

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 1862.

VOL. III.

EDINBURGH :

PRINTED BY A. & W. R. WILSON, HIGH STREET.

MDCCCLXII.

Church of God General Conference: McDonough, GA;
Digital Archives Library; <https://coggc.org/>

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THE MESSENGER OF THE CHURCHES.

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

INTRODUCTION.

IN beginning a third year of this Magazine, we feel ourselves impelled to offer these few observations regarding it.

The brethren require a medium of intercourse. This is manifest from the uniform appreciation of that portion of the MESSENGER in which the doings of the churches, and the fortunes of the brethren are narrated. And it were a pity that anything should occur to render the continuance of this impracticable. This is the portion on which we have hitherto required to bestow most attention—gathering, begging, or receiving, and afterwards shaping, and arranging those few incidents which vary the life of our little community, but which being peculiar to it are full of interest to the members. If for nothing else then, at least for this, we must maintain the MESSENGER as the necessary vehicle of our interest and intercommunion. To render this efficient, it must be apparent that the attention and exertion of many of the brethren are absolutely necessary. If those who feel such pleasure in learning what others are doing, would task themselves with the agreeable duty of recording what *they* do, this would be secured without fail.

But we have other matters that we are fain to speak about—the great truths of our faith, which lie at the foundation of our brotherhood; those vital principles of duty which spring out of our associate life, and our relation to God; those circumstances of curious interest in the world around us which touch our common life; and those profounder matters of yet future action and development, which are the burden of the great prophets of God—all demand our attention, our exposition, or interpretation. The privilege of criticism of these and the power to look at them from the right point of view are ours, because of our posi-

tion as sons of God, and heirs with faithful Abraham. And in the expression of our judgment our equality of right is only courteously waived in favour of those who are manifestly superior to ourselves. But our family circle is one in which all have a place equally favourable to the enjoyment of the benefits of this free examination, and friendly comparison of notes.

Now and again we shall find one laying claim to his English birth-right of the liberty to grumble. We deny the right; because it is against the law of our faith—"Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke." Whether or not this advice covers the disposition, we still urge the good policy of refraining from complaint, especially when the means of redress are within reach of, and available to all—the privilege of qualifying anything we object to by setting forth our own ideas on the question at issue.

Thus we plead for patience; but we must have courtesy as well. To be mannerly not only in the selection of our words, but in the setting forth of our subjects is a very apparent christian duty; yet we are apt to forget it sometimes, especially when we attach too great importance to ourselves, and our own ideas. We trust however, that it is not needful to argue this in our circle. We lay upon ourselves the burden of preventing all personalities. Happily we have had little occasion for the exercise of this supervision and purgation. And it would never be needed if all our brethren who contribute would remember the maxim which we have set upon our front. "We speak as to wise men,"—wise through the amount of their acquirements in the truth of God; wise because of their relation to Him; wise from their good consciences. Those wise men have minds as well as ourselves, and powers of perception and judgment too. Nay, we defer to their judgment: to this end we speak, "Judge ye what we say."

The etiquette of society is rendered necessary in those circumstances where men are brought closely together; it is the manners of the city, the assembly, and the court, where there should be no jostling. So we, if not many, are close together, if our speeches are not long, there is little time for them. Our essays should be short, for there is little room for them. In these few pages is our arena, and we must perform our evolutions in little space. Brethren, be sententious. We can dilute the matter at our own firesides where the talk is free.—And do not forget our motto,—"I speak as to wise men; judge ye what I say."

EDITORS.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—*Solomon.*

"Be kindly affectioned one to another with brotherly love; in honour preferring one another."—*Paul.*

THE SERVICE OF HOPE.

To a believer in the Gospel of the Kingdom of God, living in the exercise of his faith, the events that occur in the ordinary course of nature have peculiar aspects: he views them in a different light from the men of the world.

If he hears of the ravages of war abroad, or of disasters and disorders at home, the fall of an empire or the death of a king, his mind is directed to the time when wars shall cease, and when peace and order shall everywhere prevail, under the sceptre of Him, who is first a Man of War, and then the Prince of Peace. Or if within the narrow circle of his acquaintances he finds one labouring under severe pain or sickness, for which he feels he can render no relief, but rather a liability to a like fate, then he ardently prays that the Kingdom may soon come, of which it is said, "The inhabitants thereof are not sick, the people are forgiven their iniquity." And when he is startled by the announcement that one whom he loved has been removed from the troubles of this life, and thereby the tenderest ties of affection have been snapt asunder by the unrelenting hand of Death, his thoughts are at once directed to the glorious resurrection morn; not to any undefined, unchangeable, unpromised interim of blessedness; but to the unchangeable, unswerving purpose and will of God the Father attested by the declaration of His Son, when He said "This is the will of Him that sent me, that every one that seeth the Son and believeth on Him, may have everlasting life, and I will raise him up at the last day." (John vi. 40.) This evidently was the hope of Martha and Mary when their brother Lazarus died, though no doubt in the midst of their solicitude during his illness they had often thought that if Jesus (whom they believed to be the Christ) had been there he might have continued to live. Martha expressed herself to that effect when she met Jesus. He said unto her, "Thy brother shall rise again." She said, "I know that he shall rise again in the resurrection at the last day." Jesus said, "I am the Resurrection and the Life. He that believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." That is as I understand it, he that believeth on me and dieth before my return, shall be raised up, and he that liveth believing on me at my return shall not die, but be changed." This was the consolation which Jesus offered to the bereaved. He was then, as he is still, full of compassion; being "touched with the feeling of our infirmities," he was ever ready to sympathize with the afflicted, and to direct the minds of them that trusted in Him to this glorious hope.

He had in the sphere of life in which he moved, ample opportunity to know much of the external distresses, and internal sorrow of humanity, and in all such cases he felt as a Man, and sympathized as a Brother. We are informed several times that he was troubled in spirit—that he groaned—and at the grave of Lazarus he wept, *Jesus wept!* this was the test of affection. Surely if every work of his power proved Him to be the Son of God; every such emotion proved him to be bone of our bone and flesh of our flesh. He endured temptation, the reproach of enemies, and the desertion of friends: yet he patiently endured. But when the dark shadows of death gathered around him

he prayed that this cup might pass from him, and an angel strengthened him. And will not he then succour and help us in the hour of our extremity? Yes: He who bore our griefs, and carried our sorrows when here, is not now indifferent to our distresses, which are so inseparably connected with our present pilgrimage. Let us then in all our trials, draw near unto God through Him who knows our infirmities, and whom the Father heareth always.

If it was for the joy set before Him, that he endured the cross and despised the shame, may we not infer that his thoughts would be often directed during his probation to the glorious time of recompence? The events that took place in their ordinary course would direct His mind, as they direct our minds, to anticipate the glory to be revealed; and when he came in contact with the bereaved in their sorrow, he would comfort them with this assured hope and expectation. He did not lift up every one from his sickness, nor raise all that died whom he loved, although in the case of Lazarus he was pleased to manifest the glory of His Father in the exercise of His power by calling to Lazarus, "Come forth:" yet there is no doubt that He would administer to the friends of those who had died in faith, not having received the promises, the same consolation which he first gave to Martha, "Thy brother shall live again," not a mortal life as Lazarus was raised to, but to the life eternal.

To them that have faith in the promises of God, and right apprehensions and a true appreciation of the nature of the resurrection-life nothing can be more consoling. The Resurrection is the arch-stone on which the whole burden of the believer's hope rests; for if Christ be not raised, then our faith is vain, and we are yet in our sins; but now is Christ risen and become the first-fruits of the resurrection, and they that are Christ's shall be raised at His coming. We are waiting for His return, for *That* and the Resurrection are inseparable events. Long has the night of sorrow reigned, but when that glorious morn breaks, then Jesus shall descend, and the voice of the archangel shall burst the barriers of the tomb, and quicken into immortality the dust of His saints, which has been preserved by God while they slept. For as surely as a mother's eye rests on her sleeping babes, so doth the Lord guard the ransomed bodies of His people, that not one of them is lost. That which is sown in weakness is raised in power—the mortal shall put on immortality, and death be swallowed up in victory. Then cometh the glorious consummation of God's purpose, the crowning victory of our Lord—His triumph over all His and our enemies, and we shall live for ever with Him. This shall be life indeed—life out of Christ's death, and life beyond the power of death. We will not only have the ability to live unto God, but the disposition to exercise every faculty and feeling to His glory. This life which Jesus died to obtain for us, is an active glorious life, and free from all that now makes us sigh and mourn in our present state of expectation. But then there will be no short-comings, no trifling disputes, no jarring views, no unholy contention. All will be happy and harmonious, and we shall live together with Him.

It is difficult for us to apprehend the connection that there is between our sufferings here and our services hereafter. We forget that the

servant has to follow his lord, that he was perfected through sufferings ; and that therefore as His sufferings were peculiarly suited to prepare Him for His farther service, so shall our peculiar chastisements prepare us for our destiny if we be rightly exercised. But this we know that as Kings we shall reign, and as Priests shall we minister in God's presence ; and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal, but the things which are not seen are eternal. Soon shall the dead saints rise, the sick shall be healed, the weak shall be made strong. We shall walk and not be weary, run and not faint ; there shall be no more sorrow, nor sighings, nor cryings, for we shall drink of the water of life, we shall eat of the tree of life, which is in the midst of the paradise of God, we shall see His glory and be His servants performing His will and proclaiming God's prevailing power and Christ's undying love, saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion, for ever and ever. Amen."

Surely this is a glorious hope which is set before us in the gospel, beckoning us to press on toward the mark for the prize of the high calling of God in Christ Jesus,—to strive if by any means we may attain to the resurrection out from among the dead ; to count that the trials of this present life are not once to be compared with the glory to be revealed at the coming of our Lord. Let us comfort one another with this hope, for it does not rest on the vain imaginings of man, but on the word of the unchangeable God, and sampled and attested by the resurrection of His only begotten Son, Jesus, our elder brother, the first-begotten from the dead to everlasting life. This is the light that sheds a radiance over all that now tends to darken our path, and lessen the sweets of life, until the dawn of that eventful morn when the dead saints shall rise with gladness in His sight, and when our vile bodies shall be fashioned like unto His glorious body, free from all the effects of sin, and in full possession of every power commensurate with those blessings which beam forth in those exceeding great and precious promises given unto us, that through them we might become partakers even of the divine nature.

Let us then rejoice in this hope, saying with the apostle Peter :—
 "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time . . . at the appearing of Jesus Christ."
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As men, when a son is to appear at his coming to the estate and dignity, clothe even the servants with a new and bright garment, to glorify the heir,—so will God also clothe the creature with incorruption for the glorious liberty of the children.—*Chrysostom.*

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GALILEE OF THE GENTILES.

THE two advents of the Messiah have been happily termed, by a well-known writer on prophecy, "the two centres," around which all the writings of prophets and apostles revolve. The second appearing is still a matter of *hope*—animating, cheering, elevating, purifying, glorious, and well-grounded hope. The first advent is a matter of *history*, and has long been so. Eighteen centuries have come and gone since the blessed feet of the Son of God, trod Israel's land; but the events of that short pilgrimage have lost none of their meaning or efficacy in man's salvation, or become less deeply interesting or hallowed to the believer in Jesus. No exercise is more refreshing or instructive to the contemplative christian than to reflect on the sayings and doings of "the man of sorrows," and the scenes and events through which he passed in his mission of obedience and love. With such convictions, we have proposed to write a few short papers on some of these interesting scenes and events. We commence with "Galilee of the Gentiles:"—

It is worthy of notice that, while the scene of John's narrative is chiefly laid in Jerusalem and its neighbourhood, the incidents recorded by the other three historians, transpired for the most part in Galilee, and are connected with the shores of its deep blue lake. There he began his public career, and performed most of his wonderful works; there he delivered those words of beauty, truth, and wisdom still as fresh and as fragrant as "the lilies of the field," through which he taught lessons of trust in God.

This region of country was called "Galilee of the Gentiles"—i.e., circle of the nations, because it formed the boundary line separating the north of Palestine from the countries beyond, and was chiefly inhabited by Gentiles. This border land was inhabited by a coarse outlandish people who were not only characterized by a peculiar dialect (Matt. xxvi. 73), but noted also for looseness of morals. Hence the adage, "Can any good thing come out of Galilee?" hence also, it had been described by Isaiah, seven hundred years before, as "the land of the shadow of death" (Isaiah ix. 2). Among such a people our Lord lived and laboured in obscurity for thirty years; and, when duly qualified for his public ministry, he "dwelt in Capernaum which is upon the sea coast, in the borders of Zebulon and Nephthalim" (Matt. iv. 13). Then was fulfilled the prediction by Isaiah the prophet—"The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." No secluded nook was his selected dwelling—no quiet Palestine hamlet where he could dwell in mystic loneliness, refusing to mingle in the common business and duties of life. He pitched his own tent in the midst of human tabernacles—mid the din and bustle of the town, the hum of busy industry ever around him—coming in contact with every description of character—rich and poor, Jew and Gentile, bond and free, noblemen, centurions, publicans at the receipt of custom—he met them all in free and unrestrained intercourse. At one time we find him reading in the synagogue; at another present at a

marriage feast, and contributing, by his divine power, to its festivities; again we find him a guest at a Pharisee's house, and eating with publicans and sinners. Followed by eager multitudes, he scatters blessings around him, "Teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people" (Matt. iv. 23). Wherever he goes his steps are tracked with mercy; misery in every form crouches at his feet, and gratitude bathes the wondrous healer with its tears.

