes needful to call the attention of the brethren to the fact. Last two years, we have had one in England and another in Scotland; we presume that the benefits of such assembling are as apparent now as before; and that therefore the whole brotherhood will be as heartily disposed for it as in former years.

The date of the usual time for the English meeting, this year, is May 19th (Whitsunday). What are we to understand as to the place of meeting and the time for discussion at it? Let the brethren throughout the country consider, determine, and announce. If Nottingham be thought the most suitable place for such meeting, we trust that the church there will bestir itself to arrange for it; and, wherever it may be held, that the churches in other places will heartily co-operate in the matter.

The Scottish meeting, it was determined last year, will (*D. V.*) be held in Glasgow, on Sunday, July 9th—the church in that city acting as committee of arrangement, and in due time submitting proposals.

Meanwhile, our pages are open for the suggestions of any of the brethren. Our own opinion of the kind of matter suitable for consideration at such meetings will be found in pp. 41, 42, vol. i. MESSENGER. We are not at present aware of any particular thing, or any general topic requiring to be superadded thereto.

Brother James M. [?] acknowledges the receipt of a sum of money from Birmingham, to the account of the fund of which he has been steward. The response to the appeal on behalf of brother Lockhart has been very cordial; and he wishes it to be known that he has, in agreement with the counsel of other brethren, used the surplus of that fund for the relief of some other brethren in the same county, whom he had the best opportunity of knowing were in wants. Brethren, let us be ready unto all good works. 1 JOHN ii. 14-21.

The Treasurer acknowledges receipts for MESSENGER from Glasgow, Haddington, Paisley, Tainent, and Wishaw.

Some good papers received, but omitted for want of space this month.

## HEAVENS AND EARTH: THEIR DEATH AND RESURRECTION.

A BROTHER, after evangelizing, was taken to task by one of his audience, who attempted to disprove the kingdom by Peter's statement, in 2d epistle, iii. 9, 10, &c. The brother replied with the metaphorical or spiritualistic interpretation,—thereby winning the commendation of an infidel. Now, because such a construction approves itself to the mind of an enemy of the Word, we ought to entertain serious doubts as to its truth, even were there nothing more; but we know that the tendency of these imaginative versions of plain testimonies is to starve faith and foster doubt. The more I examine the prophetic Word the more do I find that the literal, grammatical, and scientific reception of its statements is the most satisfactory, and all these three excellencies are combined in the passage in question. This is

### THE TESTIMONY.

“By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world which then was, being *overflowed with water*, perished; but the heavens and the earth, which are now, by the same word are *kept in store, reserved to fire*, against the day of the judgment and perdition of ungodly men. . . . The Day of the Lord will come as a thief in the night; *in* which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works which are therein shall be burned up.

“Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be? In all holy conduct and godliness looking for and hasting to 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.”

Here is a twice-repeated affirmation, fortified by every consideration—reproach of the willingly ignorant, historical and physical analogy, prophecy, Divine promise, warning, exhortation, pleading, and hope and faith; a double declaration in the plainest possible language; and yet we find many now as willingly ignoring the fact as men did when it was written. And this with much less reason to doubt its literality, because the increase of scientific knowledge is an increase of proof of the *exactitude* of the words of Holy Spirit.

### DIFFICULTIES.

We are aware that many incline to the figurative interpretation because literality seems to conflict with certain other testimonies of the eternity of the earth and of the kingdom. They “cannot see” how it is possible that “the heavens shall pass away . . . the elements melt . . . the earth . . . be burned up,” or that there can be “new heavens and a new earth,” when it is also declared that “the kingdom is an everlasting kingdom,” &c. So they cast about for some solution, and so hit upon an imaginative one, referring the words to the destruction of Jerusalem and the Jewish commonwealth by the Romans.

## GREATER CONTRA DIFFICULTIES.

But to the simple Scripture readers there are greater difficulties in the way of this supposed solution. For, firstly, they cannot find the Spirit's warrant for such an application, having no inspired vocabulary (nor foot-note by Peter) specifying heaven and earth as meaning ruler and people in Judah's constitution; nor any inspired historian quoting and applying the same to the event. Secondly, they find no testimony that Messiah's *second advent* preceded the destruction of Jerusalem, or that *the Day of the Lord* accompanied or succeeded that event; or that any new heavens and new earth, wherein righteousness had a home, arose thereupon. To them it seems that, since the times of Gentile triumph began, the world has grown more and more unrighteous. They see the ungodly more rampant, not consigned to perdition. Again, to them there is a rhetorical blunder in the comparison of material heavens and earth and their former perdition by water, with some political or some moral event. They see no meaning also in the exordium, "be *admirant* of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," if it does not teach a  *lapse of time* in which Jehovah's patience would be manifested. Nor, again, can they surmount this obstacle, that John, after the time that the supposed heavens and earth had been destroyed, saw those of Peter repeatedly, and not till after the second judgment did he see "new heavens and a new earth, for the first heavens and the first earth were [then] passed away, and there was no more sea."

The weight of reasoning then being for literality, let us see if we cannot ascertain the veritude of the word written by the apostle. Our first duty is to enquire as to

## THE NATURE OF THE THINGS SPOKEN OF.

Peter affirms certain facts concerning the heavens which now are, the earth, and the elements. The *heavens* are first in order, and these, it is obvious, are the atmosphere, Gen. i. 8, 20; Ps. cxlvii. 8. The reason of the plural term is apparently that of the multitude of forces resident in that envelope of the earth which we, for want of a more expressive word, call the atmosphere. That it is not one and indivisible we learn from unimpeachable scientific testimony. Chemistry teaches us that it is a mechanical mixture of gases, to which are given the names of Oxygen, Nitrogen, and Carbonic Acid, with water in vapour, and adulterations of aqua-fortis, hartshorn, &c., &c. Light, heat, electricity, &c., have their homes in this expanse. Now, a slight acquaintance with any of these scientific forces gives us a plain proof that the heavens are corrupt, consequently needing, and capable of, dissolution. Even sun-light, which to us seems the ideal of purity, is a trinity composed of light proper, heat, and actinism, which latter is that *decomposing* or *corroding* agent whereby we obtain our photographs. Heat, we know, is essentially destructive. Electricity is just as powerful to destroy as to form. But it is the chemical analysis which gives us the greatest proof of the imperfection of the heavens.\* In ten parts of air, oxygen, that whereby we live, forms only two parts; nitrogen, or the

\* By *imperfection* we of course mean as regards the abstract idea; else, like all Jehovah's works, these elements are perfect in their adaptability to the present state.



lifeless gas, eight parts, with minute quantities of vapour and deadly unbreathable gases. Now, all these are evidences of a diseased or mortal condition of the heavens, a fact still more plain when we regard their physical circumstances—the sickness manifestations of damps, heats, plagues, blights, &c. And who but will be able to see the intimacy, as well as the analogy between the fog—jaundice, the damp—rheumatism, the scorch—fever, &c., of the heavens and of man.

#### THE ELEMENTS

of which Peter speaks are not the heathen elements—earth, air, fire, water,—but rather the chemical ones, or so many of them as are not metallic and combined with the earth's strata. The chemist knows twelve of these, some of which are very inflammable, and all susceptible to the influence of heat. The sea is one grand repertory of these, as—besides its watery compound of oxygen and hydrogen—its salt and its vegetation abound, in more or less degree, with chlorine, bromine, iodine, fluorine. Hydrogen, especially, gives out an intense heat; oxygen is the life of combustion; and, to the chemist, nothing is easier than to burn water. The latent heat of water is of a comparatively high degree, and it only requires this raising in *fergency* to ensure the full realization of Peter's and John's statements. Other dual or triple elementary compounds (which probably are what the apostle more directly intends), capable of being melted and recombined, such as fire-damp, coal, coal-gas, naphtha, carbonic acid, salt, &c., exist profusely; and of the more solid non-metallic elements, such as sulphur, there are immense reservoirs.

#### THE EARTH

itself we know is composed altogether of metals; the crust, in particular, of seven, none of which, however, we believe, are to be found singly or uncombined, but generally in oxides, or their rust; and therefore as lacking in beauty as the rust of iron is when compared with the pure crystallized metal. These, when analyzed, prove beautiful metals, *e. g.* aluminum, the metal-in-chief of clay and sandstone, which is of a beautiful silvery lustre, but of steel-like hardness, and incorruptible by acids. These seven, like all other metals, are capable of being fused.

The sum of this part of the argument, then, is, that Peter speaks of three classes of organization—gases, liquids, and solids; or the creation under three aspects of these—the gaseous heavens, the liquid elements, the solid earth. And the scientific testimony concerning all these is, that they are susceptible to heat, and therefore capable of being set on fire and dissolved, of melting with fervent heat, and of being fused or burnt up.

#### THE DOCTRINAL ARGUMENT.

The scientific testimony having borne out the literality of Peter's declarations, we can now glance at the doctrinal. He takes the argument of his exhortation back to the first things, stirring them up to remembrance of "the words spoken by the prophets, and the commandments of us, the apostles of the Lord," because that in the last days should be "scorners, walking after their own lusts, and saying, 'Where is the indication of his coming?' for, since the fathers fell asleep, all things con-

true as they were from the beginning of the creation." This is *their* statement, and Peter, with the Spirit's logic, appeals to the creation, and its continuance as spoken of by them, as proofs that the judgment he is speaking about will, nay *must* come. By the Word of God this terraqueous planet was organized; by the same the world once perished under a watery overflow; therefore the next judgment (which must come) will be by fire. Or, repeated:—

The *first*, separated, or dry, heavens (Gen. i. 6-10; ii. 5, 6, with vii. 11) perished (Gen. vii. 19-24, see also Job xxii. 16), and gave place to the *second*, mixed, or changeable, "heavens, which now are." The elimination of these was accompanied with a covenant that all flesh should not be cut off, nor the earth destroyed any more by the waters of a flood. By what agent, then, will Jehovah punish the wickedness of man upon the earth, and prepare the *third*, new, or perfect heavens?

#### FIRE, THE AGENT OF CHASTISEMENT.

Obviously by fire. This answer would have been almost certain to be the true one, had we not had it given by the sure word of prophecy. But we are not left to the logic of reason in this thing; for, throughout Moses and the prophets, fire is mentioned as the agent of punishment, both of "Judah and Jerusalem," and of the devil and his emissaries. For instances see Gen. xix. ; 2 Pet. ii. 6-9; Jude 7; Num. xvi. 35, 45; Matt. xiii. 40-42, 49, 50; 2 Thes. i. 6-8; Ez. xx. 47, 48; Jer. xxi. 10; Is. x. 16, 17; xxx. 27-33; lvi. 15, 16, 24; Matt. iii. 10; and for the judicial relationship hereto of Jehovah, see Ex. xxiv. 17; Deut. iv. 24; Heb. x. 27 with xii. 29; Mal. iii. 2, 3; iv.; also, for another action thereof, see Zech. xiii. 9; Is. iv. 4. This is a mass of proof selected from a multitude of others, evidencing that fire is the punitive agent of this economy or present world. Fire has been used in the minor judgments; typic and natural analogy indicate that it will be in the great judgment.

#### THE REFINING AGENT.

Now, we are all well aware that fire is the readiest, as well as the most successful agency for converting noxious into valuable matter. And so it best befits this second kosmos, because a *washing* of filthiness is only a displacement, whereas "this corruptible" requires the "spirit of burning" to purify its elements. If national judgments are by fire, to the intent of refinement, as we have seen, how much more, then, do the earth and heavens need this purification. Man and his habitation are alike in character—corrupt and sin-defiled. The prophets, with one voice, declare that "the earth was *corrupt* before God," "the earth is utterly *wasted*," "the land is *polluted* with blood," "the earth mourneth." Paul summed up their testimonies in his reasoning,—*"the earnest looking out of the creation awaits the revelation of the sons of God: for the creation has been made subject to evanescence,—not of its own will, but by reason of him who hath put under the same in hope,—that the creation itself also shall be set free from the bondage of corruption into the freedom of the glory of the children of God. For we know that the whole creation groaneth together, and travaileth in pain till now. And not only this, but we ourselves, having the first-fruits of the Spirit, we also ourselves groan in ourselves, awaiting the*

adoption—the redemption of the body.” Yea, fair as is this orb of ours, its is but the beauty of corruption. Therefore it needs what the Divine Mercy has purposed,—the fiery trial to cleanse and renew it. Therefore, to complete the salvation of all things, there will be “the redemption of the purchased possession to the praise of the Divine glory.”—Eph. i. 14.

#### THE DISEASED HOUSE.

Bear with us if we still dwell upon this topic, but we do so because so many scout the thought of this community of man and the creation. To such we would submit an argument “under Moses’ law.” In Lev. xiv., we have a full setting forth of the signs and treatment of the *house* diseased by leprosy, following after and perfectly corresponding with those of the human disease. Take this, either legal or typical, it is still a proof of the oneness of man and the earth in their experiences. The whole creation is sentient and vital, even that commonly called inert matter, and, being so, is liable to disease and mortality, and needs “the regeneration” as much as we. The sanitary reformer inculcates the cleanliness of home as well as person; and will Jehovah do less?

#### THE CURE.

If then, the house and house-dweller be so much alike that the same diseases afflict and the same evils accrue, it is right that the cure be the same. Now, if the *national* disease be removed by fire, and if the *personal* regeneration be a fiery discipline, what have we to say against the earth’s purification by “the spirit of burning.” For *purification* is the object of the fiery flood, *not destruction*. So at least I gather from the whole argument of Mal. iii. 2, 3; iv. 1, 2, 3; Peter, *in loc.*; and Rev. xxi; for new and pure heavens and earth are given as consequent on the dissolution by its means.

#### THE WITNESS OF SCIENCE.

Peter twice affirms that, in the day of the Lord, the heavens being on fire, *will be* dissolved, &c. In reviewing the constitution of the things which are, we found them capable, under the Divine hand, of the combustibility prophesied of; or, more strictly speaking, that *such is the latent characteristic* of them, but that *the out-bursting thereof is restrained* by the constant miracle of the Divine guardianship. This withdrawn, and men’s evil passions would speedily ensure the destruction of this habitable earth (Ps. ix. 15, 16). But the witnessing of the book of science—God’s secondary revelation—is not confined to this basic truth, it reaches higher, clasping the hand of prophecy, and showing the *can be* and the *will be*, from the *has been* and the *now is*. Thus, geology speaks of a watery *period* of creation; the Scripture, of a watery destructive *event*. The science tells again of a carboniferous *creation* (whose heavens and earth were manifold the present heat of our tropics). Is it not in strict keeping, then, that there should be a carboniferous *transition-event*? Geography tells us of fierce volcanoes, vomiting forth their fiery store, indicating a molten, scething heart of fire to our globe—the earth, indeed, being accounted as only a crust of a few miles thickness; is it unlikely, if “the fountains of the great deep” of waters were once broken up, that those deeps of fire may be also opened? The lightning-sparkle which we see setting forests, houses, &c., on fire,

is but a glimmer of the immensity of force stored up in the electric reservoirs. There is no more potent agent than the electric current for separating water into its two awfully fiery gases,—gases which, burned concurrently in the oxy-hydrogen blowpipe, will *melt all things*, the stony rocks of earth especially. But the laboratory of the chemist is completest evidence, because the nearest to Peter's theme, of the *come* of the *analysis of fire*. He can fuse all metals, and burn all the non-metallic elements. His decomposition of air and water is mostly accompanied with explosion, or the "passing away with a great noise;" and his syntheses are generally beautiful crystalline compounds. I might multiply analogies and proofs from every science, but they are not needed.

Before passing onward to a close of our subject, we may consider, as a fitting corollary to Peter's argument, John's affirmation that in the vision of the Perfection, there was

#### "NO MORE SEA."

This seems at first sight well nigh impossible, yet, upon closer examination, we find it right, and an appropriate result of the Divine working. The opening testimony of the creation is, that "the earth was without form, and void, and darkness was upon the face of the *deep*." The first work was, "the Spirit of God moved upon the face of the *waters*." The consummation will be the out-come of a solid, luminous, crystal globe. Geologic and Scriptural testimonies concur in showing that the vast watery aggregations have been and are an abnormal, imperfect condition of this planet; as unsuitable to a Perfect Earth as blood to the Spirit-body (Gen. i. with Job xxxviii. 8-11). Nay, verily, the sea is the globe's drop-ey. Therefore we read in the record of the End that there will be no more Sea, and as a consequence, no more humid atmosphere. Not that we are to suppose a waterless world, but rather one whose aqueous system is rivers and lakes. Such a provision *toward the enlargement of the Habitation* of the perfected race is needful when we bear in mind the immense population which will have to be eternally accommodated.

#### THE SECOND ARK.

I know that many see a great difficulty in the residence of the Christ, the saints, and their people upon the burning earth. This arises from a misconception of the circumstances of that period. We have no need to suppose that the conflagration is instantly universal, but rather gradual and progressive. This we may gather from the tenor of Peter's language, and from reason, for we know that all developments in nature are progressive. The flood (over probably a limited area) was 40 days in rising; so may be the spreading of the fiery flood. The elect would not be endangered, because they are gathered together in Jehovah's land at that time. And this land having (probably already during its desolation, or at least some period anterior to the world's fiery overflow), had its special spirit of burning will be then a safe retreat—the anti-type of Noah's ark. Thence may "the righteous go forth and tread on the ashes of the ungodly," (Mal. iv. 1); and even were there not these probabilities, the lesson of Dan. iii. is, that the spirit-wrapped is impervious to the action of fire. (See also Ex. iii. 2.)

But the greatest stumbling-block to many is that with which we opened in the question to our preaching brother,—

#### THE ETERNITY OF THE HEAVENS AND EARTH.

Selecting such passages as Psa. cxix. 89 91; civ. 5, 6; Job xxxviii. 4-7; Ec. i. 4, with Dan. ii. 44; Luke i. 33, &c., as literally literal they cannot believe that the *present phase* of the creation can ever have an end. Such forget the other statements, "which are contrary to" the foregoing upon their predicate, contained in Psa. cii. 25, 26; civ. 30, 32; Isa. li. 6.

These two kinds of affirmations can not be reconciled except we bear in mind that in creation,—God's chemical laboratory,—the same elements varied in their numerical proportions, or in their affinities, combine to become quite a new thing. Thus one equivalent of nitrogen and one of oxygen form laughing gas, whereas one of nitrogen and five of oxygen make aquafortis. Again, a combination of two elements has always the result of producing a quite different and often opposite substance. Thus, yellow brimstone and bluish quicksilver form red vermilion; charcoal, hydrogen, and oxygen, are all *tasteless*, yet sugar, gum, arrow-root, are all combinations of these; chlorine has a suffocating smell, whilst common salt, of which it forms more than half by weight, is *odorless*; and many of our choicest perfumes consist solely of scentless carbon and hydrogen. If, then, I can make such changes by alteration, addition, or subtraction, and *with water* can form beautiful crystals from dull metals, what may not God perform, who has the resources of Omnipotence and Wisdom at His command? If I, with my inch of flame from the spirit-lamp, may cause so many reductions and transpositions of atoms, what may not He do with His spirit of burning? He who has made of the same element the charcoal and the diamond, can as surely transmute this earthly into the beauteous or heavenly, as I can clay (or its bases) into incorruptible glass. I need no farther proof of the possibility and reality of the New Earth than the knowledge that the precious gems—the jasper, sapphire, chalcedony, emerald, onyx, ruby, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst (Rev. xxi.)—owe their origin and beauty to such apparently worthless things as clay, flint, magnesia, copper, iron, &c.

Even so it is evident is the re-creation of earth. Not new matter, but the present eternal atoms "glorified." The six day's reorganisation of heaven and earth was that of previous existences. The lord of this creation was formed out of *the dust* of the ground, Gen. ii. 7. *Even so* the New Heavens and the New Earth.

#### DYING TO LIVE.

But there needs must be a death before a higher life. Such is the one teaching of all Scripture,—the evidencing of the experiences of mortality, of the law of Israel, of Messiah; of Baptism, of Resurrection, &c. Therefore the necessity for the earth's 'decease,' 'change,' or 'translation,' by the fiery agency. The event may not be pleasant to contemplate; though if we are not at that time 'of the earth,' and so have no need to dread the fiery trial "and perdition of the ungodly," we

need not fear it, but ourselves being already glorified may welcome the earth's baptism of fire, its 'death to sin,' and resurrection to a new life. And such a New Life! Jehovah's habitation!

J. WILSON.

### WHAT IS JESUS AS THE CHRIST?

Is Jesus the Christ? and What is Jesus as the Christ? There is no question more important than these, because on the confession that He is the Christ, Jesus has said, "I will build my church," &c.

I have affirmed (page 160 of *Messenger*, vol. I.), that Jesus, as the Christ, is just the King of the Jews. My opponent (I use the word opponent not out of disrespect, but to avoid the personality of naming him), has affirmed that Jesus, as the Christ, is else and more than King of the Jews. As he has reviewed my arguments, I propose to examine his.

Pity it is that discussions of all kinds, and especially religious ones, were not conducted in better temper. It is bad to be wrong in doctrine, but more so to be wrong in spirit. "The servant of the Lord must not strive, but be gentle toward all men, in meekness instructing those who oppose themselves, if God peradventure may (in this way) give them repentance to the acknowledgment of the truth." Surely, my friend forget this excellent precept when he directly or indirectly called me—for my belief, my conscientious belief—a judaizer, a sophist, a madman, a fool, a liar, a perverse man like Elymas the sorcerer, and a traitor to Jesus like Judas Iscariot; and characterised or caricatured my article as "to crown with a fool's cap a bald and heartless skeleton." Let him next time use "soft words and hard arguments," as I shall now try to do.

I must say that, in my judgment, some of my opponent's arguments are very weak, others are more plausible. I shall therefore divide my examination as follows:—

*First*, My opponent's very weak arguments.

1. He argues that Jesus, as the Christ, is more or else than King of the Jews, because the word Christ and the phrase King of the Jews are synonyma. I admit his fact, but deny his conclusion. Between the two there is no connection. The Christ is one anointed of God as His King. In that there is no proof that Jesus, as the Christ, is else or more than King of the Jews.

2. He argues that Jesus, as the Christ, is else or more than King of the Jews; because, as Christ, He is David's Lord to reign over him. He infers from the fact that the Christ is to reign over David that the Christ is else or more than King of the Jews. But again there is not the shadow of a connection between his premise and his conclusion. Jesus might reign over David as the Christ, and, at the same time, be as the Christ no more than King of the Jews for anything that he can show to the contrary. In 2 Sam. vii., it is expressly promised to David that the Messiah shall reign on the throne of Israel before him for ever. This is just what my opponent denies.

\* See the leading article of "The Christian Advocate," March 1861. Edinburgh: Kerr, Nicolson Street.

3. He argues that Jesus, as the Christ, is else or more than King of the Jews; because in answer to the question, Art thou the Christ? Jesus replied, I am; and hereafter ye shall see (me as) the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. His idea, evidently, is this, Jesus, as the Christ, is to come in the clouds of heaven, sitting on the right hand of power. Therefore, He is else or more than King of the Jews, as the Christ. He might as well have said, therefore, Jesus, as the Christ, is not the King of the Jews. For the question comes in here, Is this coming of Jesus not to save and reign over Israel? If so, how is it opposed to the statement that Jesus, as the Christ, is just King of the Jews? Now, I will show by the Scriptures, that this coming of the Lord, Christ, is just to save and reign over Israel. "There is none like the God of Israel, who rideth upon the heavens, in thy help, and in His excellency on the sky. The eternal God is thy refuge; and underneath thee the everlasting arms; and He shall thrust out the enemy from before thee, and shall say, destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew."—Deut. xxxiii, 26-28. With this read Psalms lxviii. and xcvi. "For thus hath the Lord of hosts spoken unto me; Like as a lion, and the young (strong, 1 John ii. 14.) lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their noise, nor abase himself for the noise of them. So shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying so will the Lord of hosts defend Jerusalem; defending it He will also deliver it, and passing over He will preserve it."—Isa. xxxi. So "sing and rejoice, O daughter of Jerusalem; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again."—Zech. ii. 10-12. Thus the Lord shall send the rod of His strength out of Zion; and He shall rule in the midst of His enemies. Now, is there anything here contrary to what I say that Jesus, as the Christ, is just King of the Jews? Is this "a magnificent refutation of this reckless assertion," as my opponent says it is? I submit it is rather a strong proof that Jesus, as the Christ, is King of the Jews; and no proof at all that as such He is else or more.

I now, willingly, come to

*Second*—My opponent's more plausible arguments.

1. He argues that to say Jesus, as the Christ, is just the King of the Jews, is to judaize. And how many may think he is right. To judaize is to make more of the Jews, and of circumcision, and of the law, than the Scripture does. Therefore, it is not judaizing to say that the law is good if a man use it lawfully, for Paul says that; nor to say that in the ages to come the Jews and the strangers joined to them shall be circumcised in flesh as well as in heart, for God says that in Ezek. xlv. 9. Nor to say that Jesus is King of the Jews, for he says that; nor to say that He is so, as Christ, for that is said in Matt. ii. 1-6.

And if to say that Jesus, as the Christ, is just the King of the Jews, be judaize, that remains to be proved.

But remember to Gentilize is as bad as to Judaize. As the Jews are most apt to judaize, so the Gentiles are most likely to gentilize. We Gentiles should, where the glory of Israel is concerned, be more on our guard, as wise men, against Gentilizing than against Judaizing. "For I would not brethren that ye should be ignorant of this mystery; lest ye should be wise in your own (Gentile) conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so in accordance with all his foregoing reasonings) all Israel shall be saved, as it is written, The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob."—Rom. xi. 25, 26. How purely, and with what glorious results to Israel, let such scriptures as Isa. i. 25-27, Matt. iii. 1-4, and Isa. lx. bear witness.

2. My opponent argues that Jesus, as the Christ, is else or more than King of the Jews, because of old, men were anointed of God as priests and prophets as well as kings. He assumes that if a man was anointed of God as His priest or prophet, that made him the Lord's anointed or Christ. That in every case to be anointed of the Lord was to be the Lord's anointed. Now, if this assumption was correct, it would not prove that Jesus, as the Christ, is not King of the Jews. But it might, perhaps, prove that, as the Christ, He is more or else than King of the Jews. However, the assumption is not correct. Of old, men were anointed of God as His priests and prophets who were not His Christs. Was Isaiah, or Jonah, or Balaam God's Christ? The Spirit of the Lord was on John to preach the gospel to the poor; and he said, I am not the Christ. The Spirit of the Lord was on Peter, because the Lord anointed him to preach the gospel, and to work miracles, yet he was not the Christ. When our Lord was on earth there were many men in Israel anointed of God as His priests, and one as His high priest; but among them all there was not one Christ. At that time, Jesus was not a priest—Heb. viii. 4. He was consecrated not without the oath. And yet He was then the only Christ of God on earth. This assumption being thus disposed of, his argument based upon it goes with it.

A man could be anointed of God as His priest and His prophet without being His anointed or Christ; but if a man was anointed of God as King of Israel, that man was thereby made His anointed or Christ, though he was neither prophet nor priest. Samuel calls Saul the Lord's Christ in such a way as to show that he himself was not the Christ, but that Saul was, saying to the people in Saul's presence, "Witness against me before the Lord, and before His Christ."—1 Sam. xii. 1-5. Now, Samuel was both priest and prophet, and yet was not the Christ; whereas Saul was the Lord's Christ when he was neither prophet nor priest. See 1 Sam. x. Thus we see that to be anointed of God as a priest or prophet was not essential to being the Christ. But to be anointed of God, as King of Israel, is essential to being the Christ. No man was ever called the Christ who was not anointed of God as a King of or for Israel. This brings me to another argument.



3. My opponent argues that Jesus, as the Christ, is else or more than King of the Jews, because it is the use of Scripture to call men God's anointed or his Christs, as something else than Kings of Israel. Now, in the first place, there is only one Scripture that has the least appearance of doing so. He points out two, Psalm cv. 15, and 1 Chron. xvi. 22. But the fact is 1 Chron. xvi. is just Psalm cv. In the second place in this one scripture, men are called of God "mine anointed," just as Kings of Israel. Abraham, Isaac, and Jacob are heirs with Jesus of the Kingdom of God—Rom. iv. If He reigns over Israel, so will they. Now, with this in view, read the Scripture—"Yea, He reproveth kings for their sakes, saying, Touch not mine anointed; and do my prophets no harm." That is, O ye anointed kings of men touch not those anointed kings of God. The kings of the earth are thus placed in contrast with, and exhorted to honour, fear, and submit to the Lord's anointed as His king in the second psalm.

But why in Psalm cv. 15 is "mine anointed" parallel with "my prophets?" This brings me to another argument.

4. My opponent argues that Jesus as the Christ is else or more than King of the Jews, because he says in Luke iv. 18, "The Spirit of the Lord is upon me, for he hath anointed me to preach," &c.; also from Acts x. 38, "How that God anointed Jesus of Nazareth with the Holy Spirit and with power," &c. Know then that sometimes when God anointed men as kings of Israel, they received, in virtue of that anointing, the spirit of prophecy. They became prophets in virtue of being Israel's anointed kings. Thus, when Samuel anointed Saul as King of Israel, in consequence thereof the Spirit of the Lord came upon him; and he did prophesy, and so arose the proverb—"Is Saul also among the prophets?" 1 Sam. x. And so it was with David when God anointed him as King of Israel to supersede Saul. "Then Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. But the Spirit of the Lord departed from Saul," (1 Chron. xvi. 13, 14), because then the Lord had rejected him as King of Israel. This was what David feared when he sinned. "Cast me not away from thy presence; and take not thy Holy Spirit from me." And just so was it with Jesus. God anointed Him as King of Israel at His baptism, saying, "This is my Son, the beloved." See 1 Chron. xvii. 11-14; and the Spirit of the Lord was upon Him from that day forward, exactly as in the case of David; and so shortly after He said in Galilee, "The Spirit of the Lord is upon me, because He hath anointed me, &c.;" and so Peter says, "That word was published throughout all Judea, and began from Galilee, after the baptism that John preached, how that God anointed Jesus of Nazareth with the Holy Spirit and with power, &c.;" and so with the patriarchs, they were God's prophets as His kings, as Kings of Israel, heirs with Jesus.

Now, mark this. In the case of Saul, his receiving the Spirit was a sign to him and to others that he was the Lord's Christ. 1 Sam. x. 7. Now, just so was it with Jesus. This anointing of the Spirit was his sign that he was God's Christ and Israel's King. Hence, when John sent two of his disciples to ask Jesus, "Art thou He who should come, or do we look for another?" Jesus said not one word as to whether

he was or not; but the same hour He raised the dead, &c., and told the disciples to go and tell John what they had seen, and that to the poor was the gospel preached. This may also explain or cast additional light on John xx. 30, 31. "And many other signs truly did Jesus (by the Spirit), in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Now, Jesus as the Christ is the King of Israel. Matt. ii. 1-6 And so is He as the Son of God. 1 Chren. xvii. 11-14; Isa. ix. 6-7; Luke i. 33.

D. L.

(To be continued.)

### SCRIPTURE AND GEOLOGY.

MUCH controversy has arisen out of the alleged contradiction between the deductions of geology and the first chapter of Genesis. The earth's strata contain animal and vegetable remains which prove that for many ages prior to the six days of Moses, races of animals and vegetables had lived and flourished on the earth. Gen. i. is supposed to teach, that "God made all things out of nothing in the space of six days,"\* and that this took place "in the beginning," about 6000 years ago. The contradiction consists in this—Geologists say the successive formations of strata prove that the earth has existed for ages prior to the Mosaic creation; Moses declares that the earth first came into existence 6000 years ago.

Several attempts have been made to reconcile these conflicting testimonies; the most generally accepted of which is, that the first verse of Genesis does not necessarily refer to the period of the six days, but may be understood as an announcement of an antecedent creation, between which and the six days of Moses long ages may have elapsed; and that the succeeding details are the proper work of the six days, introduced by a description, in verse 2, of the condition of matters on the earth's surface ere the first day's work began.

It has also been attempted to solve this difficulty by lengthening out the six days to periods of indefinite duration.† Others presume to deny the conclusions of Geology, and allege that the remains found in the earth's crust have accumulated since the Mosaic creation, or that they are not the remains of living beings, but were at first created in their present condition.

But there are grave objections to all these modes of solving the difficulty. In a recent lecture on this subject, the Rev. George Gillfillan of Dundee, while holding firmly to the conclusions of Geology, and after an elaborate review of the various solutions which have been attempted, rejected them all, and, without suggesting a substitute, recommended that the subject be laid aside until time shall furnish the means of thoroughly clearing away the difficulties connected with it.

\* Shorter Catechism.

† See Hugh Miller's "Testimony of the Rocks."

He also intimated that a considerable number both of theologians and philosophers, dissatisfied with the first-named theory, had come to the same decision.

I was not prepared for such a conclusion to so able a lecture, and on thinking over the matter since, it occurred to me that the apparent contradiction has mainly arisen from the idea commonly attached to the word *create*. This word is defined in English dictionaries, "to form out of nothing;" and so the Shorter Catechism quoted above. But the word is used interchangeably with the word "make" (to form out of something), even in the first chapter of Genesis, verses 26 and 27. Compare ii. 7, 22. Besides, when Moses wrote Genesis, it is highly improbable that he found a Hebrew word expressive of an idea which we can hardly conceive to have been familiar to the Hebrew mind. Dr Samuel Lee, in his Hebrew Lexicon, on the word *Bara*, rendered "created" in Gen. i., says, "*Ex nihilo*," says Castell, after the Jews, &c., generally; but this is groundless and fanciful; and greatly is it to be regretted that any such notion was ever entertained and applied in defence of revealed religion. . . . We are no where told whether matter previously existed or not; and certainly the merely supposed signification of a word must afford but little towards determining such a question, and particularly when we find the usage of the Arabs taking part against us."

Besides, it is clear that the first verse of Genesis refers to the six days' work. Thus—"In the beginning God made the heaven and the earth," compared with Gen. ii. 1—"Thus the HEAVENS and the EARTH were finished, and all the host of them"—and also with Ex. xx. 11, "In SIX DAYS the Lord made HEAVEN and EARTH, the sea, and all that in them is, and rested the seventh day." This being so, any solution to be deemed satisfactory must provide for this view of the case; namely, that the first verse is a general statement of what is detailed in the rest of the chapter.

Another thing requiring notice is the word "heaven." From verse 8, it appears evident that the atmosphere is the thing signified by this word. "He called the firmament HEAVEN." And we read of "the dews of heaven," "fowls of heaven," &c., which leaves no doubt as to this restricted sense being a very common one. See also ver. 20.

The testimony of Moses appears, therefore, to be simply this—"In the beginning [of the present order of things] God made [out of pre-existing materials] the heaven and the earth, and he was occupied during six evening-morning days in the work." Moses, according to this view, very properly confines himself to that era of the earth's history connected with the human race, and the preparation for their continued existence on the earth. He is silent as to previous creations, and thus affords the most ample scope for any number of formations of strata, which even the further researches of geologists may disclose. The only reference to previously existing materials is implied in the description of the condition of the earth before the Divine operations began—"The earth was without form, and void; and darkness was upon the face of the deep. And the spirit (wind? see viii. 1) of God moved upon the face of the waters." This appears to have been the state of the globe immediately antecedent to the first utterance of the

Divine Word—"Let there be light"—and may reasonably be viewed as indicating the pre-existence of the materials of which the present order of things was fashioned. The fact that darkness was one of the conditions of the pre-existing globe, and that the FIRST product of the new creation was light, shows that the description of verse 2 belongs to the period immediately preceding the first day's work. Hence, while carefully confining himself to the creation connected with the present order of things, the sacred historian, as carefully abstains from affirming anything as to previous creations; at the same time, however, indicating the possibility of such having taken place, by the reference to a shapeless, empty, dark, and watery globe, existing at the commencement of the first day's work.

The Mosaic narrative, then, is simple, and all the more truthful-like because confined to the present era; while, at the same time, it neither asserts nor denies any thing respecting the absolute antiquity of the globe.

I was gratified to find Dr Samuel Lee, in the article *Bara* already quoted, asserting the same views as I have attempted to explain. He says—"Of late, the study of Geology has again called up this question, and various have been the means had recourse to for its solution. I prefer taking the view which considers the account of the creation in Genesis as referring to the present state of things, only leaving the question as to any previous creation, untouched. I am then at liberty to believe that other creations might also have existed, in many respects, perhaps, totally unlike this, and that these were destroyed; and hence the strange fossil remains now found in the bowels of the earth, and at such surprising depths. If there are no human remains—and this appears to be the fact—this might be accounted for on the supposition that, if men actually existed, they did not become subject to death, as our progenitor did, and hence might have been translated to some happier and more glorified state, as it was the case with Enoch and Elijah."

J. C.

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#### WHO ARE THE GREAT?

MANY, if God should make them kings.

Might not disgrace the throne he gave :

How few who could as well fulfil

The holier office of a slave.

I hold him great who, for love's sake,

Can give, with generous, earnest will,—

Yet he who takes for love's sweet sake.

I think I hold more generous still.

I bow before the noble mind

That freely some great wrong forgives ;

Yet nobler is the one forgiven.

Who bears that burden well, and lives.

It may be hard to gain, and still  
 To keep a lowly steadfast heart ;  
 Yet he who loses has to fill  
 A harder and a truer part.

Glorious it is to wear the crown  
 Of a deserved and pure success :  
 He who knows how to fail has won  
 A crown whose lustre is not less.

Great may he be who can command  
 And rule with just and tender sway ;  
 Yet is diviner wisdom taught  
 Better by him who can obey.

Blessed are those who die for God,  
 And earn the martyr's crown of light—  
 Yet he who lives for God may be  
 A greater conqueror in his sight.

*Adelaide Anne Procter.*

## Intelligence, Notes, &c.

**BIRMINGHAM.**—The *immediately apparent* results of the late visit of brother and sister Roberts to Birmingham may be summed up thus:—1, There have been immersed and added to the church brethren Bailly and Thomas Weir, and sister Mrs Hewitt—all of them persons of intelligence, faith, and fervour; 2, The meetings are more lively, and better attended; and 3, The better to carry out the objects of their association together, “men of honest report” have been selected from among their number to take oversight; two are appointed as *elders*, two as *deacons*, and one as *clerk and correspondent*. We trust that the *ultimate* results of the very agreeable stimulus they have received will be abundance of peace, growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ, and glory to God in the highest heavens.

**DUNDEE.**—The brethren have changed their place of meeting to the *Infirm-ary Hall, King Street*, which, in their opinion, will suit them much better than their former meeting room. The hall is in a good locality, and easily found out: is small, neat, and compact; well suited for lectures, which, the brethren are happy to say, they can advertise—a privilege denied them while occupying the Free Church school-room, in Brown Street.

**EDINBURGH.**—During the past month, there have been five sisters added by immersion, and one brother restored to the fellowship of the church—James Swinton. Three of the five have been in connection with the *Reformation* church in the city—viz., Margaret Sinclair and Margaret Morgan (domestic servants), respectively at 5 Malta Terrace, Stockbridge, and 15 Coates' Crescent; and Eliza Fumerton (bookfolder), Richmond Court. The other two are—Christina, daughter of brother J. Watson; and Charlotte Lamb, inmate of the Blind Asylum. On 3d March was begun, by brother Dowie, a course of six public lectures, on “The History of Israel, past, present, and future; and

its bearing on the destinies of the world;" four of these have been delivered: the attendance has been good, and the interest well sustained—for the most part the same persons attending throughout. Maps and diagrams have been introduced to illustrate the lectures.

**LANARKSHIRE.**—On 3d March, after confessing their faith, John Kirkwood and William M'Vie (of Wishaw), were immersed into the name of the Lord, at Hamilton. On the following first day of the week, the son of our brother—William Scott, Carstairs, also put on the Lord in the same divinely appointed way. May they all walk worthy of that blessed name, and may their faith be found unto praise, and honour, and glory, at the appearing of the Christ in his kingdom.

**NOTTINGHAM.**—We learn with sorrow that the church here is about to be deprived of another of its active and ardent helps—brother Edward Turney—who removes to Lincoln, in the pursuit of business. We trust that the brethren will still have courage to hold on in the right way, and that those who remain will be incited to greater diligence in the work of the Lord; for so is it required in the ranks of the "soldiers of the cross," that the warfare be not impeded by the removal of any. We have reason to believe, that in Lincoln there are a few who know the truth; may the residence of our esteemed brother and sister there arouse these to duty and obedience. In room of brother Turney, —Joseph H. Wood, Peel Terrace, Peel Street, is appointed correspondent of the Church. It was a mistake to call him (page 47) a *commercial traveller*, as it is only occasionally he has to travel in the way of business.

**PAINLEY.**—On 26th February, a brother—James Howitson, 40 Well-meadow Street—was added, by baptism, to the church meeting at 168 George Street. "We consider this addition an acquisition; as he is a very intelligent man, and withal very desirous to promote his own welfare, as well as the cause of Christ, which, we believe, he now adorns."

**THE ENGLISH GATHERING.**—The Nottingham brethren have not only no objection to the meeting being held in their town this year again, but will do their utmost to secure accommodation, and will give a warm reception to all the brethren and sisters who may be inclined to come. However, they have no wish to monopolise the annual meetings; and as it was suggested that some other of the churches should have the benefit as well, they willingly give the preference to any other place found suitable. Birmingham, Halifax, and Leeds are named as most likely. "We fear the time of the year would not suit Newark." It will be needful to open up correspondence on the matter immediately: and when it is decided, we shall duly announce the arrangement.

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The Treasurer acknowledges receipts for MESSENGER from Birmingham, Cupar, and Halifax.

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.

## OF JESUS AS THE SON OF GOD.

WHEN we attentively read Gal. i. 15, 16; Acts ix. 20, and Rom. i. 1-4. we see, that to preach Jesus is the Son of God, is to preach the gospel, "And straightway he preached Christ (Jesus) in the synagogues that he is the Son of God." And when we in like manner read John iii. 3-6; viii. 24; and xx. 30, 31, we see that to believe Jesus is the Son of God is essential to our salvation.—"If you believe not that I am he, you shall die in your sins." And, further, when we read Is. liii. 11, and John xvii. 3, we see that we must believe Jesus is the Son of God with knowledge. "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." These facts may dispose the reader to give the more earnest heed to our remarks on the following points of this great subject:—

### I. How, and when Jesus became the Son of God.

At his resurrection, "God hath raised up Jesus again;" as it is written in the second psalm, "Thou art my Son, this day have I begotten thee,—up from the dead now no more to return to corruption."—Acts xiii. 32, 33. Being "the first-born from the dead," Col. i. 18, Jesus is the first-born among those many brethren of whom he says, "Neither can they die any more, but are the children of God, being the children of the resurrection from the dead."—Luke xx. 36. Jesus was also born the Son of God of the (therefore) blessed virgin Mary. Adam the first being formed by God of the dust of the ground, is, in Luke iii. 38, called the Son of God. So Adam the second being formed by God of the substance of the virgin, is also called, in Luke i. 35, the Son of God,—"The Holy Spirit shall come upon thee (Mary) and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of the Highest." And I take Col. i. 15, 16, to be a proof that Jesus was born the Son of God before the world was. Not simply because it is there said that he is "the first-born of every creature," but because it is added, "for by Him were all things created that are," &c. The argument is this,—He who created all things was before all things. But Jesus created all things. Therefore, he was before all things. And that as one born. But then he could be born of God only. So he was born the Son of God before the world was.