Such were the inhabitants of this "Galilee of the Gentiles;" such was the life of our Lord among them. A word now on its scenery:—The meaning and interest of our Lord's doings and sayings in this region is not only better appreciated by a knowledge of the character and conditions of its people, but also by a knowledge of its peculiar physical aspect. With this most of our readers are probably familiar, from the many descriptions given of it in books of travels and other works illustrative of Scriptural narrative. The following sentences, descriptive of the country surrounding its inland sea, may not, however be unacceptable. They are gleaned from a volume entitled the "Memories of Gennesaret,"* from which some quotations have already been given, and on which we intend to make further draughts on future occasions.

"The Plain of Gennesaret was considered the garden of Palestine, and with its hot spring and irrigating streams gave a return to the husbandman, unknown elsewhere in that nation of the nations. The luxuriance of vegetation on its banks, and mildness of climate, may partly be accounted for, from the deep depression of its basin. Though not to the same extent, the Galilean sheet of water partakes of the strange peculiarity of the Dead Sea, in being far below the level of the country. No transition can be more marked than from the uplands which border the Lake on every side, down to the sultry hollow where it lies. In summer the heat is intolerable; but, for this very reason we may be prepared for early and profuse vegetation where the soil favours. Olive gardens and vineyards, we have reason to believe, in the time of our Lord, crested the heights which are now bare and treeless. But in the lower regions, tropical plants still spread in untrained luxuriance. Palms mark the old site of Tiberias. The first flowers blooming in Galilee, with their pink and red blossoms flushing the lake margin, may still be seen from the very spot where Jesus spake of the lilies of the field as weaving a richer mantle than any Tyrian loom: while the same twisting thorn which was taken to wreath in aftertimes his bleeding brow, may be seen hiding itself amid the rocks which cross the traveller's path. Perhaps nowhere in Palestine does the 'Sower go forth to sow' earlier than in the spot where Jesus spake his sower parable. Its mildness may, in the age to which we refer, have made it more a winter resort, the intense heat sending many of its families in summer to the cooling breezes of the uplands. This we know, that our blessed Lord himself generally spent the summer months in Judea, lingering there after the celebration of the Passover, and revisiting Capernaum and its neighbourhood as winter approached, when return of the inhabitants gave him fresh opportunity of preaching The Kingdom of God."

Not only were the shores of the Lake of Galilee thus adorned with natural beauty, and blest with salubrious airs; but also decorated with the constructions of art and human industry. "Royalty had studded its banks with Roman palaces, and its waters with Roman pleasure-boats. The second Herod had built a new capital on its shores (Tiberias) in honour of his imperial lord, and the reckless extravagance which that abandoned prince had learned at Rome, he had transferred to the city bearing his master's name." Such was the scene in which the Messiah preached the gospel of the kingdom, and performed most of his wonderful works.

* *Memories of Gennesaret.* By J. R. Macduff, Glasgow. London: Nisbet & Co. 6s. 6d

How sad to reflect that these divine teachings and mighty deeds, were so madly and perseveringly resisted, as to evoke from the lips of the great Teacher withering maledictions which have long since taken effect and await a still more terrible fulfilment. (Matt. xi. 21-24) Sadly changed is its present aspect. "A wreck of varnished loveliness, lapsed into its old shadow of death. The light that gleamed on its waters is quenched. Turkish misrule and delusion are supplanting holier recollections. Its glittering palaces and teeming villages—the white-winged messengers of commerce that studded once its sparkling waves are all gone. The very site of Capernaum is disputed. Its doom is written on the silent rocks, and murmured by the restless waves. "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." A fate still more terrible we have said, seems yet to await these once favoured and incorrigible cities—at least Capernaum. This seems indicated by the prediction—"I say unto you (Capernaum) that it shall be more tolerable for the *land of Sodom* in the day of judgment than for thee"

W. LAING.

OUR SAVIOUR AS THE "SECOND MAN,—THE LORD FROM HEAVEN."

Read Heb. i. and ii., and I Cor. xv.

IN the character of our Lord Jesus the Christ there is abundant material for inquiry, and for study and reflection. But into the largeness of the subject we may not now enter. Our Lord, like the works of God, will bear minute scrutiny, or a wide contemplation; as perfect in his love and tenderness of heart as he is omnipotent in power; as faithful a High-Priest and Redeemer as he is a mighty King and Captain of the armies of heaven. But out of his perfect and many-sided character let us, for the present, think of our Lord as a man only, not the least noble of his attributes,—not as the Exalted One who was in the beginning with the Father,—not as the Creator of all things and the upholder of all by his powerful word,—do we propose to consider him; nor yet as the Redeemer of mankind, and the sin-bearing Lamb of God; nor yet as the great High Priest over the household of God; but as the great first-born and elder brother of the future human race; in short, as a **MAN**, noblest of God's creatures—Lord of the works of his hands, and image and representative of God upon earth.

It was to be supposed that when God's Son took on himself our human nature, and appeared as a man, he would act out the perfect ideal of what man should attain to; that what he esteemed and loved and practised, so must we all do and value, if we would come up to God's perfect standard of what man ought to be. For we know that whatever Jesus taught, that also did he practise; and his teachings we should obey, and in our daily life copy out his actions. When he, treading in the steps of childhood, or working with his hands in youthful vigour, lived obedient to his parents, therein he gave us an example. Was he gentle and patient, bearing with the slowness and hardness of his disciples? so

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ought we to be to each other and to all. Yes! In all his characteristics,—in his love, meekness, zeal for God, opposition to evil, courage and devotion to truth, his loving acquaintance with God's law, and apt quotation—in all these he is our example and our teacher; we should learn of him, being followers of God as dear children.

What kind of use then did this perfect Man make of his powers and manhood? What kind of position did he strive to attain to and keep in this world? For if we may know what things he strove after, then may we know what things are approved of God, and therefore most truly valuable. Let us think of what men delight in now, of what their hearts and hopes are set upon in this world. We speak not of those that are the dregs of humanity, of men and women who use their minds and bodies as slaves and tools to serve the devil with, but of respectable and well-thought-of people,—what do they aim at and strive after? Marriage, riches, glory, and honour in this life, or ease and pleasure—these sum up the principal desires of respectable humanity; and to attain to these is the chief end of man. So teaches the wisdom of this world. For what is it we yearn after but to get a wife or husband that shall please us; to push our way in the business of this life; to grow rich in this world, and, it may be, after years of weary toil, to retire in comfort with much goods laid up for many years. This is one idea of a well-spent life. Another is, to enslave our powers of mind to the affairs of state; to spend youth and strength in the arena of politics, and so rising surely to greatness in the national councils, may at last leave our names written in the annals of our time. Compare such ideas with the teachings of God's word. We have all read our Lord's life, and remember his history; does this at all describe his yearnings and ambitions? Did he engross himself with such desires? What did he think of being advanced in life, or of this world's praise? Why, he was once offered all the kingdoms of this world and the glory of them if he would only worship Satan. Did he accept? Yet many a man has worshipped evil all his life for very much less a bait. Again, he was tempted to use the power God had given him, for the supply of his own wants merely. Did he comply? And yet how many of us slave day and night with every gift of body and mind divinely given, not for the allaying of hunger, (a most reasonable excuse), but for selfish aggrandizement and vain-glory. Yes: and in that same process the world applauds us; admires the aim and envies the result.

Yet how opposite is the history of our Lord! How contrary were his actions! His whole teaching condemned such wisdom, and his life was a continued satire upon it. He, by his life and teaching, would have us learn not to strive for the possession of this world, for it is not worthy; not to seek this world's wealth, that is not true riches; not to covet rank and station, these are not true honour; but, casting out from the mind the engrossing thought, "What shall we eat or drink and wear," to seek first the kingdom of God and his righteousness, having the promise that all these would be added,—"Fear not, little flock, it is the Father's good pleasure to give you the kingdom:" "Blessed are the poor in spirit, for theirs is the kingdom of heaven." So did he teach us our aim in life, and the true object for our affections; and so did he learn us by example, being servant of all in this present life, that

he might be great in the world to come, "leaving us an example that we should follow his steps" on to God's kingdom and glory.

This great teacher of ours, and our exemplar, was a man—born into this world, and passing through infancy and youth up to manhood. What ideas did he have of the province and duties of man? What powers of manhood did he exercise? Doubtless, in all this he was enlightened by God, for the Spirit was not given to him by measure, and in him God was ever well pleased. And so whatever God intended man to be, that our Lord was; and whatever He intended man to do, that was what our Lord performed: or else our pattern he could not have been, nor could we have been his followers.

But let us see what God intended man to be and what he was created for. Read Gen. i. 26:—And God said, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This is the history of the beginning, and it unfolds God's plan and his determination. This is God's will, that man should be in His image, and have dominion over the earth, and over every living thing that moves upon the face of all the earth, and not by one man only did God intend that He should be represented upon earth, but by multitudes of God-like men and women as Lords, and Guides, and Protectors to the lower animals, and princely Rulers over all God's works. Let us think of what is here declared to be God's destiny for man, for our present condition is so very different from this description, that unless we study it fully and minutely, our knowledge of God's purpose will be weak and vague, and our faith but corresponding. For having never seen anything perfect as at first, we are apt to rest content with this world as it is, cursed with barrenness and death.

"In our image, after our likeness." How much is contained therein! More, I fear, than we now may comprehend; for even in our Lord's sojourn among us, his presence was veiled in human flesh, or we could not have beheld him. Only on the Mount of Transfiguration, when his face did shine as the sun, and his raiment was white as the light, did he appear in his glory unveiled; and there, too, did the voice come from the Excellent Majesty:—"This is my beloved Son in whom I am well pleased." Let it not be thought we have too high a hope of the human future, when we say that even *thus* as he was revealed shall man appear in the ages to come, when all things are restored. Being clothed upon with our house which is from heaven, we shall be glorious, spiritual, and immortal; "we shall be like him, for we shall see him as he is;" like him who is the "brightness of the Father's glory, and the express image of his person."

"Let them have dominion over the fish of the sea, and over the fowl of the air," &c. For this was man created, and even now he claims to be the Lord of Creation, and to have dominion over the beasts of the field; but it is not so in truth. He may not do so as he wills with the works of the Creator; nor are the fishes, and birds, and beasts obedient to his word. Let him set his foot upon the sea, and he sinks into the grave. He gives the animals good cause to fear and dread him; while they, in return, contest his power to subdue them, and not always is the

victory with man. Now, this is not the lordship he was born to wield. To have dominion is to say, "Do this," and it is done; and "Go," or "Come," and swift obedience follows gladly. Not such dominion do we now possess. Yet in this same passage here, enough is written to make us sure that man's birthright of rule is not for ever gone; for if this be God's will, who can say it may be hindered? It cannot be that God's purpose fails. "He is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? hath he spoken, and shall he not make it good?" Yes, verily! Of all the law and the prophets one jot or tittle may not fail; and of this same portion of the law it may emphatically be said, Our Lord "came not to destroy but to fulfil;" for when he had that fish in waiting with the tribute money for Peter, or when he gathered round the boats of Zebedee's sons that multitude of fishes, he only exercised that power God gave to man at first. Or when he walked upon the water, or rebuked the winds and waves, and said unto the sea, "Peace, be still!" he there also did but show what God had purposed at the first man should perform. And this purpose of man's dominion over the Divine works, as repeated and confirmed in Ps. viii., and certified and commented on in Heb. ii., is the hope and destiny for man's future life. What our Lord was and shall be, that may we hope to become. In reading his history, we may reason that not only as he was meek, loving, self-denying, just, and holy, so ought we to be; but also that whatever our Lord did, that may I do; whatever power he exercised, that may I attain to; for there is a fulness of truth in his promise, "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do;" and when all things are put under the Second Man, the Lord from heaven, we also shall be like him who alone, as yet, has inherited the powers contained in this great charter of man's rights and privileges, which God has written in the very beginning of His book.

Man has fallen from his high estate. God's image is defaced in the sons of men, and they have lost his gift of dominion. When man, through sin, became unfit to use his power, it was taken from him in mercy as well as in judgment. Even now he uses the noblest of the subordinate animals to aid him in destroying his fellows: how would the earth have been filled with violence had his pristine power been wielded by rage and passion? Yet through God's long-suffering mercy, the path is opened by which we may, through faith and patience, regain our birthright of honour and power. Peter, writing to the possessors of the like precious faith with himself, says, that *by the knowledge of him* who hath called us to glory and virtue, "exceeding great and precious promises are given unto us, that by these we might be partakers of the Divine nature," and so appear again as sons of God; since by man came death, by man came also the resurrection of the dead. "As in Adam all die, so in Christ shall all be made alive." We have borne the image of the earthly, have received from Adam that sinful dying nature which alone he could transmit. But we may also bear the image of the heavenly if we will only take part with him. For while the first man was made a living existence, the second man is a life-giving spirit. "As thou hast given him power over all flesh that he should give eternal

life to as many as thou hast given him." "This is (the way to attain to) life eternal to know thee the only true God, and Jesus Christ whom thou hast sent," and who has "brought life and immortality to light through the gospel."

Here, then, is our responsibility, not that we are of the dying race of Adam, for that we could not help, and God condemns no man for what he is not guilty of; but that being so, we may be delivered from the bondage of corruption, and that we have the option of sharing with the second Adam that life which is from heaven. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." "By one man's offence, many were made sinners." Let us not be content to remain so, when "by the righteousness of one shall many be made righteous." "In Adam," our federal head, we die, let us also be "in Christ," that we may be made alive. So did the apostle strive that he might be in Christ and be found in *Him*, having the righteousness which is of God by faith. "If by any means I might attain to the resurrection of the dead. Phil. iii., 9, 14.

In rejecting this restitution of life and dominion our guilt is apparent. There is many a fault on which God only decides, for who among us may say—So much of this sin is due to parental descent, so much to surrounding circumstances, and so much to our own wickedness; "but he that believeth not, is condemned already," having rejected the Son of God manifested as such. Condemned—because we neglect that "great salvation," the inheritance of life eternal and the kingdom of God, with its redemption of man, its infestment of him in the divine inheritance of lordship over all, its deliverance of the Creation itself from the bondage of corruption, and its restitution of all things to perfection and glory. Alas, that our hearts should be unmoved even by the love of God in giving up His Son to death for us all, and despising Him who came, should be content with a dying life in this sin cursed world, content in darkness and misery when Christ has died to redeem us. Why should we be the fallen sons of Adam, when we may be adopted sons of God. Who would remain in the house of bondage when Christ would make us free? Who would not yearn for the brightness of that coming time when the earth shall be glorious as at first, as perfect as when pronounced "all very good" by the omniscient wisdom of its Divine Creator? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God has revealed them unto us by his Spirit; that we may know the things that are freely given to us of God." Revealed, that we may know these free gifts divine, and knowing them, may wait in faith therefor. Wait for the coming and kingdom of our Lord,—wait for the resurrection from the dead, and the possession of glorious immortal bodies,—wait for the deliverance of the whole creation, when the name of God shall indeed be excellent in all the earth, and His glory shall fill it. These are the true sayings of God. Not the vain imaginings of distempered humanity, but the sure words of hope and comfort God has spoken for this present afflicted world.

Dundee.

L. D.

THE SCRIPTURAL IMPORTANCE OF THE LORD'S COMING.

"WHAT can be more blessed to the soul than the person of the adorable Redeemer, whom even unseen we love so ardently? All our hopes are about to be realised in His glorious appearing, when we shall be with Him and like Him for ever.

"Lo! He comes in clouds descending
Once for favour'd sinners slain;
Thousand thousand saints attending,
Swell the triumph of His train.
Lo! He comes on earth to reign."

Then again, I argue the importance of the Advent, from the events that are connected with it, such as the following:—He comes as the Redeemer and Head, to raise and glorify His Church in the first resurrection, (1 Cor. xv. 23; 1 Thess iv. 15) He comes to put an end to the system of anti-christian delusion, and consume the Anti-christ himself in flaming fire (2 Thess. ii. 1-12) He comes as the Prince of the kings of the earth, to judge the nations in righteousness, which is generally called the judgment of the quick, (Matt. xxv. 31-45; Ps. xcvi. 10-13; xcvi. 5-9.) He comes to convert and restore the ancient people of God, (Rom. xi. 26.) He comes in visible state and majesty to receive from the Father Almighty the universal and indestructible kingdom of the earth and the whole creation, (Dan. vii. 13, 14.) And I will add finally, He comes to glorify His saints, and to be glorified in all them that believe (2 Thess. i. 10.) These and other similar glorious events are the harbingers or accompaniments of His coming again, and hence its exceeding great importance. It is not an isolated event, but the nightly hope of many generations, and the great centre of a dispensation of glory. And, lastly, I argue the importance of the Advent from the place which it occupies in the New Testament. It is often, as in our text, (Titus, ii. 12, 13) mentioned in connexion with the Atonement; and in the Bible it occupies as conspicuous a place as the Cross of Christ itself. Let us actually examine and compare the Atonement and the Advent, that we may see by the frequency of their occurrence in the Word, the importance which God attaches to them. Thus we have the following results:—

THE ATONEMENT.	Times.	THE ADVENT.	Times.
In Romans iv. 25; v. 9; vi. 10; viii. 34.	4	In Romans xi. 26; xiii. 12.	2
In 1 Corinthians i. 13, 18; ii. 2; i. 23; v. 7; xv. 3.	6	In 1 Corinthians i. 7, 8; ii. 13; iv. 5; xi. 26; xv. 23, 51.	7
In 2 Corinthians v. 14; viii. 9.	2	In 2 Corinthians i. 14; v. 2.	0
In Galatians i. 4; ii. 20; iii. 13; iv. 5; vi. 14.	5	In Galatians, not mentioned.	0
In Ephesians i. 7; ii. 13, 16.	3	In Ephesians i. 14	1
In Philippians ii. 8; iii. 10.	2	In Philippians i. 6, 10; iii. 20; iv. 5	4
In Colossians i. 14, 20; ii. 14.	3	In Colossians iii. 1.	1
In 1 Thessalonians iv. 14; v. 10.	2	In 1 Thessalonians i. 10; ii. 19; iii. 13; iv. 13; v. 2, 23.	6
In 2 Thessalonians, not mentioned	0	In 2 Thessalonians i. 7, 10. ii. 1, 8; iii. 5.	4
In 1 Timothy i. 15; ii. 6; iii. 16.	3	In 1 Timothy iv. 14.	1
In 2 Timothy i. 10.	1	In 2 Timothy iv. 1, 8, 18.	3
In Titus ii. 14.	1	In Titus ii. 13	1

In Hebrews i. 3; ii. 9; ix. 14, 20; x. 10, 12, 29; xii. 2.	8	In Hebrews i. 6; ix. 28; x. 37; xii. 26.	-	4
In James, not mentioned.	0	In James v. 7, 8.	-	2
In 1 Peter i. 2, 11; ii. 21, 24; iii. 18; iv. 1, 13; v. 1.	9	In 1 Peter i. 5, 7, 13; iv. 5, 7, 13; v. 1, 4.	-	8
In 2 Peter ii. 1	1	In 2 Pet. i. 11, 16; ii. 9; iii. 4, 10, 12	6	6
In 1 John i. 7; ii. 23; iii. 5, 16; iv. 10.	5	In 1 John i. 28; iii. 2.	-	2
In Jude, not mentioned.	0	In Jude i. 14, 21.	-	2
In Revelation i. 5, 9; vii. 24; xii. 11.	4	In Revelation i. 7; ii. 16, 23; iii. 3, 11; v. 10; vi. 17; x. 15; xii. 10; xvi. 15; xix. 11; xx. 4.	-	12

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Add these together and you have the Atonement mentioned in the Epistles fifty-nine times, and the Advent sixty-eight times. Thus, according to this rule, the Advent should be preached as often at least as the dying love of Christ; and that this is not the case I appeal to the conscience both of preachers and hearers in all the churches of God. Surely, however, it can never be held that we should conceal what God has revealed, or that we should say little about that which He says much about. Our best rule is to restrain our own fancy, and be guided by the revealed will of God. He is a better judge of the importance of truth than we are, and we must, therefore, be pleasing God when we give the Advent the importance which it evidently has in the Holy Scriptures. Besides, our passage teaches very clearly that it is in looking for the glorious appearing of the Redeemer that we are enabled to live soberly, righteously, and godly in this present evil world. If you cease to look for Him, you cease in the same measure to live soberly, righteously and godly in this evil world. You are, in fact attempting the bricks without the necessary straw. Is it not manifest that our worldliness must dissolve, or at least relax, when we are expecting the Lord to come and burn up the world? Be assured then, that this looking for the Lord is a sweet, holy, sanctifying state of mind and most pleasing to your Father who is in heaven."—*Dr Graham.*

"With respect to the charge that such of the students of prophecy as teach omit the crucifixion in their teaching, we point blank deny the fact, and dare their accusers to the proof. While on the other hand we retract the charge, and maintain, that they who do not proclaim Christ glorified, do not preach the principal subject of the Bible. We beg to be distinctly understood as intending to assert that the glory of God in Christ, revealed as to be hereafter manifested, but now an object of faith in God's elect, is the subject of the Bible, and that the religious world has missed the end in confining their attention to one mean. With respect to Faith it stands upon the promises of God, and so far rests no more on one declaration than on the other. But if it be said by any one, that he believes the fact of the literal dying on the cross, which is past, but not the literal sitting on the throne of David, which is future; then we suspect that the fact of the crucifixion is believed not upon God's testimony, but upon man's; not because it is in the Bible, but because, besides being in the Bible, men have said so."—*The Morning Watch.*

THE LAND OF SODOM.

"And thou Capernaum . . . it shall be more tolerable for the Land of Sodom in the day of judgment than for thee."—Matt. xi. 24.

THERE are two considerations which force the conclusion that Capernaum does not yet bear the punishment predicted in this denunciation.

First, To meet the requirements of this prophecy, Capernaum must be in a condition inferior to, and less tolerable than the Land of Sodom. The facts, however, still remain almost as contrary as they were when the prophecy was spoken.

The Land of Sodom, which forms a portion of the Dead Sea's western margin, is, at the present time, in a condition of the completest desolation. The surface consists for the most part of salt, sand, and lava. Upon so uncongenial a soil the simplest forms of vegetation will not prosper. Everywhere it is a blank and barren waste. These shores, says Gadsby, "are as sterile as aught that can be conceived." The waters which wash them are intolerably bitter—so bitter, that F. De Sauley observes, "I scarcely believe the world produces any water more abominably offensive." It is, moreover, entirely destitute of life. All who have visited this sea bear witness to this most important fact. Lieutenant Lynch, in 1848, was at considerable trouble to learn whether animalculæ existed in this Dead Sea water. He had a quantity subjected to microscopic examination, but not a vestige of a living organism could be discovered therein.

There is one distinctive characteristic, then, belonging to the whole scene—that is, DEATH. Such is the present aspect of the Lake and Land of Sodom.

How different is Capernaum, with its delightful scenery, its luxurious vegetation, and its sweet waters—full of life. It is of little importance in this inquiry upon which of the two disputed sites, now covered with ruins, on the Sea of Galilee, was once standing the proud palaces of Capernaum. F. de Sauley, who contends that it once occupied the site now called Ayn-el-Medaouarah, or the circular fountain, describes the locality as "a small well-watered and very fertile plain, the aspect of which it is delightful to behold."* The testimony of W. M. Thomson is equally distinct as to the fertility of the other locality now called Tal-hum, which he argues was the Capernaum of the Scriptures; for he exclaims, "How luxuriantly everything grows about it!" † The life which occupies the waters is also described as being remarkably abundant.

The deadly and barren character of the Land of Sodom in contrast with luxuriant nature on the coasts of the Galilean lake, must be regarded as evidence sufficiently ample to prove that the prophecy so far as regards Capernaum is unfulfilled.

Secondly, The time specified for the fulfilment of this prophecy is the day of judgment. If we may be guided by the obvious meaning of this phrase—the day of judgment—in other portions of the New Testament, it must in this instance relate to a period yet future.

* Journey Round the Dead Sea and in the Bible lands, &c., by F. De Sauley vol. 2 pp 420, 423.

† The Land and the Book, p. 351.

If, however, it be supposed in this passage to refer to some special day of judgment—that day must nevertheless be future, because, as we have already seen, the changes in the two localities have not been produced which would comply with the prediction.

The great crisis of the nations here undoubtedly referred to is a subject upon which the prophets give very expressive testimony; and we may therefore with confidence expect to find information concerning the exact meaning of the words employed by the Lord Jesus in His allusion to the land of Sodom.

The destruction of Sodom, and the desolation which came upon the land were occasioned by the sins of its people. The Lord God speaking by Ezekiel, says, her iniquities were pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy, and they were naughty and committed abominations before me, therefore I took them out of the way as I saw good (Ezek. xvi. 49). The prophet, who thus so minutely describes the causes which led to Sodom's ruin, proceeds to reveal the fact of her future restoration to her original greatness. In speaking of Jerusalem's elevation in the age to come, God says by the prophet, "When I shall bring again the captivity of Sodom and her daughters, then will I bring again the captivity of thy captives in the midst of them, when thy sister Sodom and her daughters shall return to their former estate then thou and thy daughters shall return to your former estate" (Ezek. xvi. 53, 55). In this quotation it will be observed there is a plain declaration, not only of Sodom's restoration, but of the period at which her elevation shall be effected. It is to be at that great crisis when Judah is restored to her "former estate,"—when, as is declared to Judah, by Jehovah, "I will establish my covenant with thee, and thou shalt know that I am the Lord, (Ezek. xvi. 62.)