### II. Why he is called the Son of God, as if God had no Son but himself.

It is because he is so very much more like God than they are who are also called the sons of God. All the sons of God are, in some respects, more or less like him. Christians are "made partakers of the divine nature," being "partakers of his holiness." The angels resemble God in holiness, strength, and glory, to some extent. But Jesus is the only Son of God who is perfectly like his Father in every respect, the brightness of his glory, and the exact representation of his character,—so like him, that he who has seen the Son does not need to be shewn the Father, because he could see no more in the one than he might see in the other. "He that hath seen me, hath seen my Father also."—John xiv. Like God, Jesus is a spirit, infinite, eternal, and unchangeable, in

his being, wisdom, power, hoiness, justice, goodness, and truth. What more can we affirm of God? What less of Jesus? No marvel, therefore, that the Bible speaks of Jesus as if, in comparison with him, there was no other son of God.—Heb. i. Jesus so spake of himself as the Son of God as to cause the Jews to say that he made himself equal with God, that, being a man, he made himself God. And Paul affirms much the same thing concerning Jesus in Phil. ii. 6-11, where we, also, may see the reason why Jesus could say, “My Father is greater than I,” though originally as much God as his Father. For our sakes, he humbled, or emptied himself. But now he is glorified with that glory which he had with the Father before the world was. The devil said, “If thou be the Son of God command these stones that they be made bread.” If you be God’s Son, then, like him, you must be omnipotent. He is able of these stones to raise up children to Abraham. And you, if you be indeed His Son, are able to make them into bread. Here, in my judgment, the adversary reasoned correctly. The fact that Jesus as the Son of God is perfectly like his Heavenly Father in every respect, will enable us to see the true meaning of John xvii. 3, where he says, “This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent.” He was about to send his apostles into all the world to turn men from the many false gods of the nations to the true God of Israel. How were the apostles to do this? By showing to the nations the true God in His Son Jesus Christ. Then, when they saw the true God in Christ, they would turn from idols. As Jesus said to the Pharisees, “Ye neither know me nor my Father; if ye had known me, ye would have known my Father also.”—John viii. 19. And as he said to his disciples, “If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.”—xiv. 7. So would it be with the nations. They would see the true God in Christ, and so have eternal life. For, says Paul, “God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”—2 Cor. iv. 6. And so John says, “We know that we are of God, and the whole world lieth in wickedness (of idolatry). And we know that the Son of God hath come and hath given us (in himself) an understanding that we may know him that is true” (God). “And we are in him that is the true (God), being in His Son Jesus Christ. This is the true God (God in Christ) and eternal life (to know him thus). Little children, keep yourselves from idols.”—1 John v. 19, 20, 21.

III. The great final end why Jesus became the Son of God was to be the eternal King of Israel. “Unto us a child is born, unto us a son is given—upon the throne of David, and upon his kingdom—from henceforth, even forever.”—Is. ix. 6, 7. He also became the Son of God to instruct us, die for us, intercede for us, and to destroy the works of the devil. But all his labours end on the throne of David. There is his eternal rest, reward, and glory. There he will be Lord of all.

God *first* spake of Jesus as his Son when he promised him to David to reign over Israel forever. “I will be his Father, and he shall be my Son, and I will not take my mercy away from him as I took it from Saul who was before thee; but I will settle him in mine house and in



my kingdom forever; and his throne (over Israel) shall be established forevermore."—1 Chron. xvii. 11-14. To this end, the Son of God came forth from the days of eternity. "But thou, Bethlehem—out of thee shall he come forth unto me who is to be ruler in Israel, whose goings forth have been from of old, from the days of eternity."—Micah v. 2. To this end, he was born the Son of God of Mary. "Thou shalt bring forth a son—he shall be called the Son of God, and the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob forever."—Luke i. 30-33. And to this end he was born the Son of God from the dead. "We declare unto you glad tidings (it is the gospel), how that the promise which was made unto the fathers (that a son of David should be the Son of God, and reign over Israel for ever), God hath fulfilled the same to us their children in that he hath raised up Jesus again; as it is also written in the second psalm, "Thou art my Son, this day have I begotten thee." And as concerning (this point) that He raised him up from the dead, *now no more to return to corruption*, he said on this wise, "I will give you the sure (everlasting) mercies of David."—Acts xiii. 32-36. These are the mercies promised to David—that Israel should have, in a son of David, a Son of God to be her eternal King. Compare this, Acts xiii. 32-36, with Rom. i. 1-4.

To reign in and over Israel, as predicted of the Son of God by the prophets, Jesus will return from on high for their sakes. That he, as the Son of God, was the king of Israel, was the hope of all his first disciples. "Thou art the Son of God, thou art the king of Israel." When he died, this hope died. "We trusted he should have redeemed Israel." When he revived, it revived. "Lord, wilt thou at this time restore again the kingdom to Israel?" But the cloud that received him out of their sight again obscured their hope. Then the two angels were sent to rebuke their unbelief,—“Ye men of Galilee, why stand ye gazing up into heaven?” But at the same time to comfort them by re-establishing their hope in Jesus as the saviour and king of Israel, not while he is in heaven, but when he, for their sakes, returns from on high. "This same Jesus who is taken from you up into heaven shall so come in like manner as ye have seen him go into heaven." Then he will reign over and in the midst of Israel, as predicted in Deut. xxxiii. 26-29; Ezek. xliii. 7; Zeph. iii. 14-17; Zech. ii. 10, 11, 12; and other Scriptures.

When his disciples first confessed Jesus was the Son of God, they just meant that as such he was the promised king of Israel. "Rabbi, thou art the Son of God, thou art the king of Israel." At that time they had no other view of Jesus as the Son of God. To this confession, then, thus understood, did Jesus give the promise of eternal life. They who confess Jesus is the Son of God, and that as such he is the king of Israel, as predicted in the prophets of the Son of God, have from him the promise of eternal life; and, as far as I can see, no one else.

But, after being introduced into the church, christians go on unto perfection by growing in the knowledge of Jesus as the Son of God; "Till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."—Eph. v. 13. Beholding, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory. And

this is the grand preservative from the apostacy. "Beware, lest ye being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. iii. 17, 18. The error of the wicked is to love too much this world that crucified the Son of God, and to despise and deny the next.—Verses 3, 4. But "who is he who overcometh the world, but he who believeth that Jesus is the Son of God?"—1 John v. 5. We care not though the world know us not, when we believe that he is the Son of God, and yet that the world knew him not.

D. L.

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### REASONS FOR RE-IMMERSION.

THE institution of baptism, or, more correctly, immersion in water in the name of the Lord, is generally admitted to have been of divine appointment; and as such to have occupied an honoured place in the doctrine and practice of the first churches. It is therefore necessary that in any restoration of primitive christianity it should be allocated correctly; so that its value in relation may be ensured to the same extent as in the primitive age. It is but to be expected also that men who had so long been trained amiss should sometimes stumble in the twilight of their transition era; and, satisfied of some things, that they should overlook others; and, prone to a common failing, should generalize and systematize at too early a stage of their reforms.

Experience has shewn this to be the fact. The Baptist reformers of Britain and America have done well in rescuing from its disuse and dishonour the old fashion of believers' baptism by immersion: but they should not blame us if we try to do more—seeking, on their own principles, to ensure *believing* before being baptized. It is surely as needful to have the faith sound as the obedience of faith prompt.

Now, because of imperfect faith in the first instance, many have found it to be their duty to be re-immersed. We say *re-immersed*, in accommodation to the style of speech which most persons use in this matter; not from a persuasion of its correct mode of speech, for wrong or invalid immersion is no immersion at all. The whole virtue of such an act must surely depend upon the correctness of its antecedents. To render this apparent, and to show the reasons which should induce any one to consider this as a personal matter, pressing upon him or his friends, the reader is requested to ponder the following considerations:—

1. In apostolic times belief of the gospel in all cases preceded immersion into the name of the Lord. This proposition contains the whole strength of the baptist controversy, and is absolutely irrefragable. It can never be shewn that Jesus or his apostles contemplated any other order in this matter than faith first, obedience second; nay, the paedobaptist virtually admits this when he pleads for faith on the part of parents or sponsors at the christening of infants. The matter of faith which should precede baptism is designated by the comprehensive New Testament term—the gospel—in accordance with the order of the

Lord,—“Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved.” We need not linger at this point, as the proof is patent to all, and admitted on all hands.—But consider

2. The gospel embraces ‘the things concerning the kingdom of God and the name of Jesus Christ.’ This is apparent from the instances in which anything like an analysis of the preaching of the apostles is given in the New Testament: thus, in Acts viii. 12; xxviii. 31, we have it expressed categorically: and in Acts ii. 22—36; iii. 18—26; x. 36—43; xiii. 23—41, more in detail. As the organisation and constitution of the church were not matters in which the unconverted were interested as matters of faith preceding their immersion, we cannot reckon these to be the things concerning the kingdom of God then preached, particularly as the church of God is never called the kingdom of God. And as there is no hope held out of an abiding entrance into the heaven of heavens, by translation, or by assumption after resurrection, we are shut up to the conclusion that that which otherwise in the Scriptures is called the kingdom of God, is what is meant in this connection too—that is the dominion of the Lord of Hosts by a king, or by His Christ, over Israel and the nations. The things concerning the name of Jesus Christ of course embrace the doctrine of his priestly relation, and the facts by which that is displayed—the death for sin, the resurrection to life, and the ascension into the heavens, there as Lord to sit till Jehovah sends the rod of his strength out of Zion. Whether or not all this may be expressed or implied in the things of the name, certainly at least they are altogether embraced in the things concerning the kingdom of God and the name of Jesus Christ, which, as we have seen, constituted the burden of the apostolic teaching, reasoning, and proclamation—As our purpose however is to address those who are presumed to have believed these things, we need not extend the demonstration of their truth, but notice,

3. If any one believes only part of that which the apostles set forth for faith, he cannot, in the Bible sense of such term, be called a believer. Thus—if a Jew believe only what was the burden of John the Baptist’s first teaching—“the kingdom of God is at hand,” (which truth is caught up and spoken by the Lord and his apostles—being embraced in their declarations and proclamations) and denies that Jesus is the Christ, he is no believer. Or if a Gentile should deny that Jesus has died for sins according to the Scriptures, although he believes Jesus to be the promised Messiah, he is no believer. Likewise, if any one, Jew or Gentile, should admit that Jesus has lived on earth, has died for sins, risen again, and ascended to the right hand of God, yet makes no account of his return from the heavens, in virtue of the purpose of his Father to set him as His king upon the holy hill of Zion: substituting for such doctrine and faith those popular figments—that Jesus is now seated on the only throne he will ever occupy, and that those who believe in his death, burial, and resurrection, shall at their death, or it may be at their resurrection from death, be translated to realms of bliss beyond the sky, there to abide in the blessed occupation of praising God to all eternity—such an one cannot be said to be a believer in the right sense of the term.—It should be remembered

4. That the act of immersion (even though under an avowedly christian formula, if the antecedents be not properly fulfilled, is of no account at all. Mere immersion in water is nothing in itself; it is the washing of water *by the word* by which the church is sanctified and cleansed. The votaries of a false religion may and do practise immersion, but they only mock God by such acts. All the Greek church, and even some individuals of the English church immerse babes: but those babes have no faith. Whether is the wrong faith, or no faith at all preferable?—Here we must again remind the reader that we have presumed he acknowledges that the faith in which he was formerly immersed is not now held by him to be *the* faith.

5. As the only sure method by which we can secure promised results is to fulfil stipulated conditions; so when we find our error in any case, through neglect, ignorance, or perversity, we endeavour to do over again in right style that which we had formerly done amiss. We cancel that leaf of our book in which we have written incorrectly, we retrace our steps on the wrong road, we apologise for the evil word we have spoken to our friend. Now God is our friend, and if we have misunderstood his wishes, and gone in a wrong road with a sincere enough intent, let us return; and if such reversion of our acts and purposes necessitates the cancelling of, even that which we have well written in the page of our history, still let us do it heartily. If this should include in it the reversing of a solemn religious act which has been done amiss, let not our pride stand between us and safety, between us and honour, dignity, and the fear of the Lord. Thus stands the obedience of faith; thus is related the immersion of believers, not only to their own personal safety, but to the glory of God—and God is glorified in the way and by the means He has appointed. What! shall it be to our shame before the Lord that we have been ashamed of our duty before men; and hesitated so long in the doing of an act which at once settled all uncertainty, and dispelled all doubt?

If there is no *scripture* precedent for the re-immersion of those who have had faith in Jesus, let it be remembered that the apostles were no bunglers who did their work so imperfectly as to require patching and correction; and that therefore such cases as we have become familiar with could not have occurred under their supervision. Still there is one case in which we see distinctly that the disciples of John were re-immersed, and that into the name of the Lord Jesus—(Acts xix. 1—5) a case which prompts a question whether the apostles and others were not immersed again by Jesus when they left the charge of John the Baptist, and came under him. But as our reasoning and warrant, as stated above, do not depend on such a premise, we may leave that case to the discretion of the intelligent.

It is a good and a necessary thing to be fully persuaded of our duty; but a noble thing to be always ready and prompt to do it.

G. DOWIE.

## THE NEW COVENANT.

### OR MAGNA CHARTA BY WHICH ISRAEL AND JUDAH SHALL AGAIN POSSESS THEIR LAND.

Jer. xxxi. 31-37—"Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. 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 my covenant they brake, although I was an husband unto them, saith Jehovah. But this shall be the covenant that I will make with the house of Israel. After those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know Jehovah, for they shall all know me, from the least of them unto the greatest of them, saith Jehovah, for I will forgive their iniquity, and I will remember their sin no more. Thus saith Jehovah, which giveth the sun for a light by day, and the ordinance of the moon and stars for a light by night, which divideth the sea when the waves thereof roar, Jehovah of hosts is his name. If those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah, if Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all they have done, saith Jehovah."

See also Heb. viii. 6-13., quoted at the close of this paper.

This covenant is not only a new covenant, but it is an everlasting covenant—one which will, when once established, be no more broken as the old covenant so often was.

Jer. xxxii. 37-42. "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me for ever, for the good of them and their children after them. And I will make an everlasting covenant with them that I will not turn away from them to do them good. But I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith Jehovah, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

See also Isa. lix. 20, 21; lxi. 7-9.

This new covenant is also to be a covenant of peace.

Ezek. xxxvii. 21-28. "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, and they shall be no more two nations. Neither shall they be divided into two kingdoms

any more at all, neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions. But I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them. So shall they be my people, and I will be their God. And David my servant shall be king over them, and they all shall have one shepherd. They shall also walk in my judgments and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever, and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, and I will place them and multiply them, and I will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them. Yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore. See also Ezek. xxxiv. 13-15; 23-31; Isa. liv. 1-14.

Under this new and everlasting covenant all the national sins are to be forgiven.

This is plainly declared in the first passage quoted (Jer. xxxi. 31-37.) See also Isa. liv. 20, 21; Heb. viii. ; x. ; also Ezek. xxxvii; Rom. xi. 26, 27.

Jer. xxxiii. 6-9. "Behold I will bring it health and cure, and I will cure them and reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities whereby they sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth which shall hear of all the good that I do unto them, and they shall fear and tremble for all the goodness and for the prosperity that I procure unto it."

Under the new covenant the permanent unity of the nation will be secured.

See the third passage quoted (Ezek. xxxvii.) also Is. xi. 10-13; Jer. iii. 16-19; Ezek. xxxix. 22; Hos. i. 11.

Jesus Christ himself will be the Mediator of the second covenant, as Moses was of the first, and will besides sustain a character, with respect to this, that Moses was not able to sustain with respect to the former covenant, that of a surety. Christ will engage that Israel and Judah shall love, fear, serve, and obey Jehovah continually, and that they shall never turn away from him more. This Moses was not able to do.

Heb. viii. 6-13—"But now hath he (Christ) obtained a more excellent ministry; by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, He saith, Behold, the days come when I will make a NEW covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to

lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

See also Heb. ix. 15; xii. 24.

Blessings great and manifold to Israel, and also to the nations, shall be enjoyed under this new covenant.

Jer. xxx. ; Is. xlix. 13-15; Is. lx. lxv. lxvi. 10-21; Jer. xxiii. 5-8; Micah iii. iv; Joel iii. 17-21.

"THOU WILT PERFORM THE TRUTH TO JACOB, AND THE MERCY TO ABRAHAM, WHICH THOU HAST SWORN UNTO OUR FATHERS FROM THE DAYS OF OLD."—Micah vii. 20.

JOHN C. WEYERS.

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## THE RESTORATION OF THE JEWS.\*

It is not often we find a work written by an avowed "Antimillenarian" in favour of a *national* restoration of Israel to the land of their fathers. Such a production, however, made its appearance in February last, and we were curious to peruse its contents. We were somewhat disappointed in finding that but a very small portion of its 237 pages is occupied with "*the positive evidence for the territorial restoration of Israel*;" and that the reasoning of even that portion is considerably diluted by unwarrantable concessions in favour of those who repudiate the idea of any national restoration of the peculiar people to the land promised to Abraham and to his seed for an everlasting possession.

Thankful, however, for the smallest contribution, we were glad to find so decided a testimony given by a professor of theology in Scotland to the fact that *the Bible predicts a restoration of Israel as a NATION to their own land*. For though, viewed by itself, this is but a fragment of the truth regarding the purpose of God, it is a very important one, and its reception may prepare the way for further disclosures.

Did our limits permit, we would fain enter fully into an examination of the author's reasonings, but, in the meantime, shall content ourselves by giving some specimens of his "*positive evidence*."

One, and perhaps the strongest position which our author takes up is that "*The PEOPLE and the LAND of Israel are so connected in numerous prophecies of the Old Testament that whatever LITERALITY and PERPETUITY are ascribed to the one must, on all strict principles of interpre-*

\* The Restoration of the Jews: the History, Principles, and Bearings of the Question. By David Brown, D.D., Professor of Theology, Aberdeen. Strahan & Co., Edinburgh; Hamilton & Adams, London. 5s.

tion, be attributed to the other also." P. 146. This proposition the writer illustrates and establishes by an appeal—first to the historical, and next to the prophetic books of the Old Testament scriptures.

Beginning with the historical books, he appeals to the Abrahamic covenant, recorded in Gen. xvii. 3-8; xxviii. 12-15.

2. To Lev. xxvii. 40-45, where, says he—

"We find Moses giving the people one of those prophetic sketches of their future history, in the way of warning and encouragement, which form the basis, and constitute in fact the substance, of all that is found in the later prophets as respects the people of Israel." . . . "It is impossible to deny that the '*remembrance of the covenant*' here, and the '*remembrance of the land*,' go together. If, indeed it be not the natural Israel at all, but the Church which is here spoken of, all of course is figurative, and restoration to the literal Canaan is out of the question. But as this is absurd, the only other way of setting aside this testimony is, to allege *either* that no historical sketch was here intended, but merely the inculcation of certain principles of Divine procedure; and, therefore, that no specific events are to be sought for in Israelitish history as the fulfilment of this chapter; or that the defection and the return had their fulfilment in the sins which drove the Israelites to Babylon, and in that restoration from it, which was the last great event in their history, ere they ceased, with the termination of their economy, to be the subject of prophecy, considered as a distinct people.

"The former of these suppositions is such a loose way of dealing with plain narrative predictions, that it is impossible to admit it here without abandoning compass and rudder, and driving before every wind of fancy which may visit the interpreter of prophetic Scripture. . . . As to the other supposition, having before us the *fact* of a dispersion far more judgment-like in its character, and of far longer continuance than the Babylonish one; and having the apostolic assurance that, in respect of it, God means for their sakes to remember the '*covenant of their ancestors*,' and that in this sense, '*the gifts and calling of God are without repentance*.' Having these before us, is it not a most unnatural and violent restriction of the announcements of this chapter to say, that they go no further down than the return from Babylon—that while professing, as on the face of it appears plain, to look forward '*to their latter end*,' it should stop short, at a comparatively early age, both of their guilt and of God's mercy to them?

"What then remains but that the period definitely pointed to, when '*they shall accept the punishment of their iniquity*,' is the same of which Paul says, '*The Deliverer shall turn away ungodliness from Jacob*,' and that God then remembering for their sakes that '*the covenant of their ancestors*,' corresponds to His, causing that '*all Israel shall be saved*.' And if the chapter really extend onward to that period, and concludes with the final recovery of the Jewish nation, in pursuance of his ancient covenant engagements, the question about the land would appear to be settled; for the same terms are applied to it as to the people. *They stand or fall together in the covenant*."—Pp. 151-155.

In support of the proposition that the people and land of Israel are so connected in the Old Testament prophecies that whatever *literality* and *perpetuity* is ascribed to the one must also be attributed to the other, our author next refers to the prophetic books. Many of his arguments are very convincing, but our narrow space only admits the following example. Remarking on the *thirty-seventh* of *Ezekiel*, especially verses 21-28, he says:—



"The grand objection to applying this vision to the return from *Babylon*, is not merely the language in which their resettlement in Palestine, never more to be plucked up, is expressed; and the extent of spiritual renovation ascribed to them—so exceedingly hyperbolic if understood of anything then realised—but the explicit mention of *Messiah* as their Shepherd and King, the Life of their restored state. To say that this means no more than that the nation restored from *Babylon* would ultimately give birth to *Messiah* the King, who even then was over them the Angel of the covenant, is surely a very tame exposition of the language."

"It is the NATION converted to God—'one nation in the land upon the mountains of Israel.' And if any one should ask, whether the restoration here prophesied may not be a figurative representation of their spiritual conversion, the answer is obvious. *That is predicted, too, and quite distinctly from their restoration.* The two together constitute one complete picture."

It is a matter deeply to be regretted that a writer, showing so much respect for the letter of God's word, and who reasons so effectively for the *realness* of the events predicted in the prophecy just alluded to, should so decidedly set aside the literality of other predictions equally specific. The extent to which he does so shall at once appear from his own statement of what he expects—or rather does *not* expect—to be restored to Israel in the land promised to Abraham—

"Not a shred of Judaism do I expect to be restored. For no temple at Jerusalem do I look. Circumcision, priesthood, sacrifices, ritual separations, and peculiarities, I hold to be done away in Christ, never more to be revived. If the restoration of the Jews cannot be maintained without one or more of these Judaisms, I shall give it up; for not one of these things can I make consistent with the *explicit testimony of Scripture*, and the catholic character and spiritual genius of Christianity."—P. 67.

What this writer means by "the explicit testimony of scripture" it is hard to tell, for it is not easy to conceive of "testimony" more "explicit" than those which predict a restoration of the temple and temple worship to Israel. But by the terms "catholic character and spiritual genius of Christianity," he evidently means his own Gentile idealism of the world's future. The literal meaning of those predictions which speak of restorations of those things which this writer calls "Judaism" will not square with his idealism—therefore they must be understood spiritually (?) hence he lays down the following proposition as a "RULE:—" WHEREVER JEWISH PECULIARITIES OCCUR IN THE PROPHETIC PICTURES OF MESSIAH'S KINGDOM, THEY ARE TO BE UNDERSTOOD OF THE CORRESPONDING REALITIES UNDER THE GOSPEL." P. 88. That is, "to be born in *Zion*" is to be "converted." "To worship the Lord of Hosts in Jerusalem" is to "worship Him in spirit and in truth anywhere," &c. Our limits prevent us going further into the argument; but this is our impression of the learned Professor—He does not comprehend the purpose of God in gathering "out of the nations a people for His name," to reign with His Son over the restored nation of Israel and the left of the Gentiles. Hence he stumbles at those statements of the holy Apostles regarding the Church in which there is neither "Jew nor Greek;" and applies the same language to those Israelites brought back from dispersion, but who are only the seed of Abraham "according to the flesh."

It is with unfeigned grief we record our conviction that the learned Professor is yet ignorant of "the things concerning the Kingdom of God." Brethren, let us not boast of ourselves for "Who maketh us to differ." Therefore, "Let him that glorieth glory in the Lord."

W. LAING.

## WHAT IS JESUS AS THE CHRIST?

CONTINUED FROM PAGE 60.

5. My reviewer argues Jesus as the Christ is something else than King of the Jews, because God has made him both Lord and Christ at His right hand.

Is not this rather a strange argument to come from the pen of one who believes that to sit at God's right hand is to reign on the throne of David as King of spiritual Jews?

His idea appears to be this—If God confers on one kingship over all nations, that makes one the Lord's Christ. This idea, however, is contrary to the Scriptures. God made Nebuchadnezzar king over all nations on the throne of Babylon, and Cyrus on the throne of Persia. But Cyrus was the Lord's anointed, while the King of Babylon was not His anointed. Therefore, it is clear that God's making one universal king does not make him the Lord's anointed.

Cyrus was the Lord's Christ on the throne of Persia as the saviour-king of Israel. See Isa. xlv. last verses, and xlv. first verses. Just so is Jesus the Lord's Christ at God's right hand. "Him hath God exalted to be a Prince and a Saviour, to grant repentance to Israel, and remission of sins." On that ground the Jews are exhorted to repent, that their sins may be blotted out, and the kingdom be restored to Israel at the second coming of Jesus, as predicted by all the prophets. Acts iii.

6. Again he argues that to preach Jesus is King of the Jews is no gospel or good news to the Gentiles; and, therefore, as preaching Jesus is the Christ, is gospel to the Gentiles—Jesus as Christ must be something else than King of the Jews.

But Paul did preach as the gospel to the Gentiles, that Jesus is King and Saviour of the Jews. See Acts xiii. 16-43. "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same to us, their children, in that he hath raised up Jesus again," &c. &c., read verses 32-34. What is this promise which God made with the fathers? That a Son of David should also be His Son, and reign over Israel for ever. 1 Chron. xvii. 11 14; Isa. ix. 6, 7, &c. How has God fulfilled this promise to the Jews, their children, in raising up Jesus from the dead, to die no more? Jesus is of the seed of David: he is also the son of God: and risen from the dead to die no more, he is prepared to reign over Israel for ever. And so, "Of this man's seed hath God, according to His promise, raised unto Israel a saviour, Jesus."—23. The Gentiles desired to hear this good news again next Sabbath.—42.

And is not this good news to the Gentiles as nations?

“The beam that shines from Zion hill  
Shall lighten every land;  
The king who reigns in Salem’s towers  
Shall all the world command.”

And the result will be endless universal peace. “Rejoice ye Gentiles with His nation.” And is not this good news to the Gentiles as individuals? Through this man is preached unto us the forgiveness of sins, and by him all who believe are justified from all things, and made heirs of the kingdom of God, to reign with him over the earth, when he, as King of the Jews, reigns in glory in Jerusalem, the city of the Great King. The Gentiles can never hear better good news than this.

7. My reviewer argues that Jesus must be something else than King of the Jews as the Christ, because, as he says, we are told to believe Jesus is the Christ, but never told to believe he is King of the Jews in order to salvation.

But we are more than once in the scriptures taught to believe that Jesus is King of the Jews in order to salvation.

We see in Matt. xvi. 16-18 that salvation depends on confessing Jesus is the Christ. But comparing that place with John i. 49, we see that to confess Jesus is the Christ is to confess he is the King of Israel.

In 1 Tim. vi 12, 13, we see that eternal life is laid hold on by making, and abiding by, the good confession Jesus made before Pontius Pilate. But in Mark xv. 2 we see that confession is that he is King of the Jews.

In 1 Cor. i. 18 we see that salvation is by faith in his cross. But his cross testifies of its bleeding victim—“This is Jesus, the King of the Jews,” equivalent to “Christ died for our sins.”

To conclude, my reviewer mistakes, when he so pointedly declares that the phrase “the Lord’s anointed,” is never applied to Jesus. It is applied to him as the King of the Jews in Luke ii.

I cannot give him a shred of evidence that we are told just to believe Jesus is King of the Jews in order to salvation. We must believe that and something more if we would be saved. That Jesus is the Christ; and also, that he died for our sins. And something more even than these. But I have given him evidence that we must believe Jesus is King of the Jews in order to salvation. Besides as Jesus as the Christ is the King of the Jews, every time we are told to believe he is the Christ, we are told to believe he is King of the Jews.

To believe that Jesus is King of the Jews, and at the same time to believe he is not yet actually reigning over them, is not the fool’s cap he says it is. Is not this his own cap? He believes Jesus was born King of the Jews. Does he believe that Jesus reigned over them as soon as he was born? Or did Jesus reign over the Jews when a bound prisoner; he confessed before Pilate. I am King of the Jews. Search the Scriptures, and see that Saul and David were God’s anointed Kings of Israel long before they reigned over Israel.

I am truly vexed and shocked to hear him call this doctrine, that Jesus is King of the Jews—a “bald and heartless skeleton.” “Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined

to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again."—Zech. ii. 10-13. Is that a bald and heartless skeleton? Or the Lord's promise to his twelve apostles in Luke xxii. 28-30? Or more than one-half of the Bible? Or the one glorious hope of the Gospel?

This ends my reply. I am much obliged to my reviewer for his opposition. In searching the Scriptures to find just and sound replies to his objections, I have found great pleasure, and, I hope, no little profit. Of course, I have found much more than I have put in these two short papers. The truths thus found may be brought forward on some future occasions.

I have endeavoured as much as possible to avoid every appearance of railing, and to abide strictly by reasoning. Should he take up the pen again, I would earnestly advise him to do the same. Reasoning may do good to the reasonable; but of railing we may truly say, "It is not, and it cannot come to good," at least to him who rails.

D. L.

## Intelligence, Notes, &c.

**ABERDEEN-SHIRE.**—We are happy to have it in our power to report a few additions:—Alexander Robertson, mason, Largie, Inver, has made the good confession, and been immersed into the name of the Lord. This addition, with that of a niece of James Robertson's (name not given), makes up to five the number in that district (about 30 miles from the city of Aberdeen); and they now intend to meet together as a church, every first day of the week. In Aberdeen itself, there have been some additions.—Mrs Roberts has returned to the fellowship of the church, and Mrs Forbes (sister of Mrs J. Mowatt,) has been immersed. We rejoice at this step, as we have reason to know she has determined to follow the Lord even at the risk of stirring up opposition on the part of some of her friends. May the Lord preserve her spotless in life and speech, to the praise of His name. Brother John Grant has also removed hither from Grantown.—The brethren's place of meeting is now, — *Wilson's Hall, 3 Seamount Place, Gullougate.*

**ANNIVERSARIES.**—The brethren in DUNDEE have commemorated their tenth church Anniversary, and in EDINBURGH their eighth. The review of the latter is very satisfactory. During the year, there have been twenty additions, and five withdrawals—three having left town, one having died, and one fallen away from the faith. By means of visits and letters, correspondence has been had with almost all the churches in the country, and a very gratifying reciprocation it has been. Beside the regular meetings on the first day of the week, there are three meetings of the church kept up weekly, by which the knowledge, faith, and fellowship of the whole is very much increased. There have been six extra social meetings held during the year; and, still further to promote intercourse and mutual interest, a MS. periodical (now in its fifth year,) is issued monthly, and which circulates among the whole.

GLASGOW.—“Mrs Haddow, of Douglas, was baptized here on the 14th. She is our brother Haddow's mother; and has long believed in the coming kingdom, but has lately come to see it to be the mind of Christ that baptism must follow, and not precede the faith of the Gospel.” Brother David Christie's address is now 481 St Vincent Street.

HALIFAX.—Our brother Wilson's address is now 53 Northgate, instead of 45, in consequence of re-enumeration of the houses.

LANARK.—On Sunday, April 7th, was immersed, upon a confession of his faith, Gavin Cree, of Biggar; an intelligent young man who has been wont to give his attention to the Scriptures for many years. The brethren calculate upon him being of much service to them; and propose shortening his walk of 12 miles to the church, by holding occasional meetings at the Float Cottage, Carstairs—where now resides James Doig, jun., filling his deceased father's situation.

NEWARK ON-TRENT.—There have been three additions to the church here: viz.—Thomas Fisher, (stone mason) and William Shaw, (builder); who, in the month of February last, put on the Lord by immersion into his name. More recently Mary Peet, (domestic servant to brother and sister Hage,) has followed the good example. The first of the above was formerly connected with the Mormons; but now rejoices in a firmer basis for his faith than that false religion can supply—even in the promise that the Lord will come to Zion and Jerusalem with judgment and deliverance. But all are glad with the hope of eternal life in the kingdom of God. May they remain steadfast and unmovable, and be always abounding in the work of the Lord; seeing their labour in the Lord is not in vain.

PAINLEY.—“On Thursday morning, 18th April, our beloved and much esteemed brother, William Reid, fell asleep in Jesus, after a few weeks' illness, characterised by calm and holy resignation to the will of God. We pass no vain or idle eulogium on him when we say his life was one of attachment to the word of God; he made it the man of his counsel every day, and therefore became the pattern of a meek and humble christian, with strong faith in the promises of God. His comfort and consolation in his illness was the hope that, though obliged to part with near and dear relations, he would again meet them in another and better state of being, beyond death and the grave: and he could with all confidence say, like Job, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God.” He esteemed his life as hid with Christ in God, so that when he should appear he would bring his life with him. He has left a wife—our sister—and one child to mourn his loss: we commend them to the grace of Him who is the Husband of the widow and the Father of the fatherless.”

We have received no word of the ENGLISH MEETING, and consequently can give no intimations. If the intention of having such a meeting is abandoned, let all, on both sides of the Tweed, now give their energetic attention to the Scottish gathering in Glasgow on July 9th; preparing themselves with such questions and suggestions as shall likely be of good service.—We expect a few English visitors then: the more the better. There is no doubt but that the brethren in Glasgow, and throughout all Scotland will do their best to make them comfortable, and render their visit to the north a profitable and an agreeable one.

ONE of the brethren in Edinburgh has undertaken the publication of a "Discourse on Eternal life, by John Thomas, M.D., New York, to which is appended an article on the Constitution of Man, By John Milton." 21 pages. 12mo. As this little work is calculated to be of service in the elucidation of the important truth treated of, it has been deemed likely that the brethren throughout the country might wish to have a few copies for lending or otherwise disposing of among inquirers. A copy has been enclosed in each parcel, and correspondents are requested to make it known, and to send any orders they may get to J. Cameron. The price is 1d each, postage free for quantities.

WE have received two rejoinders to the article of brother J. Wilson's in last Messenger. But we hope the writers of both will see the propriety of non-insertion till the remainder of J. W.'s ideas is published; (we omitted to state last month that the matter was not finished.) These may give such a tone to the whole as to render some of their strictures unnecessary. It is only J. Wilson's weak state of health which has prevented the appearance of his paper this month. This is an infirmity we must all bear with; and our sympathy will not only lighten the distress of the other, but help, by the wisdom of God, to cultivate patience in ourselves.

WE regret that we had overlooked the following,—*Errata in last number*,—page 56, line 12 from foot of page—for "are synonymous," read—"are not synonymous"; page 58, line 1—for be judaize"—read—"be to judaize"; and line 14, for "Matth.," read "Mal. iii. 1—4."

QUERIES.—1. What is the word about which Peter says to Cornelius and his house in Acts x. 37—"That word, I say, ye know?"—D. L.

2. A brother requests an interpretation of Rev. xiii. 18.

THE Treasurer acknowledges receipts for *Messenger* from Aberdeen, Blairgowrie, Cumnock, Duadee, Grantown, Haddington, Halifax, Lewes, Newark, Nottingham, Plymouth, and Whitehaven.

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.

## "A NEW HEAVENS AND A NEW EARTH."

"In the beginning God made the heavens and the earth. And the earth was *without form and void*, and darkness was upon the face of the great deep." This is the inspired record of the birth of this creation. Shall this be called one of the "true (plain, exact) sayings of God," and shall those which speak of the consummation of the Divine Purpose in this creation be deemed "dark sayings," metaphors, enigmas, nay, for as literal as is that so must be these. "Then cometh the End when he shall have delivered up the kingdom to God the Father. . . . that God may be all in all." "We according to his promise *look for* new heavens and a new earth," "and I *saw* new heavens and a new earth." It were not like Jehovah to tell us the beginning and not the end, the making and not the use (Is. lxvi. 9; xlvii. 9-10). May we not then safely conclude that having the beginning set forth by Moses that we shall have the consummation as plainly shewn by Christ? Verily we have, as we shall see hereafter.

I am well aware that I have no easy task before me in the advocacy of scientific prophecy. The exponent of such is peculiarly liable to misconception. I will endeavour to be as terse as possible, but the three fold nature of the subject presents so many points of interest that I cannot compress, and as I must necessarily separate the consideration of the New Jerusalem from that of the New Heavens and Earth, though they are so intimately connected, I must request patience to the end.

### DARKENED COUNSEL.

My previous argument on the literality of the fiery renovation of this planet will I trust have sufficiently shewn the erroneous nature of that system of total symbolisation of the Apocalypse which regards it as a "sign-ification" of various matters, metaphysical, religious, &c. Such a method partakes too much of the transcendental, befitting the vaticinations of the schoolmen of the dark ages which have been a seal upon the truth of the revelation of God's purpose,—a surface writing upon the pamphlet of the testimony. What Jehovah has *revealed* it behoves us to investigate and believe. So till some 'reason why' from the Spirit's Word be produced to show us otherwise we will consider that Jehovah has revealed the consummation of all things—the circumstances of the unchangeable period when He shall be all in all,—in the closing portion of His Son's Revelation.

### FOR WHAT IS ETERNAL LIFE INSTITUTED?

There must be always present before the mind of a believer in the kingdom of God and eternal life through Messiah, these questions,—'after the 1000 years, what? Why is *eternal* life promised? Does the Bible tell us the purpose and circumstances of immortality?' Now how shall we answer this? It is not enough to say we must wait the revelation thereof by the "Minister of the Sanctuary" in that age, for we cannot but think that God has foreshown it. Nor on the other hand can it be at all supposed that the millennial state is to continue for ever. The prophets, apostles, and reason alike forbid the thought. The merest glance shows us that it is only a preparation for something

higher, and the mind instinctively asks, what is this highest end? Has Jehovah implanted this in our mind without affording an answer? It cannot be. The fact that He has called us to "an everlasting inheritance" presupposes that He has told us what that will be. Glorious as is the hope of the kingdom, that is but limited both in power and time; not equalling "the exceeding exceedingness, even weight of glory" of the "inheritance in light." Whilst gladly accepting its gospel, we do so with the faith of its being a step to some yet further thing. In English law is an illustration of this. To establish the title to an estate an action of ejectment of some minor tenant is tried. This suit sustained, the estate becomes the possession of the plaintiff, who has been at the cost of the action for the small tenement on account of the value of the estate. Analogically to obtain a right to the eternal state we have to get possession of immortality for 1000 years.

#### PROPHETIC FORESHADOWING.

What then is this after state? The first application for an answer must of course be to Moses and the prophets, necessarily we shall have to content ourselves with but faith shadows. The prophetic declarations are like photographic pictures, very indistinct till *developed* ("brought to light") by the gospel chemical bath. There is a marked similarity in the foreshadowing of resurrection and eternal life, and the new heavens and earth. The prophets hinted at the former, enigmatically speaking of "rising again," "standing in his lot at the end of the days, awaking out of the dust," &c., but never defining the *anastasis*. Even so do they teach the eternal state on nearly every page by the logic of consequence. But beside this they give us several plainest statements.

#### THE ETERNAL NATION.

Isaiah several times promises new heavens and earth. In chap. lvi. 22, Jehovah by him speaks of the perpetuity of the Abrahamic nation in remarkable terms: "For as the new heavens and the new earth, which I *will make* shall remain before me, so shall your seed and your name remain." This crowns the previous promises which are based upon the proposition that Israel is needful as the *eternal nation*. "I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I *may plant* the heavens, and lay the foundations of the earth,\* and say to Zion 'Thou—' my people'" (li. 16.) again, "lift up your eyes to the heavens, and look upon the earth beneath; for (these) heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they who dwell therein shall die *in like manner*; but my salvation *shall be for ever* . . ." (li. 6.) What can we conclude from this triple testimony but that the eternal God has a well-determined plan for the perfection of His creation, wherein each particular item has a perfect harmony to the rest. The chief elements of the *building* are the earth and its heavens, a chief city, nation, king, and kingdom, and therefore when each is spoken of it is in connection with another, and the description of one is a

\* Necessarily the future or new heavens and earth, as the present were long ago; sowed and laid to and by Wisdom, Prov. viii 23-29.



testimony of the condition of the others. Hence the propriety of connecting Judah and Zion with the new earth and heavens, and the corresponding perpetuity of each: a marriage beautifully recorded by John, Rev. xxi. 12. And a correspondence of duration is proof of a correspondence of nature. The eternity of Israel is a most powerful but too much neglected base of prophecy.

#### THE EXCELLING PROMISE.

We have found the new heavens and earth plainly promised in connection with *time*, we have them again plainly promised in connection with *condition*.

“Behold I *create* new heavens and a new earth :  
And the former shall not be remembered,  
Neither come into mind.

This is saying much in prophetic language, seeing that prophecy is a vehicle to faith whose office is accomplished when it has set us down in the kingdom, at the gates of eternity. This sentence is however a glorious one, and as a warrant for its literal truth we have pledged in the following verses, the millennial blessedness of Jerusalem. The argument is this:—I intend the consummation of my labours to be a new heavens and earth. “But” as this is yet far distant “be glad and rejoice for the age in that which I create” as a preparation and a type, “for, behold I create Jerusalem a rejoicing and her people a joy.” Then follows (chap. lxxv. 17-25) a picture of blessedness of the land and city—unalloyed joy, prolonged life, undisturbed possession, fruitfulness, communion with God, animal peaceableness, love, and domestication, &c.—All saying ‘we *shadow things to come*’ afterward.

#### “GOD ALL IN ALL.”

It is undoubtedly to this that Peter refers in saying “nevertheless we, according to His promise, look for new heavens and a new earth.” And as assuredly was it by ‘the reading of faith,’ by an understanding, logical apprehension of the prophets that Paul drew the conclusion as a capital to his logical erection,—“Then cometh the end (i. e. of the working, (Gen. ii. 2.) the consummation of the Divine purpose—not the end in point of time or existence) when he shall have delivered up the kingdom to God even the Father . . . that GOD MAY BE ALL IN ALL” (1 Cor. xv. 24-28.) This was no new revelation, but a something learned by Paul from studying the prophetic word logically and scientifically. That condition of things comprehended in the words ‘GOD ALL IN ALL’—all creation made holy, perfect, affinitated to God, if we may use the term\*, like Jesus and the saints, (2 Pet. i. 3-4.)—

\*“Then the human period began,—the period of a fellow-worker with God, created in God’s own image. What is to be the next advance? Is there to be merely a repetition of the past? No. The geologist finds in his tables of stone no examples of dynasties once passed away again returning. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—the kingdom—not of glorified man made in the image of God, but of God Himself in the form of man. In the doctrine that the terminal dynasty is to be peculiarly the dynasty of Him in whom the natures are united, we find that required progression beyond which progress cannot go. We find the point of *elevation* never to be exceeded neatly coincident with the period never to be terminated,—the infinite in height harmonious associated with the eternal in duration. Crea-

consume with them they say, "patiently abide, (that the trial of your faith being much more precious than of gold which perisbeth, (though that faith be tried with the fire of discipline,) may be found to praise, glory and Honour at the appearing of Jesus Christ.) This mortal shall put on immortality, this corruptible put on incorruptibility, the earthy be endowed with the heavenly beauty." There is evidently a *sanctification* of things natural as a result of fire-purification. Thus,

Light presents most exquisite beauties when *polarised*, or, as we might say, *sanctified*, which beauteous phenomena carry us in idea back to the Shekinah, or manifest glory of Jehovah. And gazing with Israel upon the pillar of fire, we ask ourselves of what is it the shadow and analogy in the heavens to come? We know not till we read of the glory of God in the New Jerusalem enlightening the earth to the exclusion of sun or moon, which "light was like to stone most precious, even like a jasper stone, *clear as crystal*." Whether the jasper stone here referred to be that known as such by the mineralogist now, or the lustrous diamond, we need not inquire; the result, that it is reflected, polarized light is all we need. The earth will then be its own light-giver, consequent upon the condition of the heavens. Whether it will then occupy its present planetary position, or become itself a sun, we need not stay to ask; nor could astronomy as yet give us the answer.