There is however, other satisfactory evidence which confirms very conclusively this prophecy of Ezekiel. The day of judgment and the day of Judah's restoration undoubtedly will be when "the Lord cometh forth out of his place and will come down and tread upon the high places of the land" (Mic. i. 3). These high places are Jerusalem or rather, as we learn from the prophet Zechariah—the summits of Olivet. At that time when the Lord's feet shall stand upon the mount of Olives, it "shall cleave in the midst thereof toward the east and toward the west a very great valley," (Zech. xiv. 4). This mountain barrier being thus removed "it shall come to pass that living waters shall go out from Jerusalem, half of them toward the former sea and half of them toward the hinder sea," (Zech. xiv. 8.) This fountain of living waters which shall be opened in Jerusalem, shall flow from the eastern front of her future temple, and impart their virtue to the bitter waters of this "hinder sea;" for it is said by the prophet Joel, "a fountain shall come forth of the house of the Lord, and shall water the whole vale of Shittim," (Joel iii. 18). The vision which Ezekiel had of this invigorating fountain is vividly described in the forty-seventh chapter of his prophecy:—"These waters issue out toward the east country and go down into the desert, and go into the sea, which being brought forth into the sea the waters shall be healed, and it shall come to pass that everything that liveth which moveth whithersoever the rivers shall

come shall live, and there shall be a great multitude of fish, because these waters shall come thither; for they shall be healed, and everything shall live whither the river cometh," (Ezek. xlvii. 8, 9) No other sea than the Dead Sea can be here intended. Its position in the "east country," from Jerusalem, the recognition of its bitter waters and their deadly nature can alone apply to it. The fact is also as distinctly affirmed, that these bitter waters shall be sweetened and healed. We learn further from the same prophecy how the shores of this Dead Sea—the land of Sodom—is to resume its former activity. These sweetened waters are to "bring forth fish like the fish of the great sea exceeding many." This shall bring the fishermen upon its coast. Instead of their shores being desolate without inhabitants, they shall once more echo with the sounds of human industry. When the days come in which this land shall enjoy its "former estate," then the wilderness and this very solitary place shall rejoice and blossom as the rose. Instead of barrenness there shall be fertility, and the excellency of this land shall be "like the garden of the Lord."

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From a glance at the physical geography of the country between Lebanon and Sinai, it will be seen that the mountain system of Palestine is north and south. Now earthquake waves usually run parallel with the mountain system with which they are associated. Consequently any earthquake which would to a great degree alter the physical condition of the Dead Sea would undoubtedly extend its influence considerably to the north and south.* The trappean rocks which intrude themselves into the Jurassic limestone forming the coastline of the Sea of Galilee and the undulations which occasionally disturb this district† would indicate its close connection with underlying volcanic forces. The same rending of the rocks therefore which will restore the land of Sodom, may possibly bring a "grievous affliction" upon the cities on the Sea of Galilee.

The prophecies of Moses foretell the troubles of Judah and the calamities which were to befall her country. The curses he predicted were but in part accomplished, although the land is rendered obnoxious to

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† See an Illustration in Land and the Book, pp. 273, 279.

them in all their amplitude by the iniquities of the people. Now, the fulfilment of these Mosaic prophecies would answer very exactly to the denunciation of Jesus on the Galilean cities. Jesus pronounced the imprecation on Capernaum and her neighbours, because when they had heard His warning voice, and seen the signs and wonders which he wrought among them "they repented not." It was individuals of this haughty Pharisaic type whose conduct was to bring upon the land the curses foretold by Moses. They were to be such as "blesseth himself in his heart saying, I shall have peace though I walk in the imagination of my heart" (Deut. xxix, 18). The land has not yet borne the anathema threatened by Israel's first lawgiver: it may therefore form a yet future calamity to fall upon some portions of Israel's land, so that in the age to come when possibly it may be asked, where is the fulfilment of the Lord's prediction upon proud Capernaum, the words of the Mosaic prophecy may form the answer,—“The whole land thereof is brimstone, and salt, and burning, that it is not sown nor beareth, nor any grass groweth therein, LIKE THE OVERTHROW of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath.” (Deut. xxix. 23.)

If these things are to be so, then it shall be more tolerable for the land of Sodom in the day of judgment than it shall be for those cities in which most of the mighty works of Jesus were performed.

H. N.

“O LORD, THOU KNOWEST!”

THOU knowest, Lord, the weariness and sorrow
 Of the sad heart that comes to thee for rest.
 Cares of to-day, and burdens for to-morrow,
 Blessings implored, and sins to be confest,
 I come before thee at thy gracious word,
 And lay them at thy feet—thou knowest, Lord.

Thou knowest all the past—how long and blindly
 On the dark mountains the lost wanderer strayed—
 How the good Shepherd followed, and how kindly
 He bore it home, upon his shoulders laid,
 And healed the bleeding wounds, and soothed the pain,
 And brought back life, and hope, and strength again.

Thou knowest all the present—each temptation,
 Each toilsome duty, each foreboding fear;
 All to myself assigned of tribulation,
 Or to beloved ones, than self more dear!
 All pensive memories, as I journey on,
 Longings for vanished smiles, and voices gone!

Thou knowest all the future—gleams of gladness,
 By stormy clouds too quickly overcast—
 Hours of sweet fellowship, and parting sadness,
 And the dark river to be crossed at last—
 Oh, what could confidence and hope afford
 To tread that path, but this—*thou knowest, Lord!*

Thou knowest, not alone as God, all-knowing,—
 As *man*, our mortal weakness thou hast proved;
 On earth, with purest sympathies o'erflowing,
 Oh, Saviour! thou hast wept, and thou hast loved!
 And love and sorrow still to thee may come,
 And find a hiding-place, a rest, a home.

Therefore I come, thy gentle call obeying,
 And lay my sins and sorrows at thy feet,
 On everlasting strength my weakness staying,
 Clothed in thy robe of righteousness complete:
 Then rising and refreshed, I leave thy throne,
 And follow on to know as I am known!

Family Treasury.

THE DAY-FOR-A-YEAR THEORY.

In a recent paper, brother Laing satisfactorily disposes of the question,—"Whether days in general prophetic language mean years." I suggest a narrower one as more appropriate:—Whether *in scripture symbolism*, duration, as well as events, is symbolised or represented on a scale corresponding with the miniature character of the symbolism. We shall thus have our attention confined to Ezek. iv., and Dan. ix. 24,—the only passages likely in present circumstances to furnish a conclusive answer to the question.

Ezek. iv. is wholly occupied with directions to the prophet as to the symbolical representation of the siege of Jerusalem (verses 1, 2, 3,) and certain symbolical actions to be performed by the prophet in connection with the representation (verses, 4-8). Verses 7 and 8 connect the actions of the prophet with the siege. In verse 3 it is stated—"This shall be a sign to the house of Israel;" and verse 12 shows that certain of the prophet's actions at least were to be performed in sight of the people.

The prophet is thus directed:—"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year."—verses 4-6.

In addition to this the prophet was directed to eat unclean food by weight, and to drink water by measure, during the three hundred and ninety year-days of the symbolism. Thus, verse 9,—"Take thou also unto thee wheat and barley and beans . . . and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight. . . . Thou shalt drink also water by measure. . . . And thou shalt eat it as barley cakes, and thou shalt bake it with dung. . . . And the Lord

said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them."

Now, whatever this symbolical eating and drinking was intended to signify, this much appears to be plain, that Israel should at some future time be subjected to some infliction of the divine displeasure for a period corresponding to the three hundred and ninety symbolical days of the prophet lying on his left side, and during which the eating and drinking was to continue. The prophet had been told that these days were to represent years, and there is no reason to suppose that this was to be limited to the bearing of the iniquity mentioned in verse 5; for if it had been intended that the days of the eating and drinking should be understood literally, not symbolically, one would naturally expect that some indication of such intention would have been given to the prophet, especially when so explicit a rule is given immediately before.

Here then is a symbolical prediction in which the duration, as well as the event, is symbolised, and although the precise signification of the event-symbols and the period of Israelitish history answering to the time-symbols should be beyond our power of ascertainment, still the fact remains that three hundred and ninety years of punishment was predicted by three hundred and ninety days of symbolical actions. Taken as a whole the divine declaration is—Thou shalt bear the iniquity of the house of Israel three hundred and ninety days, each day for a year. Moreover, during these three hundred and ninety year-days thou shalt eat bread by weight and drink water by measure. Thus shall Israel eat their defiled bread among the Gentiles whither I will drive them.

The bearing of this on the subject under consideration can only be seen by keeping in mind that this symbolical siege was for a sign to the house of Israel and not merely for the instruction of the prophet. Brother Laing treats it from the prophet's point of view instead of from the people's. Viewed merely as directions to the prophet it is easy to see that when the prophet was directed to do certain acts for so many days he just did so for the number of days enjoined, and so understood days to mean days. But the question is—What would be the significancy of the completed symbolism when presented in the sight of the people? The answer to this must be simply that days were significant of years. The question is not, how did the prophet understand days in carrying out the directions he received, but how were the people to understand the days occupied in the symbolism.

Thus far is submitted as the plain and unquestionable teaching of this passage. What follows is presented as suggestions towards a fuller understanding of the whole chapter, and as corroborative of the view taken of the portion already treated of.

Verses 4-6, already quoted, appear to refer, first, to the past iniquity of both houses of Judah and Israel for 40, and 390 years—430. The history of the nation furnishes these facts in illustration,—From the founding of the temple in the fourth year of Solomon to its destruction in nineteenth year of Nebuchadnezzar were exactly four hundred and thirty years. From fourth of Solomon to fourth of Rehoboam, when the revolt of the ten tribes was completed, were 40 years, leaving the

balance of 390 from fourth of Rehoboam to nineteenth of Nebuchadnezzar. See Kings, Chronicles, and Jeremiah, where the duration of each king's reign is given.

The special iniquity of Israel was in setting up two golden calves, saying, "Behold thy gods, O Israel," &c. The peculiar sin of Judah may not be so obvious. During the forty years above referred to, however, Solomon became an idolater, for which the kingdom was to be rent in the reign of his son, 1 Kings xi. 31-36. The incipient stage of this idolatry seems to be found in the fact that Solomon introduced the graven images of bulls and lions into the temple furniture, in direct violation of the law, Exod. xx. 4; Deut. iv. 15-24.*

But the prophet was to be put under bands, and prevented from turning himself until the days of HIS siege were ended; and so he was to symbolically BEAR THE INIQUITY of the nation, ver. 5, 8. This constrained and painful posture of the prophet appears to indicate more than the mere *exhibition* of the national iniquity; and the expression, "bear the iniquity," clearly denotes penalty, or its substitute sacrifice. The idea of penalty actually borne is clearly seen in Numbers xiv. 34, where Israel is condemned to "bear their iniquities" forty years in the wilderness. The idea of sacrifice is found in Lev. x. 17. Hence we might expect to find a period of four hundred and thirty years of punishment indicated by this symbolism. What does history say to this? According to Rollin and Josephus, the land, with Jerusalem and the TEMPLE were subject to foreign powers from the nineteenth year of Nebuchadnezzar (A.M. 3415),† to A.M. 3844.‡ being a period of four hundred and thirty years inclusive of nineteenth of Nebuchadnezzar: At this time the Jews recovered their independence under Judas Maccabeus, a remarkable testimony to the truth of which appears from the fact that they succeeded in forming an alliance with the Romans on perfectly equal terms.§ Josephus, referring to this, says, "The senate was so well pleased with the proposals, and the terms, that they consented to the league, and passed an order soon after in favour of it, which was written on tables of brass—the copy of it sent to Jerusalem, and the original deposited in the capitol. The articles were in substance to this effect—'That no people whatsoever, under the jurisdiction of the Romans, should presume to make war upon the Jews, or to be comforting or assisting any of their enemies with corn, shipping, money, or the like; and the same obligation to lie reciprocally upon the Jews in case of any war made upon the Romans. If there should be anything after this which the Jews would have to be added or taken away, that it be first ratified by the consent of the people.' Josephus adds, "This was the first alliance that ever was made betwixt the Jews and the Romans."¶ Thus the exact period of the symbolism is found—namely, four hundred and thirty years of bearing their iniquity.

Verses 9-13, already quoted, refer to the prophet eating unclean bread by weight, and water by measure, for three hundred and ninety

* This is the opinion of Josephus.

† Rollin's Ancient History, vol. i. p. 139.

‡ Rollin's Ancient History, vol. ii. p. 613.

§ This alliance may have been a violation of the law of Moses, but the fact of their independence remains, which is all that the argument requires.

¶ Josephus' Antiquities, book xii. chap. 17.

year-days. According to verses 16, 17, this was to begin with the approaching siege of Jerusalem "I will break the staff of bread in Jerusalem, and they shall eat bread by weight . . . and drink water by measure . . . that they may consume away for their iniquity." Here both scarcity and legal impurity of food was the inevitable lot of the people, and doubtless must have been to a greater or less degree during their expatriation from their freehold estates among neighbouring countries, as well as when in their own land, in vassalage to the Gentiles. It is a remarkable fact that exactly three hundred and ninety years after the destruction of the temple in the nineteenth year of Nebuchadnezzar, the people were, in one respect, freed from this degrading necessity of conforming to heathen practice, by a decree issued by Antiochus the Great. Of this decree, Josephus has preserved the substance as follows:—"That no man shall presume to enter into the temple but with the consent of the Jews, and without being purified and qualified beforehand for his admittance according to the laws of the country: That no man shall dare to bring into the city the flesh either of horses or mules, or of asses wild or tame; the flesh of panthers, foxes, hares, or of any other creatures that the Jews are not allowed so much as to touch; nor the skins of any of them; nor to bring up or feed any of these or any other creatures in the city, but such as their forefathers, according to God's appointment, made use of for sacrifices, upon the penalty of 3000 drachmas,"* &c.