*Physical Geography*, or the cosmognomy of the earth, is a sort of Paul among prophet-sciences. Presenting to us the problem:—at the rate of increase of the Anglo-saxon race, a millennium would crowd the present terraqueous globe with inhabitants; how then shall the millions of dead ones before and during the thousand years be accommodated additionally to those living then? The science supplies an answer in connection with Revelation. "There shall be no more sea." Oceans, occupying by far the largest half of the earth's surface, are plainly unsuitable for an Eternal State; and the arcana of nature, as indicated by physical geography and geology, shew that they belong solely to a period of developement; and "when that which is perfect is come, that which is in part (temporary or gradual) shall be done away." Nay, verily, the crystalization of the new earth claims the watery aggregations as its own material; for most, if not all, crystalization depends on a certain admixture or absorption of water with the solid matter,—in other words, every crystal is an ice with, however, pure metals in place of a certain proportion of hydrogen. From all which we conclude that the non-existence of salt\* seas in the new earth indicates, *firstly*, an absorption of its elements in solid crystalization; and, *secondly*, and consequently, an immense enlargement of the habitable surface of the globe.

But I must stop. Geology, ethnography, zoology, botany, and all the other host of physical sciences put in a claim to testify for God and His purpose. But we cannot hear them now, and those which we have heard have been reported so meagrely that they have cause of complaint. Not one but could have discoursed for hours, and we cannot spare minutes. I trust, however, that what they have said is sufficient

\* It will be seen that the abolition of sea is not a removal of water, but of a certain chemical aggregation which bears the same relation to the earth which blood does to the human body, as, therefore, the resurrected body is bloodless (1 Cor. xv. 50; Luke xxiv. 39,) so the resurrected earth is sea-less.

to ensure the verdict, that "Jehovah has declared things which are right," exact, or literal, and that "He has not spoken in secret" language "His determinate counsel and foreknowledge." If any hesitation remains as to their testimony, these and other sciences can be again called into court.

## EDEN.

The first circumstances of the Adamic race were peculiar and eminently typical. The man was formed out of the dust of the earth, vivified by Spirit, and then placed in the garden planted by Elohim in Eden. Mark, he was not made in the paradise, but transplanted there. Of the garden we have no detailed description; we can only reason as to its condition. That it was planted by God is witness to its excellence. And it was a conservatory of every beautiful form, colour, variety, and use of vegetation, rich in specimens of "every tree which is pleasant to the sight, and good for food," displayed in all their beauty by the Divine Landscape Gardener. The dazzling colours of the tropic flora would be contrasted with the pure whiteness of the myrtle, rose, and lily; the profuse flowering olive with the enduring evergreen. The earth is full of beauties. Who has stood by some grand waterfall, with towering rocks on either side speaking together with the spray-girt water of the unceasingness of eternity; or has floated on a pellucid lake, whose liquid depths have mirrored the towering hills, dotting islands, or beetling pine-clad crags; who, I say, has seen creation in such spots as these, and has not seen and felt the majesty of Jehovah? But it is the smiling landscape, with its winding links of river, its field, park and orchard, fanned with gentle breeze which salutes us laden with all fragrance—it is this which appeals most to our sense of beauty and enjoyment. And this was Eden; and more than this, for now the earth is ravaged by the winter of sin, the crown of glory is cast down, the bloom of holiness is departed. Then, the garden was filled with every floral beauty, and centred by the tree of life, inhabited by every beast, bird, and insect of magnificence in form and robing, and vivified by the river of life. Alas! that this was lost by sin. Alas! we mean if it be not to reappear in more than pristine beauty and extent. But joy! ("the greatest happiness to the greatest number,") paradise will be restored, embracing all the earth!

## MILLENNIAL FORESHADOWINGS.

To this the Millennium will be a witness. As we have already seen, the kingdom period is not the perfection. It will possess the mortal race, the corruptible heavens, the decaying earth. True, its manifestations will be more healthy, glorious, and enduring than these are, but this only proves them to be provisional. Thus, there will be immortal kings and a mortal people. But the fact that the antediluvian term of life will again obtain is an indication (by "rule of three,") of eternal life to all. Edenic harmlessness of the creatures will then be *locally* restored.—Is. xi. 6-9. The beasts of the field are now as it were *rebels at warfare* with man their lord, who often falls a prey to them; then and there he will be again ascendant. But will the time not come when he shall altogether occupy his proper position in regard to all his do-

main. Death now reigns, a consequence of, or in connection with, disturbed heavens, light, heat, electricity, and also of insect life. Light, heat, vegetation, atmospheric condition, &c., will be materially altered (Is. xxx. 23-26); a river and trees of life be brought forth (Zech. xiv. 8; Ezek. xlvi.) at that time, when Jerusalem will typify the third heavens dispensation.

In few words: the millennium will be to the eternal state what the law was to the Christian redemption (Heb. x. 1, vii. 19).

#### THE BEGINNING AND THE END.

The conclusion of the scientifico-scriptural testimony is, that the Word of God is thoroughly enharmonious. It reveals in plainest terms the beginning of this creation in its earliest chapter: its latest tells us *as plainly* the end. Thus:—

##### GENESIS. CHAPTER I.

1. "In the beginning God created the heavens and the earth."
2. The earth was without form (amorphous).
2. *Void*, and *darkness* upon the *face* of the deep.
2. Spirit of God *brooded* upon the face of the waters.
- 3 5. Light (latent or diffuse.) produced; day and night instituted.
- 6-8. The expanse, heaven or atmosphere interposed between or among the waters.
9. Earth *arose* from the water.
10. Oceans remained as a result.
- 11, 12. Vegetation.
- 14-18. Sun, moon, and stars made visible, and influential, by atmospheric agency of *rays*. Seasons, times, &c., consequent.
- 20-25. Marine, aerial, and terrene animals.
- 26-30. Man—the lord of all.

##### APOCALYPSE, CHAPTER XXI.

1. "I, John, saw new heavens and a new earth."
- 11-21. New earth crystalized (the perfection of form).
24. Teeming with population and works of God, and lightened with God's glory.
2. New Jerusalem descends from God a new creation.
11. "Having the glory of God."—"No night there."—xxii. 5.
24. New heavens evidently non-vaporous, as indicated by the irradiation of light.
4. Wholly the earth then.
1. "No more sea." "The river of life."—xxii. 2.
- xxii. 2. "Tree of life," highest possible type.
23. "No need of sun," &c., because *intrinsic* light will abide. The Shekinah is an excelling glory.—Eternal season.
27. Nothing *unclean* be then existent.
- 3, 26. God the *Lord*.—xxii. 23.

The whole of the other portion of Scripture deals with this last item; the disciplining of man to fill the duty of tending and keeping the earth and its creatures, as Jehovah's vicegerent, and eventual companion. This present state is therefore a bridge between creation and redemption.

#### "THE PARADISE OF GOD."

"Now of the things which we have thus far spoken, this is the sum":—The present earth and heavens are mortal and corruptible, but they will be regenerated by fire. This regeneration will be the third heavens which Paul was permitted to behold but not describe, but which Jesus, by John, has displayed as far at least as they can be illus-

trated, by the analogical euphony of their centre,—the perfect city, New Jerusalem. But Oh! the glories of that new creation of our God are impossible of description. A sparkling, self-luminous, effulgent, crystal orb, inhabited by races of sinless immortal beings,—and the Deity resident,—clothed in verdure of heaven's own colours, veined by rivers of living waters, musical with diviuest harmonies, fragrant with odours of perfect action and being: the abode and embodiment of peace, joy, and love in a holy spirit: such a state is faintly imaginable, but utterly indescribable. Had we seen Eden in its pristine unpolluted beauty, we might have found a faint shadow of "the paradise of my God." But now we may give the widest scope to hope's imaginings and fail immeasurably of a realization of the "exceeding weight of glory," which may be ours by deeds of faith and works of patience. If our Father's kindness in the forgiveness of our offences wins our love, and if the offer of life through Christ claims our joyful admiration, how rapturous is our "thanksgiving to God for His unspeakable gift," when we look forward to the new heavens and earth culminating the exceeding grace. "Oh, the depth of the riches both of the wisdom and knowledge of God!"

J. W.

#### POWER ON THE HEAD.

"TALKING of Jews and Jewesses, and veils and hair, reminds me of that difficult passage in Paul's letter to the Corinthians (1 Cor. xi. 3-15). Do the customs of the East in such matter throw any light upon it?"

I will state facts; you must judge for yourself how far they elucidate what is obscure. The words "praying and prophesying" include all the ordinary parts and acts of *public* worship. The language of Paul implies that, *in these countries* and *at that time*, the laws of modesty and propriety required the women to appear in their assemblies with their heads covered and their faces veiled. The men, on the contrary, should be uncovered. It is remarkable that in their synagogues the men in our day keep on their hats or other headdresses, and those who read the service throw a large veil over the head and shoulders, as if in direct and intentional contradiction to the Apostle. The women, if present at all, are unveiled. Now if these are original Jewish habits and practices, it is plain that the Christian Church, from the very first, established new customs in these respects. It is supposed that the men are required to worship with heads uncovered, as a tacit acknowledgment of Christ's divine presence among them; and a relic of this form of reverence may still be seen in Oriental churches, where all stand uncovered when the gospel, which contains the words of Christ, is read. . . . At the present day, the missionary finds it strictly necessary, in many places, not only that the women should be veiled, but also that there should be a separate apartment for them screened from the gaze of the men. The Apostle rebukes severely any approach toward immodesty. If the woman is determined to sit in the midst of such mixed assemblies, with a bold and impudent face, aping the men, then let her head be shorn or shaved like that of the men. What *that*

means at this day you can easily see by looking into this barber's shop over the way.

Well, that is strange enough; he has actually shaved the entire head bare as the palm of my hand. It is a hideous operation, and verily it would be a shame for a woman to be shorn or shaven. But what do you make of the tenth verse of this remarkable passage?

The word translated "power" is perhaps a mere symbolic title of the veil itself; nor is the figure altogether strange or unintelligible to an Oriental. The veil is, in fact, the beautiful lady's strength and defence. Modestly veiled, she appears anywhere and everywhere in perfect safety. She is held inviolate by a sensitive and most jealous public sentiment, and no man insults her but at the risk of being torn in pieces by an infuriated mob; but without the veil she is a weak, helpless thing, at the mercy of every brute who may choose to abuse her. The veil is, therefore, the virtuous woman's "power," and whenever she appears in public she ought to have this "*power* on her head;"—in church, "because of the angels;" that is, the messengers and ministers, as I suppose. The women must be modestly veiled, because they are to sit in the presence and full view of the ministers, comparatively strangers to them, and many of them evangelists from foreign nations. The oldest and most eminently modest native preacher that I am acquainted with, objected not only to the ladies appearing unveiled (and for the very reason alluded to), but he would not have even their *voices heard* in the singing of the church, because in this country they never sing but in strains designed and adapted to excite emotions which should be utterly banished from the place of prayer. Put the case thus: A pious and modest Oriental preacher (who perhaps has rarely looked upon the face of any woman except those of his nearest relations), when he rises to preach, finds himself confronted by the beauty and fashion of the city in their best attire,—is it strange that he should be confused and disturbed? And, moreover, the veil is as necessary for the modest female, who desires to worship in purity and peace, as it is for the "angel." Secluded by the rigid laws of Eastern society from familiar association with all men except near relatives, so that she would be overwhelmed with confusion should her veil fall in the presence of a stranger, it is no reflection upon her purity of mind, but the contrary, that she cannot appear unveiled before the "angel" with that entire composure which becomes the house of God. Such will wear the veil from choice."—*The Land and the Book*.

## OF JESUS AS THE CHRIST.

### LETTER AND REPLY.

THE following letter was received in sufficient time to send it to the party referred to, for his perusal, and reply if necessary, previous to its insertion; thus securing in the same sheet, and with less waste of time, both sides of the matter at issue. But this is the first time we have opened our pages to the communications of a stranger; we wish it to be

the last ; for this simple reason, that we make no pretensions to public journalism.—This is *the messenger of the churches* ; and any circutation which it may have outside of that is of gratuitous courtesy, which, while we do not wish to deny, we would rather not make any public account of.

We therefore request this favour of our brethren contributing,—that while they give us the benefit of every kind of test of the truths they advance, they will as little as possible stir up the opposition of those who are not represented in these pages. We have too little room at our disposal to keep open court ; and we feel ourselves incompetent to undertake the charge of such controversy.—EDS.]

*To the Editor of the Messenger of the Churches.*

DEAR SIR.—Do me the justice of inserting in "MESSENGER" for JUNE the following correction of your correspondent, D. L., in his animadversions, in your last two numbers, on my article, in the "CHRISTIAN ADVOCATE" for March, on the Messiahship.

He raises a false issue. He had affirmed that "Jesus as the Christ is King of the Jews." In my article I objected to this proposition with particular reference to the restricting word "just." The whole point and stress of my argument was directed against the introduction of this levelling and unscriptural term. I submitted that the Scripture makes out the Messiah to be more than "a mere son and successor on the throne of David"—that the Saviour himself pointed this out to the Pharisees when he asked, "How doth David in spirit call him Lord?"

But how does your correspondent meet my argument? Does he do it by showing that this lordship which makes the Christ the Sovereign of the king of Israel is extra-messiahmic? No; but he misrepresents his opponent. He changes the discussion. He ascribes words to me which, so far from using, I carefully avoided. I suppose your correspondent will whine and "rail" if I call this dishonest, but I know not what else it is.

He says I argue "that Jesus as the Christ is something *else* than king of the Jews." I never used the word *else*; nor did I ever hold or utter the sentiment here ascribed to me. I never penned a word to *exclude* kingship over the Jews from the Messiahship; on the contrary, when I argued for the superior lordship ascribed to the Messiah by the inspired king of Israel, as that which, according to the Saviour's own showing, gives the true conception of his sovereignty as the Messiah, I plainly included the lesser. Here, as elsewhere, the greater includes the less. But instead of meeting me on this point, your correspondent puts the case so that his readers might suppose that I represent Jesus as the Christ to be *not* king of the Jews; but "something else."

In this way he distracts attention from his own objectionable and restricting term and phrase—"just king of the Jews," and makes it appear as if he holds that Jesus as the Christ is king of the Jews while I deny that he is. In one place his words are, "In 2 Sam. vii. it is expressly promised to David that the Messiah shall reign on the throne of Israel before him for ever. This is just what my opponent denies." Now, to say that this is just what I deny is to pen one of the most unqualified falsehoods that ever was uttered. This, Mr Editor, is a plain and strong statement, but if I could make it ten times stronger I would do it, for I know nothing more unworthy in religious controversy, than that one should seek success in misrepresentation. I regret to have to charge my anti-railling opponent with a breach of the ninth commandment, but here it is. If he can parry the charge by producing any word of

nize, wherein I deny what is recorded in 2. Sam. vii., let him do so. Till then, he stands guilty of bearing false witness against his neighbour.

As all his "hard arguments" proceed upon, and repeat the false issue already indicated, I might pass them unnoticed; but as he, after all, really beats a retreat from his vaunted position, permit me to point out how he does this.

Instead of attempting to show, as he ought and would had he been right in saying that "Jesus, as the Christ, is just king of the Jews," that the Messiah, as such, exercises and shall exercise *no other functions than such as were proper to the kings of Israel*, he actually quotes passage after passage as applicable to the Messiah, which describe him as the "God of Israel," "the eternal God," and "the Lord of hosts." Now, what is this but the surrender of his position? What is it but the abandonment of his own fondling? What is it, as we already asked, but a "magnificent refutation of his reckless assertion?" Here is a man who says that Jesus, as the Christ, is *just* king of the Jews, and sets himself to prove it by quoting passages which call him "the eternal God," "the God of Israel," and "the Lord of hosts!" Why, Sir, as it to seems me, it must be a waste of argument to dispute with a man who adduces Deut. xxxiii 26-28; Is. xxxi.; and Zech. ii. 10-12, in proof that Jesus, as the Christ, is not "else or more" than king of the Jews! Reduced to a syllogism, his argument stands thus,—Jesus, as the Christ is just king of the Jews; but the Christ is the eternal God, the God of Israel, the Lord of hosts: therefore the eternal God, the God of Israel, the Lord of hosts, is just king of the Jews!!! Need I say more?

Evidently, these passages are introduced under stress of my charge, that by confining the Messiahship to mere kingship over the Jews, the glory of the Redeemer is immeasurably restricted and degraded. And so also when to meet my further objection that to preach Jesus as "just King of the Jews," is no gospel to the Gentiles, he quotes the hymn,

"The beam that shines from Zion hill  
Shall lighten every land."

What then, if

"The King who reigns in Salem's towers  
Shall all the world command;"

is it true that as the Christ he is *just* King of the Jews? Why, the idea is preposterous.

This world enlightening beam plainly bespeaks him who is "the light of the world;" but if this be true of Jesus as the Christ, which my opponent, by his quotation, allows, shall we say that this describes him as king and not as prophet? It is admittedly the function of Jesus as the Messiah to enlighten not only the Jews but the world.—Query, Is this a *prophetical* or *kingly* function? If the former, then, according to your correspondent's own shewing, Jesus as the Christ is prophet as well as king; and, therefore, it is false to say, that "Jesus as the Christ is just king." To believe on Jesus as the Christ is to believe on him as the light of the world; therefore, it is not enough to believe on him as *just* king of the Jews.

In conclusion, would your correspondent accept from any "sinner of the Gentiles," as a "confession unto salvation," the proposition which he has cabled as that by which the first confessors were saved? Would he baptize a man whose confession ran, "I believe that Jesus as the Christ is *just* king of the Jews?"

Trusting, Sir, that this controversy may lead some to more ample and less factious views of the truth as it is in Jesus, I am yours very truly,

THOMAS HUGHES MILNER.

Grange, Edinburgh, 3d May 1861



## D. L.'S REPLY TO MR MILNER'S LETTER.

"Do me the justice" &c. But will he insert my papers in his magazine where he first attacked me? Is he as ready to do justice as to seek it? Or does that "alter the case"?

I protested against his calling me, directly or indirectly, for my conscientious belief, a fool, a liar, a child of the devil, a Judas Iscariot, &c., &c. Therefore, he now taunts me with whining and railing. But I submit my protest was neither uncourteous nor uncalled for.

He says I raise a false issue; representing him as denying that Jesus is Christ as king of the Jews, whereas his position is that Jesus as Christ is not *just* but *more* than king of the Jews. His complaint is grounded on my using the word *else*, which, as he says, he never uses, being careful to avoid it. But he ignores the fact that I use this word *else* in the sense of *more*. Five times out of seven my words are that he "argues Jesus as the Christ is *else or more* than king of the Jews, because," &c., &c.

All my arguments, without one exception, are to prove, contrary to his arguments, that Jesus as Christ is nothing else than king of the Jews. He affirms the contrary of this. Well I appeal to my papers.

Though I had argued against him as though he denied 'Jesus as Christ is king of the Jews' he would have had little to complain of; seeing he only avows this in his letter for the first time. I am not bound to gather his positions by inferences. Inferences are easier turned than mill-stones.

After all, his confession is little worth. It is Peter's confession as explained by Nathanael's, but not with Peter's meaning. The voice is the voice of Jacob, but the hands are the hands of Esau. It is written that the Christ shall save the Jews out of the hands and lands of their enemies, and reign over them on mount Zion from thenceforth even forever, placing all other nations under their feet. This is what Peter meant, when he confessed to Jesus, 'thou art the Christ.' But that is not what Mr Milner means, when he confesses Jesus as the Christ, even when he adds 'as king of the Jews.' Now Peter's confession without his meaning, is not the rock on which the church is built. A human error is still that, though clothed in Scriptural terms. A weed is but a weed, though you call it a rose.

With great bitterness he affirms I bear false witness against him. I witness he denies what is predicted of the Messiah in 2 Sam. vii. Does he not? Let us see. He argues in his article, and in this very letter, that Jesus as Christ must be more than king of the Jews, since as Christ he is to be David's sovereign Lord. But in 2 Sam. vii. it is predicted that Messiah shall be David's sovereign Lord as king of the Jews, reigning before him on the throne of Israel for ever. Thus he denied what is there predicted, so that there is not one grain of falsehood in what he calls "the most unqualified falsehood that ever was uttered."

He says I beat a retreat from my position (that Jesus as Christ is just king of the Jews,) because I quote passages where Christ is called the eternal God, &c. His argument is, If Christ be the eternal God, he must as Christ be more than king of the Jews. Now that would do if Christ was the eternal God as Christ. But does he not see that Christ was the eternal God long before he was the Christ. It is the not seeing this obvious truth, that led him to perpetrate that absurd syllogism in which he laughs at his own sport.

But why does he not advert to the purpose for which I quote these Scriptures; seeing it was to refute his famous "magnificent refutation of my reckless assertion." I quote these Scriptures to prove that Messiah is to come with the clouds of heaven to save, and to reign over the Jews, and that therefore his so coming is not, as he argues it is, in the least opposed to my position, that he as Christ is just king of the Jews.

He says in defending this position, I should show "that the Messiah as such exercises and shall exercise no other functions than such as were proper to the kings of Israel." His idea here is, that to sit on the right hand of power and come in the clouds of heaven, is to exercise functions not proper to the kings of Israel, and that because Jesus as Christ is to exercise these functions, (as he calls them) he must as Christ be more than king of the Jews. That is, he comes from heaven to reign over the Jews as Messiah, and that proves he is more than king of the Jews, as Messiah. Some people may see some force or truth in his argument. I can see none, not a particle.

As to my quotation, "the beam that shines from Zion hill" &c., and the argument he bases on it that the Messiah is here spoken of, as a prophet, as Messiah; does he not know that it is the Scriptural usage and Oriental style to speak of kings as great and glorious lights, as the sun the ruler of the day, and the moon to rule the night. The 18th paraphrase is a paraphrase of Is. ii. 1-5. Now there the Messiah is not spoken of as a prophet but as a king.

In conclusion, he asks, would I baptize one whose confession ran, "I believe that Jesus as the Christ is just king of the Jews"? To be sure I would, provided he believed with equal intelligence all the other great truths of the gospel. Such as the kingdom that God has promised to them that love him; the gospel, or good news, that this promise I not possessed kingdom is at hand; also that "Christ the king of Israel" died for our sins, rose again for our justification, and will shortly appear the second time unto the salvation of them that look for him according to the Scriptures.

D. LAWSON.

#### ADDENDUM.—THE ESSENTIAL IDEA OF MESSIAHSHIP.

This is the point at which we are driving. What is the essential idea of the Messiah.

Now the essential idea of the Messiah is that without which no one could be Messiah, whatever else he might have, or be, and that with which any one is the Messiah whatever else he may want, or not be.

But one could be a sacrifice without being the Messiah. Or a prophet, like Balaam. Or a universal king, like Nebuchadnezzar. Therefore to be a sacrifice, or a prophet, or a priest, or a universal king, by the will of God, is not the essential idea of Messiahship. These are all accidentals. One could be the Messiah either with or without them.

But if any one was anointed of God as a king, of or for Israel, that man was the Lord's Christ, though neither sacrifice, prophet, priest, nor universal king.

Therefore to be anointed of God as king of Israel, is the one only essential idea and element of Messiahship.

D. L.

### Intelligence, Notes, &c.

ABERDEEN.—Brother W. Gill's address, after 4th June, will be 6 St Clement's Street. Brother Mowatt has been out at the newly-formed church at Inch, on a first day of the week, and addressed a meeting in the evening, held in a barn. The place was quite full, and the people very attentive. There are a few inquirers after the truth in that locality; and we hope they will soon see their way clear to obey it. It is intended to visit Inch occasionally through the summer, for the proclamation of The Truth." The wife of brother Leask, an aged woman, is about to be baptized.

EDINBURGH.—During the past month, there have been added to the church, by immersion, brothers James and John Kerr, and Mrs Alex. Durie; also, received from Dundee, sister Ann Milne, to reside here for a time in the way of business. On May 25th, were united in marriage brother William Wilson and sister Catherine Preshaw.

FRASERBURGH.—The solitary brother residing here,—William S. Findlay— we are sorry to say, has terminated his mortal career. He had been afflicted with declining health for a long time, but latterly was quite prostrated with consumption, and fell asleep in the Lord on 13th May. To his Bible studies he always brought a singular devotedness, and his private life was blessed with becoming virtues. Known personally only to the church in Edinburgh, with which a correspondence was maintained while he was able, his worth was appreciated there, and his premature death heard of with regret. It is to be hoped that, among the half-prepared ones of Fraserburgh, there may soon arise some to fill his place in witnessing for the truth.

GLASGOW.—On 12th May, the wife of our brother, James Mullholland, made the good confession, and was forthwith immersed into the name of the Lord.

Huddersfield.—We have the satisfaction of learning that, on Sunday, 12th May, three persons made the good confession, and were united to Christ by baptism: this was administered by brother Roberts, who took a run along from York. The names of the persons were, Josiah Rhodes, baker, Albion Street; John W. Kaye, schoolmaster, and Mrs Kaye, Crosland Moor, near Huddersfield. The first having been accustomed to address public meetings on other subjects, will, it is expected, not hold his peace concerning the faith which he has now espoused, and in which all three so much rejoice. These are the first-fruits of the public lectures which our brother Roberts delivered in Huddersfield during the winter. From the fact of there being continued the meeting of those who were stirred up to examine the Scriptures (see p. 32, "MESSENGER,") we augur the appearance of more blossom and fruit in this Yorkshire field. On the day above noted, five of the Halifax brethren were over, and they all broke bread together,—intending to continue meeting every first day of the week in brother Rhodes' house; where also they expect brother Clissit from Heckmondwike—his place being nearer this than Halifax by a mile or so. About July, they intend meeting in Mr Thomas's School-room, Spring Street.

NOTTINGHAM.—We only learned when too late to insert it last month, that the visit of brother and sister Roberts to Nottingham in April was characterized by the same service as they had rendered to Birmingham,—a stirring up of the brethren to greater love and zeal, and an awakening of public attention to the things of the faith. Our brother delivered two lectures to large and attentive audiences; and, at parting, they carried with them the kind words and hearty good wishes of all the brethren.

On Whitmonday, 20th May, the brethren had their usual meeting, although they were not favoured with the presence of any brother from a distance, except Joseph Stones of Chesterfield. Among other subjects considered which, it is hoped, will contribute to the welfare and unity of the church, it was decided to commence a *library*, which shall consist exclusively of books calculated to be of service in the study of the Sacred Scriptures. The object, however, is not to confine it to members, as it is proposed to have works suitable for lending to inquirers after the truth. The proposal was most cordially received; and 24 useful volumes, besides some pamphlets, were immediately promised as a commencement.

IV.—*When the language of prophecy, or visions of the future, are interpreted in Scripture, the interpretation there given should not be interpreted.*

To do so is to presume that the inspired interpreter has not done his work. The idea of resolving one figure or symbol into another figure or symbol, is not only unhappy in a rhetorical point of view, but also opens wide the door to every sort of fancy or conjecture that may seize a mortal's brain. When the "beast" and "horns" of Daniel's vision are interpreted to mean "kings," how unsafe and presumptuous would it be to understand the kings to mean something else. And when "the woman," of John's vision (Rev. xvii.), is interpreted by the angel to represent "a great city, which reigneth over the kings of the earth," would it not be equally unsafe and presumptuous for any uninspired mortal to interpret "that great city" to mean something else? We see, from the angel's interpretation, that "the woman" is a symbol; and that the symbol represents a "great city," bearing the name of "Babylon." But, unless our first proposition be false, we are not at liberty to carry the interpretation further.

V.—*It is impossible to discover with certainty the fulfilment of any prophecy, unless the events agree with the language of the prediction, or with the inspired interpretation of the language.*

This is, indeed, but a restatement in other words of our second proposition, and seems almost self-evident. Is it not because the condition of Zion, Samaria, Tyre, Babylon, &c., agree to the prophetic announcements regarding them that we point so triumphantly to the past history and present appearance of these places as unanswerable demonstrations of the truth of Scripture prophecy? So literal has been the fulfilment of the Divine prediction regarding these places, that travellers employ the language of the prophets as being best adapted to describe what they witnessed on the scene of these predictions. The same remarks are true concerning the events in the history of our blessed Lord. I question not the possibility of interpreting Scripture in such a way as to make the language of the prophetic word point to personages and events very different from what a plain reading of that word would warrant. I grant, also, that such interpretations sometimes appear very feasible. But however much ingenuity may do in squaring the language of prophecy with events not really described by that language, however *probable* may be the interpretation, it wants CERTAINTY, and can never come home to a thinking, unsophisticated mind with the power of such a prophetic fulfilment as this,—“Zion shall be ploughed as a field.”

The foregoing propositions take for granted that we have the exact words in which the prophecies were spoken, or their equivalents. Indeed, if this were not the case, it would be useless to speak of *interpretation*. Granting this, these propositions seem to me so self-evident, that were it not for the fact, that almost all writers on prophecy find it necessary at times to act contrarily, I would not have deemed it necessary to write them, much less to apologise for my hardihood in doing so.

It is a strange fact, that a faithful application of the foregoing to the reading of the Scriptures of the prophets would cancel thousands of pages of works on prophecy held in the highest estimation. For this I am

heartily sorry ; but cannot help believing that the reading of any Scripture prophecy contrary to the method indicated above is exceedingly unbecoming and unsafe. Having this confidence, I frankly submit these propositions to the consideration of my brethren, whom I believe equally interested in the matter.

On a future occasion, I may apply the principles I have here set forth as a test to some particular interpretations of prophecy.

W. LAING.

## JUNIOR LESSONS. No. 1.

### THE GOLDEN AGE.

“ And he shall judge among many people, and rebuke strong nations afar off ; and they shall beat their swords into ploughshares, and their spears into pruning-hooks : nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree ; and none shall make them afraid : for the mouth of the Lord of hosts hath spoken it.”—MICAH iv. 3, 4.

#### I. *Here is a picture of promised peace.*

“ Nation shall not lift up a sword against nation, neither shall they learn war any more.” A very slight acquaintance with history, a very little knowledge of what is going on in the world at the present hour, shows what a wonderful change this will be among mankind. Hitherto the nations have done, comparatively speaking, little else than lift up the sword against one another. If all the people that have been slain in fight since the beginning of the world were to rise out of their graves just now, there is scarcely a valley of the inhabited earth, hardly a field where there would not be seen some coming up to life. If you take a chart of the world, and mark with a little cross the spots where famous battles have been fought, and then look at it, you will be struck to notice how it has become scarred all over. Make a skeleton map of our own island, which happily war has not vexed these hundred years and more, and drop a little spot of ink in every place where formerly the earth drank in the blood of men slain in battle, and see what blurred and blotched sheet you make of it. Even now the sound of war is scarcely hushed in Italy, and it has just thundered in our ears from the coasts of China. The whole continent is like a field of glittering bayonets, for the multitude of armed men kept up by the great kingdoms. And what do we hear most about at home ? Enrolment of rifle companies ; royal reviews of assembled thousands of men arming themselves for their country’s defence ; competitions in skill to take deadly aim ; sounds of building war-ships, and forging cannon ; with new inventions adding every day to their power of destruction. It is not wonderful that the Bible should put the promise of universal peace in the foreground of the picture of millennial days : for all progress and happiness for the nations are bound up in it. The storms of winter, no doubt, have their use ; and so have tempests of the nations in strife ; the hurricane is grand to see as well as awful and devastating ; a battle has its grandeur too ; but crops grow and ripen under spring showers

and summer sunshine, and the sunny days of peace are needful for the advancement of men in knowledge, and virtue, and joy. They will come. In some old castles they show you at this day specimens of the armour of former times; visitors to Abbotsford are ushered into a hall where the walls are covered with swords, and daggers, and helmets, and coats of mail: by-and-by weapons of war will only be found in such places. They may be allowed to lie in museums to show a wiser generation what were the follies of their fathers. But that will be all. No body now thinks of forging thumb-screws, and iron boots, and other implements of torture, which were used in our own country a couple of centuries back. The cannon, and the rifle, and the sabre, will be as completely disused as these, in God's time. "He maketh war to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

### II. *Here is a picture of happy industry.*

Some weapons of war, we have supposed, will be preserved hereafter as ancient curiosities. But the most of them will be turned to some other and better use than they were first made for. So the text says,— "They shall beat their swords into ploughshares, and their spears into pruning-hooks." From which we learn, not only that fighting will come to an end, but also, that though wars will, work will not cease. The soldiers and armourers will find other tasks to do. The earth will become what some one beautifully called the home of a good and great man, a vast "temple of industrious peace." Work, dear young friends, is not an unhappy thing. Adam wrought in paradise. Wonderful to tell, Jesus wrought with his very hands. Work is the law here. And even in heaven, though the form of it, and the toil in it, will pass away, there will be work. On earth, in the millennium as well as now, men will be found happiest always when,—

"Something attempted, something done,  
Has earned the night's repose."

The earth cannot till itself, nor root its weeds out; ships cannot sail without seamen's hands to guide the helm and trim the sails, or rule the engines; books cannot print themselves; and they will have crops, and merchantmen, and books in the millennium. Children will be trained to usefulness. Jerusalem, indeed, "will be full of boys and girls playing in the streets thereof;" but they will have their lessons to learn, and their messages to go, and their trades to acquire as now. Tasks will be lighter, doubtless, in those days; for various reasons lighter; and chiefly for the happy hearts that will go to them, but they will not cease. While the earth remaineth, seed-time and harvest will bring their work as well as their reward for it. Who that ever saw the plough furrowing the field would wish it to cease while fields last? Who that ever heard the scythe and sickle ringing among the ripe corn would wish them to be flung aside like the sword? Who that knows how honest work helps to tune, and clear, and strengthen the soul, would wish to be an idler?

### III. *Here is a picture of promised comfort and safety.*

"They shall sit every man under his vine and his fig-tree, and none shall make them afraid." There was great prosperity in Israel in the

days of Solomon. The old heathens spoke of a golden age long gone by; it seems to have been an age of gold for the Jewish people under the reign of that great king. Two things are said about them at that time in the First Book of Kings. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry." "And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon." In Canaan, every family had their lot, their little or large farm, or estate; and by the peculiar laws of Moses, it could never pass finally from their hands. This fact seems to be alluded to here; and we may expect, from the words employed, the possession of a comfortable home by every family of the world. The squalid, wretched dens, where thousands now live, will be found in city and hamlet no more. How cheerily in those days will they sing about "the cottage homes" and the palace homes, too, where now we have only deserts, or prairies, or heaths. The world will be replenished, and subdued, and filled with gladness.

In the picture of the text, too, there is something pleasing in the word *sit*. It suggests leisure and rest. So we may conclude that in millennial days toil will not be so heavy and exacting. One's heart is often sore to think of the long, late hours to which many people must work to get bread. It is deeply painful, too, to think that there are those who never get a Sabbath of rest from toil. Seven days out of every seven they tread the weary round of toil. That is wrong, and ought to be amended now. It will be amended in the last days. What Sabbaths of rest from care, and joyous worship, and family delight the world will then see! With relief from oppressive forms of work too, there will be in the millennium the cheerful enjoyment of God's mercies. The vine will grow; the figtree blossom; the fields will only be more green and flowery; the skies only fairer than now; and men will eat and drink, not for gluttony and drunkenness, but for strength and exhilaration, and take in by eye, and ear, and every gratified sense the feast God spreads for them. Then amidst it all there will be no foe to disturb them; no robber to take away; no fear to darken the present joy with shadow of change.

J. Edmonds.

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### THE NEW JERUSALEM.

I HAVE oftentimes admired Paul's logical perception where a whole only being given in the law or the prophets, he could give its members or specialities. In the science of salvation he was as expert as our comparative anatomists are in physiology, who, from a single bone, can tell what were the form, size, habits, &c., of an extinct animal or bird. Thus, given to Paul the terms of the covenant (Gen. xvii. 1-8) he finds, as a logical consequence, "Abraham looked for a *city which hath foundations*, whose architect and builder is God," (Heb. xi. 10). In this, how much better instructed he was than those who say that the covenant and the promises refer to a super-empyrean condition; or than

those who, by the same algebra, arrive at the conclusion that the "city which God prepareth" is a symbolical or spiritual one, composed of the saintly corporation. Paul, more literal, knew that the economy of the covenant, being actual and material, required for the homogeneity of the things under it a real city, because that nothing in the shape of a kingdom can be without a metropolis, as a civil and ecclesiastical centre. Therefore he argues that such was Abraham's essential hope. But Abraham and Paul saw more than this. They saw the imperative analogy that, the covenant being eternal and the redeemed seed incorruptible and immortal, there *must needs* be an everlasting metropolis: hence, the apostle concludes, "God . . . prepareth for them a city." "*Prepareth,*" because such city has not been prepared, but awaits the situation.

#### ABRAHAM'S CITY YET FUTURE.

The Jerusalem of now is not Abraham's city. This proposition requires no proving, being a truism. But it may be supposed by some that the Jerusalem of the millennial state answers to it. This is, however, a very objectionable supposition. According to the analogy of time, already stated above and in previous articles, the New Heavens and Earth economy will require a city of corresponding perfection, magnitude, and unchangeableness, otherwise one not of this world, but God-built. Now, the Jerusalem of this time is at best but a mortal, defiled city, originally a stronghold of a Canaanitish tribe (Ez. xvi. 3), and afterwards, though sanctified to Judah's and Jehovah's use, defiled by the failings and crimes of its inhabitants, and the blood of saints shed therein. In origin and character it parallels Abraham in his mortality: and it would be as proper for the sin-defiled body of man to be advanced to angelic rank without change, as for the existing Jerusalem to be the city of the new earth. Yet such it would be if the millennial Jerusalem were that referred to as Abraham's hope. For the

#### CITY OF YAHVEH - SHAMMAH.

delineated by the prophet-surveyor, Ezekiel (xlvi.), is but this Jerusalem enlarged and beautified. Paris rebuilt by Napoleon would be still the same city; so Jerusalem, in its Zion aspect, is still the same in site, character, and circumstances: which latter, excellent though they be, a perusal of the prophets will show are inaccordant with an eternal state. The city of "the Lord is there" is the city of David, at that time the Zion of the Holy One, rebuilt and greatly extended to the area of about one hundred square miles. This unity I deduce from many passages. (See Ps. xlvi.; Is. lx.; P. xlvi.) The terms of David's lyrics and the details of Ezekiel's pencil most wonderfully agree,—and both together are entypic of John's vision of New Jerusalem,—in the equal relationship of the sanctuary, river of life, &c., with Jerusalem and Yahveh, Ps. xlvi. 4, 5.

#### PROGRESSION.

I need not repeat the argument of Is. lxxv. 17-25, amply set forth in last paper. I will but just direct your attention to it, as it is a *proof* of the typic and gradient relation of Jerusalem old to Jerusalem new. By gradient I mean that order of progression which is exemplified in the



growth of the animal from the infant to the adult—strong and perfect. Jerusalem has lived thus, and is now at its adolescence, shortly to enter upon that solidification of the tissues which pertains to the full-grown. As in the child and the adult there is the same personal identity, sustained throughout all the daily mutations of atoms, so is it with the city. This naturalness underlies all prophetic testimony, and hence we see the applicability of certain statements to many various periods of Israel's and Jerusalem's history. Thus, "the inhabitant of the land shall no more say, 'I am sick,'" is spoken of the kingdom, but the prophecy proceeds into the eternal state. How? Because that, even as the resurrected or spirit-body has mysterious ties of complete identity with the mortal man, even so will the New Jerusalem have an identity or connecting links to the millennial. And this even though (perhaps because) it comes down from heaven.

#### THE PREPARATORY HISTORY.

But enough of preface, let us proceed to an investigation of the testimony by John.

The revelator is very precise in giving us the sequence of events, so that we may not mistake. *After* the 1000 years' reign of Christ and the saints occurs the insurrection of Gog and Magog and the siege of "the beloved (*i.e.* betrothed, not married, Is. lxii. 4; Hos. ii. 19, 20) city." Then ensues the last judgment, "a great white throne, and Him who sat upon it, before whose face the heavens fled away." *After this* "the new heavens and the new earth" appear, and after their development "I, John, saw *the* Holy City, New Jerusalem, coming down from God out of the heavens, prepared as a bride adorned for her husband" "And there came to me one of seven angels . . . and talked with me, saying, 'Come hither, I will shew thee the bride, the Lamb's wife.' And he carried me away in the spirit to a great and high mountain, and showed me *that great city, the holy Jerusalem*, descending out of heaven from God." Thus, to make assurance doubly sure, the apostle twice records the fact of his vision. Then he proceeds to particularize or describe. But before we follow him in this we must note some of the points in the preceding.

#### BARS AGAINST SYMBOLISM.

The *time* at once does away with the supposition of this being a symbolical representation of the church; even if that idea was not in itself too Swedenborgian to belong to an apostle of Christ. The city descends *from God out of heaven*: the saints have *met Christ* in the air (no testimony as to their having been in the presence of God), *a thousand years previously*. Again, at this period the city is but "*prepared as a bride*;" if the church is this city, the marriage is a thousand years old. Then, again, the article *THE* expresses a *known expectation* (even that which Paul speaks of in Heb. xi. 10), like as we read of "*This is He,*" "*the Messiah,*" "*the salvation,*" &c. Whereas the meeting of the saints, and even indeed the existence of that church which we call the body of Christ, was a revelation of the Gospel. Now,

## "THE HOLY CITY"

stands boldly forth as the terminus of the logic of hope. Has there ever been the acknowledgment of some grander, higher, purer manifestation of all created things? Man was ever "desiring a better, that is a heavenly," condition; therefore Abraham did but expect the natural relationship of the world to man—a perfected house for the spiritualized man. So the Spirit, by John, did but express, in its own fit terms, that natural sequence, and so he sees that holy city, Jerusalem, was a city separated, Zion, a holy hill; but their holiness is but as the holiness enjoined on man, a *holiness of character*, not of *being*. Nay, this is saying perhaps more than is warranted, for Jerusalem of old was truly but holy *by election* of God, *like its people*, who though brought into the covenant, were yet unregenerate and corrupt. Many passages might be cited in proof of this correspondence, but one must suffice (Is. i. 21-26), which also teaches that the mortal city is to become, *with its people, holy in character*. This millennial condition of God's chosen is not the ultimate, for the difference between character and being is the same as between the physico-moral holiness of man in his present state and the physical perfection of the spirit-body. The same contrasts shown in 1 Cor. xv.; 2 Cor. v. 1-10, hold good with the Jerusalem which is and the Holy City. And the same correspondence of nature is borne out between "New Jerusalem" and regenerated man,—the new man in Christ Jesus" is paralleled by "the bride, the Lamb's wife," (Gen. ii. 22, 23).