I am inclined to think that, as the sin of Israel was especially connected with their allegiance to God, and hence culminated in idolatry and consequent dishonour to the house where God had placed his name, the peculiar punishment was therefore in connection with that house and with the free enjoyment of the high privileges the people possessed as the chosen of the Most High. Hence the destruction of the temple itself, and the fact that although another was built, it was much inferior to the first, and continued under foreign subjection until the four hundred and thirty years had expired. Now, Ezekiel was a priest as well as a prophet; and that a priest should symbolically eat unclean food,† must have added intensity to the otherwise sufficiently calamitous intimation, seeing that even their acceptable worship was thus rendered a legal impossibility. This may also account for the punishment affecting the *national* relations to God, in subjecting his own house to foreign powers, rather than any apportionment of it between the two houses of Israel corresponding with their respective shares in the iniquity. See 1 Kings vi. 12; ix. 7, 8.

Dan. ix. 24-27. It is generally admitted that the seventy weeks stretch from the twentieth year of Artaxerxes to the cutting off of the Messiah. Understanding it thus, Brother Laing explains it by saying that the term rendered "week" is literally "seven," and may mean "sevens of days, months, or years." This is the truth, but not the whole truth. The fact is the word is never used *by itself* in the Old Testament, except to denote a week in the common acceptation of the

* Josephus' Antiquities, book xii., chap. 3.

† Verse 14 shews that the prophet understood the defiled bread to signify abominable flesh, &c.

term. When seven years are expressed, the term years is invariably added. So that the Hebrew word *by itself* means a week, and could be only thus understood by Daniel, unless he had some authorized rule by which to extend it into a longer period. If, as is probable, the angelic message in Dan. ix. relates to the symbolic prophecy in chap. viii., then the rule contained in Ezek. iv. would apply, and a literal week signify seven years. If, however, Dan. ix. 24 is an independent prediction, it, being free from symbol, would shew that duration may be represented on the day for a year principle in prophecies which are couched in plain unsymbolical language.

The only passages in which the word rendered “week” stands by itself are Lev. xii. 5; Exod. xxxiv. 22; Deut. xvi. 9, twice, 10, 16; Num. xxviii. 26; 2 Chron. viii. 13; Jer. v. 24; and Gen. xxix. 27, 28. The last quoted passage at first sight appears to shew that week means seven years, but a careful study of the whole passage, with comparison of Judges xiv., makes it clear that the week refers to Leah’s marriage feast, and not at all to the seven years of Jacob’s service.

These two prophecies, then, appear to proceed on the principle that duration is in some cases symbolised. The bearing of this on other prophecies of Daniel and the Apocalypse seems to be that where we find future events symbolised we may expect to find that periods of time connected with such predictions are also set forth under a similar rule to those in Ezek. iv., and Dan. ix.,—namely, by representing a year by a day, or seven years by a week.

J. C.

“**LATTER DAYS.**”—“**LAST DAYS.**”

“Observing in a recent article in your pages that there is a difference betwixt the “*last days*” and the “*latter days*,” would some of your readers or contributors inform me what the difference is?”

We have collated the passages in the Old Testament which mention “the latter days,” and “the last days,” and are convinced that there is no ground whatever for the distinction which these terms would seem to indicate. There is no such distinction in the original.

Literally, the words mean “futuraity of the days.” This is anything but definite; but we do not find the usage of the words to be much more limited. They are used with reference to the time of Gog’s invasion of the land, (Ezek xxxviii. 16) and they are used with reference to the time when the mountain of the house of the Lord shall be established in the top of the hills, and all people shall flow unto it (Isa. ii. 2, and Mic. iv. 1.) The Jewish commentators give, as the meaning of the words —“In the days of Messiah the King.” We agree that the words are applied to the days of Messiah’s glory; but with Deut iv. 30; xxxi. 29; Dan. x. 14, before us we are precluded from acquiescing in that as a complete or correct interpretation. Rather does it seem that “the latter days,” i.e., as compared with Israel’s former days, is an expression closely approximating to the sense of the original. But beyond this, the exact period referred to must be ascertained from the context or parallel passages.

An examination of similar passages in the New Testament leads to the same result. In Hebrews i. 2, Paul appears to recognise that "the latter days" had begun when he says "God . . . hath in *these* last (latter) days spoken unto us by a Son." In Acts ii. 16, 17, Peter appears to take the same view. But James (Jam. v. 3) uses the phrase with an altogether future signification. Peter (2 Ep. iii. 3) says that the scoffers *shall* come in the last (latter) days, and Paul (2 Tim. iii. 1) says that in the last (latter) days perilous times *shall* come. Thus the same apostles that recognise that the latter days had already begun in their own time, do (with James also) see them reaching onward until the coming of the Lord, and we learn from the Old Testament that these days stretch even further than that event.

We may add that we have consulted several brethren who have an acquaintance with the Greek and Hebrew languages, and that after an examination of the Hebrew Bible, the Septuagint, and the Greek Testament, they substantially concur in the views we have expressed. Let it then be borne in mind that the terms, "the latter days" and the "last days," which occur often in the English Bible, represent one phrase and not two phrases in the original, and therefore that the difference in the English Bible is a false basis on which to rest any argument as to different periods being referred to in the prophecies marked by these terms.

J.

TO BE WITH CHRIST.

(Other Notes on Phil. i. 12-24.)

WITH a pure and earnest desire for the understanding of the truth, and for the removal of misconception, permit me to offer another explanation of the above passage than that given at page 169, Messenger, vol. ii. The remarks of "ANA" do not satisfy me,—seeming too round-about and far-fetched, and therefore not very persuasive. I am wrong sometimes too, and perhaps in this case may be; but as he is "willing to hear gladly any reason against the conclusions advanced" by him, I propose another examination of the passage. I have by me an old edition of the Bible, translated by Theodore Beza, (of date 16th century) whose rendering I shall chiefly follow, as it appears to me preferable on the passage in question.

In verse 21, Griesbach seems to concur with our present translation: Beza does not so word it, but as follows:—"For Christ is to me both in life and in death advantage." Here the "advantage" without a doubt, is Paul's; nor do I see why we should so dogmatically hold that the "advantage" is meant as Christ's. I cannot see that anything would be lost by accepting the verse as it stands, nor how, as ANA states, the previous verse proves it to be Christ's. Paul says, "as always, so now, Christ shall be magnified in my body, whether it be by life or by death." Then he states his reason why he would so magnify Christ,—“For (or because) Christ is to me both in life and in death advantage. But some may be ready to say, How could Christ be to Paul advantage in death? I answer, Is it not written of "the dead in, or with Christ," that they are blessed? "Blessed are the dead that die in the Lord from henceforth, saith the Spirit: yea that they may rest from their labours, and their works do follow them," Rev. xiv. 13. Again, the apostle himself says, "Them also which sleep in Jesus will God bring with him," 1 Thess. iv.

15. Again, "Now if we be dead with Christ, we believe that we shall also live with him," Rom. vi, 8. Again, "If we be dead with him, we shall also live with him. If we suffer we shall also reign with him," 2 Tim. ii, 11, 12. All these passages prove how Christ could be advantage to Paul even in death.

The 22d verse, according to Beza, is, "And whether to live in the flesh were profitable to me, or what to choose I know not." 23. "For I am distressed between both; desiring to be loosed, and to be with Christ, which is best of all." As we carefully look over these words, we shall see that the origin of Paul's distress was evidently, "Whether to live in the flesh were more profitable" for him, or not to live in the flesh. In plain terms, whether to live or die. For Christ was to him "both in life and in death advantage." With ANA, I would say that I do not suppose that Paul desired a translation like Enoch's; but I would ask, could he not "be with Christ" another way than by translation, even by "being made conformable unto his death?" Christ bore the buffetings and persecutions of his own, who received him not, meekly, even unto death. Paul desired to know "the fellowship of His sufferings, being made conformable unto His death; if by any means he might attain unto the resurrection of the dead," Phil. ii 10, 11. For as he had before said, "Now if we be with Christ dead, we shall also with Christ live," Rom. vi. 8. Moreover he afterwards declared, "If we suffer we shall also with Christ reign," 2 Tim ii, 12. Hence Paul desired "the fellowship of His sufferings," that he might "reign with Him." So far from countenancing the popular idea, of existing with Christ as a disembodied spirit, we think it altogether against it. Inasmuch as Paul knew of no advantage whatever, much less of existence *without a body*.—1 Cor. xv. 12, 23, 32. And in this same epistle he says that his chief desire was, that "If by any means he might attain to the resurrection of the dead."—Ch. ii. 11. He knew also that the resurrection of all the saints would occur together,—"That they without us should not be made perfect."—Heb. xi. 40. Who, then, would say that those few words, "to be with Christ," uttered as a desire on the part of Paul, could suggest the remotest idea of a disembodied state of existence? If not disembodied, then, of necessity in the body. What then? Was it an Enoch-like translation Paul desired? That could not be: his desire was "the resurrection from among the dead ones." He could not wish both for translation and resurrection; nevertheless, he desired to be loosed, and to be with Christ. If not by translation, nor as a disembodied spirit, How? We have already seen that it is possible to "be with Christ dead," and that that state is a blessed state, without even having to take refuge under the covert of that hardspan and uncouth idea referred to. No; he who taught that men should live with Christ only, when "Christ, who is our life, shall appear," would not undermine all his teaching by claiming for himself an earlier life; nor would he desire an impossibility; which must be so if he were to share "the fellowship of his Master's sufferings, being made conformable to his death." No, we would believe that he sighed to be amongst the blessed dead with Christ, that he might rest from his labours, where the wicked cease from troubling and the weary are at rest. He desired to be *loosed* from the many cares and anxieties that pressed so hardly upon him.

24th verse.—Beza — "Nevertheless, to abide in the flesh is more needful for you." 25, "and this I am sure of, that I shall abide, and with you all continue for your furtherance and joy of your faith." 26, "That ye may more abundantly rejoice in Jesus Christ for me by my coming to you again." As much as if he had said, "Although I am *aged* and *weak*, and almost wearied of the cares and anxieties of this life, nevertheless for your sakes I am willing to bear on, by my Master's help, that I may cheer and revive you again by my presence among you once more." From this, too, Paul seems to have known that he would abide in the flesh, and be permitted to visit various churches, Phiippi amongst the rest. He must have known, too, the time when such

bail, shall I say, or temporary leave of absence would be granted him. Hence such could hardly be the "desire" expressed in the verses under consideration. Besides, if I understand ANA rightly, Paul never was (according to his explanation) really "loosed," never did really obtain a "loosing again;" his was only a temporary leave of absence; for we know that after, and during his visits to the churches, he was in bond to the Roman authorities, and was even beheaded as a martyr under the Emperor Nero. Thus did he obtain "fellowship in the sufferings of his Master, being made conformable unto his death, that he might attain to the resurrection of the dead."

To those who would seem to be dissatisfied if they thought this was after all the apostle's meaning, that he was worn out with the hardships which he had to encounter, and desired "to be with Christ" amongst the "blessed dead," resting in unconscious repose, I would recal to their remembrance that Paul was a *man*, and like other men he had feelings, keen and exquisite, he had human passions to bear and contend with, besides the experiencing of thorns in the flesh, and "messengers of Satan sent to buffet him." He loved his Master he loved work, but how did he not suffer through his determined zeal in the work? It was because of this suffering he said, "I am in a strait betwixt two;" but behold his magnanimity, "to abide in the flesh is more needful for you, and I know that I shall abide for your sakes, and for your joy." Surely it was not an unfaithful nor an unnatural desire for him to express who could say, "in labours more abundant; in stripes above measure; in prison more frequent; in deaths oft; of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren in weariness, in painfulness, in watchings often, in hunger, in thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which comes upon me daily, the care of all the churches." To "Paul the aged" that would be an "advantage" surely which delivered him from again encountering all these, besides being security of the "inheritance incorruptible, undefiled, and that fadeth not away." He would then be delivered of the anxiety of the possibility of after all becoming "a castaway," for he knew that "as the tree falleth so it lieth." On the other hand, to Epaphroditus, a young man full of ardour and physical strength, determined or set apart by Paul for the prosecution of that glorious work—the "preaching the things of the Kingdom of God, and the name of Jesus the Christ"—deliverance from death might well be accounted a divine mercy.

Then who will chide Paul for such a desire? Let them place themselves in his position, and with all their zeal and moral magnanimity, for which we give them the fullest credit, we doubt whether they would even be "in a strait betwixt two;" and that, whatever would be more needful for others, whether they would not deem such a repose more needful for themselves.