## "DESCENDING OUT OF HEAVEN FROM GOD."

Shall we ever come at the measure of the Divine harmonies of the Word? No, for the more we find the more arise to seek. But there are some which, standing out as grand *principles*, claim our attention. One of these is the heavenly origin of all things: heavenly because divine. "Of God," and "from God," speak not alone of His authorization but of His handiwork. We are by these terms, as it were, brought into the presence chamber of Jehovah. "Of Him, and by Him, and from Him are all things;" hence we have in Moses the *pattern* of things in the heavens—Messiah from heaven (John iii. 12, 13), the kingdom of (and from) heaven (Dan. ii. 44), and, lastly, the New Jerusalem "out of heaven, from God." How aptly this crowns such words as "the city . . . whose builder and maker is God," (Heb. xi. 10); "Ye are coming to the city of the Living God, the heavenly Jerusalem," (Heb. xii. 22); "the Jerusalem which is above . . . the mother of us all," (Gal. iv. 24-31); and chiefest of all, because teaching one great purpose of our Lord's ascent into heaven, "In my Father's house are many mansions, . . . I go to prepare a place for you," (John xiv. 1-3).

## "THE BRIDE."

The city descends "as a bride adorned for her husband." This is at once one of the grandest and most difficult problems of the Word, and the greatest cause of stumbling to "interpreters." Conceiving the bride of Christ to be the church, and the church alone, the conclusion is come at that New Jerusalem is symbolic of the church, and so they cast anchor in Swedenborgian waters. As this is a subject deserving a

separate dissertation, I fear to do it injustice in our limited space. But I trust that my readers will follow out the indication, and fill up the outline for themselves.

The origin of sex and marriage, in Gen. ii. 18-25, teaches us that *intimacy* of the Adamic race, with its *earthly source*, which I have already spoken of. The woman being formed out of man was allied to the ground in the second degree: he and she were alike organised and vitalized red earth.

The prophetic relationship of God-in-Christ to His land, city, and people is based upon that promise: the *people* of the city, coming and passing every moment aye answering to the *life-principle*. Such is the argument of Ez. xvi., xxiii., and other like prophecies; Hosea ii. 15-23; and especially of Is. lxii. 1-5, where the Lord emphatically speaks of the *land* being married. This is also the key to the Song of Solomon and to Ps. xlv. 10-17. Now, as we love neither the dead clay, nor the passing life or vital principle, but the living being; even so the Lord's bride is neither the inert city, nor the circulating atoms of a people separately, but the two conjoined. Now we, as soulists, cannot recognise the marriage of the church—the life—apart from the organized city and land through which a people develops itself.

Therefore that "mystery—concerning Christ and the church" (Eph. v. 25-32; 2 Cor. xi. 2) will receive its solution by the apocalypse of the City-Bride. Then the mysterious ties of land and people, like those of life and organism, will be shown. Now the saints, in one sense, are not the bride at all,—they are "the guests of the bride-chamber;" their *dominion*, instead of being the saintly corporation apocalypsed to the nations as a municipality (*vide* Dr Thomas) is truly but the bride's raiment and garniture (Rev. xix. 7-9 with Is. lxi. 10).

#### "THE GLORY OF GOD."

To continue the testimony. The city descended . . . "having the *glory of God*; and her light was like to a stone most precious, even like a jasper stone, clear as crystal." The Divine effulgence has been and will be displayed in a progressive order corresponding to the serial developments of His purpose. To the emigrating tribes it was the pioneer *pillar of fire* (Ex. xiii. 21, 22; xiv. 19, 20). In the stationary temple it was the *Shekinah* upon the mercy-seat in the holy of holies. In Zion it will *overshadow* the city (Is. iv. 5, 6; lx. 1, 19, 20,) because of the residence of the Messiah (Is. xxiv. 23). But in the holy city it will be *intrinsic*. What light is, no one can yet say; so, undoubtedly, it will be found to be, as the Scriptures teach, an incandescent emanation from divine centres. Their comparison of it with precious gems is a scientific prophecy and the highest poesy. Who has seen a gorgeous sunset, with its painting of every beautiful tint, and has not been struck with its display of the divine beauties spoken of by Ezekiel as pertaining to heavenly beings (i. 16, 22, 25, 26). There is nothing with which we can compare light truer than to precious gems (Ex. xxiv. 10; Rev. iv. 3). Whether the jasper here mentioned be that now known—being *opaque*, ribbon-like, or striped (rayed)—or such a gem as the opal with its play of colours, we cannot say; but, probably, the latter, or the tourmaline. Anyhow, it is one worthy of comparison for the divine glory.

## DIVINE GEOMETRY.

"And had a wall great and high, and had *twelve* gates (and at the gates *twelve* angels,"—Israel's guardians?) "and names written thereon, which are those of the *twelve* tribes of Israel. . . . And the wall of the city had *twelve* foundations, and in them the names of the *twelve* apostles of the Lamb. . . . And the city lieth *four-square*, and the length is as large as the breadth . . . 12,000 furlongs (stadia). The *length*, and the *breadth*, and the *height* of it are equal. . . . And the walls thereof, 144 cubits."

There are in this testimony things too great for the belief of many. Disregarding the inappropriateness of symbolic *measures* for *political conditions*, and all the mathematical teachings of the law and the prophets, they stumble at the vastnesses herein set forth, as though they were impossible with God; whereas a fairer examination would result in increased rapture at the Divine skill and conception. What are we to think in reading this but that it is creation's masterpiece, the centre-point of all the Divine perspective? Corresponding with Ezekiel's city in the *square*, and in the twelve avenues or gates, it differs widely in *measure* and *geometric proportions*. The wall is about 250 feet, but whether this is breadth, or height, or what, is not stated. *The city is 375\* miles every way,—"four-square."* This may at first sight be thought a *cubic* form; a geometrical novelty which has excited the unwise ridicule of some, seemingly oblivious of the fact that *all architectural works present more or less the cubic idea*. Such speak of the city as a 'huge dead block,' &c.; whereas every architectural feature,—pillars, steps, turrets, windows, &c.,—must be there. But then, again, there is no reason why we should assume the cubic form as the only one giving the requisite geometrical equality to the length, breadth, and height. It may be *pyramidal*, *conic*, or any *prismatic combination* of them. Indeed, the analogy of its crystalline constituents indicates as much. The facets of a gem may be of any series of angles and planes, the sum and solid contents making a *mathematical whole*, and the *diagonals* being equal. Or, again, the city itself may be a *plane*, its altitude being due to pillared or solid foundations, like the site of Solomon's temple. Whatever the form be, it glorifies God the architect, and pales every human wonder. What a tiny place London becomes in comparison; and how dwarfed are Babylon's 100 miles, and its hanging gardens. The Egyptian pyramids sink into insignificance anent it, with its as many miles as they have feet.

## SOLIDIFIED LIGHT—PERFECT BEAUTY.

"And the building of the wall of it was jasper: and the city *pure* gold, † like to *clear glass*. And the foundations of the wall of the city were garnished with *all kinds* of precious stones. The foundations,"

1st, *Jasper*,—red and brown, striped (*globular*, and containing marine organisms).

\* If we regard the 12,000 stadia as the diagonals instead of the sum of the square, the size will be 1,500 (Roman) miles.

† Thin gold plates are slightly transparent: a proof of probability of the fire-reduced transparency of gold in bulk.

2nd, *Sapphire*,—all shades from blue to red and yellow, or all sunset tints.

3d, *Chalcedony*,—grey or pale blue.

4th, *Emerald*,—green (one element is the *sweet earth* glucina).

5th, *Sardonyx*,—milk-white, shaded with red.

6th, *Sarde*,—yellow chalcedony.

7th, *Chrysolite*,—('gold-stone,') yellow (contains magnesia).

8th, *Beryl*,—sea-green, or greenish blue.

9th, *Topaz*,—yellow.

10th, *Chrysoprase*,—apple-green.

11th, *Jacinth*,—(Hyacinth) purplish.

12th, *Amethyst*,—violet, undulated.

These are the principal colours, but every one of the gems are subject to various shades, or representative of varieties. So that we may safely conclude that every gem 'pleasant to the eye' will be represented, not in one solid block of each mineral, but in separate gems, like those in the high priest's breast-plate (the distinctive, yet representative characteristics of which are worthy of your consideration). It is noticeable that ten of the twelve belong to the flints, the remaining two being clay (see page 55). The appearance of this glorious city is impossible to describe. The sheen of these sparkling gems in their crystalline or metallic setting surpasses all effort of imagination.

#### THE HEAVENLY REGISTER.

But what are the uses of these gem-decorations of the city? Obviously the same as those of the high priest's breast plate and epaulettes (Ex. xxviii. 12, 29), memorials to and from Jehovah. The gems are the counter-parts of the white-stones (Rev. ii. 17), these being the *individual* signets, those the *public* register of citizenship. "The Lamb's Book of Life" is "the graving of a signet" "upon a rock for ever." This is the enrolment of our citizenship in the heaven (Phil. iii. 20), the making up (setting) of the jewels (Mal. iii. 17; Is. xlix. 16; Ilug. ii. 23). Oh, dear reader, may you and I have our names written there in heaven (Heb. xii. 22, 23; Luke x. 20). Those twelve foundations will bear in their centres each the name of an apostle; may we, believing 'through their word,' find our names on some facet of the surrounding gems (1 Cor. iii. 10-12). This we can ensure by personal holiness now (Rev. xxii. 11, 14), for that is the claim to registration in the Lamb's Book of Life. If we overcome, we shall get our white-stone (onyx) passports, and so have the *entrée* where nothing but purity comes. With these 'memorials' endiaded upon our foreheads, shall we be privileged to see the "LORD face to face."—Rev. xxi. 27; xxii. 4.

#### PEARLS.

"And the twelve gates were twelve pearls; every several gate was of one pearl." Here is a marvellous work. The foundations are sanctified flint and clay; the gates immense pearls, or *sea-gems*. The pearl is but *chalk*, and so completes the trinity of earth's elements developed into the highest forms. That tiny secretion of the diseased shell-fish is then the messenger of God, warning us to bring forth praise to God by goodly works in the midst of a perverse generation, and out of an antagonistic tendency of the flesh.

## THE TEMPLE ABSENT.

"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." In "spiritual things," the *saints* are the temple of the Lord (1 Cor. iii. 16; 1 Pet. ii. 5). How contrary then it is to regard the city as 'the saintly corporation.' This, if nothing else were found, would disprove the symbolic character of the city. Being literal, it teaches us that the office of the temple is accomplished, for there is no need of the type when the "very thing" is present. God dwelling with men, and being all in all, needs no longer to be imaged.

## THE LIGHT OF THE EARTH.

"And the nations of them who are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." This, in an exact translation, has a greater exquisiteness of meaning. "The nations of the being saved," bridges, as it were, the present and the future. Messiah's brother-kings are "the being saved" *now* (Acts ii. 47). They, *then*, will be centres or heads of nations, even as Christ of Israel, and *their* nations or subjects will walk in the light of the city, which will be to all the earth in the place of sun and moon.

This, however, is an astro-geographical problem. How shall a stationary centre, however great its altitude, enlighten a sphere when upon it? But this, though a great, is not an insuperable, difficulty. As we have before shown, the earth will then be crystal in condition, and so most likely will be no longer spheroid, but hedronous; and, therefore, it will be as easy for its facets to reflect and refract light from point to point, as it is for the mountains now to refract the heat-rays into the valleys. And especially if this be aided by some annular (Saturn-like) correspondence in the heavens.

## THE PINNACLE OF THE GOSPEL.

I might say much more, but must refrain. Else, the realization of millennial typic *peace* in the *ever open* gates, its eternal *day*, its metropolitan character, its purity, the passport of citizenship, the River of the Water of Life, the Trees of Life, the Economy of the City, and many more topics, might engage our attention. The subject is a vast one, culminating as it does every prophetic *word* (Rev. xxii. 6, 18, 19), and my pen has been utterly unable to do it justice. But if it has fortified the faith of any, even as it has approved itself to the minds of many, I am content. And I shall be even more joyed if it direct the attention of some who have not yet believed the Gospel to it. This new creation of our God is that "inheritance incorruptible, undefiled, fading not away, reserved in heaven for those who are kept by the power of God through faith to the salvation ready to be revealed in the last time" (1 Pet. i. 4, 5). The redeemed from the grave have still a *further hope*: the kingdom is the *earnest* of "the inheritance in light," the outskirts of eternal life.

No gospelling is complete without this; but is an unroofed, uncrowned thing. To preach the kingdom, and *nothing further*, is to construct a railway into the middle of a prairie. But this taught, and the *instincts* of "the hope of eternal life," misdirected by the clergy to the sidereal heaven, where is the workshop of this habitation, are rightly bent toward

the Gate,—the kingdom and its faith. That you and I, dear reader, may be found “looking for that blessed hope, and the glorious appearing of our Saviour, by living soberly, righteously, and godly in this present age,” and that so “an abundant entrance into the kingdom . . . may be ministered to us,” is the prayer of

J. W.

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## THE AGGREGATE MEETING OF 1861.

It is not possible, even so near the time of the gathering as this, to indicate with certainty all that will occupy the attention of the brethren at it. But the matters which have been already suggested naturally arrange themselves under these heads:—

1. Our relations to one another as brethren in the Lord, and as sister churches.
2. Our relations to the general public, as exponents of the Truth, and examples of its results.
3. One means by which the duties of those relations are carried out—our Literature.

The first section embraces a review of the state of the churches (for this purpose very full statistics are necessary, and, as a reprint of the Church Roll may be called for, it were well for those who have not yet done so, immediately to furnish complete lists of names, addresses, &c., as before,)—means of intercommunion and bases of conjoint action; as also the general principles affecting division, with a view to its cure for the present and prevention for the future. The gathering itself will perhaps afford better means of working out some of these questions than any writing could do; and towards this it is proposed, not only that as many brethren as possible, deputy or otherwise, be present, but that, in those cases where the living presence is unattainable, the *portraits* of leading brethren, or of those who have been known only by name to the brotherhood (on both sides of the Atlantic) should be sent to the meeting.

Under Section 2 there will be the consideration of the question of an *evangelist* being employed. The desire for this is urgently expressed by two congregations. This is also the right place to record any special efforts at proclaiming the truth which have been made throughout the year, with their results, as far as appreciable.

Section 3 will embrace not only what *we* have written, or should write, but what others have written for us—for “there is a considerable quantity of literature which has a nearer affinity for our position than for the position of any other religious bodies, and although not in name, yet in fact it is almost ours.” Complete sets of all the tracts which the brethren have issued, or given circulation to, should be on the table; but in addition it is proposed (and indeed so far carried out already) that a library of such books as above indicated should be got up *for the day*, that the brethren may see and know what is at their service. Contributions of all books, therefore, which are found by the brethren to be

serviceable either as helps to private study and biblical illustration, or suitable for loan to inquirers after The Way—will be acceptable. But if these are ponderous, or have to be brought great distances, it would be well to correspond with the secretary ere they are sent, in case of their already presence at head quarters rendering their transit unnecessary. This collection should also include all maps, diagrams, or pictures of scripture scenes which can be had, photographs, stereoscopic slides, &c.

Let the brethren be energetic in all that is indicated for their doing: and, above all things, be prompt, for the time is short. And we shall not only have a meeting interesting and instructive at the time, but, we are persuaded, a stimulus will thus be imparted to the whole brotherhood which must have most salutary effects upon all.

G. DOWIE, *Secretary.*

### NOTES OF THE HISTORY OF ISRAEL.

THE following summary of passages quoted as the text of the principal part of the "Lectures on the History of Israel: past, present, and future," lately delivered in Edinburgh—was circulated, in three separate parts, among the audience. As it is thought the same may be of some service to others, it is reprinted here.

<b>THE PROMISES TO ABRAHAM.</b>	Exod. vi. 1-13. — vii. - xi. Exod. xiii., xiv., xv. Neh. ix. 7-12. Ps. cv. 23-48. Ps. cxiv. Is. lxiii. 8-14. Heb. xi. 23-28.	<b>CONQUEST OF THE LAND.</b> Num. xxxii. Jud. i. iii. 1-7. Jud. xi. 29-33, xviii. Josh. i. - xxiv. 2 Sam. v. viii. Hab. iii. 3-14.
Gen. xii. 1-7. — xiii. 14-18. — xv. 1-21. — xvii. 1-8. — xvii. 15-21. — xviii. 9-14. — xxiv. 7. — xxviii. 3, 4. Num. xxxiv. 1-12. Acts vii. 2-8. Gal. iii. 6, 16-29. Heb. xi. 8-11.	<b>WILDERNESS LIFE.</b> Exod. xvi. - xix. — xxxii. - xxxiv. Num. vii. - xxiii. Deut. i. - iii. — xxxiii., xxxiv. Ps. cvi. 7-46. Neh. ix. 13-22. &c. &c.	<b>THE KINGDOM.</b> 1 Sam. viii., xii. 6-25. — xiii. 13, 14. — xv. 24-31, xvi. 1-13. 2 Sam. vii. 1 Chron. xvii. 1 Chron. xxix. 10-25. Ps. lxxxix. 19-37. 2 Sam. ii. 4, v. 1-5. Ezek. xxi. 25-27, xxxvii.
<b>THE SAME TO ISAAC AND JACOB.</b>	<b>THE LAW &amp; COVENANT.</b>	<b>THE CAPTIVITIES.</b>
Gen. xxvi. 1-5. — xxviii. 10-15. — xxxv. 9-15. Gen. xlv. 1-4. — xlviii. 1-4. — l. 24, 25. Exod. vi. 6-8. Ps. cv. 8-15.	Exod. xix. - xxiii., &c. Leviticus. Deut. xxvi. 16, - xxxi. Josh. xxiii. 6-16. 1 Kings ix. 3-9. Jer. vii. 1-7. Ezek. xx. 5-26. &c. &c.	1 Chron. v. 25, 26. 2 Kings xvii. — xxiv., xxv. 2 Chron. xxxvi. 5-31. Jer. lii. — xxv. 1-14. — xxix. 10-14. Lam. iv. 6-14.
<b>THE REDEMPTION FROM EGYPT.</b>		
Exod. i. 7-22. — iii. 7-22.		



<p><b>RETURN OF CAPTIVITY OF JUDAH.</b></p> <p>Is. xlv. - xlviii. Dan. ix. 1, 2. Ezra i. - x. Neh. i. - xiii. Hagg. i., ii. Zech. i, ii., vii., viii. The intervening history to be found in Josephus and the Apocrypha.</p> <p><b>ULTIMATE DISPERSION.</b></p> <p>Deut. xxviii. 47-68. John xi. 47-53. Matt. xxiv. 1-28. Luke xxi. 5-24. — xxiii. 27-31.</p>	<p>Matt. xxvii. 24, 25. (For fulfilment of which see Josephus' history.)</p> <p><b>THE RESTORATION OF ALL ISRAEL.</b></p> <p>Ps. lxxx. 1-19. Is. vi. 9-13. Rom. xi. 25, 26. Hosea iii. 4, 5. Jer. xxxi. 10-14. Is. xi. 10-16. Jer. xxiii. 7, 8. — xxx. 11. Ezek. xxxvii. 1-28. — xi. 15-21. — xx. 33-44. Amos ix. 5-10.</p>	<p>Zeph. iii. 14-20. Zech. x. 6-12. Ezek. xl. - xlviii. John x. 16. Acts iii. 21.</p> <p><b>ISRAEL'S MESSIAH— KING OF ALL NATIONS.</b></p> <p>Ps. xxii. 27-31. — ii. 8-12; xlvii. 1-9. — lxxii. 8-17. Is. ii. 1-5. Micah iv. 1-5. Is. xlix. 5-7. Amos ix. 11, 12. Zech. xiv. 9-21. Rev. ii. 26-27.</p>
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With the above read a very full context, and the meaning will be more apparent in every case.

## Intelligence, Notes, &c.

**ABERDEEN AND THE NORTH.**—Brother Grant has been compelled by the state of his health to leave Aberdeen, and has opened a shop in Strathspey. Address—John Grant, Baker, Bridge of Carr, STRATHSPEY. The Brethren at INSCH are regularly visited monthly by one or other of the Aberdeen brethren, and opportunity is then taken to address those who are interested in the things of scripture-teaching for faith. Correspondent of this Church,—Jas. Robertson, Shoemaker, Carnistoun, Inch, Aberdeenshire.

William Garden, sen., and Abraham Garden, respectively the father and brother of our brother—William Garden (jun.), have made the good confession and put on the Lord Jesus by immersion, and have been united to the church in Aberdeen. They reside at Auchmull, 3 miles from Aberdeen; and are the fruits of brother Mowatt's labours in that quarter.

**EDINBURGH.**—In the month of June have been immersed into the name of the Lord and added to the church—Charles Smith; and Jessie and Ellen Wightman. The brethren are finding it as profitable as it is pleasant to visit churches and individuals within reachable distances: CROSSGATES, Fifo, has, since summer begun, been added to TRANENT, Haddingtonshire, as a place of periodical visitation. And occasionally those who are in out of the way places receive a call, which call indeed is the best kind of short jaunt we can take—seeing it benefits both parties. Sister Marianne Wilson has left town, bound for London in the first instance; and sister Ann Milne has returned to Dundee.

**GOUROCK**—Last month we had a paragraph ready, but cancelled it, being uncertain whether brother and sister Sinclair had really left this country for Australia. But so it is. They had determined to do so in consequence of the then precarious state of their son's health: but, sad to relate, he died while they were at Liverpool, and on the eve of embarking. Nevertheless they have sailed in the ship—"Sovereign of the Seas," bound for Sydney. May the Lord give them a prosperous voyage, and much health and blessing in their

now home across the seas. Their address, so far as yet known, will be,—Robert Sinclair, Post Office, Brisbane, Queensland, Australia (*to be called for*).

**NEWARK.**—Brother Appleby says,—“The church at Newark have agreed, in concert with the church at Nottingham, to try, by the blessing of Almighty God, to see what good can be done by meeting midway between Newark and Nottingham during the summer, commencing 23d June, and endeavouring to sow the good seed of the kingdom. May the prayers of all be offered up to the throne of mercy for the assistance of God’s Holy Spirit, in connection with the Word, in bringing numbers who are now in a state of ignorance to see clearly the mind of the Lord, and to come out from the world, and make ready for the return of him who is now waiting the completion of the number of the elect.”

**UNITED STATES.**—In the *Gospel Banner* (Geneva, Illinois), for 1st June, announcements of three separate conferences of the brethren in Wisconsin and Illinois to be held that month: viz., the second annual conference of Northern Wisconsin, to be held at Eureka on Friday, 7th June, and continue over Sunday: the third annual conference of Northern Illinois and Southern Wisconsin, to be held at East Plum River on Friday, 21st June, and continue over Sunday: and the Geneva ninth semi-annual conference, to be held in the Disciples’ meeting house there, on Sunday, 30th June, and continue two days. The subject allotted for the last is—“What means are best adapted to infuse a more energetic spirit amongst us, that will be instrumental in spreading the truth.” Surely our brethren in the West make more account than we do of such conferences of distant brethren. They have also two or more evangelists in those parts: and we find traces of somewhat long journeys which our brother Mark Allen, of Massachusetts, takes; primarily, of course, in the way of business, but turned to good account in building up the brethren in many places, and diffusing the knowledge of the truth of God among the general public.

A BROTHER would like to hear the opinions of brethren, through “THE MESSENGER,” as to Slavery:—How shall we regard slaveholding and upholding believers? Do they therein have fellowship with the unfruitful works of darkness, and hold the Truth in unrighteousness? Or do they *prove* what is acceptable to the Lord? To the end whether we can account them as faithful brethren or not.

ERRATA in last number, page 81, line 7, for “enigmas, nay,” read “enigmas. Nay,”—and page 84, line 27, for “as follows,” read “all follows.”

We are requested by H. Wilson, Jarrow, to acknowledge the receipt of the bounty of brethren in Aberdeen, Berwick, Birmingham, Cumnock, Cupar, Dundee, Newburgh, and Nottingham, in behoof of brother Archibald Gilmour, Newcastle. We are happy to learn that the provision was ample, and that he is now able for work again. He desires the brethren’s acceptance of his thanks for their liberality and consideration.

The Treasurer acknowledges receipts for “THE MESSENGER,” from Birmingham, Halifax, Manchester, Newark, Nottingham, Paisley, and Wishaw.

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

## THE ANNUAL AGGREGATE MEETING—1861.

THE annual general gathering of baptized believers in the gospel of the kingdom was held on Sunday, the 7th July, in Allan's Hall, 64 Howard Street, Glasgow. As on former occasions, a preliminary meeting was held on the Saturday evening previous, to afford the brethren from distant places an opportunity of being introduced to each other, and to arrange the order of proceedings at the conference. At this preliminary meeting it was agreed that the proceedings should commence on the following day at ten o'clock, and that John Duncan, of Dundee, should preside at the business part of the conference, besides which, a programme of the subjects to be considered was drawn up.

The brethren accordingly assembled in the meeting place at ten o'clock on Sunday morning. There was an unusually large attendance; amongst those from distant places being brethren James Mowat, from Aberdeen; Archibald Dowie, Cupar; John Duncan, Dundee; William Norrie, Lewes (Sussex); Edward Turney, Lincoln; John Paterson, Manchester; and John Turney, Nottingham; besides whom there were four from Airdrie and its neighbourhood, one from Beith, ten from Edinburgh and its neighbourhood, twelve from Lanark and the adjoining district, ten from Paisley, and two from Wishaw. In all, 110 were present at the breaking of bread.

A new and important feature was introduced into this year's gathering—namely, by exhibiting a number of maps, diagrams, chronological charts and tables, &c., illustrative of Scripture subjects; as well as various descriptions of placards which had been issued by churches in different places in making known the gospel—which were displayed around the walls of the room. There were also arranged on a series of tables, for convenient reference, and for the inspection of the brethren, a large collection of books in various departments of biblical literature, pamphlets, tracts, &c.; besides a number of portraits of absent and deceased brethren and sisters, together with a series of stereoscopic views of Scripture scenes—which were contributed by different brethren, and formed suggestive and profitable subjects of examination, inquiry, and comment, at intervals during the day.

The first part of the proceedings consisted in worship, reading of the Scriptures, exhortation, and the observance of the Lord's Supper, which having been duly attended to, the "business" part of the conference commenced.

**GENERAL STATISTICS OF THE CHURCHES.**—The secretary (George Dowie) read the following numerical statement of the condition of the churches, from the communications which had been forwarded to him:—The church at Aberdeen at present numbers 35, three having been added by immersion during the past year; this was exclusive of the meeting at Insch, about thirty miles distant, which had sprung out of the Aberdeen brotherhood. Airdrie, 9. Belfast, 7. Berwick, 5. Birmingham, 15; three having been immersed during the year, and one separated in consequence of non-attendance. Crossgates, along with the two brethren at Kirkcaldy, 8; one addition during the year. Cumnock 7, being an in-

crease of two. Cupar, 7. Douglas, 4. Dundee, 30; five have been received during the year, and three have left. Edinburgh, 76; nineteen received during the year, two removed, one died, and one fallen away from the faith; in addition to these 76 there are two congregations in connection with the Edinburgh church—namely, at Haddington, numbering 3, and at Tranent, numbering 6. Glasgow, 68; being an increase of fifteen from different sources. Halifax, 13; a late arrangement has been made, by which a church has been formed at Huddersfield, consisting of 6 members. Hamilton, 9; arrangements have been made for the meetings taking place, during the summer, chiefly at Motherwell. Inch, 5. Lanark, 14; three of whom were immersed the night previous at Glasgow. Nottingham, 25. Paisley—in George Street, 26; in Oak Shaw Street, 11. Wishaw, 7. From the other churches not mentioned, no returns had been received.

Some other pieces of information relating to several of the churches was read, but the substance of it has already appeared from time to time in the "Intelligence" department of the *Messenger*.

LETTERS OF RECOMMENDATION.—It had been suggested by the church at Halifax, and concurred in by the brethren at Birmingham, that, in the event of a brother going to a distant place, and there being no other means of identification, he should be provided with a letter of recommendation from the brethren whom he had left to those to whom he was going. It was stated that, in consequence of the absence of such a means of identification, the brethren in America had been imposed upon. The proposal was agreed to without any conversation taking place upon it.

There was here an interval for refreshment, during which the brethren had an opportunity of examining the books, maps, &c., already referred to.

THE BRITISH BROTHERHOOD.—Amongst the charts suspended upon the wall was a "Map of the British Brotherhood," on which was indicated the location of the various churches and isolated brethren throughout Great Britain—a red cross indicating where a church existed, and a red dot where an isolated brother resided. George Dowie explained the object of this map, which was to show at a glance the geographical relations of the various churches, and furnish hints as to how the several districts described on the map might be efficiently "worked" for the dissemination of the truth. Various suggestions to this effect were thrown out by the brethren, which will no doubt be duly acted upon. Brother Dowie then gave a detailed and lucid explanation of the other diagrams and charts that hung around the walls, which was listened to with great attention and apparently with deep interest by the assembled brethren and sisters.

PROPOSED APPOINTMENT OF AN EVANGELIST.—This subject had been recommended for consideration by the churches in Aberdeen and Nottingham, and the proposal was supported by speeches from the brethren who represented these two churches. After several others had spoken both for and against the expediency of having an evangelist, it was proposed by William Pearson, of Glasgow, and seconded by James Mowat, of Aberdeen, "That this conference earnestly requests

all the meetings of the brotherhood to unite in inviting Dr John Thomas, of New York, to come over and take a lecturing tour through Great Britain." To this motion an amendment was proposed by James Cameron, of Edinburgh, to the effect that "the subject of the appointment of an evangelist be referred to the various churches for consideration, and that they should report to the Secretary upon it at a future time." As there seemed great difference of opinion as to which recommendation should be adopted by the conference, the Chairman put the matter to vote, when the amendment was carried. There was a laudable hesitation on the part of the brethren to resort to voting; but as there seemed no other way of settling the matter without a very protracted discussion upon it, this was resorted to as inevitable.

**GENERAL EDUCATION.**—It was stated that there was a strong desire amongst many members of the various churches, that they should become better acquainted with the Scriptures and their true meaning; and in order to do this, and that they might be able to correct a bad rendering of the Scriptures when it was presented, and be the better satisfied with the pure Word, it was recommended that the brethren generally, and particularly the younger ones, should give their attention to the study of the languages in which the Scriptures were originally written. Various suggestions for carrying out this recommendation were offered by the brethren.

**OUR LITERATURE.**—This subject was confined chiefly to a view of the tracts and books which lay upon the tables, and it was recommended that the tracts already in existence, not only the brethren's, but the issues of other parties, should be put into circulation among the brethren in a systematic manner; and it was further suggested that they should be stitched together, and interleaved with blank pages, in order to permit of remarks being made as to their merits or demerits.

There was here another interval for refreshments, and a number of the brethren accompanied Allan Fordyce to the Green, where, according to previous announcement, he made a public proclamation of the gospel.

**PROPOSED NEW CHURCH ROLL.**—It had been proposed by several churches that there should be a re-issue of the "Church Roll, to indicate the additions, changes of residence, and other alterations which had taken place since the publication of the former one. It was found, however, that there were difficulties in the way of accomplishing this. There was a division in the church at Paisley, and some misunderstanding as to the position of the church at Newark in relation to that at Nottingham; so that it was agreed this matter should stand over for the present.

**DIVISIONS IN CHURCHES.**—This was a matter of lengthened and attentive consideration by the brethren. It was proposed that it should be remitted to a number of brethren in different towns to consider what causes are sufficient to warrant a withdrawal from fellowship, and how matters of discipline should be conducted; also, how, when differences arise in churches, they should be removed. This proposal, after a protracted consideration, was adopted.

**THE MESSENGER OF THE CHURCHES.**—James Cameron stated that when this publication commenced it had a circulation which enabled it

to clear its own expenses; but at the beginning of the present year there was a falling off in the circulation, which caused a deficiency of from 7s. to 10s. per month in the income of this periodical. It was mentioned that the church in Dundee had resolved to make a collection in aid of the funds required to carry it on, and a similar course was recommended to be adopted by other churches. Various alterations in its character, size, price, and mode of publication were suggested; but it was agreed to continue the present arrangements until the end of the year, after which several changes of the kind mentioned will probably take place.

**THE CHURCH AT PILTDOWN.**—William Norrie, who has for the last ten months been residing at Lewes, about nine miles from Piltdown, gave some interesting information respecting the church assembling at this place, which he had been enabled to obtain from repeated visits to them during his residence in Sussex. The circumstances under which this congregation was brought under the notice of the brethren are detailed in the number of the *Messenger* for March 1860—the one thing lacking in their faith being a belief in the future restoration and exaltation of Israel according to the promises of God. Brother Norrie stated that, in the course of the visits which he had paid to their meeting, he had entered very freely into this matter, in private conversation with some of them, and he was pleased to find that there was, on the part of some, an inclination to inquire into the subject. He spoke in high terms of the kindness and hospitality which had invariably been shown to him on the occasion of his visits, and commended them for the brotherly feeling by which they seemed to be actuated, and for the zeal and earnestness with which they endeavoured to propagate the truth so far as they themselves knew it. Brother Norrie also stated that, having informed their pastor, Henry Farley, of his intention to be present at the annual gathering that day, he had been requested by him to offer his congratulations to the brethren, and to express to them his wishes for their peace and prosperity. In acknowledgment, Brother Norrie was instructed to convey to the church at Piltdown an assurance that the baptized believers in the gospel of the kingdom, in conference assembled, regarded the church at Piltdown with feelings of the deepest solicitude and the greatest affection, and that they earnestly desired that they might come to know the way of the Lord more perfectly.

This terminated the business of the conference, which was not concluded until ten o'clock at night. It was decided that the gathering next year should take place at Edinburgh, in the second week of July.

#### REMARKS.

We venture to make a few observations upon the matters referred to above, as well as what is suggested by the business of aggregate meetings.

And first—It has been hinted that much time might be saved at those meetings by having the topics not only announced in good time; but so far considered by the brethren beforehand. These topics should also have a distinct practical form in every case. If the more active and intelligent in all the land were interested in such matters, and the results of their deliberate judgment digested and arranged so as to be presented at the meeting in a full

report with a good margin, there would then be left abundance of time for those social exercises and acts which should occupy the attention of the disciples when assembled. There would be more leisure for worship and exhortation; no hampering of the comparison of experiences; while such new features as we had at this last meeting—books, &c.—would receive more attention. This is for the brethren to think about.

On the matters under review at the meeting we may make an observation or two—Letters of Commendation are such sensible things, that we presume no one will offer an objection to their use. But this precaution has been suggested, that no capricious use be made of them; while it is desirable and convenient, and indeed only an act of good order and courtesy, to have private stranger brethren thus introduced, it should be imperative on every one coming to a new place prepared for public, and therefore responsible appearance to be so accredited.

Again, the while this question of Evangelism is under review and consideration of the brethren, it must be understood that it is the duty of all to be diligent in the work themselves—sowing the word wherever they find soil prepared for it. If we need more instrumentality let us pray the Lord of the harvest that he send labourers: but it should be remembered also that God hears the prayers of *hands* as readily as those of lips; and "Heaven helps them who help themselves."

The Church Roll we find has become a *sine qua non*. A reissue is now rendered necessary by reason of so many changes. We trust those hindrances to its appearance referred to above will soon be removed out of the way. Meanwhile those churches who have not yet sent in corrected lists will be in the way of doing so as soon as possible, that we may be prepared as we best can for this work. We are not at all to wait on it till next year: why should we be beyond Autumn?

Concerning the Select Library gathered at the Conference, we have this to notice, that we hope by another month to be able to present not only a list of all the books, but short (very short) critiques upon most of them. For this purpose we request every one who had books there to send us a full list of the same, and, if they possibly can, short hints as to the value and proper use of them respectively. At any rate tell us of the books soon.

The treasurer has made his own statement regarding the Messenger. But as it or something in its place is intending to have a character and an existence in future months, it is very desirable that we distinctly know the mind of the brethren on this subject. A short sentence of two or three lines is all we can possibly allow to each: although J. C. has occupied a larger space with his initiative. We promise an open page for those sententious criticisms, and such suggestions as the brethren may have to give on what the Church Magazine should be.

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## THE PREVENTION AND CURE OF SCHISM.

[In pursuance of a suggestion made at the Conference, the following paper has been prepared and submitted to some brethren in several churches. Their endorsement of the same is to be understood by the signatures hereto affixed.

The brethren, at the meeting in question, were reminded that a case of division was referred to the annual meeting of 1860, and that that meeting unanimously recommended the selection of neutral brethren as arbitrators; which suggestion, afterwards adopted, resulted in the establishment of peace

and unity. But as it is not desirable to have such a case and such a recommendation year by year, it is contemplated rather to attempt, as far as the human instrument of divinely instructed men can work toward it, to put an end to such splitting and separation, by exposing and analysing the sources of such evils and their divine remedy. This is the meaning of the following document. There may be many things which it would have been well to embrace in such a document, which are overlooked or omitted here; but this is submitted to the discernment of intelligent men, in the hope that they will thereby understand the sentiment which is entertained regarding all such evil doings.]

The *Body of Christ* is one, yet hath many members. The whole of those members are subservient to the behests of the head, even Christ himself. But among them is that sympathy which is necessary to the perfect co-working of members of diverse capacity and varied purpose. The works of God display many instances in which unity of action is secured by the harmony of different yet congruous parts. The solar system, the balance of the whole animal and vegetable world, the human body. This last is most appropriate to the nature of the union and sympathy of the Church; therefore the Divine wisdom has selected it as its most expressive symbol. The apostolic teaching on this point is familiar to all. See 1 Cor. xii.; Ephes. iv. 11-15, &c.

The *Family of God* is one. The purpose of God is to gather in one not only those who are on earth, but those who are also in heaven with them (Eph. i. 10.) The head of this family is God himself; while the eldest member of the great brotherhood, most honourable of all in earth or heaven, is Jesus of Nazareth, the Lord's Messiah, who, in order to the suffering of death, was once made low indeed; but for his obedience unto death, is now set in the highest seat of honour at God's right hand, far above all principalities and powers in heavenly places.

We then, through the favour of God—frail and mortal though we be—are honoured with a place in this body of Christ, a seat in this family of God. *Do we sufficiently realize this?* Such high calling demands a noble demeanour; a demeanour, however, which we are not left to guess at, for the whole of the way we have to walk has been trodden by the great sons of the Divine family, whose footsteps we can mark—especially and most vividly the steps of the *The Son of God* (1 Pet. ii. 21-25.) And what is deficient in example is supplied in precept, for the teaching of the Lord and His apostles is most explicit on the duties of this mutual life, its relations and responsibilities. Pervading all is this consideration, that God Himself has set us an example which affects all cases, and gives a direction to every purpose. And His favour is guaranteed on condition of obedience to His will. Thus,—“Forgive us our trespasses, as we forgive them that trespass against us”; “Blessed are the pure in heart, for they shall see God”; “Be followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us,” are samples of the Bible precepts.

With such noble family connection, so elevated a virtue, and such inspiring hopes as we can command, what is before us but the perfect



tion of God? Are we not called by the grace of God to glory and virtue; and shall we hold in little esteem those means with which Divine wisdom has furnished us? His Divine power hath given us all things that pertain unto life and godliness. And among these, the most noteworthy are those motives and principles by which conformity to the will of God and the pattern of Divine character is secured. There is the same most absolute necessity for maintaining the perfect symmetry and entireness of the body of Christ, as there is of the human body, which, if we dismember and subdivide, not only becomes incompetent for its ordinary functions, but must die. Alas, that we should do anything to endanger the vitality of the body of Christ!

It is hardly necessary to remind the brethren of the great and influential motives with which the oracles of God abound; but it is, perhaps, proper to say, that even in those cases where there is offence and trespass, the whole provision for the treatment of such offence is eminently characterised by that large benevolence which God our Father has shown in the gift of His Son, and which that Son has exhibited in His willing submission even unto death. We counsel all the brotherhood to ponder well this truth, that in all cases where discipline (as it is conveniently termed) is to be exercised, there is always such arrangements as shall, as far as possible, secure the reformation of the offender; or where such clemency is unavailing, we can see the spirit of severe legislation tempered by sympathy and condolence for the unfortunate and mistaken person. Let these passages be read carefully in their connection, that the theory and practice of treatment of offences may be familiar to all: Matt. xviii. 15-35; 1 Cor. v. 1-5; 2 Thess. iii. 6-16; Titus iii. 10, 11. It will be seen in all cases how merciful is the intention and how humane the treatment. Nay, those other severe sentences which are recorded in Heb. vi. 4-8; x. 26-31, are not devoid of the same spirit, as apparent in the context, where the outer edges of that judgment are hung round with tender inducements and affectionate warnings.

How is it, then, that we oft times are guilty not only of indiscretion and folly, erring because of the dominance of sin in our mortal flesh, but in our treatment of those who so offend being headstrong and unfeeling, instead of gentle and forbearing, as the Lord and His apostles have so well exemplified. Verily there is a great fault here; and who shall say he is not, nor ever has been to blame for such a case?

What is to be done, then? We seriously advise the brethren to lay it down as an inviolable maxim, that nothing shall warrant a separation from those who are in Christ. It is only when those who have once confessed the Christ, but now deny Him, and belie the faith, that we are at liberty to break off fellowship with them. Shall we boast of our adherence to the Lord Jesus, and in the next instant in our hearts turn away from, and by our own lips speak against, those who are His—separating those holy bonds by which the whole body is attached limb to limb, and all to the head. Shame on us to quarrel with one another. Certainly, whatever reasons there may ever be for our separation from, there are many more for our adherence to those who call upon the name of the Lord, both theirs and ours.

But, to our discredit, there have been divisions, and there are alienations. How can a divided Church be the one body of Christ? Impossible. How shall we restore that unity and entireness? What is to be done now? Agree again by all means. Of course, this is an easy matter to speak about, although difficult to do. And why difficult? Is it because the Lord has neglected to provide for such a case? Does not our perpetuation of a separated state condemn Him, especially after we know that He desired and prayed for unity among those that are His? (John xvii. 20, 21.) We submit that the rules for the treatment of offence are few and simple, but effective. They have been quoted above, and it will be found, we feel assured, that either the evil is of a private personal nature, which should be treated as directed in Matt. xviii., or a flagrant public offence, such as is set forth in the terrors of 1 Cor. v., and Heb. x.; or a case like 2 Thess. iii., or Titus iii., all of which are distinctly provided for, and *there can be no others*. This last case, indeed (Titus iii.), is one which at once divides off the dividers, bringing swift judgment on those who are heretics (*i.e.*, schismatics or sect makers.) Go to! go to! be friends. There is enough of wisdom in those precious oracles to guide us all.

But the case most usual is not the want of rule nor the restraint of intelligence, it is the want of disposition. How can two walk together if they be not agreed? How can two agree together if there is no love? If such love as God's, such benevolence and self-sacrifice as the Lord Jesus Christ's be in us, it becomes an easy matter to adjust all differences; and we shall not go groping for rules and directions, for we shall find the law in our own hearts, speaking and prompting spontaneously. If it be that the matter has hardened into a grave offence, and the breach got confirmed into a wide chasm, it may be, and indeed often is, better that it be referred to the arbitration of another one or two brethren—men of sense and probity—whose judgment is unbiassed and whose motive pure. And there are many such ready to sacrifice their own convenience for the glory of God and the good of His people. Call for them; they will come to help you. And bow yourselves down beneath the majesty of the heavens whom you have despised and offended, and come down from the height of your pride to sit in the dust with confusion of face. But awake to righteousness and sin not. Behold THE JUDGE is at the door, the Lord is at hand. Be zealous and repent, else He will come quickly and remove your candlestick out of its place.