Huddersfield.

JNO. W. KAYE.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—PAUL.

THE LORD AND THE WOMAN OF SAMARIA.

Read John, iv., 1.—42.

“The Pharisees had heard that Jesus made and baptized more disciples than John;” and as the numbers that flocked to John for baptism had excited the envy and displeasure of those self-glorified leaders of the people, the still greater popularity of “the carpenter’s son,” was likely to augment their anger and malice against him. It was probable from this consideration that, when our Lord knew that the Pharisees had heard of his success, he determined to leave Judea and return to Galilee. His time to suffer had not yet arrived: he had more work to perform, more good to do, before laying down his life; he would, therefore, retire to Galilee, where he would be less in their power. To do so he must pass through Samaria. There was, indeed, another route, by the east side of the Jordan, which, on account of its greater safety, was sometimes preferred to the shorter road through Samaria. He had, however, determined on the latter route, notwithstanding the discomfort and dangers of the journey.

About mid-day he arrives near a city called Sychar, or Sichem—the modern Nablus, “Jacob’s well was there;” whether truly so called or not is uncertain, yet it is pleasing to imagine that it really was dug by the hands of Israel and his sons—that he and his household were refreshed by its waters while sojourning in this part of the land. It being the common time of the day for the Jewish meal, the disciples repaired “to the city to buy bread.” Jesus, footsore, weary, and thirsty, sat down by the well. It is deep: 75 feet, according to the measurement of Dr Wilson’s party, (Lands of the Bible, ii. 57) and the water too far from the surface to be reached by the hand; and the Saviour, who never wrought a miracle to relieve his own wants, has “nothing to draw with.” Soon, however, a woman comes to fetch water—a Samaritan woman. Jesus requests her to give him to drink. The woman, amazed, inquires with astonishment, “How is it that thou, being a Jew, askest drink of me who am a woman of Samaria? for the Jews have no dealings with the Samaritans.” The fact that the disciples, who were Jews, had gone to the city to buy food shews that this restriction of intercourse did not extend to matters of business; but the woman referred to *friendly* intercourse. This was strictly prohibited by the Pharisees, who “thought that no Jew ought to borrow anything of the Samaritans, or receive any kindness from them, or drink their water, or eat their bread.” Hence the astonishment of the woman when Jesus besought her to give him to drink. The blessed Lord soon assured her that no such unfriendly feelings dwelt in his bosom, and that he was ready to give her “living water” that imparted everlasting satisfaction, and would be in her “a well of living water springing up to everlasting life;” and at length discloses himself to her as that Messiah whom she expected to come and tell her “all things.”

Meanwhile the disciples had returned, and being still imbued with the notions common to their countrymen, they “marvelled that their master talked with the woman.” Not only because she was a Samaritan, but also, probably, because he talked with a woman at all. For

while women at that period seem to have enjoyed more freedom in public, than they do at present in Western Asia, still from the very low estimate of the female mind then entertained, entering into such friendly conversation, or paying such attention to them as our Lord did to this woman, was generally discouraged. This is manifest from such sayings of the Rabbis as "A woman ought not to be wise above her distaff." "Do not multiply discourse with a woman." "Let no man talk with a woman, even in the streets, not with his own wife." Such conduct says Dr Kitto, "was considered peculiarly unbecoming in a religious or learned man, whether teacher or disciple."

Such ideas of female inferiority received no countenance from Jesus. He not only converses freely with this woman of Samaria, but discloses to her truth regarding himself and the Father, that few, if any had been favoured to hear. It is worthy of note that the first distinct declaration which our Lord gave of himself as the Messiah, was made to this woman; and that she was the first to carry the glad tidings of the Saviour to the men of Samaria.

"The personal treatment which this sex received at the hand of the Saviour was ever most tender and kind;" and to the doctrine of the Christ and his apostles, the women of Europe owe that superiority of privilege, place, and power which they possess in comparison to the women of those countries where even the civilizing influences of christianity are unfelt. The great Teacher never speaks of woman, and never addresses her as if he regarded her as occupying an inferior position to man, in relation to himself and his teachings—to God and his purposes. In the church, which is his body, she is elevated to the same rank and privilege with the male; and though, as the *wife*, she is counselled to be in subjection to her own husband, as a member of the body of Christ she is equally an heir of "glory, honour, and immortality." Surely such considerations must awaken in every believing woman lively feelings of gratitude towards that Jesus who has raised her down-trodden sex to an altitude so noble and sublime! Yes! the kind consideration of Jesus for woman has often received a hearty response in her affections. With what gratitude as well as joy of heart did this woman of Samaria leave her waterpot, run to the city, and tell "the men that she had found the Christ!" Women were his kindest and most constant friends. Here one's mind naturally reverts to Bethany, to the kind offices of Mary and Martha, the beloved of the Lord; and to those women who accompanied him from Galilee, and "ministered to him of their substance—Mary Magdalene, and Joanna the wife of Herod's steward, and Susanna, and Mary the mother of James and Joses, and Salome the mother of Zebedee's children." (Luke viii. 2.) These seem to have followed him throughout the remainder of his pilgrimage, and at the trying hour, when all his disciples "had forsaken him and fled," they followed him to Calvary, weeping as they went, and, at a distance, beheld him expire in agony, (Mark xv. 40); one of them at least, Mary Magdalene, along with his own mother and her sister stood by his cross (John xix. 25.) Nor can we ever forget that "on the first day of the week very early in the morning" these women repaired to the sepulchre with spices prepared to anoint his body, as the last, and only tribute of affection they could tender to the

Master they so dearly loved. Blessed faithful women! your services were not unheeded. To you first appeared that risen Lord; your ears first were gladdened with his revived voice; and your tongues were the first to tell his disconsolate disciples that "the Lord had risen as he said." (Luke xxiv. 1-10); and "wherever this gospel is preached in the whole world," there shall your good deeds, and kind and ready service "be told for a memorial."

In the records preserved to us of the preaching of the apostles, and their letters to the churches, we have also honourable mention made of the character and service of women, in "works of faith and labours of love." Amongst the noble Bereans, who searched the Scriptures regarding the apostles' testimony that Jesus was the Christ, and believed their word, there were "honourable women who were Greeks" (Acts xvii. 12.). At Ephesus also Priscilla, as well as her husband Aquila, expounded to the eloquent and learned Apollos "the way of God more perfectly" (Acts xviii. 26). For his early knowledge of the Scriptures, Timothy, Paul's own son in the faith, was indebted to the instructions of his "grandmother Lois, and his mother Eunice," whose unfeigned faith is remembered by "Paul the aged," (2 Tim. i. 5); who likewise testifies of Phebe, a sister and "servant of the church at Cenchrea, that she had been a succourer of many and of himself also." (Rom. xvi. 1, 2.)

Not for their sakes, alone, have these testimonies been preserved, but also to evoke similar dispositions and service in the women of after ages, who possess the same precious faith. Sisters beloved, contemplate those noble examples; and reflect often and deeply on the love of Christ towards you; and so be constrained to live to Him who "loved you and gave himself for you."

W. LAING.

OBSERVATIONS ON THE PROPHECIES.

I.—THE MAN OF SIN, THE SON OF PERDITION.

FOR many years the brethren have been familiar with the proofs that God is to break in pieces the nations and kingdoms of this world, and is to set up a kingdom that shall bear sway through the utmost bounds of the earth, and subsist for ever and for ever. They have also, preparatory to their brotherhood, declared their faith that God is to bring again His dispersed Israel into their land and plant them never more to be moved, and that Jesus of Nazareth who was born King of the Jews, and whose claims to that dignity were rejected by the ecclesiastical and political tribunals in Jerusalem, shall in very deed and truth be manifested the Son of David and Son of God, King on David's throne, and everlasting ruler over the House of Jacob. Concerning these points we are unanimous. With one full heart and voice we praise the God of Israel, whose word stands sure, and whose glory shall fill the whole earth for ever and for ever.

The reason why we are unanimous on these points is that concerning these matters we understand God to mean what He says. When we

read Israel, we understand Israel, and not something else. When we read the throne of David, we understand the throne of David. When we read Jerusalem shall be called the throne of the Lord, and that the law shall go forth from Zion, and the word of the Lord from Jerusalem, we receive God's words as true fitting words, definitely chosen to express His meaning. And therefore putting aside human probabilities and improbabilities and the doubts and cavillings of men, we say "Has God said it? then it shall come to pass. Amen. So be it, and may God hasten it in His good time."

There are other points on which we are not unanimous; and the cause of this is that we have applied to them other methods of understanding God's word than that method which has resulted in such a happy unanimity in the points just mentioned. When examining God's promises concerning His kingdom and His Christ, we have counted that God's words were sacred and inviolable, and have looked at them face to face that we might know God's will, without regarding the opinion or doctrine of any man or body of men. But when we have turned our attention to other Scriptures, and particularly to the prophetic writings—for I mean to confine my remarks to them just now—is it not the fact that we have been always asking what does Bonar or Elliott, or Newton or Dr Thomas think; and that some of us cannot come to a fixed opinion on many prophecies until we have examined our favourite author, or mayhap have written to him for his "invaluable exposition?" I hope I do not malign the brethren when I avow my belief that this is a fact, although certainly, one of a most melancholy character.

Now this ought not to be. I do not mean that we should not avail ourselves of such helps as we can get from books or persons whose opinions we respect; not many of the brethren will make more frequent reference to such books or persons than I do, and I write this for the purpose of being read by my brethren. But this ought ever to be in our mind that God's word is light and truth, principally addressed to large classes of men, and so is in itself thoroughly adapted to enlighten and edify those who will patiently examine it, and lovingly and in faith receive what it says. And recollect this, moreover, that we ought to be more on our guard against being led by those we respect than by those whose opinions we count of little value. We may be proof against errors advanced by the latter class, when the very same errors would not seem errors at all if presented to us by those whom we unfeignedly respect.

Impressed with a profound sense of the importance of comprehending all God's words, and also joyfully confident that the hearts of my brethren are at one with me on that matter, and that they will in a right spirit accept my opinion that we should understand God's words apart from the tutelage of men, I propose to incite them, if that I can do, to look at the prophecies as they have looked at the promises—judging for themselves as wise men what God means, and yielding to his words that submissiveness which it is meet and only right that they should receive. This I propose to do by sundry observations on the prophecies, which I shall offer from time to time; promising these two things, that I shall offer nothing but what I first consider carefully, and

that if any brother points out to me any mistake or error which I may fall into, he shall have, as his due, my most hearty and cordial thanks.

My first observations relate to

THE MAN OF SIN, THE SON OF PERDITION.

Many reasons, which I need not state, move me to begin with this subject. It is among the first subjects of the Bible. Our Lord spoke of Antichrist, and so did the apostles; but long before that, God had described his work and marked out his person in many writings of the prophets. And more, in that book which is called emphatically, *The Revelation of Jesus Christ*, Antichrist occupies such a great and prominent space that if the title of the book had not been so authoritatively given, we might have called it *The Revelation of Christ and of Antichrist*.

Paul made but a short stay at Thessalonica when he had to escape to Berea (*Acts xvii.*); but short as it was he found sufficient time to warn the Thessalonian converts concerning the apostacy, and the revelation of the man of sin; for after mentioning these matters in his second epistle to them, he adds, "Remember ye not, that when I was yet with you (*chap. ii, 5.*) I told you these things?" A reference to this second epistle establishes that these events would happen in the following order:—

1. The falling away or apostacy would take place, and the mystery of iniquity would work as it could.

2. The man of sin would be revealed when the mystery of iniquity had freedom of action.

3. The Lord would come and destroy that Wicked One.

In the meantime, I put aside, untouched, the contemporaneous events and the many objects of Christ's coming, saving this only that he shall destroy that Wicked One at his coming. Before Christ cometh, Antichrist cometh. Of that there can be no doubt. And Antichrist after his revelation continues till the coming of the Lord. When Paul wrote, the mystery of iniquity (or lawlessness, as it should be translated) was already working; but it was repressed or hindered by some existing power, which should keep it down so long as it continued. And then, when that repressing or hindering power should be taken out of the way, that Wicked or Lawless One would be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming.

This lawless one, or man of sin, the son of perdition, is identical with "the Beast that was, and is not, and shall ascend out of the bottomless pit, and go into perdition" (*Rev. xvii. 8, 11.*) He is called the son of perdition, because that is his destiny, in the same way as the disciples are called children of light and of the day, although the light has not yet dawned, nor the day come. The light and the day is their destiny, and so they are called children of that to which they are born heirs; and so also the man of sin is called the son of perdition, because that certainly is his birthright, he goeth into perdition. *Rev. xix, 19, 20.* shows that the beast is the great power that is destroyed or cast into perdition at the coming of the Lord, and this is an item in the proof that the Beast is the Wicked One.