Generally approved, and most earnestly pressed on the attention of the brethren by

James Mowat, Aberdeen.  
 Alex. D. Black,     "  
 William Gill,       "  
 John Coupar, Dundee.  
 Graham Booth,     "  
 Alexander Smith,  "  
 John Duncan        "  
 David Lindsay,     "

David Watson, Dundee.  
 David Lawson, Newburgh.  
 James Cameron, Edinburgh.  
 Andrew Tait,        "  
 William Laing,      "  
 George Dowie,       "  
 James Murray, Lanark.

## RELIGION AND THEOLOGY.

How shall we distinguish the one from the other? By this alone—that theology is religion studied more methodically, and with the aid of more perfect instruments.

Men have contrived, no doubt, to make, under the name of theology, a confused compound of philosophy, or the traditions of men with God's word; but that was not theology—it was only scholastic philosophy.

It is true that the term Religion is not always employed in its objective sense, to signify the science that embraces the truths of our faith; but it is used also, with a subjective meaning, to designate rather the sentiments which those truths foster in the hearts of believers. Let these two meanings be kept distinct. This is what we may do, and ought to do; but to oppose the one to the other, by calling the one Religion, the other Theology, were a deplorable absurdity. This would be to maintain, in other terms, that one might have the religious sentiments without the religious doctrines from which alone they spring; this would imply that you would have a man to be moral without having any religious tenets, pious without belief, a Christian without Christ, an effect without a cause—living without a soul! Deplorable illusion! “Holy Father, this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.”

Religion, then, in its objective meaning, bears the same relation to theology that the globe does to astronomy. They are distinct, and yet united; and theology renders the same services to religion that the astronomy of the geometricians offers to that of seamen. A ship captain might, no doubt, do without the *Mecanique Celeste* in finding his way to the seas of China, or in returning from the Antipodes; but even then it is to that science that, while traversing the ocean with his elementary notions, he will owe the advantage he derives from his formulas, the accuracy of his tables, and the precision of the methods which give him his longitudes, and set his mind at ease as to the course he is pursuing. Thus too, the Christian, in order to his traversing the ocean of this world, and to his reaching the haven to which God calls him, may dispense with the ancient languages and the lofty speculations of theology; but, after all, the notions of religion with which he cannot dispense, will receive, in a great measure, their precision and their certainty from theological science. And while he steers towards eternal life with his eyes fixed on the compass which God has given him, still it is to theology that he will owe the certainty that that heavenly magnet is the same that it was in the days of the apostles—that the instrument of salvation has been placed intact in his hands, that its indications are faithful, and that the needle never varies.—*Gaussen's* “*Theopneustia*.”

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REVIEW OF J. WILSON'S PAPERS ON “THE NEW  
HEAVENS AND NEW EARTH.”

IN recent numbers of the *Messenger*, brother Wilson, of Halifax, has presented the brethren with articles on a question which perhaps has received but too little attention, and which is confessedly beset with many difficulties. The articles are certainly quite original, and con-

tain much that is interesting. Yet there are several reasons why they have failed in so many instances to give satisfaction.

#### ONE-SIDED MODE OF INTERPRETATION.

In the first place, the basis of the interpretation attempted has not been extensive enough. In the introductory paragraph of the first article, "the literal, grammatical, and scientific reception of Scripture statements" is laid down as the only satisfactory and faith-feeding principle of Scripture interpretation; and the writer proceeds on this principle (as the basis) to elaborate his exposition. Now, it must be apparent to every attentive reader of the Scriptures that this is an exceedingly partial and one-sided rule of interpretation; because it presents only one principle, and keeps altogether out of view another equally important. By all means, let us understand and interpret the Scriptures literally *where they are obviously literal*. But are they always literal? Who hesitates to answer in the negative? It is notorious that the language of the Bible is pre-eminently characterized by that imaginative style of expression which belongs to the fervid Orientals to whom it was addressed, and we all know that many of the Bible's most important revelations were communicated in symbol. Now why should we ignore the fact? for surely no one who is at all a reader of the Scriptures will deny it. Says Jeremiah (chap. xlvii. 2), "Behold waters rise up out of the north and shall be an *overflowing flood* and shall overflow the land and all that is therein." Now let this statement be detached from the context; and on brother Wilson's principle, we have a decided warrant for supposing that the prophet herein predicted a watery irruption on Philistia, after the manner of the flood; but read the introductory verse: "The word of the Lord that came to Jeremiah the prophet against the Philistines before that Pharaoh smote Gaza." Here a military invasion, minutely depicted in the rest of the chapter, is described prophetically by the bold figure of a rushing flood of waters. Take, again, the statement of Isaiah, chap viii. 7, "The Lord bringeth upon Israel the *waters of the river*." Stop here, and apply the rule of interpretation in question, and you are warranted in understanding Isaiah to mean that a river of literal waters was to be caused to overflow the land of Palestine, and to "reach even to *the neck*" (in which another figure is employed); but, continues the prophet, "even *the king of Assyria and all his glory*." Here then, the king of Assyria and his army are, in the first place, designated a river, *without any qualification*; and, appropriate to the figure, the prophet proceeds to say, "He shall come up over *all his channels*, and go over *all his banks*."

One instance is as good as a hundred. It is only necessary to say that these are two illustrations of a style of language with which the Scriptures abound on almost every page, and exemplify an important principle of interpretation which brother Wilson has completely ignored throughout the whole of his articles. Who does not recal to mind "The *Sun of Righteousness*," "The *Morning Star*" "The *Branch of David*," and many other similar phrases pre-eminently figurative, but graphically expressive of the literal ideas concealed beneath them. It is a fact,

then, beyond question, that metaphor, figure, symbol, &c. (keeping in view the distinctions indicated in brother Laing's article "The Language of Prophecy," last month) are largely employed by the Spirit in those divine messages which are contained in the holy scriptures; and we should keep this in view in judging of its utterances. It will not do to apply an indiscriminately literal rule of interpretation. The moderns have gone to one extreme in this matter, mystifying everything by a gratuitously "spiritual" mode of interpretation; and we are in danger of going to the other, and of thereby rendering the Bible as a whole most difficult of comprehension.

#### LOOSE MODE OF ARGUMENT.

In the second place, brother Wilson employs so loose a mode of argument as to prove little. The kind of argument that leads to conviction is *the demonstration of a definite proposition by positive evidence*. Now this is far from being a characteristic of these reasonings. He analogises and speculates to an extent that rather obscures than elucidates. Analogy serves admirably to illustrate a writer's idea of a subject, but it is of no cogency whatever in *demonstrating* the truth of any disputed question. Yet it is so plausible as to be highly calculated to deceive the mind; and that is the special reason why attention is here called to it. Here is a fair specimen of the style of argument in question: "Now as we love neither the dead clay, nor the passing life or vital principle, but the living being, even so the Lord's bride is neither the inert city nor the circulating atoms of a people separately, but the two conjoined. Now we as soulists cannot recognise the marriage of the church—the life—apart from the organized city and land through which a people develops itself" (p. 105). Now, this is very specious; it looks very much like sound reasoning, but let us examine it. We as *believers in the unity of man's nature* cannot believe in the existence of the bride—the church of Christ—apart from a literal city of precious stones. Why cannot we? Because whatever is true of the mortal body, is true of "the bride, the Lamb's wife." If this is not the answer, then how fallacious is the argument. What literal parallel is there between the human body and the glorified church of Christ? It is true of the body that there cannot be personal identity without the conjunction of the physical organization, and the life principle; but this *proves nothing* in regard to the glorified aggregate Ecclesia; for the one is a physiological phenomenon depending upon the action of material elements, while the other is a municipal or imperial organization of living glorified beings.

The articles abound with this kind of analogy, which is of no service whatever, except in so far as it *illustrates* our brother's ideas on the subject under consideration.

#### INAPPROPRIATE SCRIPTURE QUOTATIONS.

In the third place, the pointless way in which Brother Wilson quotes the Scriptures in favour of his particular scientific theories, does much to shake the confidence of the reader in the competency of the whole dissertation. Showing, for instance, that the Scriptures coincide with his view of earth's physical uncleanness, he observes, "The prophets with one voice declare that 'the earth was corrupt before God,' " &c.

One is almost disposed to doubt the seriousness of such a quotation. Why was the earth said to be corrupt before God? Because "A: flesh had corrupted his way upon the earth;" and because "the wickedness of man was great upon the earth" (Gen. vi. 11, 5.) The corruption was *moral*, not physical; pertaining to "*the world of the ungodly*" (2 Peter ii. 5), and not to the inanimate globe.

Again, we are referred to Rev. iv. 6, "And before the throne there was a sea of glass like unto crystal;" and also to Rev. xv., where a similar expression is found, to prove the writer's theory of the world becoming a "solid, luminous, crystal globe." Now it is difficult to conceive how an unbiassed reader can suppose this statement of John's to be literal in its significance; for, standing upon this sea of glass, John saw "four beasts full of eyes within, having each six wings, the first like a lion, the second like a calf, the third with a face as a man, and the fourth like a flying eagle. Now, is any one so simple as to suppose that such creatures are to have a literal existence in the perfected state? If not, then what consistency is there in supposing that the "sea of glass" is to be a literal flinty plane which the glorified shall occupy?

#### CONTRADICTIONS.

In the fourth place, the frequent contradictions which occur throughout the articles, have a natural tendency to create confusion in the mind of the reader, and to excite distrust in a theory which involves so many inconsistencies.

For instance, in the first article, Peter's words in the 2d Epistle, chap. iii. 7, 10, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; and the earth also and the works that are therein shall be burned up," are made to apply to the inauguration of "*the Lord's day*" of a thousand years. This is clear from the general tenor of the article, and specially from his reference, in proof, to Malachi iii. 2, 3, which speaks directly of the coming of the Lord "to purify all the sons of Levi." He then proceeds to point out how the material heavens and earth are to be subjected at this period to such a process as shall result in the introduction of "the crystalline period," in which the earth, "cleansed and renewed," shall commence a new existence as "a solid luminous globe." The reader of the first article is clearly led to understand that this state of things will exist during the age that succeeds the coming of Christ—that is, during the kingdom of the age to come; and yet, in the next article, he meets with this statement, "The kingdom period is not the perfection: it will possess the mortal race, the corruptible heavens, and the decaying earth." Here is a palpable contradiction difficult to account for.

Again, in endeavouring to prove the literality of Peter's words about the burning up of the earth, brother Wilson refers to the reality of the flood in the Noachic age, and says, "the world once *perished* by a watery overflow," and yet two pages on, we come upon the remark, "The flood (*over probably a limited area*) was 40 days in rising." In the first instance, he affirms the universality of the flood, as his argument requires him to do, and invalidates this affirmation in the second. How could the world "perish in a watery overflow" if the water extended over only "a limited area"?

Again, brother Wilson distinctly teaches, that the earth, when perfected, will be "a solid luminous globe," "a crystalized, transparent, lacid, diamondized earth;" but how is this idea to be reconciled with the following beautiful picture of post-millennial perfection, given in the very article in which this idea is most strongly enforced:—"It is the *smiling landscape* with its winding liuks of river, its *field, park, and orchard*, fanned with gentle breeze, which salutes us laden with all fragrance,—it is this which appeals most to our sense of beauty and enjoyment. *And this was Eden*: and more than this; for now the earth is ravaged by the winter of sin; the crown of glory is cast down; the bloom of holiness is departed. Then, the garden was filled with every *floral beauty*, and centred by the tree of life; inhabited by every beast, bird, and insect of magnificence in form and robing; and vivified by the river of life. Alas! that this was lost by sin. Alas! we mean if it be not to re-appear in more than pristine beauty and extent. But joy! ("the greatest happiness to the greatest number") PARADISE WILL BE RESTORED, EMBRACING ALL THE EARTH!"

Such serious discrepancies are almost inexcusable in an exposition advanced with so much show of confidence, and which makes such frequent taunting allusions to another theory, which is certainly not less entitled to respectful consideration.

#### DOGMATISM.

Lastly, the assertiveness which characterizes almost every sentence of the exposition is distasteful to the mind seeking after the evidence of truth, while it is unbecoming in a production professing to be a *demonstration* of truth in a special matter. Assertion is admissible only where there is positive knowledge on the part of the assertor, or where assertion is immediately followed by proof derived from extraneous sources. When brother Wilson asserts that "the elements of which Peter speaks are chemical ones, . . . or so many of them as are not metallic or combined with the earth's strata," he conforms to neither one rule nor the other. He has no personal knowledge in the matter, nor does he give proof; therefore the assertion is of that nature which profiteth nothing. Of the same character is the statement, that "as literal as are the statements in Genesis, so literal must be those in Revelations." No attempt is made to prove this statement, unless it be by a faint reference to analogy, which we have already seen to be so inconclusive; and this is the more unpardonable when we consider that Genesis is a literal record, and Revelations a symbolic vision. This tendency to dogmatize, which shews itself on every page, is really objectionable, and constitutes, in this instance, a source of real weakness in the general exposition.

These are the objections which present themselves on a general view of brother Wilson's exposition; but there are others of a more specific nature connected with the particular views advanced, which must be reserved for next paper.

Huddersfield.

ROBERT ROBERTS.

## OUR PERIODICAL—WHAT IS IT TO BE?

As a satisfactory answer to this question is expected by December I submit the following hints for general consideration; trusting that all who have any distinct plan to propose will take the earliest opportunity of doing so.

And first I would ask—For whose benefit, in present circumstances, should our periodical primarily and mainly exist? I am strongly of opinion that the only answer to this question should be—The British Brotherhood.

1st. The Brotherhood actually need a medium of intercommunication for their own exclusive use.

2nd. There is not a sufficiently numerous *public* outside of, yet connected with the brotherhood, to warrant such a modification of plan as would make our periodical suitable for both classes.

3rd. Such a public as we have (say those attending our meetings) are already within the sphere of an influence of greater power, namely the public teaching and conversation of the brethren, aided by such tracts and books as we can command.

These reasons satisfy me that our periodical should be to the general brotherhood, as regards mutual instruction, edification, and exhortation, what the church meeting is to the local brotherhood. The church meeting is a means of intercommunication to those assembled, affording opportunity for the utterance of instructive, edifying, and comforting words, to such as feel qualified and disposed for such service. But the British Brotherhood are located in groups here and there and have but few opportunities of mutual edification. Hence the need of a "Messenger" to carry the words of the brethren.

Such a periodical should not be considered "our organ" in the popular sense of being an exponent of our common faith. The brethren who speak in our church meetings are not deemed the exponents of our common faith, so neither need we or others, consider a printed medium of brotherly exchange of good services, as necessarily the expression of our common faith.

And what though a brother's views may be deemed novel, or, it may be, decidedly erroneous on a given subject, by many of the brethren? Is such a brother in laying his mind before his brethren not affording his brethren the very best opportunity of doing him, and others it may be, a piece of good service in setting him right, which but for some such medium might not readily occur? If our fellowship, either through church meetings or periodicals, fails in doing this for us, it fails in an important point. Do not many of our errors spring from ignorance? And how is this to be removed if it is not manifested? And how can it be manifested if brethren are to be discouraged from making it known even in the form of an endeavour to instruct the brotherhood?

I conclude then that there must be a magazine for the brotherhood, even though it should be found expedient to establish a second fitted for general circulation among the public.

J. C.



## Intelligence, Notes, &c.

**DUNDEE.**—"We are glad to be able to record that since last month five individuals have been initiated into the body of Christ, according to the appointed way. Their names are Charles Cameron; Alexander Reunie; Thomas Scott; Mrs Scott, his wife; and Mrs Henderson, wife of brother J. Henderson. We have also received from Edinburgh, sister Ann Booth, purposing to reside in Dundee for some time. We desire that as we increase in numbers we may grow in the knowledge and love of God our Father and the Lord Jesus Christ, our elder brother.

"But while we have cause to rejoice in additions to our number, we have also cause to regret the departure of our worthy and much-esteemed brother, David Archer, who leaves on 27th July for Australia. It is almost unnecessary to say a word in commendation of our brother; he is known to many, and wherever known highly respected for his steadfastness in the faith, his services to the church, and the fatherly care he has shown towards all the younger branches of the family."

**DUNKELD.**—Brother D. Stewart writes,—“I feel happy in informing you that the few of us who continue to meet appear to become more confirmed and established in the truth, and more resolved in the strength of God in the word of life, and press on toward the mark for the prize of God in Christ Jesus. On Sunday, 14th July, one was added to the church after making the good confession, and putting on the name of Christ by baptism—Mrs Peter Robertson, wife of brother Robertson. We cannot expect them to meet with us very often, the distance being 12 miles), but we are glad to see them occasionally. I hear that James Lamb (PORTSMOUTH) is about to return home to Dunkeld on account of the weak state of his health.”

**GLASGOW AND THE WEST.**—On July 17th was immersed and subsequently added to the Church here. George Pearson, son of brother Andrew Pearson. As already indicated in the Report, there were three persons immersed at Glasgow during the season of conference. These were Mrs Doig, widow of our deceased brother, James Doig; Mrs Scott, wife of brother W. Scott, Carstairs; and Jessie Russell, Pettinain. During the week following there came to Glasgow, and made the good confession, being thereupon immersed into the name of the Lord, Charles Smith, weaver, Doune Park, GIRVAN, Ayrshire; a man in mature years. This is now the furthest outpost occupied on the south-west Scottish coast; and we hope he will not long stand alone. *Propos* of outposts, we have heard a hint of a brother in ARDNAMURCHAN, a distant quarter of Argyleshire. Can any person inform us of such an one?

**HALIFAX.**—The brethren's place of meeting after August 11th, will be the large upper room in Crabtree's Yard, Grove Street, Northgate.

**HUDDERSFIELD.**—Brother and sister Roberts have returned to their old sphere of labour and place of rest in this town. In the meantime they lodge with brother and sister Kaye, and Robert himself resumes his former occupation in the "Examiner" office. The Spring Street Academy is opened for their church meetings on the 28th July; on which day public addresses are to be delivered by brethren D. Briggs, Leeds, and R. Roberts. We hope that the six of Huddersfield will soon become sixty, good men and true, well knit together, and with Christian sympathies all aglow.

NOTTINGHAM.—The brethren here disclaim all knowledge of an agreement with the church in Newark "to meet midway . . . for the purpose of sowing the good seed of the kingdom."\* The arrangement has surely been made with that party in Nottingham from whom they have been separated for a twelve-month or more. Because they request it, we insert their disclaimer. But we hope our friends and brethren in Nottingham and Newark will set to immediately, and with Christian manliness resolve and execute a perfect righting of their relations. As is shown in the Report, we are all involved in the evil consequences of their confusion; and trust it may not last much longer.

PAISLEY.—"It is with extreme regret we record the death of our justly esteemed brother in Christ Jesus, George Gilmour; who fell asleep on Monday July 15, after a long but moderate illness. He was throughout animated with a hope and a joy which only the sincere Christian can exhibit. The promises of God he expects to realise to their fullest extent after his sleep is over. By his removal the church sustains a very severe loss indeed, and one which will not be easily made up. It might be truly said of him that he was a living epistle, wherein we might learn how we should walk. His long life (70 years) was occupied with a continued search after truth; and his delight was to know the mind of the Spirit, that he might grow in the Divine favour. Nor did he put his light under a bushel; no one was more forward to reveal what he knew of the Scriptures, and thus he enlightened many around him. We earnestly commend the widow and fatherless family to the grace of God, which alone is able to support them under the loss they have sustained."

\* See last *Messenger* under "Newark."

It is determined to reprint No. 1 of "The Gospel Witness," in order to make out complete sets for those who wish them. If desired, some of the articles in that number may be thrown off in tract form while the types are standing. Those therefore who wish either one or other will please communicate with brother John Duncan, 14 Cowgate, Dundee, without delay.

THE AID OF THE BRETHREN is solicited on behalf of Jacob Goodman (Halifax), who has been unable to work for eleven weeks, from spitting of blood. The Halifax brethren have hitherto supported their own poor; but several of them being out of, or short of employment, compels them to appeal to others for this urgent case. Brother G. will be unable to work as carpet-weaver for a long time. Donations sent to J. Wilson, 53 Northgate, Halifax, will be thankfully received, and wisely stewarded.

Erratum.—Page 106, footnote,—for *diagonals* read *diameters*.

The Treasurer acknowledges receipts for *The Messenger* from Aberdeen, Berwick, Dundee, Dunkeld, Halifax, and Jarrow.

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.

## REVIEW OF J. WILSON'S ARTICLES ON "THE NEW HEAVENS AND NEW EARTH."

### SECOND PAPER.

In the first paper, the characteristics of brother Wilson's articles as a *triole* were the subject of comment. It was necessary that these should be noticed before discussing the details, in order that the "review" may be as complete as possible. Now for the

#### "PARTICULAR VIEWS."

In the first of brother Wilson's articles, the words of Peter, in his second epistle, chapter iii. 9, 10, are the subject of exposition. The peculiarity of the theory advanced is, that it regards Peter's statements as of literal significance, and as descriptive of events to occur at the close of the thousand years. This view is advocated in antagonism to another, which brother Wilson makes reference to in the following words:—"many incline to the figurative interpretation, . . . referring the words to the destruction of Jerusalem and the Jewish commonwealth by the Romans." He then proceeds to discuss the comparative claims of the two theories; and, perhaps, no better course can be adopted than to follow him in his delineations of the difficulties supposed to exist in the way of each.

#### DIFFICULTIES IN THE WAY OF BROTHER WILSON'S THEORY.

He commences by describing difficulties which exist in the minds of many in reference to the literal exposition advocated by himself. Naturally enough, however, his indication of these is very imperfect. He could not be expected to appreciate them so thoroughly as those of a contrary view to himself; and so we find that really vital objections are not mentioned. He just refers to one,—“They cannot see,” says he, “how it is possible that the heavens shall pass away, and the earth be burned up, . . . seeing that it is declared that the kingdom shall be an everlasting kingdom.” Now, there is a real difficulty here. Though the kingdom in its millennial phasis is doubtless destined to be changed by the abolition of death, and by the transference of the power from Christ to the Father, “that He may be all and in all” (1 Cor. xv. 28), yet the earth itself, and the kingdom in its perfected state, are unquestionably intended for perpetual existence. “Of his kingdom *there shall be no end*,”—Luke i. 35. “To thee and to thy seed will I give this land *for ever*,”—Gen. xiii. 15. “The righteous shall inherit the land, and dwell therein *for ever*,”—Ps. xxxvii. 29. “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 tenure of this possession is indicated in the following statement which Paul applies to Jesus:—“Thy throne, O God, is *for ever and ever*,”—Ps. xlv. 6. “The earth abideth for ever,”—Eccles. i. 2. Now, a really literal interpretation of Peter's words is clearly incompatible with these statements of Scripture. Not so, says brother Wilson; “*Purification* is the object of the fiery flood; not destruction.” If this were so, the difficulty, of course, would vanish to a considerable extent; but then Peter makes no statement to this effect. He affirms the *entire abolition*, the complete *consumption*, and

annihilation of "heavens and earth;" of which he speaks,—“The heavens shall *pass away* with a great noise: the elements shall melt with fervent heat: and the earth also, and the works that are therein shall be *burned up*.” Accept those statements in their purely literal sense, and you have a difficulty to deal with which is far from being a small one.

But there are other difficulties which appear upon a careful reading of the words of Peter themselves. He says, “The heavens and earth *which are now*, are reserved unto fire.” If he means the material globe and atmosphere, then the phrase, “which are now,” is exceedingly inappropriate. Are not the material heavens and earth “which are now,” the same which were visited by the flood? No one would think of denying this. But the things of which Peter spoke as “the heavens and earth,” were not in existence at the flood; for, says he, “the world that *then was*, being overflowed with water, *perished*, but the heavens *which are now*,” &c. Therefore, he cannot be speaking of the material heavens and earth; because these, the works of Jehovah’s hand, have continued since he pronounced them “very good,” and are at this day inhabited by us of this generation. “The world of the *ungodly*” was the cosmos destroyed by water in the days of Noah;—a second cosmos existing in Peter’s day was the thing destined to consumption by fire, as we shall see anon.

Another objection to brother Wilson’s theory grows out of Peter’s reference to a promise which, in former times, had been made in reference to the subject of his writing. “Nevertheless, we, *according to his promise*, look for new heavens and a new earth.” Let us refer to this promise, and we shall receive enlightenment in regard to the meaning thereof,—Is. lxx. 17-19. Brother Wilson has quoted this testimony with interpolations. Perhaps I shall be pardoned if I take the same liberty: “The former troubles are forgotten, . . . for, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind; but (giving yourselves no trouble about the intended abolition of the things which are), be ye glad, and rejoice for ever in that which I create (namely, the new heavens and earth); for, behold, I create *Jerusalem a rejoicing, and her people a joy*; and the voice of weeping shall be no more heard in her, nor the voice of crying,” &c. In this testimony, (which should be read in connection with the context), the bringing forth of “new heavens and a new earth” is explained to mean that new creation which shall be a wonder in the earth,—namely, the reconstitution of Jehovah’s fallen kingdom among the sons of men; bringing joy and gladness to the possessors thereof, but consternation to “the rulers of the darkness of this age;” whose thrones it shall overturn. Why this event should be described in such language, is a question which will receive after consideration. Meanwhile, we have to deal with the fact, that such language is employed to describe changes, political and social. Now, if the words, “heavens and earth,” are used with this significance when a new political creation is spoken of, why think of physical nature when they are used in connection with a predicted work of destruction? What the words mean in one case, they surely *may* mean in another. If creating new heavens and new earth mean the *formation* of a glorious political structure in one

instance, surely there is nothing far-fetched in understanding the destruction of old heavens and earth to mean the annihilation of a bad political organization.

Again, that any one should suppose Peter's events to be occurrent at the *end* of the thousand years, is surprising. Peter was writing to those who should enter into life at the *commencement* of that period, and who should, therefore, be safe from the risk of failure ages before the occurrence of events which might take place at its close. How inappropriate, then, to produce incentives to present circumspection from events to happen so long after the *real testing crisis*,—viz., the coming of the Lord Jesus to give every man according to his works! But Peter did not do so. He spoke of the approach of certain destructive scoffer-silencing judgment events as an additional reason for holiness of conversation; and the great salvation to be attained he places beyond the occurrence of those events. "Nevertheless," says he, "(notwithstanding this terrible destruction from the Almighty,) we, according to his promise, (given in Isaiah,) *look for new heavens and new earth*," to come into existence after the destruction of the old. It involves a hard straining of the entire matter to make Peter's statement apply to the end of the thousand years. It is, in fact, impossible to do it, at least with me.

Thus, there are more numerous and more formidable difficulties in the way of a literal and "scientific" reception of Peter's words than brother Wilson seems to be aware of. But let us now consider his

#### "GREATER CONTRA-DIFFICULTIES."

By this, he means the difficulties in the way of the theory which he opposes. Those difficulties he pronounces to be greater than the ones described above. Let us see if they are so. "Firstly," says he, "they (simple Scripture readers,) cannot find the Spirit's warrant for such an application" as the one he combats. This statement may be true of "simple" readers of Scripture, but it need not be so; for if even they search for it as for hid treasure, they will find the "warrant," which is contained in the following Scriptures:—

1. Dan. viii. 10.—"And the little horn waxed great even to the *host of heaven*, and it cast down some of the host and of *the stars* to the ground, and stamped upon them." (This is an instance in which "heaven" is used to signify the upper or ruling sphere of the Jewish polity. The prediction has been fulfilled. The Roman power, as an offshoot from one of the four divisions of Alexander's (Grecian) dominion, suppressed the Jewish divinely constituted authorities, and substituted its own authority instead. In fact, it occupied the Jewish heaven, and degraded the star dignitaries thereof.)

2. Lam. ii. 1.—"How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from *heaven to earth* the beauty of Israel." (This is Jeremiah's lament concerning the prostration of Judah's power by Nebuchadnezzar.)

3. Luke x. 15.—"And thou, Capernaum, which art exalted to *heaven*, shalt be thrust down to hell." (A prediction of social, municipal, and political *degradation* which ultimately beset the city named.)

4. Isaiah lxi. 17.—"Behold, I create new heavens and a new earth, . . . I create Jerusalem a rejoicing, and her people a joy."

5. Isaiah xlii. 1, 10, 13, 17.—"The *burden of Babylon*, which Isaiah the son of Amos did see. . . . The *stars of heaven* and the *constellations* thereof shall not give their light: *the sun* shall be darkened in his going forth, and *the*

qualities of the physical "elements." He attempts to show their "uncleanness" as a proof of necessary "dissolution;" but he really carries his argument too far.

To show that an element abstractedly is detrimental in its influence, does not disprove its utility when used in proper combination. The relationship of a thing is everything. No one would think of dining out of the salt dish, or pepper box. It would kill anybody to do it; but who would think of banishing them from the table on that account? They are good and excellent in *their place*. So with those chemical qualities which brother Wilson shows to belong to the elements of sublunary creation. Disengage them from their proper combinations, and they are destructive agents; but, shall we wish them banished from creation on this account? No! for in their *right place*, they are good creatures of God, giving light and life. Take an example from brother Wilson's own argument. "The heavens" says he "are corrupt." Proof—1, "Heat is essentially destructive." Yes, when undiffused: yet, without heat there could be no life. Proof—2, "Electricity is just as powerful to destroy as to form" Yes, as an abstract element; but, without it, *creation could not exist*, and does its existence as the pabulum of all things, prove the uncleanness of all things? Surely not. Proof—3, "The air whereby we live contains eighty per cent of nitrogen—lifeless gas." Yes, but brother Wilson knows that but for the presence of this lifeless principle, the oxygen would destroy us all in the twinkling of an eye. Shall we then be so infatuated as to desire the absence of nitrogen simply because it is lifeless? Surely not! That is the very reason why its presence is imperative.

The truth is, all the facts which brother Wilson cites in proof of the uncleanness of the heavens carry the process in precisely the opposite direction. If it be so that the elements, abstractedly, have life-destroying qualities, which they lose when properly combined, then this is the very reason why they should be so combined; and this combination in nature is a proof of wisdom and perfection, which entitles it to be considered "very good," as it was pronounced by its Creator, instead of unclean. It is the disjointedness of elements and conditions whence imperfection arises; the perfection of the ages will be harmony resulting from adaptation—element to element—the saints to them all.

Brother Wilson then proceeds to show the combustibility of every thing in nature; and, having done so, he observes, "the scientific testimony *having borne out* the literality of Peter's declaration," &c., but this is a mistake. Science bears out nothing as regards Peter's words. So far as it gives any testimony on the point assumed by brother Wilson's theory, it warrants us in expecting the very opposite of universal sublunary combustion. The globe was once in a state of liquid incandescence. It gradually cooled; a crust was formed, which increased in thickness as the cooling process advanced; and, if we are to reason from the past, we naturally conclude that the process will gradually go on until the earth becomes a solidified mass. In this view, volcanic eruptions may be regarded as the dying throes of primeval fires. Volcanoes are gradually becoming extinct; of course the process is slow, but it is a certain one, and therefore gives countenance to the view expressed.

Brother Wilson, however, in all probability, has the combustibility of of nature in view when he speaks of "scientific testimony to Peter's literalness." But to look upon this as testimony is equally erroneous. To demonstrate the *possibility* of a thing is but a very small step toward proving its *actuality*. To prove a man capable of crime will not be accepted in our law courts as ground for conviction. If the earth's capability of combustion is a proof of God's purpose to subject it to that ordeal, then may we prove anything: "*for with God ALL THINGS are possible.*" But the fact is, it is a mistake altogether to go to science for light on Peter's predictions. There is no prophecy in science, except in so far as it predicts the recurrence of its own phenomena. Its language is Solomon's, "That which shall be is that which has been." But, in regard to the purposes which God has in his mind, it is as un instructive as the changing weathercock.

In these two great departments, then, the doctrinal and the scientific, I submit that brother Wilson has failed to establish his interpretation of Peter's words. The true interpretation will form a fitting subject for another paper.

Huddersfield.

ROBERT ROBERTS.

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### AN ETERNAL KINGDOM.

"How can Christ reign for ever if the kingdom is only for a thousand years?" is a difficulty with many prophetic inquirers. That a millennium is not an eternity is obvious to them. I was thus troubled in my beginnings, and must confess to having derived very frail help from the interpreters who discoursed to me about *Aions* and *Olahms*. I was told that "an age\* is of duration according to the inherent force or strength of the subject spoken of." This was true enough, but only increased the difficulty. For, the Messiah being now immortal and a sharer in Jehovah's eternity, and the kingdom being his and the Father's, it followed that it was to be measured by an unending duration like themselves. As probably this may be a difficulty with some, yet young in the faith, I hope it will not be accounted presumptive, if I give the result of my investigations.

I. Firstly then, I esteemed the one thousand years of Rev. xx. as a literal period, not, as some say, 365,000 years. Again, I found Paul speaking of the *end*, when he shall have delivered up the kingdom to the Father. The question thus assumed this form:—The prophets declare the kingdom to be everlasting (in its fullest sense); but here are limits, or rather a limit, for doubtless John and Paul speak of one period. Here was a wall across the path. But I read farther, and saw (1 Cor. xv. 24-28), "When he shall have put down all rule, all authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy which shall be destroyed is death. For HE (the Father) 'hath put all things under his (the Son's) feet.' But when HE saith 'all things are put under him,' it is manifest that HE is excepted who

\* When we have so good an English equivalent of these Greek and Hebrew words, is unwise to *import* the words themselves into our language.

did put all things under him. And when all things shall be subdued to him, then shall the Son also himself be subject to HIM who put all things under him, that GOD may be all in all.

II. Now, this showed me several steps over the obstruction :—

1, That the reign of the Son is for the gradual accomplishment of certain definite objects, viz., to put down all other governments, to destroy all sin, and to inaugurate and complete the establishment of life.

2, Therefore, that the millennium is not the *terminus* of redemption, but a *stage* in the journey: the working out of the *world's salvation*, succeeding the working out of individual salvation in this age.

3. That Jehovah's sovereignty continues all the while, *He putting all under the Son*; so that,

4, Messiah's is but a vice-royalty: he reigns as Jehovah's representative.

III. Turning to the prophets, I found,

1, That the KINGDOM is *always* recognised as Jehovah's. See among hundreds, 1 Chron. xxix. 10, 11; Ps. ix. 4-11; x. 16; xxii. 28; xxix. 10; xlvi. 2; Is. ii. 2-5; Dan. iv. 34-37; vii. 27; with Rev. xi. 15-18; xix. 6.

2, That David and others of old, and *Messiah hereafter*, are but accounted as His *deputies*; 2 Sam. xxiii. 3; vii. 8, 9, 13, 16, 26; Ps. xviii. 50; Ps. ii.; xxi.; xlv. 2, 7; lxxii.; Dan. ii. 44; vii. 13, 14; Is. xi. 1-5; ix. 6, 7; with Acts ii. 36; Rev. xv. 3.

3, That there is a *coeternity*, and that a *coeternity*, of Messiah, his kingdom, the saints, Israel, the city, and the earth. Ps. xlv. 6; lxxxix. 1-5; cxxv. 1; Is. liv.; lxvi. 22; lx. ; li. 16; Ps. xlviii. 8; cxix. 90.

4. That the Divine Sovereignty, *as manifested before men*, has been distinguished by several stages, cycles, and conditions, *e.g.*, Israel's theocracy, the Davidian kingdom, Judah restored, Judah dispersed, and hereafter all Israel redeemed.

5, That human empires have had their eras also, and that the succession of the four great ones has been more than two millenniums.

6, That there are no references to "times and seasons" in any of the promises portion of the prophets, nor any special distinguishing features circumscribing their application to the thousand years. Many have a far-reaching or eternal scope. If we limit them all to one era we make confusion: *e.g.* Ez. xlvi. 12, is contra to Is. xxxiii. 24.

IV. Therefore we arrive at these conclusions :—

1, That JEHOVAH at no period of the world's past or future history *abdicates*. He governs representatively—this present economy by His angels, the future by His Son, and those who are his brethren.

2, That, as the first advent of the Christ was for the purpose of *manifesting* or photographing the Divine *character* (Heb. i. 1-3; John i. 14; xiv. 9; Col. i. 15), so the second, or the kingdom, is an *Immanuel manifestation* of the Divine *government*, 1 Tim. vi. 14-16; 2 Sam. xxiii. 3.

3, That, therefore, the one thousand years of Rev. xx. 1-6, are a cycle in which Jehovah, by His Son-kings, is *bringing back the world to righteousness*, in a corresponding manner to the subjection now of individuals to "the righteousness which is in Christ Jesus."

4, That, when that era has transpired, and its work (summarized by Paul in 1 Cor. xv.) been accomplished, the *representative character* will



cease, and the kingdom of Christ merge into the eternal kingdom to which it will have served as the *porch*. Then "the Lord God Almighty will visibly reign, the Son being, as such, a partner with Him of the *Throne*. The nature and circumstances of this everlasting kingdom are revealed in plain language in Rev. xxi.

BASIL.

*P.S.*—It will be necessary to devote another paper to the consideration of certain circumstantial of the millennium, showing its political and natural features, as proofs of its transitional character.

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## JUNIOR LESSONS, No. II.

### THE PERFECTION OF THE WORK OF GOD.

"And God saw every thing that He had made, and, behold, it was very good."—  
Gen. 1. 31.

THESE words do not relate only to the creation of man; they have a reference to all God's other works also. At the close of the six days' work, before the seventh day's rest, God looked at all he had made, "and, behold, it was very good." In the preceding verses God had six times declared his work to be good. First at the end of the first day, when He created the light; a second time on the third day, when He had formed the sea and the dry land; a third time on the same day, after He had created the plants; a fourth time on the fourth day, when He had lighted the great lights of the heavens; a fifth time on the fifth day, when He had created the marine creatures and the birds; a sixth time on the first part of the sixth day, when He had created the terrestrial animals; and now once more on the sixth day, He says, still more emphatically, that every thing He had made was "*very good*"—very good in itself, and very good also in the relation of all His works to each other, their fitness and harmony.

This leads me to call your attention to one remark, which applies equally to all the works of God, and which plainly shows that they have all been formed by infinite wisdom:—God has not only created all things beautiful and wonderful in themselves; He has fitted them all to each other. He has made them all by weight and measure; He has formed them, as it were, with a balance in His hand, in such a way that if even one of them had been but a little greater or a little less in proportion to the others, this beautiful world would soon have fallen into ruins, and no living thing could have existed on it.

Do you wish examples of this? They are innumerable;—the only difficulty is to choose which to tell you. Let us take the air as the first example. God created the atmosphere on the second day. It has been reckoned that it surrounds the world to the height of about fifty miles above our heads. It might seem to you a very trifling matter if it were a few miles more or less in height; and yet this would make a great difference to us. If it were a few miles less in height, as, for instance, at the top of Mont Blanc, the barometer would stand at 16 inches, and men and animals would soon be suffocated. If, on the con-

if it were a few miles more in height, the barometer would stand at more than 47 inches; it would be insupportably hot wherever the rays of the sun could reach, and your lungs could not bear it long. You may judge of it by the Dead Sea, where the atmosphere is only a quarter of a mile higher, and where the barometer stands at 29 $\frac{3}{4}$ , but where the heat is excessive and the air very irritating to the lungs, as we are told in the account of Lieutenant Lynch's Expedition. And if the atmosphere were higher still, the winds would be irresistible, our houses and our trees would be thrown down, we should take inflammation in the lungs, and the nature of all things around us would be entirely changed.

Take another example: On the third day God formed the seas and the dry land. If the dry land were a little harder than it is we could not cultivate it,—we could neither plough nor dig. The roots of the plants would not pierce the hard soil, and they would perish. If, on the contrary, the earth were softer than it is, we would sink in the soil, as we do in a ploughed field after rain; and neither houses, trees, nor plants could be kept firm in the ground. If the water of the sea were heavier, all the fishes would be borne up to the surface, and would be unable to swim in it; and they would die as they do in the Dead Sea, whose water is only a quarter heavier than distilled water. And if the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and die at the bottom. If the water of the sea and of the lakes, which always contracts and becomes heavier as it becomes colder, did not cease to obey this law at about the fourth degree above the freezing point, the bottom of most of the seas and of all the lakes would be a mass of ice for the greater part of the year; whilst, on the other hand, by this admirable arrangement, their depths never freeze.

You may think, perhaps, that it would be a matter of indifference to us whether our globe were a little larger or a little smaller than it is, since for so many years men lived upon it in total ignorance of its size. But there is a necessary proportion between the size and weight of the earth and the strength which God has given to our limbs and muscles. If, for example, we could be conveyed to the moon, and if it were like the earth in all respects except its size, we should there weigh five times less than we do upon earth. We might bound up like grasshoppers to a great height in the air, but we should be so unsteady on our limbs that the hand of a child could throw us over. And if our earth, on the contrary, were as large as the planet Jupiter, all other things remaining the same, each of us should feel as if we were forced to carry the weight of eleven people as heavy as ourselves. The weight of a man of 10 stone would be 110 stone, and none of us could walk or stand upright,—scarcely even move.

“The work of the Lord is perfect.” It is always good,—“very good,” such as it comes from His hand. It is the sin of the creature which changes and destroys it.—*Gaussen.*

There is behind the operations of nature, and anterior to their existence, *a thought*. There is a design according to which they were built, which must have been conceived before they were called into existence—otherwise these things could not be related in this general manner.

Whenever we study the general relations of animals, we study more than the affinities of beasts. We study the manner in which it has pleased the Creator to express his thoughts in living realities; and that is the value of that study for intellectual man; for while he traces these thoughts as revealed in nature, he must be conscious that he feels, and attempts, as far as it is possible for the limited mind of man to analyze the thoughts of the Creator, to approach, if possible, into the counsels that preceded the calling into existence of this world with its inhabitants; and there lies really the moral value of the study of nature; for it makes us acquainted with the Creator in a manner in which we cannot learn him otherwise. As the Author of nature, we must study him in the revelation of nature, in that which is living before our eyes.

But there is an argument now brought forward, which is very specious, and about which I will say a few words. Man knows how to modify animals. If he desires it, he has the means of doing it. And every gardener knows how to produce new fruits and vegetables. All these things can be done by men. And the argument is, that nature has the same mode of procedure, and will accomplish the same objects. Mark the difference. In the one case men act with a purpose, and are watchful of the end. In the other it is accident and chance. Now, we have seen that throughout nature there are combinations which give evidence of a plan; we have seen that there is an agency at work on a thousand-fold more powerful scale than any man in the farm or garden, but yet it is an agency. It is mind in both cases; and if man can improve his cattle, it is because he has mind, and the more intelligent a farmer is, the more successful he will be. But if he leaves the weather and the seasons to make his plans, he will see that nature in its wild elements will not improve his farm, any more than nature will produce any new race.

And so I say that nature teaches us everywhere the direct intervention of one intelligent Being—supreme and all-powerful—who exercises a deliberate will, according to a fixed plan; and that we may see in the study of nature another revelation of Him whom we have learned otherwise to love and adore; and that museums should be no longer considered as libraries of works of nature, but as libraries of works of God, in which we may read his thoughts, and become more familiar with him as the Father of all things.—*Agassiz.*

### SCRIPTURE PROPER NAMES.

THE Bible is not only a wonderful book for the peculiar knowledge it has to communicate to us, but for the aspect of honesty which characterizes it. Its doctrine cannot be cunningly-devised fable, for it is propounded in a style so frank and outspoken, that our hearty acquiescence in it is secured, not through craft or deception, but by looking on its face of integrity. And it were really more difficult to pronounce it a downright forgery than to receive all its world of miracle, and its astounding prophecies.

One means by which this truthfulness appears, is in its fearless quotation of names of persons and places, which have a fame and a

history apart from its history and reference. Thus, in the Bible appear the persons of Abraham, Ishmael, Edom, Solomon, Daniel, Cyrus, Pharaoh, Nebuchadnezzar, Darius, Caesar Augustus, and others which have a place in foreign tradition or classic literature. Again, we have large pieces of the history of nations of antique fame,—as Egypt, Assyria, Persia, Moab, Philistia, Greece, and Rome; with mention of such cities as Jerusalem, Babylon, Nineveh, Tyre, Damascus, &c. These are not only incidentally introduced, or casually referred to; but form the framework of the whole structure of the Bible; which removed would almost shatter the whole to pieces. Separate Egypt, Babylon, or Tyre, with their experiences, from the history of Israel, and its character is entirely changed: take out of the Bible the names of Solomon or Daniel, Cyrus, Pharaoh, or Abraham, and it loses its substance: or remove Jerusalem, Rome, Antioch, or the Jordan, the mountains of Lebanon, the river Euphrates, the Red Sea, or Samaria, and the meaning of the whole book is lost. Now, all this could not be if the book were a mere monkish fable, or the invention of clever, but dishonest men.

We may indeed go further, and say, Separate from the history of the world those ingredients which the Bible history and doctrines have introduced into it, and it becomes, in many cases, an inexplicable chaos. How otherwise can we so well account for the height and downfall of Babylon? the ancient prosperity and ultimate destruction of Tyre? the origin of the Dead Sea? or the peculiar charmed life of Palestine? Such abundantly testify not only how important are the facts which the Bible has taken from the world's history and ethnology, but also those which it has, in return, given or explained.

We shall go a stage yet further, and say that if we unwarrantably alter to any extent the designation, or fritter away the point and personality of those persons and places, nations or people, already spoken of,—such as recognising Judah to be a designation of a people not Jewish at all; that Rome means some community having no natural connection with that city on the banks of the Tiber; or that Edom refers to sinners in general,—then we make the book quite unintelligible. I don't know how other books can stand to be thus treated, having never tried the experiment upon them; but certainly the Bible cannot come out of such mythic transmutation without damage. The names of the cities, the nations, the men of the Bible are the great landmarks by which the exploration of the whole is to be effected, and by which the trunk lines of its traverse are mapped out. Break down those, blot out these, and we are left in a trackless desert, the prey of designing men, and at the mercy of all foul creatures.

To render this point most certain, I have tested it, by examining all the occurrences of the leading proper names in the Bible; and, with the exception of the few cases which I shall shortly indicate, I conclude that any reliable rule for understanding the history, poetry, or epistle of the Scriptures must recognise, with all the strictness we can attach to it, the simple first meaning of those names of men, or nations, or cities. Jerusalem is Jerusalem always; Zion always refers to Zion; *i.e.*, the mountain in Palestine, situated some thirty miles west of the north end of the Dead Sea; Solomon is, or was, the grand monarch of Israel, about the

date 1015,—975 B. C. (common chronology); the Moabites are the descendants of Moab; and the land of Nimrod is that region of country lying east of the Euphrates and along the banks of the Tigris;—and so on of all other cases.

Before citing the exceptional cases, let us note two things:—First, that the above principle applies to the prophetic as well as the historical books: for that poetic license of which some persons make so much account, is not at all used in the Bible as in other poetic books. The fictitious characters of the earlier English poets for instance, the personified virtues, vices, and moralities of the sixteenth century masques and allegories, or the Corydons and Amyntas, swains and shepherdesses of that starched school of so-called pastoral poetry which survived the Elizabethan age, have no parallel in the Scripture poetry. Our modern poets approach nearer the old Hebrew model—a style in which the native poetic elements of human experience are found abundantly picturesque and suggestive, without a stretch of fancy or the introduction of mythological nonsense. The history and topography of Bible nations are rich enough to form the basis of poetry of the most sublime character. Second,—this rule applies to *all the prophetic books*. It is necessary to keep this in view; because we are occasionally told that the Apocalypse is a symbolical book, to which such a rule would therefore not fit. We cannot admit such an assertion, because it expresses a palpable contradiction. If by *symbolical* we are to understand—having a plain meaning concealed under the picture or figure of a different fact or appearance, how will such a definition stand as the description of a book called by its author *Apocalypse*, *i. e.* unveiling or Revelation. True, the Apocalypse has symbolic incidents and visions in it, so have the books of Jeremiah (ch. i. 11-14; xix. xxiv. &c.), Ezekiel (xxxvii.), or Amos (viii. 1, 2; vii. 7.); it has symbolic language, so has Matthew (ch. xvi. 26.): but are we therefore to say that either Jeremiah or Matthew wrote symbolical books? Far from it: their symbols are only incidental, so are those of the Apocalypse. In all these several books these are, as a general rule, explained. Yes indeed, and that much oftener than is generally supposed; certainly, at least, as far as proper names are concerned. Whenever we go beyond the given explanation, we speculate. I am not prepared to say such speculation is sinful; but it cannot be received as authoritative explanation or revelation at all; and if it should turn out to be wrong in its conclusions, as it oftentimes has, we can only blame the speculators, and not the revelation, for it never said such a thing. Is not this speculation the ‘private interpretation’ deprecated by Peter (2 Ep. i. 20)?

The manifest exceptions to the very plain rule for which we plead are these:—1. The *metaphoric* use of proper names; *e. g.* the waters of Shiloah (Isa. viii. 6.), Sodom and Gomorrah\* (Isa. i. 10.); as also “the excellence of Carmel,” “bulls of Bashan,” “gold of Ophir,” &c.:—2. *Similes* derived from the application of the qualities of certain names to others,—as, “spiritually called Sodom and Egypt”—(Rev. xi. 8.), “the feeble shall be as David” (Zech. xii. 8.)—3. *Allegory* (see Gal. iv. 26).—4. *Personification*; *e. g.* “the daughters of Babylon”—of Moab, of Zion, &c. “Rachel weeping for her children,” (Matth. ii. 18.) “Moses

\* The key to this use of these names is to be found in the previous verse.

is read." (2 Cor. iii. 15.)—5, *Metonymy*; as Ephraim for all the ten tribes (Hosea xii. 1.), Judah for the remaining ten, Jacob for all his descendants, I-rael for all the people of Israel. Thus it was also that "all Jerusalem" went out to hear John and be baptized of him in Jordan.

These are simple figurative uses of names, such as we find in all books, and which no one has any serious difficulty about. But there are a few others not quite so clear to some; such as the prophecy of the coming of Elijah (Mal. iv. 5.) especially when taken in connection with the saying of Jesus in Matth. xvii. 12; the reign of David over the restored Israel (Ezek. xxxvii. 24, 25.); or, again, the contrast between Sinai and Ziou in Heb. xii.; and perhaps a few references to Israel, as in Gal. vi. 16; Rom. ix. 6. There remain only two other cases to which we need refer—"that woman Jezebel" (Rev. ii. 20.); and the "Jews" of Rev. iii. 9. But in all these there is no simpler or more certain way of understanding such, than the use of the obvious literal meaning. Thus, if we understand the coming of Elijah to be a re-appearance of him who was taken away in a chariot of fire, and that the reign of David is to be the sway of a servant, or son of God having the name of David (query, *The Beloved*), then both are plain enough. Sinai was the centre of the first law and covenant for Israel, as Zion is to be of the second; therefore the use of these in contrast, in the category of Heb. xii. The remaining cases are all to be read literally; being spoken of Israel, of a woman called Jezebel, and of the Jews, really and plainly.

We have congratulated ourselves upon getting free from much of the mystification of popular teaching by taking the names of persons, and nations, cities, and peoples of the ancient prophets in their plain sense. Let us keep the ground we have gained, and not deal equivocally with that rule which has done us such good service. The which there is a danger of if we symbolize the proper names of the New Testament prophecies.

G. DOWIE.

## Intelligence, Notes, &c.

**ABERDEEN.**—On 7th August was immersed and subsequently united to the church, Mrs Farquharson, (155½ Gallowgate) an aged person. On the 14th was also immersed—Arthur Roberts (master seaman, brother of R. Roberts, Huddersfield.) who, two days thereafter, was united in marriage to sister Isabella Mowat. These acquisitions to the church, have both been from a religious body called "Presbyterian Baptists," (although without a presbytery) presided over by an ex-Free Church minister; who seems in some sort of way to hold and teach "the word of the kingdom." The brethren expect before the occurrence of another marriage among them to be as well prepared as some other churches are, to act independent of the clergy in everything.

**CARSTAIRS.**—On Sunday 18th August, Mrs Cree, wife of brother Gavin Cree of Biggar, made confession of the name of the Lord, and was immersed. Anon the brethren present at The Float Cottage broke bread together, read the word of life, worshipped Him who dwelleth in the heavens; and then went on their ways rejoicing.

**DUNDEE.**—Since last month, brother James Kidd, has left Dundee, to reside in Blairgowrie, when we hope he will meet with brother and sister Robertson, and form the nucleus of a church.

**EDINBURGH.**—We have little else to record than the visit of our brother Oliver Robertson of New York: who spent a few days of July, and again of August, one Sunday included, with the brethren about Edinburgh. As, however, the purpose of so long a journey was to see relatives in a remote part of Scotland, he had no opportunity of seeing many other brethren during his two months' sojourn in the country; and now he has departed. It is not often we have a cail from so far travelled a friend; but such a visit is relished by all. When the coming age arrives, shall we not have more facile means of communication and journey, with the same relish for the face of those we love? Surely.

**HUDDESFIELD AND HALIFAX.**—The brethren at both places have had their 'opening services,' as before announced. In the former town the meetings, out of doors in good weather) have been well attended, and interesting. In addition to brethren Briggs (of Leeds,) Clissit, and Roberts, we are glad to find our brother Rhodes taking part in public address. Let them, in the church, build the good stones well and firmly, that, the Master may approve the work when he comes to survey every man's quota, of what sort it is. In HALIFAX, the meetings have been interesting, though not so popular.

**NOTTINGHAM.**—We have to intimate the addition to the church here, of sister Frances Belfield (immersed 26th May, notice of this was omitted by mistake); and brother William Clarke (warehouseman at Mr Hardy's, Hockley, Nottingham), who was immersed on 11th August. Another removal is anticipated—brother Gresham to SHEFFIELD.

**TRANENT, Haddington.**—The small church here has had an addition of one—who was immersed on July 28th, thenceforward numbering himself with the faithful family of God—Charles Hogg, miner, Penstone, (Haddingtonshire).

**UNITED STATES.**—As we noticed (p. 112,) the intention of holding conferences in sundry places in the west, we shall here briefly indicate what has been done at those same; which we glean from *The Gospel Banner*:—

1st, The Northern Wisconsin Conference held its meetings for three days, June 7, 8, 9. The work of the conference is stated in the form of propositions and votings. Of the *business* portion we note—'that sister conferences are requested to send delegates to meet with them, and negotiate relative to the best means of promoting Bible truth.' Meanwhile, however, they decide to employ brother J. M. Stephenson as evangelist for the year ensuing. Among the *doctrinal* resolutions we find the Bible recognised as 'the test and standard of evidence in all doctrinal investigation, and that the literal rule of interpretation be strictly adhered to by this conference;' and also that 'this conference is expecting the soon arrival of Christ personally to the earth, to reign upon his father David's throne and kingdom, conjointly with all the saints of the Most High, and to sway the sceptre of empire over all the nations, kindreds and people of the earth.' In addition to the resolutions, &c., we learn that several public discourses were delivered by sundry of the brethren. So that their time was well filled up, and the conference proved an interesting one.

2d. The N. Illinois and S. Wisconsin quarterly conference was a great meeting, lasting three days: about 100 brethren broke bread together. Here also were public discourses, and with such effect that no less than twelve persons became obedient to the faith. Not only is there an evangelist, but a new field is indicated for him—no less than the distant state of Kansas; for which, first, a supply of tracts is subscribed; to be followed by the labours of brother Robert Chown, when once the necessary funds are provided. Not that all the time of conference was occupied in passing resolutions and such like business; for in the report we find traces of much social intercourse, and profitable elicitation of the genuine sentiment of The Faith.

31. The ninth semi-annual conference of brethren held at Geneva occupied two days: fifty-nine brethren and sisters were present, principally from Illinois, but from Iowa also. Calls have come from several distant parts for help in preaching the word, and immersing the believing: which have been attended to, or were arranged for. Brother B. Wilson had been away eleven days into Missouri and had there immersed four of a family. Other help was wanted for Wisconsin, &c. The question before allotted for consideration—“what means are best adapted to infuse a more energetic spirit amongst us that will be instrumental in spreading the truth”—was discussed at length, being taken up several times, and ultimated in this, pretty unanimously expressed.—“that the work of spreading the truth should not *all* be put upon paid evangelists, but that the churches should send out their own members whenever opportunity offers; and that tracts on important subjects would be a good auxiliary.” A circular was proposed, and has since been sent to various individuals who have understandingly obeyed the truth, scattered throughout the West, exhorting them to withdraw themselves from the organizations with which some of them may stand connected, which are not built on the foundation of prophets and apostles; and to associate together, or unite with churches already existing, for the purpose of attending to the “all things” appointed on the first day of every week.” This circular is published in the *Banner*.

Let the brethren ponder the importance of the steps taken by our brethren in the West, whereby the blessings of our salvation are sought to be diffused in the comparatively fresh regions of the *farther west*. Iowa, Missouri, and Kansas have, however, no *virgin soil*, morally considered; yet if the salt of the earth there exist, will it not help to preserve from its due curse that land of misrule and shameful heathenism. We venture to suggest that, on the matter of conferences, we might, perhaps with advantage, take a leaf out of the American book, and devote two days instead of one to our meetings at home.

WHAT IS THE MESSENGER TO BE?—“I cordially endorse the remarks of J. C. on p. 126. Are we not learners endeavouring to instruct and cheer each other till the Lord come? And how can we accomplish this beyond the narrow range of our separate meetings, unless by a periodical.”—W. LAING. “The value of the *Messenger* primarily consists, not in the intrinsic worth of the articles produced, but in the *character* of the magazine as a means of developing and sustaining oneness in all the British ecclesias. The MESSENGER should be what it has been: and being in the hands of the brethren at large, its literary character will be what they choose to make it. Its *constitutional* character was established at the beginning, and cannot, in my thinking, be improved; its chief value is in its being a *messenger*.”—R. ROBERTS. “I would like the MESSENGER to be enlarged to the same size as the *Gospel Witness* (demy 8vo.,) with a *separate slip for Intelligence, &c.*,—say to sell at 3d. In addition to notices of books of a good preferable character, it should specially take up what are commonly called “*prophetic subjects*,” with a view to obtaining and enforcing correct views of prophecy among the brethren, and also of helping to gain a slight increase of circulation among prophetic students.”—J. DUNCAN.

OUR LIBRARY LIST is not yet perfected, we wait on more notes. But we have allowed our space to be otherwise occupied this month to the exclusion of what we had ready. Next month expect all. It is purposed to have a portion of the MESSENGER regularly devoted to criticism and sample of worthy books; but our catalogue at the first will be more brief in its notices.

The Treasurer acknowledges receipts for the MESSENGER from Blairgowrie, Cupar, Dundee, Halifax, Lewes, and Newark: and Dundee extra.



## STRICTURES ON THE "DAY FOR A YEAR THEORY."

The confidence with which many writers on prophecy apply the rule that "days," in prophetic language, mean "years," while there is no intimation, in the oracle itself, that such is the case, has often astonished me. The prophet of the Lord says that a certain condition of things shall continue a certain specified number of days. A self-elected interpreter of the prophet's message says that by "days" the prophet meant "years;"\* and yet there is no indication in the words of the prophet that such is the case. One simple enough would be apt to suppose that the interpreter was also a prophet, or had received a private revelation on the matter—but he makes no such pretension. Well then, how does he *know* that when the prophet says "days" he means "years." Is it a law that prophets *always* mean "years" when they say "days?" Or when God predicts the transpiring of certain events after the lapse of so many years he always uses the term "days" to indicate the period? No!

Well then: we have the fulfilment of many prophecies recorded in Scriptures. That is, we have records both of many prophecies, and of the fulfilment of these prophecies, in the scripture history. Is it so, that in *these* prophecies the number of years was indicated by the same number of days? *No; in no instance.*

When the wickedness of man had become so fearful, that The Holy One determined to destroy him from the face of the earth, the gracious announcement was made—"yet his days shall be 120 years." The events shew that the exact time was mentioned. When the destroying flood drew near, Jehovah said to his servant Noah,—“Yet seven days, and I will cause it to rain forty days and forty nights.” And so it happened. Jehovah predicted to Abraham, that his seed would be strangers in a land not theirs for four hundred years. And so it turned out.

The same is true of the seven years of plenty, and the seven years of famine, predicted by Joseph; and the seventy years' desolation of Jerusalem. In a word, in every instance where the fulfilment of a prophecy is recorded in Scripture, we find that the *time* of the fulfilment was exactly in accordance with the time predicted. This seems to me very strong evidence against the year-day hypothesis. There is one passage which is commonly adduced as an example of years being indicated by days, in a prediction declared to be fulfilled. Luke xiii. 31.—Jesus, in sending a message to Herod, thus refers to his own death,—“Go ye and tell that fox, Behold! I cast out demons, and do cures to-day and to-morrow, and the third day I shall be perfected.” This is supposed to have been spoken about three years before his death. But this supposition, instead of proving anything, is wanting in evidence for its own support. This saying of Jesus was uttered by him when on his last journey from Upper Galilee to Jerusalem, as appears manifest by comparing Luke ix. 51. ; xiii. 22. ; xvii. 11. ; xviii. 35. ; xix. 29. 37.

\*“A day in the style of prophecy uniformly means a year, if no additional epithet be added to the word. In this all sensible commentators on the subject agree; and as they have so often published their reasons for this opinion I need not repeat them!”—PURIE.

As this has been demonstrated very ably on page 39, in the article entitled "The last days of the Son of Man," I shall simply refer you to it.

Another prediction often brought forth, in support of the notion that "days" in prophetic language mean years, is that in Daniel where the seventy weeks are mentioned. But be it observed that the term "days" does not occur in the prediction, and therefore it is not a case in point. Even the term "weeks" employed, does not in the original mean a period of seven "*days*"—but simply "seven." "Seventy sevens" are the terms used; and so far as the language is concerned may mean seventy sevens of days, months or years. The fulfilment of the prediction shews that "years" were meant: but the words of the prediction, in themselves considered, are silent as to the real periods which were to elapse ere the events predicted transpired. That Daniel had some means of knowing what these periods were, is highly probable: but whether or no, we are entirely dependent on the recorded fulfilment of the predictions for our knowledge of the fact that "seventy sevens" of years, or 490 years, was the time intended.

Another prophecy sometimes quoted as proof of "days" being used to represent years in prophetic language is, Numbers xiv. 26-35. By referring to the narrative in chapters xiii. and xiv., we shall see the occasion of the prediction to be this—that certain men who were sent to reconnoitre in the land to which the encamped Israelites were journeying, brought back such a fearful account of the people already in possession, that "all the congregation lifted up their voices and cried," and murmured against Moses and Aaron, and, forgetting the great deliverances already effected for them by Jehovah, they exclaimed, "Would God we had died in the land of Egypt," and "said one to another let us make a captain and return into Egypt." For their gross rebellion Jehovah determined to punish them; and among the judgments predicted are these— "Your carcases shall fall in this wilderness; and your children shall wander in the wilderness forty years after the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."

Why such a passage as this should ever have been cited for such a purpose seems very strange, for it looks entirely the other way. It is true we have this phrase "forty days, each day for a year, shall ye bear your iniquities, even forty years." But all that these words indicate is, that the number of *years* which the threatened punishment was to last was according to the number of *days* which the spies took to search the land. Had the events shewn that the forty years were to be multiplied by three hundred and sixty-five, then most assuredly this would have been a case in point. But we know that the prediction was fulfilled according to the words employed; and this passage is another instance of prophetic time being represented by the same terms as historic time.

It is, however, contended that, in Ezek. iv. 4-6. there is a principle laid down by which to understand prophetic time—and the principle, or *rule*, is "a day for a year." God says to the prophet, "I have appointed thee each day for a year." A person ignorant of the connection in which these words occur, and seeing the use made of them by the advocates of the "year-day theory," would be very apt to think that God

had "appointed" the prophet "a day for a year," as a key to the understanding of prophetic time; but, by referring to the context, he might easily discover that this was a mere play upon words. The days were appointed to the prophet for quite a different purpose, viz., to lie on his side for a sign to the house of Israel. The years of the iniquity of the house of Israel were three hundred and ninety years; for each of those *years* the prophet was to lie a *day* on his left side. The years of the iniquity of the house of Judah were forty; for each of those *years* the prophet was to lie a *day* on his right side. Now, what sanction does this give to the idea that, in prophecy, *days* mean *years*? Again the evidence is all the other way. The prophet was told to lie so many days on his side, and he did it. Thus representing the number of the years of the iniquity of both houses of Israel. But here, as elsewhere, *days* do not mean *years*, neither do years mean three hundred and sixty-five times the number mentioned.

"But," say some, "days are here made to symbolize years." True, but the real time is specified in reference to the matter that is the subject of it. The time mentioned relating to the prophet's actions, was not symbolical of a longer period in relation to the same actions; and the time mentioned regarding the house of Israel's actions, was not symbolical of a longer period. To support the "year-day" hypothesis, the time predicated of the actions of one party ought to have been symbolical of a so much longer period in relation to the same. Thus, in the case of the "two witnesses," mentioned in Rev. xi. 8, it is said, "I will give power unto my two witnesses, and they shall prophesy twelve hundred and sixty days." This is interpreted to mean twelve hundred and sixty years; making the number of days mentioned regarding the prophesying of the two witnesses symbolical of years regarding the same. This is certainly very far from being a parallel case to that in Ezekiel. In the case of the witnesses, *days* are made to mean *years*, in reference to the persons of whom they are spoken. In the case in Ezekiel, *days* mean *days*, and *years* mean *years* in relation to the parties of whose actions these terms are specified. So far, then, from the case of Ezekiel supporting the "year day theory," it acts decidedly against it.

How vain, indeed, to bring forward such a case as establishing a principle, or supplying a rule by which to interpret a certain number of days in prophecy to mean the like number of years! How vain, indeed, to talk of such a thing being a *rule*, when we have cited so many instances in which such a rule cannot stand! Such a rule cannot apply to the predictions regarding the flood—the bondage of the Israelites in Egypt—the wanderings of their descendants in the wilderness—the captivity of Judah in Babylon, and other instances of fulfilled predictions recorded in the Bible. A *rule*, with so many notable exceptions, would be difficult of application, unless by a divinely-guided hand. Such a rule, however, has no place in Scripture, but belongs to a system of interpretation which affords ample scope for the exercise of intellectual ingenuity, but, unfortunately, treats the Scripture more like a Delphic oracle, than the faithful and true sayings of the Living God.

Before concluding, I would advert to an example of the necessities and inconsistencies of this mode of interpretation. In the book of the

Apocalypse twelve hundred and sixty days are mentioned, during which certain events are said to transpire. These events are also placed in time anterior to the reign of the Lord Jesus Christ. The twelve hundred and sixty days, being interpreted to mean as many years, their commencement is also fixed, and would have been demonstrated had events happened according to those predicted. But resolving these days into years, and fixing their commencement, the unfolding of the predicted events must be looked for.

The records of history do not, however, correspond. What then? Why this: the language employed is supposed to be symbolical, and though the spirit-rapt John received, or at least has left, no explanation of the symbols, these uninspired interpreters have *got the key*; and, though differing considerably among themselves, each, after his own thinking, points out the periods and events in history supposed to be symbolized in the visions of John.

Here, as in most other instances, one wrong step necessitates another. For my part, I prefer keeping by the words relating the vision shown to John; and believe that the fulfilment of these events shall as closely agree with the words of the prediction as do the instances of fulfilled prophecy recorded in sacred history.

What appears to me a very strange inconsistency in this class of interpreters, is that the one thousand years mentioned in the twentieth chapter of the Apocalypse is understood by them to mean just one thousand years, not three hundred and sixty-five times that sun. It is the case that three and a half years mentioned in the same book, and given under the same circumstances, must be multiplied by three hundred and sixty-five, because *days* and *years*, in the language of prophecy, mean three hundred and sixty-five times the number mentioned; why not apply the same rule to the one thousand years during which Satan is to be bound. There is no intimation given to John, or by John, that the number of years mentioned in Rev. xx. is to be understood on a different principle than the ordinary one; neither is there any other prediction which denies that the events foretold in Rev. xx. shall last three hundred and sixty five thousand years. It is surely, then, a very glaring piece of empiricism to understand the prophetic language of Rev. xx. by a different rule than is generally applied.

As a set off against this charge of inconsistency, I have been told that I do not adhere to the principle that "days" in Scripture always mean the period of time generally indicated by that term, inasmuch as I understand such phrases as "the day of the Lord,"—"the day of salvation," &c., to mean a longer period of time than an ordinary day. As this, judging from the air in which it is stated, seems to be thought a very strong case, let us look at it closely. And notice, first, that the point at issue is not exactly stated. The question to be decided is not, whether in any part of Scripture the term "day" is used to denote more than a day: but whether in *prophetical* scripture *day* means a longer period. The charge of inconsistency, to be of any weight, must relate to the language of PROPHECY. And the point to be proven is that, in prophecy, the term "days" means "years." We know, from the usage of language, that, in the phrases just mentioned, "day" is equivalent to "time" or "period." Thus, "the day of salvation" means "the

time of salvation ;" " the " day of Messiah " means the time of his manifestation on earth. Such phraseology is as freely used in history as in prophecy ; and therefore can prove nothing regarding any peculiarity in the language of prophecy.

Moreover, such phraseology is not confined to the sacred writings ; but from Shakspeare's day to our own time has been a common idiom of our own tongue. A little reflection may easily satisfy any one that such a use of the term " day " is very different from that which makes a certain number of *days* indicate a similar number of years. Our statement is that the term *days*, when employed in prophecy to indicate a definite period of time, DOES mean the number of days mentioned, and not a like number of years. This is a simple statement of our position. The more I examine it I am convinced of its strength, and have no fear of its being overturned. This matter is far—very far from being of trivial importance ; and if the foregoing remarks lead some to investigate it thoroughly, these lines shall not have been written in vain.

W. LAING.

### THE CONFERENCE LIBRARY.

The following is the list of Books collected at the Annual Meeting in July last. So far as we are aware none are omitted. The notices of them are generally by the persons severally contributing.

#### SECTION A.—BIBLICAL CRITICISM, VERSIONS AND LEXICONS.

COVERDALE'S BIBLE.—A reprint, by Bagster, of the original of 1535, and therefore of the earliest printed English Bible, in the original spelling, but in a modern type.

MATTHEWS' BIBLE OF 1549.—Black letter. One of the earliest printed translations of the Bible.

ROGER'S SCRIPTURE COLLATION.—A curiosity, giving collated readings from various translations of the Bible.

HEBREW BIBLE.

GREEK SEPTUAGINT.

THE SEPTUAGINT VERSION IN ENGLISH.—(From the Vatican text, with the principal various readings of the Alexandrine copy.) Translated by Sir L. Brenton, Bart. 2 Vols. Bagster, London.

THE PICTORIAL BIBLE.—Edited by Dr. Kitto. The illustrations and notes are explanatory of passages connected with the history, geography, natural history, literature, and antiquities of the Sacred Scriptures ; are full of information, and almost entirely free from sectarian bias. 4 Vols. W. & R. Chambers.

A NEW TRANSLATION OF ISAIAH. by Dr. Robert Lowth, Bishop of London, with a preliminary dissertation ; and notes critical, philological and explanatory.

THE FOUR GOSPELS, Translated by Dr. George Campbell of Aberdeen, with preliminary dissertations ; and notes, critical and explanatory. 2 Vols.

A TRANSLATION OF ALL THE APOSTOLIC EPISTLES, by James Macknight, with a commentary, and notes, preliminary essays, &c. 4 Vols.

[These three are standard works ; the first and second particularly good.]

THE LIFE AND EPISTLES OF ST. PAUL, by Conybeare and Howson. (See *Messenger*, Vol 1., p. 59.)

FRY'S TRANSLATION AND EXPOSITION OF JOB. } The author is a scholar and a  
" " " " PSALMS. } gentleman, his books are valu-  
able on many accounts.

AMERICAN BIBLE UNION'S TRANSLATIONS, with critical notes: Job, Matthew, Mark, Acts, Ephesians, Thessalonians, Hebrews, 2nd Peter to Revelations. — Good and useful, except Acts.

BENDEL'S GNOMON OF THE NEW TESTAMENT.—Extremely valuable for its minute criticisms. Bengel takes first rank among Biblical critics.

HEBREW LEXICONS—(1.) Bagster's Analytical Lexicon. Each Hebrew word in the Scriptures is referred to its root, part of speech, &c.; and the references make the work a concordance for three fourths of the Hebrew Bible.

(2.)—Breslau's Hebrew Dictionary, with Grammar. Recommended for cheapness (5s) and completeness.

(3.)—Bagster's Hebrew Lexicon.

(4.)—Duncan's Hebrew Lexicon, with Grammar. Without Masoretic points. Considered a ready help.

(5.)—Parkhurst's Hebrew Lexicon with Grammar. Without Masoretic points.

HEBREW GRAMMARS.—(1) Lee's. Ranks high.

(2.)—Stuart's. Recommended especially for pronunciation.

(3.)—Gesenius, by Conant. Conant is considered one of the best living Hebraists.

(4.)—Whittaker's Finnoch's Hebrew Grammar. Price 9d.

STUART'S HEBREW CRESTOMATHY.—Commended for completeness.

BAGSTER'S INTERLINEAR HEBREW AND ENGLISH PSALTER.—A good help to the careful student of Hebrew.

BAGSTER'S ANALYTICAL GREEK LEXICON of the New Testament.—On the same plan as the Hebrew Lexicon.

A GRAMMAR OF THE NEW TESTAMENT (intended as an introduction to the critical study of the Greek New Testament), by Dr G. B. Winer Translated from the original by Edward Masson. 2 vols., Clark, Edinburgh. Only useful to such as are far advanced in the study of the language.

A PRACTICAL GUIDE TO THE GREEK TESTAMENT.—Designed for those who have no knowledge of the Greek language, but who desire to read the New Testament in the original. Contains grammar, sermon on the mount, with interlineary translation, and analysis of words with meanings; also grammatical remarks on the idioms and peculiarities of the Greek in that passage. Bagster, London. Price 3s 6d.

ANDERSON'S BIBLE READER'S HAND-BOOK.—Well-named, comprehensive, and cheap (5s).

HORNE'S INTRODUCTION TO THE SCRIPTURES.—A standard work.

*To which, if it had been possible, would fain have been added, amongst others,—*

HORSLEY'S BIBLICAL CRITICISM AND SERMONS, and

LOWTH ON THE SACRED POETRY OF THE HEBREWS.—Both valuable books.

#### SECTION B.—EXPOSITION.

THE LAND OF ISRAEL, according to the Covenant with Abraham, with Isaac, and with Jacob, by Dr Alexander Keith. A masterly demonstration of the covenant with Abraham, of the present curse of the land, and its future restoration.

- BONAR'S PROPHETIC LANDMARKS.** } Both good, like all the Bonar's books on  
**" COMING AND KINGDOM.** } prophecy; the first is an excellent elementary work.
- WOOD'S LAST THINGS.**—A good reply to Post-Millennialism.
- ELLIOT'S HOME APOCALYPTIC** (4th Edition).—The most learned and complete work interpreting the Apocalypse as largely fulfilled in European History.
- THE ACCOMPLISHMENT OF THE PROPHECIES, or the Approaching Deliverance of the Church.** By Jurieu (a very old book, no title page).
- EXPOSITION OF THE BOOK OF REVELATION,** in a series of lectures, by Rev. Edward Irving. 4 vols.
- KELLY'S "APOCALYPSE INTERPRETED IN THE LIGHT OF THE DAY OF THE LORD."**—Maintains that "the Revelation" is wholly to be fulfilled in the Day of the Lord's Coming. The interpretation is not carried to the end of the Apocalypse.
- TILLOCH'S DISSERTATIONS INTRODUCTORY TO THE APOCALYPSE.**—A learned work. The author maintains that the Apocalypse was one of the earliest written books in the New Testament, and his observations (together with Fry on Job) on the Names of God, are worthy of study.
- DR THOMAS'S ELPIS ISRAEL.**—An Exposition of the Kingdom of God, &c.
- " ANATOLIA, or RUSSIA Triumphant, and Europe chained.
- " EUREKA.—An Exposition of the Apocalypse. Vol. 1. Generally well known by the brethren.
- NEWTON'S AIDS TO PROPHETIC INQUIRY.**—3 separate and independent volumes, Well named.
- DIALOGUES ON PROPHECY.**—Vigorous, powerful, and suggestive.
- PLAIN PAPERS ON PROPHETIC SUBJECTS** (of which some portions are published in tract form).
- LECTURES ON PROPHECY,** by Authors of Plain Papers.—Good, especially for beginners.
- BURGH'S FOUR SERMONS ON THE SECOND ADVENT.**—Very well spoken of by several brethren.
- FRY ON THE SECOND ADVENT.** (See Section A.)
- MOLYNEUX'S ISRAEL'S FUTURE.**—As a demonstration of God's purpose regarding both houses of Israel this treatise is of great value. The author keeps remarkably close to the literal reading of Scripture, but is more speculative in the sequel volume.
- MOLYNEUX'S WORLD TO COME.**
- CANDLISH ON GENESIS.**—Contains, among other things, a popular theologian's testimony to the doctrine that Abraham will personally, and for ever inherit the Land of Canaan.
- KINGDOM OF THE STONE.**—Pamphlet contending that the stone that strikes the metallic image is the nation of Israel.
- JOHNSTONE'S ISRAEL AFTER THE FLESH.**—Deserves careful study.
- MAITLAND'S APOSTOLIC SCHOOL OF INTERPRETATION.**—Contains a history of prophetic interpretations since the apostles' days, and has many interesting extracts from the writers on prophecy for the past 1800 years.
- OUR ISRAELITISH ORIGIN;** or British Christians proved to be a remnant of the true Israel. By J. Wilson (Lecturer on Prophecy).
- THE HOPE OF ISRAEL;** presumptive evidence that the aborigines of America are descended from the ten missing tribes of Israel. By Barbara Anno Simon.
- BAPTISM.**—By Dr Conant.
- Alexander Campbell.
- J. B. Lindsay.

Conant's book is published by the American Bible Union as an appendix to translation of Matthew. It is a thorough proof from all the Greek writers that "baptize" ought to be translated by the word "immerse." Lindsay's pamphlet is similar in plan, but smaller. Its cost is only 6d.\*

Campbell's book is favourably known to many of the brethren.

DOBBY ON FUTURE PUNISHMENTS.

J. P. HAM'S LIFE AND DEATH.

— THE GENERATIONS GATHERED AND GATHERING.

Three excellent books on what is called "The life question;" demonstrating that eternal life is the gift of God through Jesus Christ only.

QUARTERLY JOURNAL OF PROPHECY.—4 vols. Vols. 1 and 2 nearly full of first-rate articles on selected prophetic subjects. Still issuing.

THE HERALD OF THE KINGDOM AND AGE TO COME.—Edited by Dr Thomas (well known).

THE GOSPEL BANNER AND BIBLICAL TREASURY.—A monthly magazine, published at Nottingham, 1848-1851. Containing several good papers.

### SECTION C.—EVIDENCES, ILLUSTRATIVE WORKS, &c.

DR CHALMERS'S EVIDENCES.—A standard work on the subject.

DR KEITH'S EVIDENCES FROM THE LITERAL FULFILMENT OF PROPHECY. (See *Messenger*, vol. I., p. 25.)

CAMPBELL & OWEN'S DEBATE ON THE EVIDENCES OF CHRISTIANITY. Of little value as a *debate*; but useful as affording opportunity to a well-learned and powerful mind to exhibit comprehensively the strong basis of the *faith*.

HOBBS PAULINE; or the truth of the Scripture history evinced. (See *Messenger*, vol. I., p. 58.)

LESLIE'S SHORT AND EASY METHOD WITH THE DEISTS.—A powerful little work.

INTRODUCTORY LESSONS ON CHRISTIAN EVIDENCES.—By Archbishop Whately. A very good compendium; and so simple, that a young person may read it with profit. Price 6d.

INTRODUCTORY LESSONS ON THE HISTORY OF RELIGIOUS WORSHIP.—A sequel to the above. 2 parts.

SOAME JENYNS' INTERNAL EVIDENCES. } Both capital treatises on the internal evidences of the Christian religion.

PHILOSOPHY OF THE PLAN OF SALVATION. }

HISTORIC DOUBTS relative to Napoleon Buonaparte. By Whately. Written with much humour, but with very conclusive logic. A reply to Hume on Miracles.

THE MYTHICAL HISTORY OF MARTIN LUTHER. By J. F. Wurm.—The most satisfactory reply to Strauss's mythical "*Leben Jesu*."

THEOPNEUSTIA: The Plenary inspiration of the Holy Scriptures. By J. Gausson, D.D., Geneva. Perhaps the best treatise on Inspiration yet produced. (This work is also published under the title of "It is WRITTEN.")

THE LAND AND THE BOOK.—A vivid journey; every stage full of instruction for Bible students. (See *Messenger*, vol. I., p. 26.)

JEWISH AND EASTERN CUSTOMS; or an Illustration of the Sacred Scriptures by an explanatory application of the Customs and Manners of the Eastern Nations, especially the Jews. Dundee, 1825.

THE CITY OF THE GREAT KING.—By Dr Barclay. The latest and most complete topography of Jerusalem, by a 3½ years' resident.

\* Orders may be sent to J. B. Lindsay, Dundee; or to any of the Dundee brethren.



PEIDEAUX' CONNECTION OF THE OLD AND NEW TESTAMENTS, in the History of the Jews and neighbouring Nations. A standard, accredited book.  
 CALVET'S DICTIONARY OF THE BIBLE. }  
 KITTO'S CYCLOPEDIA OF BIBLICAL LITERATURE. } Invaluable helps.  
 THE JEWISH PRAYER BOOK.—Of peculiar interest.  
 THE MISHNA.—"The Traditions of the Elders."

To the department of Evidences would have been added—because worthy of attention:—

CAMPRELL ON MIRACLES.—In reply to Hume.  
 SHERLOCK'S TRIAL OF THE WITNESSES (for the resurrection of Jesus Christ).

And in the Historical, would have been appropriate:—

THE APOCRYPHA, and }  
 THE WORKS OF FLAVIUS JOSEPHUS. } Containing portions of Jewish His-  
 ROLLIN'S ANCIENT HISTORY. } tory.

## REVIEW OF J. WILSON'S PAPERS ON "THE NEW HEAVENS AND NEW EARTH."

### CONCLUDING PAPER.

It must be obvious, from what was advanced in last paper, that that view must be a mistaken one which supposes Peter, in 2 Pet. iii. 9, 10, to predict a literal burning up of "this great globe and all that it contains," and a thunder-clap explosion of the atmospheric heavens with which it is encircled. What, then, is a proper view of the case? This is the inquiry which more particularly demands our attention in the present paper; and, in proceeding to consider it, it is necessary to remind the reader that Brother Wilson's remarks were chiefly directed against the theory which regards Peter's statements in question, as descriptive of the then approaching dissolution of the Mosaic economy in its entirety. We have considered the various objections which he has brought forward against that theory, *seriatim*, and have found them all more or less groundless. There is only one that is likely to have any weight with the generality of readers, and I refer to it again for the purpose of introducing some additional considerations on the subject of prophetic language, as throwing light on the subject in hand. The objection in question arises out of the apparent inappropriateness of employing heavens and earth in a metaphorical way to represent a political and social system. It is one that has considerable force with a certain class of brethren; but a little consideration will show that it arises from an oversight of certain facts in connection with the origin of the Bible. The Bible came into existence in the East. Its different books were written by eastern authors; and the various messages, histories, &c., of which it is composed, were intended for the people of that special region. "What has locality to do with the question?" some may be disposed to ask. Well, locality cannot change the import of the messages sent from God, but it may do much in determining the mode in which they are expressed. Revelation was communicated for the most part in Hebrew, because it was primarily in-

tended for a people who spoke Hebrew. This is one respect in which it has been affected by the circumstance of locality. Another is to be found in its literary character, and this is the special point about to be considered. We do not find it characterized by the hard, dry, naked literality of the Scotch language, nor by the frivolous piquancy of the French, nor by the hyperbolic dash of Yankeeism. Why? Because it was not sent to any nation of like peculiarities. It was sent to an Oriental people—to God's own chosen nation. "Unto them were committed the oracles of God" (Rom. iii. 1). Consequently, the Bible takes its literary characteristics from the Jews.\*

#### FIGURATIVE SPEECH.

Let us for a moment consider those characteristics. The eastern mind is pre-eminently imaginative; and this imaginative tendency expressing itself in language, assumes the form of figurative speech. This is natural. Intense feeling, impatient of utterance, and fearful of making an inadequate impression, instinctively seizes upon the readiest mode of expressing itself distinctly. Now, we all know that internal conceptions are more easily expressed by investing them in some outward phenomenon familiar to the senses, than by attempting to define them in literal terms. To say of such a one that he has attained the *meridian* of his power, is to express the idea of culminating greatness more tersely and graphically than to say the same thing in a literal way. Yet, in doing so, you employ an astronomical figure, derived from the course of the sun in the heavens. Now, this tendency to speak by figure was very strong among the Easterns; we find many examples of it in the Sacred Scriptures. Here are one or two:—Isaac said to Esau, in reference to Jacob, "It shall come to pass, when thou shalt have the dominion, that thou shalt *break his yoke from off thy neck*" (Gen. xxviii. 40); Job said, "The *arrows of the Almighty* are within me, the poison whereof drinketh up my spirit" (Job vi. 4); he further said, when speaking of the ultimate destiny of the wicked, "His *roots* shall be dried up beneath, and above shall his *branch* be cut off" (Job xviii. 16); David says, in Psalm xviii. 2, what he often says in the course of his meditations, "The Lord is my *rock* and my *fortress*, . . . my *buckler*, and *horn of my salvation*, and my *high tower*."

#### STEREOTYPED FIGURE.

The next fact to be taken into account is that from habitual use, figurative expressions passed, in the course of ages, into use as common terms. We have an instance in the use of the word "horn" as employed to denote strength, power, glory, honour, &c., generally or specifically. David says (Psalm lxxxix. 17), "In thy favour shall *my horn* be exalted;" again, "There will I make the *horn of David* to bud" (Psalm cxxxii. 17); and Zacharias, the father of John the Baptist, referring to the preliminary fulfilment of this promise, says, "The Lord

\* This is perfectly natural. The Spirit of God spoke through the prophets. They were its instruments: and the character of its verbal utterances would be determined by the idiosyncracies of the men, just as the sound of wind instruments is decided by their construction, and not by the wind, which is the same in them all. So we find that the books of the prophets differ from each other in their styles,—Isaiah being unlike Ezekiel, and Jeremiah different from Daniel, and so on.