Paul is silent as to the existence of the Wicked One previous to his revelation. The word 'revelation' consorts well enough with the idea that he had an antecedent existence; but I am not sure that it indicates such an existence. When we read of the revelation of Jesus Christ, we attach to that term the ideas of his former manifestation, and of his being once hidden in the grave, and now hidden with God in heaven; but then we know of these things by other and direct testimony. The word-revelation does not, I conceive, in itself indicate any such existence or manifestation and subsequent hiding. And so Paul's application of the word revelation to the man of sin does not in my estimation show that that man had an existence prior to his manifestation, although as I have said it falls well in with that idea if it can be otherwise established. Now such an idea has a sufficient basis in the first passage in *The Revelation* which I have cited. The angel tells John, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit." We may speculate greatly how such things can be, and may be able to lay many reasons on this side and on that, for and against this wonderful statement; but after all the fact stands before us that before the revelation—the apocalypse—the unveiling of the man of sin, he has a previous existence, and loses it, and is for a time hidden in the bottomless pit.

It is, if I mistake not, a prevalent opinion that the bottomless pit is identical with the lake of fire. But this is wrong. The beast and the false prophet shall be cast into the lake of fire at the coming of the Lord; but Satan will be cast into the bottomless pit then, and it is only after a thousand years and more time has elapsed that he is to be cast into the lake of fire and brimstone to be tormented day and night for ever and ever (See *Rev. xix. and xx, chaps.*) That the bottomless pit is not identical with the lake of fire may be readily seen from this consideration, which may be new, and even in part appear startling to many brethren, that it is said that Christ descended into the bottomless pit, but never that he went into the fire prepared for the devil and his angels. In *Romans x. 7*, Paul says, "who shall descend into the deep,—that is to bring up Christ again from the dead." The word here rendered "deep," is the word which is in the *Revelation* translated "bottomless pit." We use the Greek word in common talk. Like the word baptize it has been transferred without translation into the English language and is nothing else than the word "abyss." But would be wrong to conclude from this that in Biblical use it has the same meaning as we attach to our word "abyss." We would never think of saying that Christ descended into the abyss, for that would not sufficiently express any conception we have of his going down to the dead. But Paul uses its Greek original to express his understanding of Christ going down to or among the dead. And as it is one of the most impressive things that ever man has witnessed to behold Christ alive who once was dead; so does the ascent of the beast from the bottomless pit, the abyss of the dead, strike the world with an intense feeling of wonderment and fear, when they behold the beast that is and is not and yet is, saying "Who is like unto the beast? Who is to make war with him? . . . which had the deadly wound did live."

Here I will pause for a time, setting down these as the opinions which I form from the passages quoted, and which, may, in a greater or smaller degree, be supported by other scriptures.

1. The wicked or lawless one's own proper time for his revelation or unveiling is when lawlessness has no hindrance.

2. The wicked or lawless one has an antecedent existence, and suffers death, and rises again from the dead.

3. This rising again from the dead is his revelation, or is preparatory to it.

4. All the world will wonder after the resurrected beast, except those whose names are written in the Lamb's book of life.

He who presses closest to God's words, will best understand their meaning. Therefore, brethren, if you have read my words, betake yourselves to God's words which I have referred to, and see that neither my shadow, nor that of any man, shall obscure them to your believing gaze.

Dundee.

JOHN DUNCAN.

PRAYER.

If we were to judge by the infrequency of the mention of the subject of prayer, as contrasted with the discussion of other matters in these pages, we might almost conclude that there is not that attention given to it by the brethren which its importance demands. Perhaps this is not a fair criterion, for we cannot say that those who have written are not "men of prayer,"—indeed we know the contrary. Yet it would be fair to expect that a ready familiarity with the practice of social prayer would show itself in, at least, an occasional notice of its claims, and of the peculiar duties relating to it.

The early christians were not so chary about it, as we judge from the style in which it is spoken about in their Scriptures. The apostles themselves were men who desired freedom from mere acts of dispensing the bounty of the church, in order that they might "give themselves *continually to prayer* and to the ministry of the word," Acts vi. 4. Paul appears to us not merely as the stern champion of the truth, fighting the good fight of faith with strong and keen adversaries; but as the man in whom the sentiments of godliness and brotherly kindness readily manifested themselves. And among the means for such manifestation a foremost place must be allotted to prayer. This, in its public expression, was as ready on the sea-beach of Tyre, as in the temple of Jerusalem; in the prison of Philippi, as at the sick-bed of Publius. Privately, it will be difficult to reckon the amount or intensity of Paul's prayer; he seemed to be in the habit of specially and separately remembering all the groups of the brotherhood of Christ Jesus, when he prayed in his chamber. Read the introductory chapters of most of his epistles, and see how upon him came *the care of all the churches*, e.g. Rom. i. 9; Ephes. i. 15, 16; Phil. i. 4, 9; Col. i. 3; 2 Thes. i. 11; 2 Tim. i. 3. In some cases this appears with a peculiar interest,— "Always in every prayer of mine for you all making request with joy," or, "without ceasing I have remembrance of thee in my prayers night and day."

Not the apostles alone, however. Observe how heartily and spontaneously the ordinary disciples gave utterance of their hearts to God, especially when any particular circumstance pressed upon them. Thus, they "continued *with one accord* in prayer and supplication" during that important transitive period

between the ascension of our Lord and the day of Pentecost, Acts I, 14. Again, when the liberated apostles returned to their own company, relating their treatment by the chief priests and elders, "they lifted up their voice to God *with one accord*," iv, 24. And when Peter was laid in prison, we are told that "prayer was made *without ceasing* of the church unto God for him," Acts xii. 5.

To render this always imperative, or at least to confirm the brethren in such practice, we have many apostolic exhortations: and it is remarkable how very strong is the language of those exhortations. It is not only "pray," but "*continue instant* in prayer—*pray without ceasing—watch unto prayer—in everything* let your requests be made known unto God,"—Rom. xii. 12; Phil. iv. 6: Col. iv. 2; 1 Thess. v. 17; 1 Pet. iv. 7. This was recommended and enforced not only for themselves, and their own personal interests, but for the welfare of all men, especially those of the household of faith. Thus, after the apostle had shown how the christian soldier should be armed, for defence or aggression, he states his attitude thus,—“Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.”—Eph. vi. 18-18; also Col. iv. 3; 2 Thess. iii. 1. Thus was a thorough reciprocity of interest sustained; prompted and patterned by the leaders and teachers of the Faith.

In the same way these apostles had been themselves instructed, by example and precept of the Lord Jesus. He sometimes spent whole nights in prayer to God, that being usually the only time of leisure and retirement he could secure from the demands of an active and popular life, Luke vi. 12. Yet not always alone; for he prayed in presence of his disciples, ix. 18, 28; xi. 1. The circumstances are peculiarly suggestive: see him, either on the green mountain side, or in those oratories (places for prayer) which the piety of Israel had erected in lonely places, pouring out his soul to God his Father; a curious group hangs about, awestruck with his eloquence of prayer; and when he ceased, their—“Lord, teach us to pray!” is an acknowledgment of a true appreciation of the lesson and the pattern. He also taught the efficacy of prayer, and the need for perseverance in prayer in such sayings as “all things whatsoever ye shall ask in prayer, believing, ye shall receive;” “men ought always to pray and not to faint . . . and shall not God avenge his own elect, which cry day and night unto him, though he bears long with them?”—Matth. xxi. 12; Luke xviii. 1-8. He also shews that the miraculous power may be intensified thereby,—“this kind (of demon) goeth not out but by prayer and fasting.”—Matth. xvii. 21.

We are reminded by the apostle James that by the word of Elijah in the ears of the Eternal the heavens were sealed for three years and a half, till that word again opened them,—James v. 16-18. And the reader of the Scriptures cannot fail to notice that this is not a solitary, although an extraordinary, case in which the holy men of God in olden times pleaded and interceded successfully with the God of Israel. The modern Jews teach that there is no need of sacrifice now, for that they have prayer instead: but the Israel of the Scriptures had both—Abraham built an altar, and called upon the name of the Lord; while Solomon's great prayer at the dedication of the temple was immediately followed by his great sacrifice. All history shews that the fearers of God in Bible times were addicted to prayer.

But we need not multiply instances; enough, we trust, has been said to shew the great importance of prayer in any endeavour after a restoration of primitive faith and practice. The subject is vast, and will be resumed. We have to consider the *topics* of prayer, and the *effects* of it more particularly.

These shall receive due attention betimes. Meanwhile, remember the exhortation of the apostle, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God: and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

G. DOWIE.

THE APOSTLES AND THE IMMORTALITY QUESTION.

"It is said that the ideas now popular in christendom regarding the immortality of the soul were derived from the Greeks, and formed a very conspicuous element in their belief at the time of the preaching of the Apostles. Is there any Scripture proof that those Apostles ever combated that idea?"

So far as I have been able to see, the apostles did not combat the doctrine that the soul is immortal. I do not know that they came into close contact with those who held that doctrine as it is presently held.

From the speech of Titus to the courageous in his army before the assault on the Tower of Antonia, near the close of the siege of Jerusalem, it appears that their prevalent idea, and in this the northern nations concurred, was that those warriors who had their souls "severed from their fleshly bodies in battles by the sword are received by the ether . . . and joined to that company which are placed among the stars, that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards," while in the case of those persons, however clean from all spots and defilements of the world, who died in time of peace by distemper or disease or otherwise, they believed that "the soul at the same time comes to the utmost bounds of its life, and of its body and of its memorial."

This is not the doctrine popularly held regarding the soul now; and I cannot find what the apostles thought or said about it.

The Greeks during the apostles' days appear to have mostly denied or doubted the reality of future retributions. This hardly indicates whether they had a diffused general faith in the immortality of the soul. The soul might for instance be immortal, and not hereafter rewarded or punished; and on the other hand there might be future retribution although the soul was liable to death. But the great Greek philosophic sects in the apostles' days held that the soul was mortal, or that they could not say whether it was or was not. The only Greek philosophic sect that maintained the immortality of the soul was the Platonics, and these were few in number, and of small influence until near the close of the second century, and their head quarters were at Alexandria in Egypt. The Epicureans, the most numerous and powerful sect, held that the soul was mortal. The Academics were general doubters, and could not say one way or other about that or any other thing. They could not say whether there were gods or not, nor whether vice or virtue were preferable. These came next in numbers and influence to the Epicureans. Then followed the Aristotelians, and Aristotle "not obscurely intimates the extinction of the soul." The remaining sect, the Stoics, it is agreed on all hands, held that the soul becomes extinct at death.

I note Josephus and Mosheim (Seaton Reid's edition) as my authorities. Looking at these statements, I do not think any conclusions can be drawn from the fact that the apostles did not combat the pagan notions. They were hardly worth the trouble. Certainly there is no reason to suppose that the apostles gave any countenance to the views of the Platonics, although in the second and third centuries, platonism and pseudo-christianity were held by the same persons.

Notwithstanding these things, it remains a curious fact that does not stand alone, that the Jews believed in an intermediate state between death and the resurrection. Their views are very well expressed in the story of the rich man and Lazarus. Perhaps some of your contributors will answer the questions,—Did the apostles at any time hold these views in common with their countrymen? Were they asked to renounce them? Did they ever combat them, or object to their converts holding them? J.

“THE RIGHTEOUSNESS OF FAITH.”

I NEED not enter into an elaborate dissertation upon the necessity of the most thorough acquaintance with the great fundamental doctrines of gospel-truth. That must be self-apparent to every true disciple in the church of Christ. No apology, then, need be offered for these few remarks on “the righteousness of faith,” since both “faith,” and the “righteousness of faith,” are of such vital importance to every one. This phrase has been so wofully distorted by creed-makers and men of mystery, that its true significance is altogether indiscernible, both to themselves and their followers. Nay, it has been so veiled and sunk down in “the depths of the Satan, as they speak,” that it has actually come to be used for *the absence* of what it originally enjoined.

TRUE “FAITH” DEFINED.

“Faith” originally signified a *covenant* or an engagement (as in a bet or wager), and hence, secondarily, the performance of the covenant conditions. Now, alas, it is used to signify a *substitute* for obedience. It has become a mere cant-phrase no longer expressive of a covenant fact. “Its root,” says Dr E. Johnson, “is found in the first syllable of the word *fath-om* (six feet), which was written in the anglo-Saxon *feth-em*; its root meaning being “the hands or arms extended to their utmost” (about six feet). Hence, it was very naturally used to signify an embrace or grasp of the hand, which has continued to the present time. In a bet or wager, for instance, to render it binding, the parties grasp or shake hands and say “done,” and the party that breaks the bargain thus made, is said to have acted dishonourably.” Of the word “faith,” another able writer says, “By the simple change of *f* to *b*, as in *fath*, or *beth*, we trace it back till it identifies itself with the familiar word “bet.” Bet, beif, or beth, is an old African and Arabic as well as Hebrew word. In Africa and Arabia, it signifies two—*i.e.*, a tie or joining of one to one, hand in hand, as in a bet, a marriage, or a covenant. This is its literal sense. In Hebrew, it means house, as Beth-lehem, house of

bread; Beth-el, house of El, Allah, or God. *Beth* denotes house or household, because a family exhibits a state of holding fast together, or union. The same word, and in the same sense, appears in our English "both," Irish "beit"—*i.e.*, two linked together hand in hand."