God of Israel . . . hath raised up an *horn* of salvation in the house of his servant David" (Luke i. 68-69). In these instances, "horn" is used as a familiar—we might almost say literal—designation, having naturally become so by constant use. So also with "lamb," as applied to Christ. The word was originally a figure, but latterly became so familiar as to be an appropriate common descriptive appellation of our Saviour. "Behold *the Lamb of God* that taketh away the sin of the world" (John i. 29). This will also be found true of "*body of Christ*," "*house*," "*stone of stumbling*," "*darkness*," and many other expressions which originated as figures, but afterwards became current as common designations.\*

#### THE KEY TO PETER'S STATEMENTS.

Now, this is the key to Peter's statements. "Heavens and earth" were constantly used by prophets, together and separately, to signify the "elements," in any polity that might be spoken of. This has been sufficiently proved in the last article; and it only now remains to be remarked that these figures, with their correlatives, have undergone the same stereotyping process as the others—ultimately passing into use as common terms of description, as applied to kingdoms, empires, &c. Hence, we find Jesus describing a time of great social and political revolution in the following language,—“The sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven, and *the powers of the heavens shall be shaken*” (Matt. xxiv. 29-30). There can be no discussion about the appropriateness of such a comparison, which is beyond question. Sir Isaac Newton gives the following as the result of his prophetic investigation:—“The language of the prophets is taken from the analogy between the world natural and an empire or kingdom considered as a *world politic*. Accordingly, the whole world natural, consisting of heavens and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy; and the things in that world signify the analagous things in this. The heavens and the things therein signify thrones and dignities, and those who enjoy them; and the earth, with the things therein, the inferior people. Whence, ascending towards heaven and descending to the earth are put for rising and falling in power and honour, . . . great earthquakes, and the shaking of heavens and earth, for the shaking of kingdoms, so as to distract or overthrow them; the creating a new heaven and earth, and the passing away of an old one; or the beginning and end of the world, for the rise and ruin of the body politic signified thereby.”

Now Peter was not only familiar with the prophets, but, in the very chapter under consideration, he declares his intention in writing his two epistles to be "*that they might be mindful of the words spoken before by the holy prophets.*"

\* We are not unfamiliar with this process in our own language. The "Fall of Poland" is in reality a stereotyped figure; fall, as a literal term, means the descent of a body from geometrical altitude. As applied to Poland, it signifies a *political change from independence to servitude*. "The upper classes" is a phrase of the same character; and to "raise the fallen;" "to be above a mean act;" "to rise in the world;" to be at the *head of affairs*," &c., &c., are all expressions which are essentially figurative, but which are currently used in a common literal way.

## THE EVENTS OF THE LAST DAYS.

He then goes on to direct their attention to something concerning the "last days" (v. 3). He is not speaking of the *latter* days, but of the time to which Paul makes reference in Heb. i. 1, "God . . . hath in *these last days* spoken unto us by His Son;" and, in Heb. ix. 26. "Once in the end of the world (*aion—age*) hath Christ appeared to put away sin by the sacrifice of himself;" to which Peter himself alludes in his first epistle, chap. i. 20, "Christ was manifest in *these last times*;" and to which also the apostle John refers in these words (1st epist. ii. 8).—"Little children, it is *the last time*." In order to understand the importance which was at that time attached to the occurrence of these "last times," it is necessary to remember that Jesus had made a prediction regarding them, which was of special and peculiar interest to the disciples of that generation. On one occasion, while in the temple, his disciples directed his attention to the beauty of the building, and their remarks elicited this reply from the Great Master,—“See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down” (Matt. xxiv. 2). The curiosity of his disciples was awakened. They enquired, “When shall these things be? and what sign will there be when these things come to pass?” (Luke xxi. 7). Jesus then proceeds to speak of the events which should herald the approach of Jerusalem’s desolation; and makes the important statement, “These be the days of vengeance that all things which are written (*s. e.* in reference to the times) may be fulfilled . . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,” (Luke xxi. 22-24). To be included in this awful impending retribution was to become subject to the wrathful judgment of God, for the event had been prospectively recorded by Christ, in these words,—“He sent forth His armies and destroyed those murderers, and burned up their city,” (Matt. xxii. 7). Therefore Jesus exhorts his disciples to flee from the place when the sign should appear. Said he, “When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out,” (Luke xxi. 20-21.)

## PETER’S STATEMENTS ABOUT THE LAST DAYS.

Now here was a great prediction, which became a test of faithfulness among the disciples. The steadfast believed in it, and looked fearfully though trustingly forward to that awful crisis which Jesus had spoken of as an “affliction (to Israel,) such as was not from the beginning of the creation which God created unto this time, neither shall be.” Stephen was accused of believing it,—“We have heard him say,” said witnesses, “that Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us” (Acts vi. 14). With the faithless, however, a different mind prevailed. Jesus had predicted that “because iniquity shall abound, the love of many shall wax cold,” (Matt. xxiv. 12). And Peter, evidently commenting upon this very prediction, says, “Knowing this first, that there shall come in the last

days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming (to inflict the vengeance predicted)? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation (instead of being overtaken by an "affliction such as was not from the beginning of the creation" Mark xiii. 19), for this they are willingly ignorant of that . . . the heavens and earth which are now, are, by the same word, kept in store, reserved unto fire against the day of judgment (spoken of by Christ as "the days of vengeance and wrath upon this people,") and perdition of ungodly men. . . . But the day of the Lord shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up.' Now, in view of the prophetic style before exemplified, and of the language employed by Christ in speaking of political convulsions still future, there is no difficulty in believing that Peter is here speaking of the event which had been specifically foretold by our Lord, and *which was uppermost in the minds of Christians at the time*, namely, that awful visitation of God, by means of the Roman legions, which caused the Jewish polity to entirely "pass away," amid scenes of unparalleled slaughter, tumult, and conflagration.

#### AN OBJECTION CONSIDERED.

It may be objected that such an event did not warrant the exhortation and warning of which Peter makes it the occasion. The answer to this is, that, apart from its being a notable exhibition of the wrathful judgment of God upon wickedness, it was an event specially to be looked for as an indispensable preliminary to the salvation promised. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). This was the order of events—the taking of the kingdom from the then present possessors before the "chosen generation" could be called upon to inherit it; and, for aught that we know to the contrary, the disciples of early times may have regarded these two events as immediately sequential, or occurrent at any rate within the term of their natural lives. Hence, the "passing away" of the old heavens and earth could not but be regarded by them in the most important light as a sure prognostication of the speedy appearance of the new, when "Jerusalem should be a rejoicing and her people a joy;" and would naturally suggest the practical lesson of watchfulness, given by Peter in the context. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." It is *here* where the one hope centres. The other was but a painful though necessary calamity, which had to take place in order to pave the way for the introduction of the happier state of things described by Isaiah in the following beautiful language:—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory" (all this being evidently meant in a political sense from what immediately follows). "THY sun shall no more go down, neither shall THY moon withdraw itself;" (the

meaning of which is) *FOR the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.* Thy people also shall be all *righteous,*" &c. (Is. lx. 18-21).

#### CONCLUSION.

Here the subject must, for the present, be left. I have taken what will no doubt be considered a long-winded, round-about way of giving my view of the question. I can only say that there is no profit in writing if one simply *states* his view of a matter; he must endeavour to *demonstrate* the truth thereof, and this sometimes (as in the present case) necessitates an elaborate process, which begins by satisfactorily identifying the first principles of the argument, and ends by connecting them with the proposition sought to be proved. By following this plan, I have attempted to show that Brother Wilson's ingenious theory obtains no countenance whatever from the Scripture on which he founds it. With regard to his remarks on "New Jerusalem," as described in Revelation, I have to say, that, although I entirely differ from them, my thoughts on the subject are not yet sufficiently digested to warrant me in taking it up at present. When, however, I have completed my consideration of it, I may again trouble the readers of the *Messenger*.

It is proper to conclude by remarking, that, however much we may differ in regard to the minor details of that grand and awful programme of events which God hath proposed to carry out for the salvation of the world, we are all at cordial agreement in reference to "the one thing needful," which binds us together in closest bonds of brotherhood. May God enable us all to develop the character of Christ in our daily walk and conversation, and at last adjudge us worthy of a portion in the inheritance of the saints in light! Amen.

Huddersfield.

ROBERT ROBERTS.

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### Intelligence, Notes, &c.

**EDINBURGH.**—During the past month we have had one addition by immersion—Mrs Kerr, wife of brother James Kerr; and two from distant churches—James Milne from Dunkeld, and Alexander Davie from Dundee, both purposing to reside in the city. To balance these however we have to record the departure of brother James Swinton, who has gone to reside in Worcestershire, in pursuit of his business. Address—5 Holyrood Terrace, GREAT MALVERN.

**GALASHIELS.**—In the month of August our brother William Ellis of Leith paid a visit to the south-eastern district of Scotland, with a view to stir up to greater decision a number of persons in that quarter who were understood to be somewhat informed in the things of The Faith. His time was principally occupied at Galashiels, but he also visited Selkirk, Melrose, Hawick, Kelso, and Stow, in each place finding one or more interested in the matters of which he spoke. We are happy to learn that the first fruits of his labours have already appeared. On the first of September, in the river Tweed, were immersed into the name of the Lord—William Milne, Tailor, 65 High Street, Galashiels; and William Dew, Millworker, Walkerburn, INNERLEITHEN. These, in com-

pany with brother Richard Pearson, (13 Paton Street,) immediately met together for the breaking of bread, for worship and mutual exhortation. There are a few others who are looked for soon to join the infant church in Galashiels. May the Lord give them good speed in the right path which they have chosen.

GLASGOW.—On August 25th—Mrs Haldow, wife of brother N. Haddow, was immersed, upon a confession of her faith in the things of the kingdom of God, and the name of Jesus Christ, and forthwith was numbered with the church here.

NEWARK-ON-TRENT.—“In the month of September, was added to the church here, Mrs E. Smith, of DUDLEY, Staffordshire, aged 66; mother of our brother G. H. Smith. She had been for several weeks visiting at Newark but has now returned to her native town; where it is to be hoped she will not hide her light under a bushel, but endeavour to communicate to those around her the precious word of life.”

NOTTINGHAM.—“On Sunday, 25th August, Edwin Bradshaw, Plumber, Saeinton, was immersed into the name of the Lord Jesus. We have also located with us brother John Miller, from Glasgow; having taken a situation here. Brother Samuel S. Gresham's address is now Diana Terrace, Cemetery Road, SHEFFIELD. In his isolated position he will no doubt be glad to hear from any of the brotherhood.”

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WE REQUIRE TO KNOW the names and addresses, and, as far as possible, the circumstances of our brethren in AUSTRALIA. This also all the more because such men as Robert Sinclair of Gourrock, and David Archer of Dundee are away to that distant land. We shall therefore request, from all who can give it distinct information on the above points. Will the brethren see to the reading aloud of this notice in the several churches; and will those who can, immediately tell us about the far away ones whom we love for the truth's sake.

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INTERESTING STATISTICS FROM AMERICA.—A clergyman, of the name of Daniel T. Taylor, in Worcester, has been at considerable pains to obtain returns regarding the number of people in America professing belief in the second appearing of the Lord Jesus Christ, as well as regarding their resources in the shape of preachers, periodicals, &c. While the information he has obtained is not complete, he has been so far successful as to be able to produce an analytical report, which was published in January last in “*The World's Crisis*” a Boston periodical; from which have been gleaned for us the following particulars:—

Scattered through 19 States, the Canadas, and Nova Scotia, 584 preachers proclaim the speedy advent of Christ to reign upon the earth; and allowing for some known, whose names are not recorded in the list, and others not heard of, 600 is supposed to represent the whole number. Five of these are females, four, coloured persons, and two are Indians.

A very remarkable fact connected with these preachers is, that of the 584, only 86 perform the work of *pastor* in care of a local church. Ten are reported to fill the offices of pastor and evangelist, and the remaining 488 are put down as evangelists; most of whom constantly itinerate. Some confine their efforts to their neighbourhood; others extend their circuit to 100 miles.

Their salaries, it appears, are by no means lucrative; ranging from nothing to 1000 dollars. The average is from 150 to 300 dollars per annum. Many of them labour hard, and lead a life of self-sacrifice, while others who have property, devote both time and money to the work.

Another interesting circumstance reported in these statistics is, that of these 584 preachers, 364 are stated to be "believers in literal life and death, and utter and final destruction," while 67 are said to be "believers in *conscious death*, and eternal pain;" 9 are undecided, and 143 not reported.

While these 584 preachers differ in their belief regarding the destiny of the wicked, the 1000 years' reign, and the Sabbath, "all ignore a millennium before the Lord comes; all hold the final redemption of the earth, and its possession by the meek; and all profess to wait for and to love the appearing of the Redeemer."

THE MESSENGER!—"I like the Messenger as it is; but would like to see it larger, so as to give more space for the discussion of weightier subjects than are generally brought forward: provided always that its present character of a *monthly* Messenger of intelligence be retained. This is its most interesting feature."—W. COLL.

"We think the MESSENGER should be continued much the same: no higher price; but the Intelligence separate. Some means should be provided for increasing the circulation."—J. WILSON, Halifax.

THE CHURCH ROLL.—The brethren are referred to pages 115, 117; in which are notices regarding the Church Roll. As it is not meet that this matter should be laid aside indefinitely, we wish to know what is to be done. The wishes of brethren will not be made use of without due consultation and comparison of notes. But what do they say about it? And what do those parties say about it whose cases were the reputed hindrances to immediate action. Are they now clearing the way?

THERE HAVE BEEN ISSUED from Dundee three fresh tracts, viz.,—"The Gospel" (4 pp.); "Things most surely believed among us" (2 pp.); and, "Terms of Salvation" (2 pp.) The two first are reprints from No. 1 of the Gospel Witness. As the types are allowed to stand up only a short time, and as no stock is to be kept, it will be necessary for parties requiring any to write immediately. No orders attended to later than Wednesday, 2d October. Price, 4s. per hundred of all three kinds; carriage free. The address of the meeting may be printed on them if wished. Agent, John Duncan, 14 Cowgate, Dundee.

The Treasurer acknowledges receipts from Aberdeen, Birmingham, Haddington, Halifax, and Yewbarrow.

"Permit me, on behalf of brother J. Goodman, to thank the brethren in general for their kindness to him, and to acknowledge the Birmingham contribution—my letter having been returned as 'dead letter'."—J. WILSON.

The length of the papers inserted in this number has excluded some other matter which is in type.



## THE PHRENOLOGICAL BEARINGS OF THE CHRISTIAN FAITH.

THE mind of man, as analysed by modern philosophy, is found to consist of a number of capabilities and instincts of varied tendency and different intensity. As already ascertained, the category of these embraces about 40 different powers; and, as these may be respectively developed in any degree, we have herein the elements of a very extensive variety. Although present in every person, yet in some the existence of a few of these faculties is so very obscure as to provoke a doubt as to their presence at all. The hypothesis of the perfection of human character supposes an equal development of all, whereby all excess is prevented, and a fair balance of tendency is left to the direction of the powers of truth and duty.

But the orthodox canon of phrenology enforces, as an already demonstrated principle, that the more thoroughly balanced any character is, it is the more liable to be swayed by outward influences; so that, in reality, the more perfect the man intrinsically, the more vacillating his manifestations. Unless, therefore, any one has in himself some pre-dominating tendency, and so protrudes one member of his mental powers as a leader, he cannot hope to follow a uniform course in life, or be at all superior to the buffetings of circumstances. We are, therefore, less heedful to cultivate such perfection of balance, such evenness of development, lest the man become a victim, and have to drag his sublime character through a martyr-existence, in a world for which he is by far too good. You know we practically acknowledge this, when we shew our children that the use of the fist, and all juvenile demonstrations of violence are necessary to enable them to stand their own part.

Now, all this depreciation of perfection, this doing of evil that good may come, I hold to be downright folly—at least, an exhibition of very imperfect knowledge. Why is it that the character intrinsically excellent can no more defend itself than the man with one hand; can no more propel itself than the boat with one oar? More knowledge might modify the action of any such person, and new circumstances would entirely change it. I propose to demonstrate that the only force within the reach of man which can afford a reliable co-operator, proving as serviceable as another limb to the maimed, is *the Christian Faith*. Properly understood, and rightly applied, it unites with any description of character, and, in combination, ennobles and invigorates. This *composition of forces* will change the direction, it is true, but it will also give steadiness unattainable by any other means; and, so far from derogating from the dignity of human character, at every point asserts its supremacy. Its standard of perfection is no less than the magnificence of the Most High God, but its rules of life are so entirely practical and domestic, that the simplest heart can appreciate them, and the most untutored hands work their behests.

The roots of the Christian faith are to be found in that series of very ancient documents received by the Jews as their sacred books (called *the Old Testament*), and its full efflorescence in the succeeding volumes

of the same series, generally denominated *the New Testament*. The founder of it was Jesus of Nazareth, who appeared at the beginning of the first century of our common era. After his removal from the earth, first by death, and subsequently by resurrection and translation, his followers became inspired in a manner similar to what he had been, and went through all parts of the Roman empire promulgating the doctrine first announced by their master. The entire mission of those apostles may be summed up in the words of the commission they received from Jesus himself—"Go ye and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway unto the end of the world." Upon examination, the teaching of those men appears to be mainly this:—The degraded condition of the human race has arisen from acting contrary to Divine law. Sin and its concomitants—misery, sorrow, disease, and death, are evils which all inherit, in virtue of the transgression of their first parents. To remedy the alienated condition of man, God has at different times sent to his creatures, with desire and incentive to turn from their evil ways and do good; to pay proper allegiance to his Majesty by doing justly, loving mercy, and walking humbly with Him. The rule for that was formerly embodied in a law given to a select people, organized in a divine kingdom; but king and people having alike despised His clemency, and impugned his honour: and, as the law itself proved, through the weakness of man, almost more than flesh and blood could keep, God has, in the riches of his benevolence in these last days, spoken to us by His own Son, who announced the speedy re-approach of the divine kingdom in brighter glory, and more abiding splendour, the cancel of all past sins by a sacrifice of himself, resurrection from death, and a new body, immortal, spiritualized, and sublime, fit to take part with him when he comes again in the clouds of heaven to take unto him his great power, and reign over all nations. The demands upon those who receive the doctrine, and assume the name of this notable reformer by baptism, are "the denying of all ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world; looking for that blessed hope, the appearing of the glory of the blessed God, even our Saviour Jesus Christ." This demand is strengthened by the consideration that he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

*The law* (to which I have alluded) was fitted, in its very constitution and arrangement, for a people in peculiar circumstances; its unbending requirements necessitating a national preparation for its full obedience—Palestine was the land, and Israel the people. But the doctrine of Jesus of Nazareth comes to all people as good news—having the promise of the fullest enjoyment of the present life, and the certain inheritance of that which is to come. The designations by which it is known are remarkably expressive, thus—*The gospel of our salvation*, *the doctrine according to godliness*; and the great Teacher himself speaks of it as *the truth*. Our inquiry should elicit the entire fitness of it to the whole man, and therefore the demonstration of it being all the

truth, affording a solution of the most puzzling enigmas of life. There are these recommendations of it which are note-worthy—it neither necessitates the localities and postulates of the Jewish state, nor encourages the absurd and inconvenient castes of the Hindoo people. A glance at the minute directions to all parties in all relations—parents, children, masters, servants, husbands, wives, &c., given by the apostles, will shew how it is fitted to every circumstance, and the assurance that “in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus,” reduces the whole to one brotherhood—a brotherhood in which a change of caste is made a blessing rather than a curse,—“Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low.”

We shall now view the matter more in detail; and in doing so I shall employ a grouping of the faculties a little different from that in common use. *Amativeness, Union for Life, Philoprogenitiveness, Inhabitiveness, Adhesiveness, Alimentiveness, and Love of Life*, are the lowest mental faculties possessed by man; being the common property of all animals. Christianity gives no encouragement to the predominance of these, but recognises their existence and claims, by providing their due measure of care and nurture. The husband is taught to love his wife and remain faithful to her. The amative faculty is never spoken of in terms of exaltation or apostrophe; never called pure, or holy, or heavenly, or god-like, because it is not. Greek heathenism did indeed raise it to the highest rank, and invested its false gods with it: Christianity keeps it among the things of man and animalism. No apostle urges the disciples to love their sweethearts; but he is careful to exhort that when the sweetheart love, or amativeness, is displaced by the cool sensibleness of mature age, the husband is then to love his wife, and the wife to reverence her husband. This love, however, is now exalted to *benevolence*, and this reverence is not mere admiration of a suitor, but *veneration* of a lord. It is remarkable that there is no direct advice on the point of loving children; the Divine Teacher wisely judging that every man would of himself love his children: but this is modified and brought into practical form by such advices as—“Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord,”—“Fathers, provoke not your children to anger, lest they be discouraged.” Love of country and kin (*Inhabitiveness*), and reciprocation of the affection of others (*Adhesiveness*) are generally reckoned virtues, but here they are unscrupulously weighed, and their true value allotted,—“If you love them only who love you what thank have you? do not even the publicans the same.” The remarks of a very acute and judicious writer are here in point, “A christian is of no country, he is a citizen of the world, and his neighbours and countrymen are the inhabitants of the remotest regions whenever their distresses demand his friendly assistance.”\* Both patriotism and friendship appear in this chastened form,—teaching by precept the women to be “keepers at home,” while to the men is serviceable the example of Paul, who had a beloved Epenetus, and a faithful Euodias; his kinsmen after the flesh awoke his liveliest sympathies, he had continual heaviness of heart for their obstinate rejection of his benign message. The desire for food

\* Soame Jenyns.

(*Allimentiveness*) is exalted, low and animal though it be, by the command, "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." And *The love of life* becomes a peg on which to hang an advice in self-control of the most important kind,—“He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and pursue it.”

(*Concluded in our next*)

### OBSERVATIONS ON 2 PETER III.

For the last six months the *Messenger* has been largely filled with articles on the subjects treated of in this chapter. Some of these may be true; but the last by brother Roberts is so far from the truth, that I crave room for yet another.

The purpose of Peter's second letter is to exhort the disciples to walk worthy of God's kingdom and glory, which should surely come according to the prophetic word, which word is certified by the vision of our Lord's coming and kingdom seen on the holy mount; also to caution them against covetous teachers of wickedness, and unbelieving scoffers at the promise of Christ's coming. Jude's letter is of very similar import; both point to the same event as the end of these last days, viz., the Lord's coming with his saints to the destruction of the ungodly, as testified by Enoch and all the prophets. For the Lord is not slack concerning his promise, but is at present long-suffering. Yet when he does begin, He will make speedy avenging of His own elect, though He bear long with them. And this vengeance, we are told, is to be a fiery indignation which shall devour the adversary, and convulse and melt the heavens and earth. Peter speaks of it here in such a way, and Paul says:—"To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance," &c. 2 Thess. i., and to this agree the words of the prophets as written in Psa. xi. 6; xviii. 6-12; xlvi. 2; l. 1-6; xcvi. 3-5; Isa. xxiv. 19-23; xxx. 30; li. 6; Hag. ii. 6; Mal. iii. 1-3, iv. 1, &c.

It is to this heavenly inheritance, when God "should give reward to his servants the prophets, and to the saints, and them that fear His name, small and great; and should destroy them that destroy the earth, that Peter refers when he writes that the beloved should be mindful of the prophets' words and the apostles' commandments; for both prophets and apostles foretell the ushering in of the kingdom of God by the great and terrible day of the Lord. Hence the urgent weight of the words,—“*Repent* for the kingdom of heaven is at hand.” See Matt. iii. 1-12, the parable of the tares of the field, &c.

As to the "times and seasons," I do not speak decidedly, though my opinion is that both at the beginning and the ending of the day of the Lord (1000 years?) there shall be a fiery vengeance; and after Satan is cast into the lake of fire, then the new heavens and earth appear, and God dwells with men.

The above is the plain reading of Peter's language, when not overlaid with voluminous explanations to transfigure its meaning; but as corroborated by other scriptures, with which indeed it is in full agreement. There is too much *interpretation* in the present age, but here there is no need for it. And though there were, it is by no means proved that "the heavens and earth," mean rulers and people, or the Jewish polity. The passages quoted in brother Roberts' article do not teach it; the only "proof" is the assertions of the writer, and of Sir Isaac Newton. Much less has it been proved that Peter here refers to the Roman sack of Jerusalem. I do not think he does, for two reasons:—First, he says nothing about it, nor do any of the epistles. Second, this would be of importance to Jews only, and there seems no reason to think Peter wrote exclusively for them, but rather the contrary. See 1 Peter i. 14; ii. 9-10. In fact both letters may have been written after Jerusalem was taken.

This style of interpretation advocated by brother Roberts is incorrect and dangerous. Incorrect, because not taught in the Bible, and not exemplified by any fulfilment. Dangerous, because it makes the Scripture mean anything the reader imagines; for if I say, heavens and earth mean kings and peoples, or Judah and Benjamin, how can I reply to another who asserts that Mount Zion means heaven, or the church, and David's throne the same, reversing my style, and the teaching of Scripture? It was not thus that our Lord quoted the prophets, nor thus the disciples believed them. It is not thus that any of God's words have been fulfilled; and if we are of those contrite ones who tremble at His word, let us be wary how we even seem to trifle with those Scriptures which cannot be broken.

D. LINDSAY.

Dundee.

#### PETER SCIENTIFICALLY CORRECT.

DR CUMMING in a lecture on "prophecy" at Manchester, October 15, said, he had consulted Sir R. Murchison as to the truth of the statement he (Dr Cumming) had made in his last lecture in Manchester—namely, that the interior of the earth was a burning cauldron. Sir Roderick replied that "none but an ignoramus would dare to deny it." And when he quoted the words of Peter in support of his statement, Sir Roderick answered that not only was Peter *scientifically correct*, but that Job gave him the first idea of the gold mines in Australia,\* and that Job was the best geologist he knew.

[A declaration like this, from the first geologist of the day is worth a thousand speculative and figurative interpretations. If physical science instead of metaphysical *gnosis* were brought to bear upon the prophetic word, infidelity would be deprived of her chiefest weapons.—A STUDENT.]

#### THE PARABLE OF THE GREAT SUPPER.—LUKE xiv. 16-24

My chief or sole design is to prove, by this parable, that the gospel of the kingdom of God, first preached to the Jews, is now preached to the

\* In chapter xxviii. 1, 5, 6, we presume, where gold is associated with igneous rocks.

Gentiles: and that our salvation depends on our believing and obeying it. "Repent, for the kingdom of heaven is at hand," is the gospel of the kingdom, as given in Matt. iv. 17. In Mark i. 14, 15, it is this.—"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." To believe this gospel, then, is to believe that the kingdom of God is at hand; and to obey it is to be stirred up by this belief, to repent, and to bring forth fruits meet for repentance.

Luke xiv. 16, 17, There is both a present and future feast for the people of God. This great supper is the kingdom of God at the resurrection of the just, as may be gathered from the context. Jesus said to him that bade him to a feast, When thou makest a feast, call the poor, &c., and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. Hearing this, one said, Blessed is he who shall eat bread in the kingdom of God. This led Jesus to speak the parable, to show that many would despise that future blessedness in comparison with this present evil world. But there is another way of proving that the great supper is the kingdom of God at the resurrection of the just, and nothing else. It is quite certain that this great supper of Luke xiv. is the marriage supper of the king's son of Matt. xxii. Now, in Rev. xix., we see that this marriage supper of the Lamb comes not till his wife is all ready to join him,—till Babylon the Great has fallen: and till the heavens rejoice, saying or singing,—*"Alleluiah! for the Lord God omnipotent reigneth."* The many bidden are the many thousands of Israel, to whom God, by the prophets, promised His everlasting kingdom.

The servant who said,—Come, for all things are now ready; represents the preachers of the gospel, when they said, Repent, for the kingdom of heaven is at hand. To repent is to cast off sin, and put on righteousness, as persons going to a feast wash and put on their best clothes. It is necessary to repent thus, because without the wedding we cannot partake of the marriage feast. It is high time to repent, since the kingdom is at hand.

And what corresponds to supper time is this fact, that the kingdom of God is at hand. The kingdom was to be set up in the last days (Is. ii.; Micah iv.). And these are the last days (Acts ii. 16, 17; Heb. i. 1, 2). He that testifieth of his coming to make all things new, saith, "Surely I come quickly."

*Verses 18, 19, 20.* The refusal of those who were bidden to come, when told that all things were ready, refers to the rejection of the gospel of the kingdom by the Jews as a nation. Commanded to repent, for the kingdom is at hand, "they repented not," nor believed the good news.

The bidden ones refused to come to the supper, being too much engrossed with their own cares and pleasures. And the Jews rejected the gospel of the kingdom, because they made light of the kingdom in comparison with this present evil world. This is one great reason why the gospel of the kingdom of God is rejected and neglected everywhere. See Cor. iv. 3, 4.

*Verse 21.* The master of the house was angry with those men who despised his supper. So God is angry with all who despise his promised kingdom.

The sending of the servant out to the poor, &c., of the streets and lanes of the same city, refers to the preaching of the gospel of the kingdom to the poor, the outcasts and notorious sinners of the Jewish nation.

Verses 22, 23, 24. Those brought in from the streets and lanes of the city not filling the house, the servant is sent out again to the highways and hedges. This, I am quite sure, represents the preaching of the gospel of the kingdom to the Gentiles. For, as the bringing in from the highways and hedges was to fill the house, so the number of God's elect is being accomplished from among the Gentiles; and that by preaching this gospel to them. For, you see, wherever the servant goes, he always goes on the same errand, to call in men to the great supper. And so, wherever the preachers of the gospel go, it is always to call in men to God's eternal kingdom and glory, to the marriage supper of the Lamb. Jesus here just speaks in a parable what he predicts in Matt. xxiv. 14, plainly, that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

But in that day of judgment it shall be more tolerable for Sodom and Gomorrah than for those who reject this gospel. "None of those men who were bidden shall taste of my supper." "They shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth."

Now, it is quite true that our salvation depends on our believing that Jesus is the Christ, the Son of God; and that he died for our sins, and rose again for our justification. But I hope the above will convince, or confirm, the reader, that our salvation also depends on our believing in the kingdom of God, which is to be set up at the resurrection of the just; and in the gospel, or good news, that this kingdom is at hand; and also that this faith must stir us up to repent, and to bring forth fruits meet for repentance

"Blessed is he who shall eat bread in the kingdom of God."—Luke xiv. 15.

"Blessed are they who are called to the marriage supper of the Lamb."—Rev. xix. 9.

"Even as ye are called in one hope of your calling."—Eph. iv. 4.

"Wherefore we, receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire."—Heb. xii. 28, 29.

D. L.

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## OUR TRACT ISSUES.

(SCOTLAND.)

It has been suggested that a list of Tracts we have from time to time issued, with hints as to the purport of each respectively, might be of service to all the brethren. Now we attempt this. The numbers here given are proposed to be affixed to them, and identified with them; a tract being distinguished by its number as well as name. Those *out of print* are marked by an asterisk (\*).

1.—**THE KINGDOM OF GOD.**—(2 pp. 8vo, issued from Dundee)—Is a short catechism of eight questions, with Scripture answers, giving in sequence the Bible doctrine of the kingdom of God.

\*2.—**ELEMENTS OF THE PROPHETIC WORD**, delineated in a series of letters by a working man. (26 pp. 8vo, Dundee) Contains reasonings and demonstrations on Nebuchadnezzar's image—The state of the world—God's deliverance—The restitution of all things—The kingdom of God incompatible with Gentile domination—Jewish belief concerning the kingdom of God—The birth of the Spirit—The promise to Abraham—The two covenants—Return of Israel to their own land—The gospel—The Messiahship, &c.

3.—**THE BIBLE.**—(8 pp. 12mo, Edinburgh)—Contains a synopsis of the whole Book of God, with a view to the manifestation of the broad basis of the Christian faith.

4.—**THE KINGDOM OF GOD.**—(1 page 12mo, Edinburgh and elsewhere. *Reprint* from the Herald of the Kingdom)—Is a very brief summary of the Bible teaching on this subject; with many proofs attached—the passages not written out.

5.—**PLEA FOR A REVIVAL OF THE RELIGION OF JESUS.**—(8 pp. 12mo., Edinburgh)—Is a succinct statement of the foundations of the faith, in harmony with the idea that the only satisfactory revival must be a return to the faith and practice of the first disciples.

6.—**ELEMENTS OF THE GOSPEL.**—(8 pp. 12mo., Glasgow)—Is written in the form of a catechism, and is explicit on most things having any bearing on the first question—“What must I do to be saved?” This tract is notable as introducing, in two or three cases, criticism of the words of Scripture, to ensure the greater accuracy and force in the argument.

7.—**THINGS MOST SURELY BELIEVED AMONG US.**—(2 pp. 8vo., Dundee)—Contains a series of eight topics, with reasons for holding them, and has also a concise summary of *Things necessary to be believed.*

8.—**THE GOSPEL.**—(4 pp. 8vo., Dundee)—Contains a demonstration of four points—the kingdom of God, the gospel of the kingdom, Jesus is the Christ, and Christ died for our sins.

9.—**TERMS OF SALVATION.**—(2 pp. 8vo., Dundee)—Is designed to show the salvation—from what, to what, and by whom.

\*10.—**WHAT IS THE GOSPEL?**—(4 pp. 12mo., Edinburgh. *Reprint* from the Herald of the Kingdom)—Designed to correct a common mistake concerning 1 Cor. xv 1-4; by demonstrating that the gospel preached by Paul at Corinth, embraced the doctrine of the kingdom, as well as that of the death and resurrection of the Christ.

11.—**SAVING FAITH.**—(20 pp. 8vo., Dundee)—Is a book rather than a tract; in which is elaborately reasoned out these propositions:—The faith preached for obedience unto salvation—The kingdom of God—The things concerning the name of Jesus Christ—The kingdom of God is at hand—Putting on Christ—Jesus the Messiah died for our sins, and is now an High Priest in the heavenly sanctuary; and concludes with an appeal and personal application.

12.—**THE RETURN OF THE LORD JESUS CHRIST, AND THE HOPE OF THE EARLY CHURCH.**—(4 pp. 12mo., Edinburgh)—In demonstration of this position,—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 are addressed.

13.—**DISCOURSE ON ETERNAL LIFE.**—(23 pp. 12mo. Edinburgh. *Reprint* from Herald of the Kingdom.) The Scripture teaching on this subject is exhibited in four propositions:—Eternal life for man is a matter of promise—is deposited in Jesus Christ the prince of life—is the free gift of God through him—but is nevertheless conditional. The proofs of each point are given in detail. To this discourse is added a short treatise of John Milton's on the Constitution of Man.



14.—REASONS FOR RE-IMMERSION.—(3 pp. 12mo, Edinburgh) The title of this tract is a sufficient description. It is not for *public circulation* at all, therefore it has not been advertised. A small number have been printed for *select use*, and may be had by those who have the right persons to give them to.

15.—WHAT SHALL I DO TO BE SAVED.—(2 pp 8vo., Dundee.) Called forth because of the fact that Protestants generally neglect the things concerning the kingdom of God, and that their ideas of the gospel are so much apart from the idea of a kingdom, that the Bible phraseology sounds to them strange and untrue.

\*16.—FIRST PRINCIPLES OF THE DOCTRINE OF MESSIAH.—(4 pp. 12mo., Edinburgh. *Reprint* of a pamphlet by Mark Allen, Massachusetts. By a slip, this was *not printed* in tract form, as intended when inserted in the Messenger, vol. 1, p. 17.) The topics are :—The ultimatum of the earth—The kingdom—its territory, throne, king, subjects, and dominion; with many Scripture proofs: and an appendix on the term "Christ."

## AN AMBASSADOR IN BOND.

*Notes at an Elucidation Class on Philippians i., 21-24.*

QUESTION PROPOSED—What is the best answer to the orthodox view of this passage, and how shall we understand it?

Examined popular arguments, and several of the answers, with these results of first night's consideration.

1st. On verse 21 no difficulty :—the *gain* is to Christ, according to previous verse, not to Paul.

2d. On verse 23, *much* difficulty, none of the usual answers being unassailable. The supposition that he desired a translation like Enoch was considered to be totally at variance with the whole epistle (see chap. iii, 10, 11, 20, 21, &c.) and the character of the writer. And if this was his desire it was *not granted*.

3d. That *analysis* (the word rendered "to depart") applies to the return of Christ, was thought an untenable assumption: for, 1—It seems to conflict with verse 24, where Paul speaks of *his* abiding in flesh as more beneficial for the Philippians. The youngest in the study of the gospel is aware that Paul and all the saints would be *glorified together* (1 Thess. iv 17,) whereas he places his own analysis in opposition to their benefit. 2—Paul uses the corresponding noun in relation to *his own* departure from life in 2 Tim. iv 6. 3—The only other place where it occurs is Luke xii, 36, where it obviously should be "released from the wedding" (duties or engagement) and which passage can hardly refer to the advent of Messiah. 4—And we find verses 22, 24, add a little to the doubt from the intimacy of "living in the flesh," with "departing" &c.

Subject adjourned to the next week, when the following was read as a contribution to solution.

Locke well advised students of the Epistles to read them through at one sitting, and repeat this act several times to get a harmonious conception of the writer's meaning. Such a course inductively suggests the following solution of this difficult passage.

Certain prefatory investigations ought always to be made before attempting to expound a difficult or disputed passage. Who writes it? to whom does he write? the condition in which each was? why was it written? what technicalities does he use?

PAUL, a bond-servant of Jesus Christ, wrote this epistle from ROME, where he was a *prisoner on parole* on account of the gospel (chap. i. 12-14; Acts xxviii 16, 30) just before his trial (chap. ii, 23, 24)

He was *the* APOSTLE to the Gentiles having received a *dispensation* that he *must* preach the gospel. This was his chief joy, because that the Lord should have *much fruit* by him. This letter of his is concerning *gospelling*, which was to him a life and death effort (chap. ii, 16, 17, also chap. i. 20, 21), for though confessedly guiltless of aught against Jewish or Roman law (Acts xxvi, 31, 32) he yet expected to suffer death at the hand of Cæsar, like as his master had (Phil. iii, 8-10. Col. i, 24-25).

Because of this office and labour of his, Paul was hated by his "kinsmen according to the flesh." (Acts xviii 12-16, xxv, xxviii, 17-20).

He wrote the letter to comfort the church in PHILIPPI, a city where Paul had *first suffered* stripes and imprisonments at Gentile hands (Acts xvi, 9-40). Because of this and from their being sharers in the Thessalonian and Berean persecutions raised by the Jews (Acts xvii, 1-15) they manifested a special sympathy with his trials (chap. i, 7, 9, 19, 20-25). To cheer them under the depression consequent on the chaining of the gospel's apostle, and to encourage them to go on with *their* *gospelling*, he sent this epistle; showing them from his own experience how persecution did but advance the cause, (chap. i, 12-18.) His bondage proves "in all the prætorium and all other places," that he is a criminal for Christ, not for sin; and consequently the attention of many is aroused to that gospel and that Messiah for which he shows himself so ready to suffer. And also his courage reacts upon others—his friends are emboldened to proclaim the Christ, and his enemies to proclaim him also. These enemies being of the flesh preached the *Messiah* from a Jewish point of view, which, because of its being the foundation of Paul's gospel, prepared much ground for Paul and his co-labourers to afterward evangelise *Jesus*. So that whilst they thought to tantalise and irritate the restrained controversialist, "to add affliction to his bonds," they really did him and his Master great service, in unwittingly adding to their opponent's "salvation," (1 Cor. iii, 8-11, 14, 1 Thess. ii 19, 20. Dan. xii, 3.)

The furtherance of the GOSPEL is the grand thing in which he rejoices. This he calls "Christ being magnified" in verse 20. This he is willing to have advanced at any price, even life and death. (2 Cor. xi, 23-27) By spreading the knowledge of Christ's kingdom, and its preparatory righteousness, and thus *increasing the company of the sanctified ones*, who are the *Anointed in plurality*, he would inevitably make Christ greater. This, to the Ephesians (iii, 9-12) in a letter written under the same circumstances he calls "preaching the unsearchable riches of Christ," as a means to make known the Christ by the church as the manifold wisdom of God.

This intimacy of Christ with the gospel by his body the church is a "deep thing of God," and its very abstractness of idea necessitates

technicality of language. *Christ* therefore is used as equivalent to a class—those who have his Spirit. The *Christ* community and the *Spirit* community are therefore one.

If then such a denomination is proper it will have an antithesis of word describing an opposite class. What word will this be? The antithesis of spirit is flesh; will not therefore the antithesis of the Spirit community be the *Flesh* community? Certainly; in proof of which note Rom. viii, 1-14, vii, 5-14, ix 8. Gal. v, 11-18, 24, 25, iii, 2, 3; 2 Cor. v, 16, 17, x, 2-4. The *Flesh* are those *under the law*. Rom. iii, 19-20, Gal. ii, 16, and in the first covenant Gal. iv, 23-29, or in other words, *Flesh* is an ellipse for the seed of Abraham according to the flesh. Rom. ix, 3, 4, xi, 13, 14. 2 Cor. xi, 18, 22. If circumcision, the *act*, describes a class, how much more shall that in which the act is done, the *flesh*, be descriptive—Rom. iv, 1, 9-13. Gal. v, 11-13, vi. 12, 15, and especially Phil. iii, 2-6. The sum of which is that *Flesh* is much used by the apostle as a technicon for Judaism—people and system—being an equivalent for the affirmative ideas of animal or sin-desires, the law of sin, and the sin-law enthralled nation.

But what advantage do you expect to gain from accounting the Word *flesh* as equivalent to Judaism it will be asked. This—the demonstration that the meaning of the word in the third chapter is the same in the first, thereby acquiring that *unity of idea* necessary to the elucidation of the passage; and curtailing those flight of fancy which suppose the flashing across Paul's mind, as he wrote, a possible departing and being with *Christ* by a translation. Paul's living in the flesh, and practicability of living out of it, are cotemporary with the then present of the Philippian church, so could not refer to the spirit-body after resurrection, because as we saw before, he and the Philippians would have this at the same time. If he had referred to the coming of *Christ* he would have said "Nevertheless to quit the flesh would be best for us all;" or treated them to a community of hope as he did the Corinthians (2 Ep. v. 1-10).

So much then for the clearing of the ground of our argument. Before building, it will be best to get as good a rendering as possible of the words which Paul did write. Permit me then to present the following for your criticism.

"Because to me to live (is) *Christ*, and to suffer death gain. But if I live in the flesh this is to me fruit of my work;\* still the remaining in the flesh is more profitable on your account:—yet which I shall choose I know not, for I am holden fast out of the two, though longing to have the loosing again † and with *Christ* to be, (which) on account of many is very much better. Having, therefore, this confidence, I know that I shall abide," &c.

I have attempted to follow the inductive course so far, and now I may attempt the application.

\* I have transposed the members of the sentence somewhat, the *parenthetical idea* be ing thereby better expressed. The same result is obtained, though not quite so clearly, by bracketing the words from "yet" to "better," in the common version. Some MSS. transpose the order of the verses thus,—15, 17, 16, 18 to 20, 22, 21, 23, 24, I have followed their lead.

So render *analysis*, from *ana*, again, and *luo*, I loose.

Paul writes, that, though life for him has but one object, "Christ," yet by his continuing to live in Judaism, he has "*this* contention," ver. 16), added to his other difficulties, as the inevitable "fruit of his (apostolic) labour" (Matt. x. 34-39; 2 Cor. vii. 5; Acts ix. 15, 16). But could he have become out of the flesh in this meaning? Yes. It seems to have been his idea that, by devoting himself wholly to the Gentiles, (according to the determination of Acts xiii. 46, 50, 51,) besides the advantage of breaking new ground, he would have been given over by the Jews as an apostate, and so let alone. But Paul's utter abnegation of self is shown in his repression of the wish for personal peace, because such a secession would have been detrimental to the Christian community, composed as it was of "the two,"—Jews and Gentiles. So he concludes that "the remaining in the flesh was more profitable for them" (see Acts xxi. 19-28 as an instance how).

It may be objected that Paul speaks of two states, life and death,—not two classes. Supposing this be so, they were really one and the same in effect; the contingencies were—amongst the Gentiles, as an *exile* from Judaism, *life*; amongst the Jews, accounted a *traitor* in the camp, *death*; (2 Cor. xi. 23, 24; 1 Cor. xv. 30-32). Still, though it were so, his difficulty is not removed,—“he did not know which class he should choose” or cast in with. Why? “Because I am holden fast\* from the two (or both) whilst longing to have the loosing again, and with Christ to be.” His bondage restrained him out of either course of evangelization, confining him to Rome.

Now, from the subject-matter of the epistle, and the character of the writer, what would be the natural desire of such an one under his circumstances? Evidently freedom from bonds that he might have opportunity to magnify Christ in life. Just such is his wish in the disputed verse. His spirit chafed at the restraint, and he longed for the "*unloosing*" of his bonds. Mark well that the only bondage we are here made acquainted with was that for the gospel of Christ (ch. i. 7, 13, 16; Eph. iii. 1; iv. 1). This restraint was his dread before it happened (Acts xx. 22-25; xxi. 13; see also Rom. xv. 30-32); how irksome it would be in the enduring we see by his comparison here, and his longing for release, expressed in his other letters from Rome (Eph. vi. 19, 20; Col. iv. 3, 4; Heb. xiii. 18, 19, 23). Taking this explanation, we do not even need a reference to a new translation (that bugbear of an orthodox opponent), for the "departing" was from Rome, a city where he had already fulfilled his apostolic duty (Rom. xv. 20-24), and where he was restrained from his wide mission of discipling Gentile *nations* (Rom. xv. 15-19; Acts ix. 15-16; Rom. i. 5; xi. 13; Gal. ii. 7.)

Do you know the force of that expression, "an ambassador for Christ?" (2 Cor. v. 20). Perhaps the term envoy-plenipotentiary would better express the mission of one endowed with plenary powers to notify the accession of his monarch. Such an one was Paul, commissioned to announce to the provinces of Jehovah's empire the accession of His Son to the throne by a resurrection from the dead, and to summon the peoples to the obedience of faith. Having this errand, consider the heaviness to Paul of being in restraint, not to mention the heinous treason of those who could thus imprison the ambassador (Eph. vi. 19-20). How

\* Pressed, or restrained,—figure of being fast in a vice or otherwise gripped.

ardently, then, would he long to be at liberty to proclaim this "message for the obedience of faith among all nations," where he had not already done it. His release "to be (ambassadorially) with Christ would necessarily be very much better for many" (2 Cor. i. 11; Eph. iii. 7-10.) Being *with Christ* is obviously another term for his gospel-legation, for Christ promised to be *with* his apostles to the end (extent) of the Roman world. It is thus synonymous in point of time with his "for me to live is Christ." This completely inverts the orthodox notion, proving that Paul's *being with Christ is in life, not death*. In leaving the body, Paul would have been *separated* from Christ in the sense of ver. 20, 21.

His release would be better for many, and especially for them of Philippi. Why? That their "declared faith (chap. ii. 17,) might abound in Christ Jesus by his presence with them again." This confidence of his is tantamount to the declaration that his longing would be granted, and that he would be allowed "to depart and be with Christ." Had he been wishful for either death or translation, would he have so repeatedly expressed his hope of coming to them again? (ch. i. 26; ii. 24; iv. 1).

Was this confidence—this longing—gratified? *It was!* He had a "loosing again" and did *depart* from Rome "and be with Christ." By means of *another evangelical tour* (2 Tim iv. 16—18) he completed his envoy's mission. And not till he appeared the *second time* before Nero (appendix to 2 Tim. taken in connection with iv. 16 of same epistle) did he account his work done,—his warfare ended, his *course finished*: he then says "I am now ready to be offered, and the time of my *departure* (this time the word is release from labour) is at hand, &c" (2 Tim iv. 6—8.) This is too exact to be a coincidence simply; we must therefore unite the aspiration and the fulfilment, believing that the former was prophetic.

Have I enabled you to solve the difficulty in this passage? I hope so, but will gladly hear any reason against the conclusions advanced. We know that the common notion is opposed to the whole connection of his epistle,\* to all its hopes and desires which, for a future life, are of resurrection from among the dead ones (iii. 10—12); of the coming of Messiah (i. 10; ii. 16)? of the New Jerusalem citizenship (iii. 20, 21). Not even do we find any desire for a translation save in a torturing of this passage. So we conclude as to its meaning—

*That Paul longed for a release from his bonds at Rome that he might be with Christ in evangelisation, which would be of so much more benefit to the many peoples of the habitable; and that his wish was granted by an opportunity being afforded him for another gospel tour.*—ANA.

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"He who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces as, to idle spectators, who live only to amuse themselves, looks like insanity."—*John Foster*.

\* Would Paul desire death as an advantage, and then, in the same Epistle account deliverance from it as a Divine *mercy*. See Phil. ii. 27.

## THE RELIGION OF POWER.

"All the religions in the world, we are told, stand on the same ground as to their claims, or their *authority*; some are better, some worse—some are malign, some are benign—some pure, some foul. But now among these various religions there is one, there is only one, which, in a *good sense*, deserves to be spoken of as a religion of power; there is one religion which, whether it be true or false in its pretensions, has shown itself to possess a *force* to which human nature yields itself for the better; there is one religion which has had its martyrs by thousands without fanaticism; there is one religion that has sustained purity, self-devotion, noiseless virtues, in thousands of homes; there is one religion that, while it has made tyrants tremble, has made their victims patient, peaceful, triumphant. There is one religion now extant in the world, which, while it sorely perplexes sophists, civilizes savages. There is near us, whether it be true or false, A RELIGION OF POWER. It is so by the confession of all men."—*North British Review*.

## Intelligence, Notes, &amp;c.

**BIRMINGHAM.**—During the month, we are happy to record, the Church here has received an accession of two sisters by immersion—viz., Susan Nickelson (22 Mott Street), and Mrs Mary Underwood (2 Woodbine Place, Edward Street). Others are expected to follow in their steps shortly.

**EDINBURGH.**—On October 13, was immersed at Portobello, James Bell (from Galashiels), then on a visit to the metropolis. Forthwith he was introduced to the fellowship of the brotherhood in Edinburgh. On the morrow he returned home, rejoicing in his new standing; and since that he has added his strength to the little church of GALASHIELS.

**GLASGOW.**—Since the middle of summer, the brethren here have been won to hold meetings, on Sunday evenings, in the public Green, for the purpose of setting forth the truth of God. In doing this they have met with some opposition from a Mr Court, an agent of the Glasgow Protestant Layman's Association; who did them good service, however, by attracting larger audiences to hear the Word. By and bye another person—a working man—has appeared in the arena; who, while working well against the dogmas of this 'lay agent'—principally on the question of *immortality*, has ultimately acted as a foil to draw him away from our brethren; who have now commenced a series of indoor lectures, to continue during winter. Those lectures are avowedly "to rescue Scripture truths from neglect, and free them from human traditions which make them of none effect." The first topics in hand are those suggested by the recent debates; subject for Sundays 20th and 27th October—"And I look for the RESURRECTION of the dead, and the LIFE of the WORLD to come."—[*Nicene Creed*.] Time is allowed for questions at the close of each lecture. We trust that those who "come with Bible in hand, and search whether these things be so," will be satisfied of their truth.—On Saturday the 19th, James Mulholland, junr., son of our brother Mulholland, after satisfactory confession of faith, was immersed in the Clyde.

**JARROW-ON-TYNE.**—Brother and sister Henry Wilson (7 Commercial Road), and brother Archibald Gilmour, of Newcastle, now meet on alternate Sundays for the breaking of bread, for worship, and exhortation. We are rejoiced by this. Said Jesus—"Where two or three are gathered together in my

name, there am I in the midst of them;" and therefore re-echoes brother Wilson,—“It is a small meeting, and very feeble; but the Lord, whom we seek to serve and honour, does not despise the humblest of his followers; and our God can perfect his strength in our weakness if we fully trust in him.” Yes, brave hearts! And ye twos and threes in all corners let us hear that you do after the same fashion.

LONDON, with its business and its pleasures, is the place where, most of all, the cares of this world, and the deceitfulness of riches enter in to choke the Word, so that it becomes unfruitful. What wonder, then, that the attempt to found a church there, after the simple style which we find no difficulty in carrying out in the comparative quiet of our provincial towns, has proved a failure. Yet London is not without its witnesses, few and weak though they be. For many years our brother and sister Matthew Veitch (Messrs Lawson & Son, 27 Great George Street, Westminster, S. W.), have maintained a firm standing in the faith, although not privileged with association of congenial spirits—they could, indeed, only reckon upon one companion, Mrs Henderson (16 Goldington Street, Old St Pancras, N. W.). Our brother has occasionally availed himself of such opportunities, to instruct the people, as others might have despised—now gathering a knot of listeners among the crowds flocking to hear the world-renowned Spurgeon, and again finding the ears of a working man's church, &c. This work, however, has not been always practicable, as the demands of labour were oft-times exhaustive. Now, we are happy to learn that, within these few weeks, our brother, Thomas Fisher of Newark, has gone to reside in London. On a late Sunday, spent with brother Veitch, he says,—“We went and spoke in one of the Parks, in the evening, to a multitude of people. Brother Veitch had been accustomed to go out and hold conversations with all who would listen to him; being strengthened by company, he spoke boldly to the people; many listened attentively, and some questioned.” . . . “We purpose, please God, to remain here to try to gather the scattered of God's people, to form a church, and let the place of meeting be known to the brethren through the MESSENGER; that visitors as well as residents may have the benefit of community.”—God speed them in their worthy endeavour.

NOTTINGHAM AND CHESTERFIELD.—Eliza Ann Stones, wife of brother Joseph Stones was immersed on the 30th September, and left Nottingham to join her husband on October 1. Brother Stones has removed from Chesterfield. His present address is—care of Cliff Freres, Negociants, St Quentin Aisne, FRANCE.

PAXTON, Berwickshire.—On October 6, Jessie Yule, daughter of brother John Yule, Ayton, having made the good confession of her faith, was immersed into the name of the Lord. The institution of the Lord was fulfilled by her on the margin of Tweed, not far from brother Nesbit's residence, and under such circumstances of publicity as this quiet rural locality could command, (the villagers being invited to attend). Brother and sister Tait of Edinburgh were present; the former of whom addressed the small assembly on the great subjects set forth by that rite which they had come to witness. The written expression of Miss Yule's faith was read, and she was forthwith buried in baptism in presence of the whole: heaven's eyes beaming on this act of faith, and the blessing of God, thus evoked, thenceforth shedding benign influence upon her. Among the brethren and sisters met at Paxton South Mains, to commemorate the Lord's death, and to comfort one another by worship and teaching.

We have not yet got any returns regarding our brethren in AUSTRALIA. Will Dundee and Glasgow please communicate as soon as possible; and if there are any others that can inform us, let them speak out.

OPINIONS OF MESSENGER.—“I am very well satisfied with it as it at present exists: but think it would be an improvement if you could convey a great deal more ‘Intelligence’ in it every month, which it might also be an advantage to print separately.”—*W. Norrie*, (Lewes) “The Messenger to *wake it edifying*, ought to be conducted by a master spirit, and to the exclusion of all vagaries and untruthful thinkings of the flesh. Such discussions instead of strengthening the brethren, serve a different purpose.”—*J. Grant* (Strathspey) “I do not think it would be well to make any alteration in the Messenger for the sake of any one outside. Talent that would make truth enticing to outsiders is not plentiful among us. And if we were all to be as laborious and zealous for its prosperity as some of you in Edinburgh, the Messenger would be well enough as it is.”—*D. Lindsay*.

A COUNCIL OF LITERATURE.—As will be seen above we have a few more opinions of the brethren regarding the Messenger. It is gratifying to find some of the brethren thus expressing themselves; but we would there were more. Few or many however, we can make no authoritative use of them although they were all alike; how much less when they differ. We have determined therefore—with the concurrence of some other brethren—to convoke a Council of the brotherhood on the question of Literature—to meet at Edinburgh on Saturday evening, November 23rd; and if need be, to be resumed on the following day, at such times as shall not interfere with the ordinary Church meetings. We shall require deputies from other Churches, and where that is impracticable, letters setting forth the course recommended by the brethren in the several places. The business will consist principally of a putting into practical working shape the suggestions of the brethren for the future Magazine, and the arrangements necessary as to editorship, topics, size, circulation, &c.

Every one must see at a glance the absolute necessity there is for this Council of Literature; and we hope no one will be supine in the matter. Let us have as many wise suggestions as possible as to the style and material of the Magazine. The organization of our resources, and the distinct indication of topics which must be discussed are necessary steps toward the efficiency of our literary agencies. There may be other questions to engage the attention of the Council—such as *tract needs and tract provision*; but that only if there is time. There is also another matter on which it were well to have the mind of the brethren—a *central depot for publications*. This has been mooted more than once. What have the brethren to say of that?

Be prompt. The time is short; for we must needs announce our programme for 1862 in the December Messenger. So there is no room for long waiting.

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The Treasurer acknowledges receipts for the Messenger from Bridge of Carr, Devonport, Galashiels, Halifax and Lewes.

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.



## SUN, MOON, AND STARS.

"The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."—Matt. xxiv. 29.

Is the language of this prophecy literal or figurative? Its fulfilment is referred by many to the destruction of Jerusalem by the Romans under Titus. The darkening of the sun and moon, and the falling of the stars, are understood to represent respectively the extinction of the civil power, the ecclesiastical institutions, and the subservient authorities of the Jewish nation. There are difficulties attending this interpretation. It seems to be overlooked that the Jewish sun, in this symbolic sense, was put out more than one hundred and twenty years before the destruction of their capital; and what those minor powers were, which are said to be symbolized by the stars, does not very distinctly appear.

It may be asked, Are there not greater difficulties in supposing it to be literal? If it be literal, it is yet future; for the events here foretold did not occur at the destruction of Jerusalem, so far as history informs us. The question proposed by the disciples, to which this is in part a reply, would lead to the opinion that it remains unfulfilled. The answer given by Jesus to his inquiring disciples, it may be fairly assumed, would be in accordance with the question proposed. Their question not only referred to the destruction of the temple in Jerusalem, but to the time of their Lord's coming. It was not only, When shall these things be? but, what shall be the sign of thy coming? If we are guided by the immediate context, it becomes highly probable this verse may be a part of the reply to the second portion of the question. Then, the darkening of the sun and moon, and the falling of the stars, may belong to that eventful day which is to introduce a new era upon the earth, "when the Son of Man shall come in the clouds of heaven with power and great glory."

The events which are to accompany the approach of the Messiah are copiously described by the prophets of the Old Testament, "to which we shall do well if we take heed" in order to a correct apprehension of the passage before us. With one voice they describe the coming of the Messiah to be attended with, and preceded by, a "day of vengeance." This great day is to witness "the gathering of all nations against Jerusalem to battle," and, among other phenomena, the darkening of the heavenly bodies is to be one of its characteristics, as the following quotations will prove:—"Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining" (Joel iii. 15). "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining" (Joel ii. 10). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isaiah xxiv. 23). The obscurity of the sun's light would obviously occasion intense gloom if it would not produce total darkness.

It is a very important coincidence, therefore, in favour of literality in the above quotations, that some of the prophets, in describing the same period, do not mention either the sun or the moon, but represent it as a day of gloom and darkness. "Shall not the day of the Lord be darkness, and not light, even very dark, and no brightness in it" (Amos v. 20). "Through the wrath of the Lord of hosts is the land darkened" (Isaiah ix. 19). "And it shall come to pass in that day, that the light shall not be clear, nor dark, but it shall be one day which shall be known unto the Lord, not day nor night, but it shall come to pass at evening time it shall be light" (Zech. xiv. 6, 7). "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess; a day of clouds and of thick darkness" (Joel ii. 1, 2).

It would not be difficult to supply examples from history, to show how gloom and darkness, preventing an easy recognition between contending armies, has been the cause of confusion, mutual destruction, and complete defeat. On the occasion to which the above quotations point, the darkness, it would seem, is to be produced for this special object of promoting the mutual slaughter of the armies who will be assembled around Jerusalem. For God, speaking by Ezekiel, says, "And it shall come to pass at the same time when Gog shall come against the land of Israel . . . I will call for a sword throughout all my mountains; every man's sword shall be against his brother" (Ezek xxxviii. 18, 21). And Isaiah says, "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of fire, no man shall spare his brother" (Isaiah ix. 19). If this be the purpose for which the heavenly bodies are to be hidden, there can be but little foundation for insisting upon the figurative sense of the darkness thereby occasioned, unless the armies and the slaughter be also symbolic.

The former portion of the passage "the sun shall be darkened and the moon shall not give her light," is so amply confirmed by the prophets of Israel in other instances besides those above quoted, as a condition that shall attend the appearing of the Messiah that it may not be unreasonable to receive it in accordance with its literal signification. This division of the subject may therefore be dismissed without further remark.

It is, however, the last clause, "the stars shall fall from heaven," which presents to many persons a considerable obstacle against the literality of the whole. That the stars should fall from heaven, it is argued, would be impossible; bodies which are so immensely larger than the earth, that in comparison it becomes an atom; besides their immeasurable distances would preclude the possibility of the earth's exerting any gravitating influence upon them. The laws which regulate the matter of the universe must be entirely violated if such an occurrence as the falling of the stars is at any time to become possible, and to assume the derangement of law in any controversy is inadmissible.

If the premises upon which this argument is based are correct, then to accept the passage in its literal sense would be unreasonable. But is it quite certain *the fixed stars* are intended in the expression "the stars shall fall from heaven?"

If the darkening of the heavenly bodies already referred to is to be connected with the Lord's coming, the latter clause must of necessity belong to the same date. In that great day of vengeance when the multitudes of the nations are gathered into "the valley of decision," the mutual slaughter it would appear will not be sufficiently destructive. Events of an extraordinary character are to promote their further reduction. There is one phenomenon to take place at that time which is repeatedly mentioned by the prophets—the falling of great stones from heaven—and this is to be a special means of discomfiting the enemies of Israel. Upon this subject the following examples will bear testimony—"And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone" (Ezekiel, xxxviii. 22). "And the hail shall sweep away the refuge of lies" (Isaiah xxviii. 17). "And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great" (Rev. xvi. 21).

The prophets for the most part received their knowledge concerning the future by vision, and this important medium must be rightly estimated if we would form a just conception of those future facts described in these prophetic records.

These falling substances called hailstones mentioned in the above quotations are to be accompanied by, or are to consist of, fire and brimstone; besides which they are to be the immense weight of about ninety-four pounds each. Are not the weight and the dimensions thereby necessitated, very considerable for frozen vapours to assume even in those impenetrable clouds which are to overhang that scene of death? There is, however, a class of bodies in close proximity to the orbit of our planet, of whose existence we are made familiar by their occasionally falling to the earth, and which in plain language are known as "falling stars." The facts and phenomena belonging to these fragmentary substances, will be found to accord more nearly than any other with the descriptions given in the prophetic writings. Every one has observed on a clear night these luminous meteorites passing through the atmosphere, or falling towards the earth, sometimes even more brilliant than the evening star. It does not concern us at the present time, as to whence they come, or that would be an interesting inquiry. We must here deal with facts. History has registered the falling of these substances from early times, and deaths resulting from their fall. Superstition has honoured one at least with worship—that rude block in Ephesus which it was said "fell down from Jupiter." (Acts xix. 35). Numerous have been the records, not only in our own country, but the world over, concerning the falling of these meteoric stones. Historic registration is not the only testimony. The museums of most nations contain substantial evidence in the possession of many a fallen meteorite. But what are these falling stars? Their identity with meteoric stones is now generally admitted. They are found to consist of mineral substances chiefly metallic, and similar to those in existence on the earth. Some are found to contain, and even to consist entirely of native iron, a condition of that metal which never obtains naturally in the earth's strata. A perceptible admixture of phosphorus also, it is said, enters

into their composition. The intense heat which their rapid course produces by atmospheric compression, ignites their phosphoric element or the inflammable atmosphere with which some suppose them to be surrounded. It is thus as fiery stones, or rather like the stars descending, these ponderous substances fall upon the ground. They have been exhumed from depths of six to eighteen feet, proving how vast must be the force with which they come in contact with the earth's surface. It is then a fact, established beyond a doubt, that weighty substances called falling stars descend upon the earth.\* May it not be reasonable, therefore, to suppose this phenomenon which is so closely associated with our planet, and answering so exactly to prophetic description, will be employed in that great day of future vengeance in destroying the armies of Israel's foes? They are more numerous in the months of May, August, and November than at any other season of the year, and it is supposed after a certain interval of years there are a greater number of falls than usually occur. This fact would indicate how possible it may be at some future period for these meteorites to be in such relative position to the earth's orbit as to be attracted in a concentrated form upon a particular locality.

It, from what is already known, and from what may have been personally witnessed of these fallen meteorites, we conceive a continuous storm of such fiery hail, and ponderous stones, it may aid us to appreciate that vivid description of the future event recorded in Psalm xi. 6—"Upon the wicked it shall rain burning coals,† fire and brimstone and a horrible tempest." And in this event also may that distinct affirmation of our Lord—"the stars shall fall from heaven"—meet with its literal fulfilment.

There is moreover a further and independent line of argument which tends very greatly to confirm this literal interpretation.

There are two words in the Greek New Testament translated in our English version by the word star. One of these words is *αστερον* meaning a constellation, a star, (*i.e.*, a fixed star). It is employed in the New Testament to represent the fixed stars, as for example in Acts xxvii. 20—"And when neither sun nor stars in many days appeared." In this quotation it is evident the fixed stars are intended.

The other word is *αστηρ* and means according to the lexicons—a star, a luminary, a meteor, a body like a star. This word is used in the New Testament to signify a meteor.

\* It may be desirable in confirmation of the above remarks to supply a few examples selected from a vast list of others, in proof of meteoric stones descending from the heavens.

A meteorite fell at Possil, near Glasgow, April 5, 1804.

A shower of about 2000 or 3000 descended at L'Aigle and neighbourhood—department De l'Orne, France, April 26, 1803.

A meteorite weighing nearly 50 lbs. fell in the parish of Thwing, Yorkshire.

On February 15, 1830, a meteoric stone fell at Launton, Oxfordshire.

A stone fell at Aldsworth, near Cirencester, 4th August, 1835.

The great meteor which exploded over Ohio, U.S., 1st May, 1860, as well as those remarkable meteors—one of which fell in the sea near the French coast 7th January, 1856, and the other which fell at Kakuwa 10th May, 1858, will be at once recalled to recollection.

If the reader is disposed to obtain more satisfactory and complete information of the number of known falls—consult transactions of the British Association, especially the report of 1860.

† Marginal reading. A shower of meteorites said to have fallen at Mosul, Asia Minor, March 8, 1133, are described as "fiery coals" falling to the earth.

It was evidently a meteoric luminary and not a fixed star which guided the eastern magi to the exact place where they might find the infant Jesus. It requires no argument to prove this opinion. Throughout the narrative recording this event in the second chapter of Matthew the word star is represented in every instance by the word  $\alpha\sigma\tau\eta\rho$  in the original.

Now the word  $\alpha\sigma\tau\epsilon\rho\iota$  is not used either in the verse we are considering (Matt. xxiv. 29) nor in its parallel in Mark xiii. 25. In both these places the word  $\alpha\sigma\tau\eta\rho$  occurs. This word has been shown already to mean a luminous meteor. If this meaning be conceded then it leaves the Bible student at full freedom—not only in accordance with the usage of the word, and the corroborations of prophecy in the Old Testament, but in compliance with the great truths of natural science, to believe the language of this prophecy foretells literally a future fact; and instead, therefore, of this last clause supplying any reason for the whole verse being figurative it must rather tend to establish the contrary opinion.

This subject will furnish another example how physical science may be brought in proof of the prophetic word.

H. N.

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## THE PHRENOLOGICAL BEARINGS OF THE CHRISTIAN FAITH.

(Concluded.)

Ascending from the animal to the prudential, we shall find every faculty ennobled; for *Combativeness*, *Destructiveness*, *Acquisitiveness*, *Secretiveness*, *Cautiousness*, *Self-esteem*, *Approbativeness*, *Firmness*, and *Conscientiousness*, are shown to be powers susceptible of an amount of polish and utility hitherto unthought of. The faculties of fighting and destroying are dangerous in all untutored conditions; but when the christian rule is followed, they give energy to other powers, and vigour to improvability. For the neophyte is taught that it is only by exertion and combat that he will be able to enter the strait gate of life: and the full-grown must endure hardness, as a good soldier, and fight the good fight of faith, ere he can lay hold on eternal life. The military designation of such warfare implies great control and self-denial; and in this battle there is much exercise for *Destructiveness*—for “the weapons of our warfare are (though not carnal, yet) mighty through God to the pulling down of strongholds;” besides there is the continual work of putting to death “the old man with his deeds.” If it be urged that this is mere figurative language, I answer that the figurative use of such faculties is the best that they can have. But however intangible those foes may be, every one who has tried it knows that it is no easy task to overcome them; destructiveness and combativeness are not a bit too strong powers for such work. The exercise of *Acquisitiveness* is defined in various ways; attention to business, and diligence in handiwork are essential christian duties; and the rights of private property

are regarded with scrupulous respect. Thus the case of Ananias and Sapphira calls forth this deliverance from the presiding judge,—“ While the possession remained, was it not thine own? and after it was sold, was it not in thine own power?” On the other hand, over-application to business, and over-anxiety for wealth are moderated by the counsel of the Master himself,—“ Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.” *Secretiveness* is not mere cunning, but it shows itself in self-control and the endurance of misfortune and evil. The exercise of this faculty, which in a common man would be only foxyness, rises to positive sublimity in the life of Paul, when he tells the Corinthian christians—“ I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved; but be it so, I did not burden you, nevertheless, being crafty I caught you with guile.” The counsels which affect *Cautiousness* are striking,—“ Walk circumspectly, not as fools but wise.” “ We are all children of the light and of the day; let us watch and be sober.” *Self-esteem* is a faculty which frequently leads men into awkward circumstances, and without control shows itself in the stereotyped form which Shakspeare depicts,—“ Vain man, clothed with a little brief authority, plays such fantastic tricks before high heavens, as make the angels weep.” Yet when wanting there is an aptness to too great softness and pliability. I think any one studying the character of Jesus the Christ will find what dignity this faculty added to his deportment. But then all pretensions were well supported: for when he said “ which of you convicts me of sin,” his accusers were struck dumb; and when in the height of his denunciations he exclaimed, “ The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here”—there was not a voice to cry out in mock applause, Hear! hear! And so it will always be; self-esteem is only offensive when it is puffed up with vain pretensions. The rule for it is,—“ Let no man think of himself more highly than he ought to think, but think soberly; according as God has dealt to every man the measure of faith.” There is as much self-esteem as veneration in the exhortation of the Master,—“ Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under foot and turn again and rend you.” On the other part the *Desire for the approbation of others* is guarded and qualified by the plainest teaching. The main approbator, according to the christian doctrine, is God, who will reward those openly who serve Him with faithful and true hearts in private. There are a few who “ do good by stealth and blush to find it fame;” their deeds are recorded in heaven. Meekness is the name given to the proper exercise of the love of approbation. Meekness defers self-judgment, and defence to the superior discrimination of another; and it cannot miss its mark, for God is the judge of the meek,—“ Blessed are the meek, for they shall inherit the earth.” *Firmness* is so essential an ingredient in a reliable character, that we naturally expect it to be nourished in the doctrine of perfection. Therefore it is that we have Paul and Barnabas “ confirming the souls of the disciples

and exhorting them to continue in the faith; seeing that they must through much tribulation enter into the kingdom of God." Therefore also is it that the falling away from this steadfastness is guarded by the most dreadful threatenings,—“If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation:” while to the persevering and enduring all good things are secured,—“He that overcometh shall inherit all things.” *Conscientiousness* is so prominent an element in christian character that the want of it is reckoned tantamount to the want of all principle. Righteous dealing to all is its function; and when applied to relations of trust, it manifests itself in most scrupulous attention to fair dealing,—“Masters, give to your servants that which is just and equal. Servants show all good fidelity—not purloining,” are exhortations which derive force and motive from the considerations that the one, exalted though he be, has a Master in heaven, and that the other is serving the Lord Christ even when attending to the behests of a tyrant and oppressor; “for so is the will of God that with well-doing we may put to shame the ignorance of foolish men.” Mrs Stowe’s “Uncle Tom” is a character familiar to all; and very well shows the operation of christian faith in the nurture of conscientiousness.

The intellectual faculties of the human mind connect, by perfect links, the animal and prudential with the moral or spiritual powers. Although they have properly to do with outer life, and are less emotional in their character, less under the control of what is generally understood as the religious idea, yet it will require no stretch to find the fitness of christianity even to them. The dicta of faith not only approach the affairs of business on the moral side, but affect them in their strictly intellectual aspects. The exercise of *Constructiveness* and *Industry* is legitimate either when engaged in diligent attention to business, or in general handicraft; for work is ennobled—Jesus himself must have been a carpenter for twelve or fifteen years before appearing in public; and his illustrious apostle, Paul, wrought as an upholsterer whenever he had opportunity. This familiarity with outer life, and cultivation of ordinary human pursuits, you will also find eminently calculated to educe and invigorate all the observing faculties. *Individuality* is in constant exercise, *form, size, weight, and colour* wait upon it. No teacher ever had his instruction more completely based on fact than the founder of christianity; he made the phenomena and occurrences of all nature, not only adorn his speech, by parable and metaphor, in the highest use of *Comparison*, but they become essential as so many joints and arguments of his discourse,—“Consider the lilies of the field—observe the fowls of the air—a sower went forth to sow—the hairs of your head are all numbered,” &c., &c. Then the historic faculty (*Eventuality*) and the topographical (*Locality*) combine with individuality, not only in the study of history, but also in that of prophecy—prophecy as full of facts and plain statements as the ethics of Jesus of Nazareth. The sequence of events and the interest of localities form the back-bone of prophetic promise; and as the instructions of the past depend upon the veritableness of those occurrences which history professes to render intelligible, so the glories of the future are based on com-

ing facts. It is worthy of remark that the organ of *Number* is very frequently called into exercise in the prophetic visions and announcements, as well as in history.

Here *Language* is not only encouraged in its domestic uses, but its broader and more cultivated form in public speaking is encouraged and stimulated. The popular fashions of Christianity in the present day give a very false idea of the religion of the apostles, perhaps in nothing more than in the monopoly of speech. Whatever may be pleaded for clerical usages in the present day, it cannot be apostolic precedent, for the first christians were accustomed to speak to one another without regard to college training or official appointment; nay, were counselled to exhort one another daily. Moreover, at a time when the whole brotherhood was broken up by persecution, and all were scattered from Jerusalem, *except the apostles*, those laymen went everywhere preaching the word, a work requiring much more ability and address than the simple instruction and exhortation of each other. This public address became in those cases, as in all others, a course which called out and exercised all the intellectual powers. The faculties of *Causality* and *Wit* in Paul are seen in exercise to an extent that no teacher of moral philosophy has ever attempted before or since. The slightest knowledge of the subtleties of the Greek sophism, or of modern ethics, will evince this; and the reason is obvious—the apostles had facts to reason from, and things to discriminate among. Paul was the author of that apothegm,—“Prove all things, hold fast that which is good.” “We have not,” says Peter, “followed cunningly devised fables—we were eye-witnesses of his majesty.” The mere propensity to talk is under careful surveillance. “If any man speak, let him speak as the oracles of God.”

*Tune and Time*, the organs of Music, are not only sanctioned in the popular worship of the present day, but evidently formed important elements in the service of the first christians. The counsel of the great apostle was—“Let the word of Christ dwell in you richly, and with all wisdom teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” And it is a remarkable circumstance that the Church (however much it has fallen from its noble estate) has been in all subsequent times the patron of music. I have not seen any case in which the exhortation of the apostle has been carried to the uttermost, and the minstrel been exalted to the rank of teacher; yet it is his legitimate place.

The organ of *Order* is exercised to perfection in christian social life. The arrangements of the Corinthian church, as stated in Paul's first letter to them—chap. xiv.—exhibit the remarkable fact that even the spiritual men and their revelations must be deferent to order; so that all should be under perfect control. “The spirits of the prophets,” says he “are subjects to the prophets. God is not the author of confusion, but of peace. Let all things be done decently and in order.” If *Concentrativeness* has the quality which I take it to have, then I find it stimulated by such counsels as that given to young Timothy. “Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed to thyself and unto the doc-



true; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

If we ascend into the higher regions of mind, we shall find all our desires fulfilled. We are thus taught how *Imitation* is a sublime faculty; because it calls us to imitate the Eternal God—"Be followers of God as dear children." Christian imitation is not mimicry; it is the faithful and intelligent doing of the will of another, expressed in that most striking language of truth—deeds. *The sense of the beautiful in outer forms* is a primitive faculty of man, we may see its exercise in such teachings as, "Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say that Solomon in all his glory was not arrayed like one of these." *Ideality* we know works upon and advances towards a beau-ideal, whether in art or ethics, and where is there such a beau-ideal as Jesus the Christ? No man has impugned its spotless purity, no man has excelled it. And if the language of ideality is sought, which is poesy, there are the writings of the prophets, which I have no hesitation in ranking higher than the works of any bard. Shakespeare, Homer, Milton, Dante must hide their diminished heads beside the towering grandeur and overwhelming pathos of Isaiah. It would occupy too much time to give quotations from these now; but let any one satisfy himself by the comparison—reading the xl. and liii. of Isaiah, and iii. of Habakkuk. These writings, and even the writings of the apostle John, his epistles and apocalypse particularly, rise into *Sublimity* of the most exalted kind. Although I do not quote, I may state what I take to be the sources of this superiority in the works of the prophets and apostles. The history of Israel as written by their own chroniclers is a grand epic. All that Tasso, or Milton, or Homer use in the machinery of the epopee is found in the prose records of the Jews—striking occurrence, bold adventure, and unexampled success, combined with, and rendered suggestive by the co-working and superintendence of Divinity. The same holds of the New Testament facts. The inspiration of all *these* is ostensibly, as it is actually, the afflatus of Jehovah; "for 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 Ghost;" while *those* can lay claim to no higher than the exaltation of natural genius.

Above this we ascend into the region of the unseen. *Wonder* or *Faith* here receives its due exercise, and our flight into this illimitable domain is certain, because under the control of an infallible guide: and *Hope*—bright seraph—accompanies us, to guide us into its farthest stretches and return to dwell with us in our homes. The language of these sublime essays is—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

Our ascent is yet higher; for by the soaring wings of *Veneration* we climb the heights, and approach the very presence of God. While *Benevolence*, thus stimulated and exercised, exhibits an aspect very different from that of the niggard charity so often attributed to it. These are the ruling principles of the christian man, the king and queen of the whole family of faculties with which he is endowed. To "fear God and keep his commandments" is simply to exercise in a

proper manner the organs of veneration and benevolence. These faculties are popularised too; for the language of the christian faith is—"Esteem all men, love the brotherhood, fear God, honour the king." It would be easy to show how the proper combination of different powers is *only* taught and practised under the guidance of this sublime rule: but we forbear at present.

Now if we examine the writings of the Apostles, with such discrimination as I have endeavoured to establish, we shall find that the prompting of the faculties does not depend upon mere scraps and fragments, as I have quoted them; but that those men fitted their teaching with the utmost nicety to its bearing upon man—not the hypothetical man of the old metaphysicians, but man as found, and measured, and known by the sound inductions of modern phrenology. Now, if phrenology was no branch of learning in the schools of Tarsus, or in the Rabbinical hall of Jerusalem, where Paul got his first education, (which, to say the least of it, is questionable), surely that other school in which he learned the true philosophy of man, and his relation to the eternal God, must have been one far in advance of all human systems of moral philosophy. This is the marvel; and yet, rightly viewed, it is no marvel at all that the Creator of man should know better about him than he could himself know, and be prepared to ante-date all human acquirements by a divine revelation of what is true. A human theory would have the colour of the mind which originated it; but this is radiant with the pure white lustre of heaven.

Thus have we shown that the christian faith gives a due prominence to the highest faculties, and their meed of exercise to every mental power possessed by man—which was the point to be demonstrated. You will now see the force of the prayer of Jesus for his disciples,—“I pray not that thou shouldst take them out of the world; but that thou shouldst keep them from the evil. They are not of the world, as I am not of the world. Sanctify them through thy truth, thy word is truth.” The earth with its ordinary avocations is thus the proper stage for the drama of human life, even in its most sublime phases. The elements of man's character, whatever those may be intrinsically, are disintegrated, that, by a divine alchemy, new and more glorious combinations may be formed, and more sublime uses be found for this exalted one, made in the image of God.

This then, this head of man—"the dome of thought, and palace of the soul"—we find built and furnished as a suitable mansion for the inhabitation of divine truth. Sublime mansion! nobly furnished, and well appointed! Come then, O spirit of the Most High, and word of the Eternal, and dwell herein, to exalt and refine, to order and enliven all that is innately noble, to chasten and control all that is of the earth, earthy; that the light of life may shine with undimmed splendour, and flame up in grateful sacrifice to the Maker of all! Come, O truth, make this domain thy blest abode!

G. DOWIE

## Intelligence, Notes, &c.

**AUSTRALIA.**—We are happy to be able to report the safe arrival of brother and sister Sinclair, (formerly of Gourrock,) in the country of their adoption; having reached Sydney after a good passage of 97 days. They speak well of the country, of its material resources, and its remuneration to hand labour; but they are alone. May our Father enable them soon to discern some of his children among the strangers.—Address Robert Sinclair, care of Mr M. McNaughton, Springhill, BRISBANE, QUEENSLAND. We have received these other addresses:—William Grant, care of John Grant, confectioner, Pall Mall, SANDHURST, VICTORIA. He was immersed at Aberdeen in the spring of 1855. His brother John Grant is also a believer in Christ's future kingdom, and we hope has by this time become obedient to the faith. The address of brother David Archer, (from Dundee) is, care of Mr William Archer, Bonnybank, Lake Collack, near Geelong, VICTORIA. James Meldrum, (also from Dundee), Chewtown Post Office, Forest Creek, Castlemain.

**DUNDEE.**—The campaign of public Bible exposition, and Bible defence commenced on Sunday 17th Nov., in the brethren's place of meeting. The object is to have a series of lectures by different brethren on The Promises and Purposes of God as revealed in the Bible. "The lecturers will set themselves to prove that all God's dealings in the past have been working together for the fulfilment of his declared purposes for the future, and that though man's unbelief and wickedness may retard, yet they cannot prevent or alter the divine purpose of placing the creation, freed from the curse, under the dominion of man redeemed and glorified in God's likeness." On the evening of 17th Nov., fell asleep in Jesus, Mrs James Henderson—the latest added to the Church. Her funeral was a season for comforting words, which were not failed to be spoken at the grave's mouth; even saying to the bereaved husband, "thy dead shall rise again." Brother and sister Thomas Kidd have removed to the neighbourhood of Dunkeld (8 miles). Address—T. Kidd, blacksmith, Colt Hill, SPITALFIELD, by Dunkeld.

**EDINBURGH.**—We have had one addition by immersion, (Jane Hastie, domestic servant,) and one removal (Alexander Davie, returned to Dundee,) during the month. The brethren have made arrangements for a series of public meetings on Sunday evenings during winter, for the purpose of setting forth, examining, and enforcing the Bible teaching on the vital questions of Human Destiny and Human Duty—the meetings commence on December 1.

**GALASHIELS.**—We are happy to record another accession to the church in Galashiels. On 25th October, Mrs Bell and Mrs Milne, wives of our brethren Bell and Milne respectively, made the good confession and were buried in baptism into the name of the Lord Jesus. The church now numbers seven. Brother Ellis has again visited them; and on the occasion had opportunity of addressing a large meeting of the inhabitants in the Corn Exchange. The audience seemed interested in the *new doctrine*, and it is expected that some may be stirred up to an obedient faith in the gospel of the kingdom of God. Other visits are contemplated.

**HUDDERSFIELD.**—The winter course of Sunday afternoon lectures by brother Roberts is advertised to begin December 1. Twelve topics are specified. "The object of the lectures is to set forth the teachings of the Bible in contradistinction to the tenets of popular religious orthodoxy."

**PILDOWY.**—Many are interested in the friends here. We are pleased to learn that a visit was recently paid them by our brother, J. H. Wood of Nottingham, who went accompanied by brother Wm. Norrie of Lewes, a quiet visitor. The reception which he received from them fully bears out the character for hospitality which we have heard of this congregation from various visitors. On being introduced, brother Wood was kindly, and affectionately greeted by them and invited to share their humble hospitality and during his brief stay amongst them he was treated with all the cord of a brother.

**TRARENT.**—On Sunday, 17th November, John Cunningham, (miner), has made a clear confession of his faith, was baptized into the name of the Jesus, and immediately thereafter united with the church in their work and social service. This young man had his attention aroused by revival movements, but through intercourse with our brethren got that attitude upon the all important truths of the gospel of the kingdom of God appears the fruit of his pupilage. Others are much interested.

THE MEETING of the Council of Literature was not honoured by the presence of any other brethren than those belonging to Edinburgh. They therefore devoted themselves to a review of matters affecting the Messenger. The opinion readily expressed regarding it in these pages, with a few others since received, were carefully examined, and balanced; from which the following resolutions were deduced for immediate action:—1st, As the regular income of the year has not proved sufficient to meet the current expenditure—having been supplemented by a few contributions from the churches—it is not now possible to enlarge the magazine at all, either in size or number of pages. 2d, A general wish having been expressed to have the *Intelligence* so printed as to be detachable from the other matter, this will be attempted with its present size. Attempted, because there are practical difficulties, known only to experienced persons, which are much increased by this alteration, particularly as our room is so small for any new evolution. 3d, The character of the papers and the nature of the intelligence are both entirely dependent upon the communications of the brethren; therefore no legislation can affect this. Fresh matter is promised, however, and there are some other arrangements calculated to be of service, which we cannot announce till fully matured. It seemed desirable to have a change of editorship; but as there were no immediately available means of effecting this, it was decided that the present editors continue till others are applied to in the matter. It was further concluded that any change as to number of pages, or editorial management be effected in the middle, as well as at the beginning, of a year; when the funds rise, the one can be done; whenever the proper men are got, the other can be accomplished. The Messenger being the instrument of all the churches in Britain, there is no absolute necessity why Edinburgh should always be the focal and radiating point.

As there seemed no pressing necessity for an *Edinburgh* Council to mediate to consider either of the other topics—a *central depot for publications or tract needs and supply*—time was not sought for them. But of these shall be lost sight of.

“The Phrenological Bearings of the Christian Faith,” is printed separately 8 pp, 8vo. The brethren may be supplied at 10d per dozen, post free surplus going to aid the Messenger.

The Treasurer acknowledges receipt for Messenger from Blairgowrie, dington, Halifax, and Nottingham.