Faith, then, scripturally defined, is a bothing or covenanting of man with God—a *binding to do something*, and, of necessity, implies the doing of it, and on the part of man *in hope*. For as surely as to gain a bet one must perform the conditions of that bet; so, to secure salvation from sin and death, by faith or covenant, one must perform the conditions of that faith. Just so, for saith the apostle James, chap. ii., ver. 14, "What availeth it, my brethren, though a man say he hath faith, when he hath no works? can that faith save him?" Nay, indeed, for verily, "faith, if it have no works, is dead in itself." A living faith, as has been so happily defined by Paul, "is the substance"—*i.e.*, the works of obedience—the performance of the covenant conditions—"of the things hoped for," Heb. xi. 1.

True faith, then, is the undertaking to do, the covenanting to perform, certain things; and also the fulfilment of the undertaking or covenant—*i.e.*, the doing or performing of the certain things undertaken or covenanted—in fact, *obedience* in hope of things not seen as yet, Heb. xi. 7. And any other faith than that which has for its foundation "the things of the kingdom of God, and the name of Jesus the Christ," is a faith falsely so called.

TRUE "RIGHTEOUSNESS" DEFINED.

Righteousness signifies *obedience to law*—to that law which is of God, and which is the will of God to man, and has been spoken of by all the holy prophets since the world began, but has been more sublimely elaborated by our Saviour through "the light of the glorious gospel" that he preached, even "the word of the truth of the gospel of the kingdom." Paul, speaking of "the glorious gospel of Christ," says, "Herein is the righteousness of God revealed," Rom. i. 17; and declares that, if we "obey from the heart the form of doctrine" therein inculcated, we become "servants of righteousness unto holiness," Rom. vi. 19; and Peter adds that "we are purified in obeying the truth" or gospel, 1 Pet. i. 22; and Paul again declares that the gospel "was made known to all nations" for that purpose—even "the obedience of faith," Rom. xvi. 26. True "righteousness," then, consists in a hearty obedience to the requirements of "the truth"—in a word, right affection, right action. It consists in being and doing, and not in seeming and saying.

"FAITH" AND "RIGHTEOUSNESS" BRIEFLY SUMMARISED.

From what has been advanced, it will be clear, I think, to all that "the righteousness of faith" pertains only to a few. And why? The reason is obvious, even because men of this day know not what faith is. How, then, can they have faith, or yet the "righteousness of faith?" And amongst the few who have been enlightened by the light of the glorious gospel of Christ's kingdom, which he shall establish at his appearing, it is a matter of no slight importance for them to examine themselves and

see whether they "hold the truth in unrighteousness" "for many shall strive to enter into the kingdom, but shall not be able," and only to those who lovingly look for him shall he appear the second time without a sin-offering unto salvation," Heb. ix. 28. He, then, who has "repentance towards God, and faith towards our Lord Jesus Christ," has made a covenant with God which must be fulfilled if he would reap the reward, immortality and eternal life; and he to whom pertains "the righteousness of faith," is fulfilling the covenant conditions—though to do this is a task of no easy accomplishment.

THE RIGHTEOUSNESS OF GOD.

This phrase signifies much the same as "the righteousness of faith," and has been unfortunately darkened, mystified, and abused to the same extent. "The righteousness of God" signifies the *sincere obedience* of the faith towards God and our Lord Jesus Christ—the only true Christian faith contradistinguished from all pharisaic and human forms of faith. Hence Paul speaks of "the righteousness of God which is by faith of Jesus Christ," Rom. iii. 32. And, again, speaking of what he had endured "to win Christ and to be found in him," he adds, "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"—*i.e.*, by covenant.

As it was in the days of our Saviour, so now, men have corrupted "the one faith" of God, and have cast about it a thick veil of darkness—even of darkness that may be felt. They have fulfilled, to the letter, the prediction of Paul, for "the time" has "come when they will not endure sound doctrine, but after their own lusts have heaped to themselves teachers; having itching ears, they have turned away their ears from the truth unto fables," 2 Tim. vi. 3, 4. But only such a faithing or covenanting with "the truth as it is in Jesus," as is heartily entered into, and intelligently comprehended, can display real love, and produce "the righteousness of God," or the sincere obedience of heart and life to God's requirements, even the fulfilment of our faithing with him.

Huddersfield.

JNO. W. KAYE.

BROTHERLY LOVE.

'Tis like the dew wherewith grey morning
Impearls Mount Hermon's head,
His green with speckled flowers adorning
Artlessly diapred;
From Hermon to Mount Zion pouring
His fertile rivulets,
And all engreening and enflowering
Those pleasant mountainets.—*Davidson*, 1590.

A CONTRIBUTION TO THE GEOGRAPHY OF THE APOCALYPSE.

THE geography of the Apocalypse? Can it be possible to assign anything like a local habitation to those sublime incidents which seem rather to have been transacted in mid air, and to have passed panorama-like before the vision of the apostle, than to have been presented as any ordinary historic vision of old? The thing looks preposterous; and indeed, judging by a very common impression of this remarkable book, we would say unlikely. Yet, from the fact of mention being made of some names of places otherwise known and recognised on *terra firma*, we may conclude it to be possible.

In addition to the obvious presence and repeated mention of Heaven and Earth, which we have no difficulty about identifying, there is special mention of particular places,—such as The great river Euphrates, Babylon the great, Armageddon, The City where our Lord was crucified, Mount Zion, The Camp of the Saints, and the Beloved City; and all these, irrespective of the scene of the first vision—Patmos (chap. i.) and the localities of the seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, (chaps. ii., iii.)

If a former observation (p. 140, vol ii.) be correct, that, “the names of the cities, the nations, and the men of the Bible are the great landmarks by which the exploration of the whole is to be effected”—we have warrant for the presumption that a similar experience should characterize this book as well as others of the holy Scriptures. Let us try.

THE GREAT RIVER EUPHRATES (chap. ix, 14; xvi: 12)—This river is remarkable as figuring on the first pages of the Book of God, flowing about the garden of Eden; and is afterwards mentioned repeatedly, often under the designation of *The River*. It is principally interesting however as the eastern boundary of the land of promise, being mentioned not only in the covenant with Abraham (Gen. xv. 18), but in the history of the reigns of David and Solomon—2 Sam. viii. 3; 1 Kings iv. 21, 24. Upon it, that is on either side, with the river flowing through it, stood the great city Babylon; so that it was also upon those banks that the captive Israel (Ps. cxxxvii.) sat mourning their exile. This river yet flows, in its old channel for the most part, and on its banks are now to be found the vestiges of ancient Babylon.

The drying up of this river (Rev. xvi. 12) is to take place “that the way of the kings of the east might be prepared.” Whether this shall be a permanent drying up, or a temporary one—as that of the Red Sea by Moses, the Jordan by Joshua’s priests, or as the divergence of this same river by Cyrus, to make way for the then “king of the east” and his armies to enter Babylon—is not certain from the text. There is a drying up of this river spoken of by the Israelitish prophets, to facilitate the return of Israel to their own land; (Isa. xi. 1b, 16; * xxvii. 12, 13)

* In this passage the mention of *The River* in connection with Assyria, sufficiently identifies it as the Euphrates.

and if the kings of the east (or 'from the rising of the sun') be Israel, then the two cases agree. But this is an unwonted designation of God's people; and the context in Rev. xvi., seems rather to favour the idea of eastern kings "of the earth and of the whole world" coming over that dried up river bed to the mustering camp at Armageddon.

BABYLON, OR BABYLON THE GREAT. (Chaps. xiv. 8; xvi. 19; xvii. xviii.)—In the days of the vision of John, Babylon was a city of such importance that it harboured great numbers of Jews, and was the seat of a Christian Church (1 Pet. v. 13.) Between four and five centuries afterwards we learn that from the Jews there proceeded the most voluminous of all their immense Rabbinical books—The Babylonian Talmud. This was promulgated A.D. 500.* Since those days Babylon has had a varying fortune, like most eastern cities; it has suffered a wasting away, but now seems to be experiencing a revival. Amid the ruins of the ancient walls and fortresses of the Babylon of old, is the town or village of Hillah, which in 1833 had a population of about 12,000, having nearly doubled its numbers in the previous twenty years. This growth in such a place, and without any appreciable commerce to stimulate it, is wonderful. Is it not significant also? We have no history of a downfall of Babylon since the days of John; should we not look for it to attain such prosperity as to warrant the designation—"Great," before the days of its terrible doom? Once indeed it bore that title; so that the apocalyptic designation is not new.—Dan. iv. 30.

Let it not be supposed that this is a mere gratuitous speculation. Reference to the olden prophets makes it apparent that Babylon is both to have an existence and a great downfall at the time of the restoration and exaltation of Israel. Its existence is apparent from such passages as Micah iv. 10; Isa. xiv. 1-4; Jer. l. 4. The parallelism between Jeremiah's and John's prophecies is so complete that there is no avoiding the conclusion that they both refer to the same time, and same events. Read together and compare Jer. l. li. and Rev. xvii. and xviii.

ARMAGEDDON (chap. xvi. 16)—There is an extensive plain—the plain of Esdraelon—situated in the north middle of Palestine, between Mount Carmel, Mount Tabor, and Mount Gilboa. It may contain about 120 square miles, and is notable as the battle field of many peoples. "It has been," says Bishop Russell, "a chosen place for encampment in every contest carried on in this country, from the days of Nebuchadnezzar to Napoleon. Jews, Gentiles, Saracens, Egyptians, Persians, Druses, Turks, Arabs, Christian Crusaders, and Anti-Christian Frenchmen—warriors out of every nation under heaven, have pitched their tents upon the plain of Esdraelon, and have beheld their various banners wet with the dews of Tabor and Hermon." There seems to be no difficulty to travellers and topographic students in identifying the village of Lejjun (the Legio of Eusebius and Jerome) on the west side of this plain as the town of Megiddo or Megiddon. The great plain therefore is of necessity the valley of Megiddon in which the mourning of Hadadrimmon took place, (Zech. xii. 11). On the same mountain

* At this very day the publication of a new stereotyped edition of this work is being proceeded with at Berlin. It is calculated to fill twelve closely printed folio volumes! And therefore will be from three to four times the bulk of Scott's Commentary on the Bible.

side, and further to the south, is Taanach (Jud. v. 9,) to be found in the modern Taanuk. The plain of Jezreel (Heb.) or Esdraelon (Greek) we therefore conclude to be the place called in the Hebrew tongue **Armageddon**.

The Revelation instructs us that those who are to take part in "the battle of that great day of God Almighty," are to be gathered in **Armageddon**. This battle appears to be the same as Ezekiel spake of (Ezek. xxxviii. xxxix.) wherein the allied armies of Magog, Mesbech, Tubal, Persia, Ethiopia, Lybia, Gomer and Togarmah are then to be smitten by the Lord Almighty.

THE CITY WHERE OUR LORD WAS CRUCIFIED, (Chap. xi. 8.) is Jerusalem, as all history and allusion confirm. There seems to be no good reason for saying anything different from this regarding it. I think it also certain from the context that at the date in question the temple of God is in it. This would further confirm the locality; seeing that is 'the place where the LORD has chosen to place His name there.' The appositeness of this designation for Jerusalem will become apparent when we take into account the circumstances detailed in the vision. There God's two witnesses are slain, and their dead bodies lie unburied in the street of that great city, which first was worthy to be called in figure *Sodom and Egypt*, (Isa. i. 9, 10) and which afterward filled up the measure of its iniquity by crucifying the Lord of glory. The use of the word "*also*" in this passage gives the greater point to the designation. "It cannot be," said Jesus, "that a prophet perish out of Jerusalem"—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee!"

THE MOUNT ZION (chap. xiv. 1.) there is no difficulty about. Although at present "ploughed as a field," it shall be built on again and inhabited as of old. That the army of the Lamb, 144,000 of sealed Israel, should muster there appears most fitting. The only question we may have is as to its capacity for such a multitude. An examination of the dimensions of that mount will make this easy enough; in a general way it may be estimated at rather more than half a mile square in superficies. This Mount Zion, according to the testimony of the ancient prophets, (Ps. ii. 6; Isa. ii. 3; xxiv. 23, &c.) is to be the great centre of divine operations on earth in the golden age of the redeemed world. And probably also marks the site of

THE CAMP OF THE SAINTS and **THE BELOVED CITY**, of one thousand years afterward (chap. xx. 9); especially as the LORD delights to rest there (Ps. cxxxii. 13, 14.)

We have thus glanced at the most noteworthy of the topographic points of the Apocalypse, as far as we can by the notice which is taken of known places. It is here especially to be observed that all of them lie within or about the bounds of that land which was promised to Abraham and his seed for an everlasting possession; a land which already has witnessed many wonders, and which is still destined to have a fortune more wonderful than anything heretofore.

G. DOWIE.

GOODNESS OF THE HEART.

Unseen tho' is the wind
 That soars above,
 To the fever'd brow it bears
 The balm of love;
 And with its cooling softness, wreathes
 It with the sweetness which it breathes.

With odours it perfumes
 The summer air;
 And on the gentle lake,
 So silv'ry fair,
 Rippling upon its bosom, weaves
 A thousand garlands, as it gently heaves.

So goodness of the heart,
 Tho' 'tis not seen
 By our material eye,
 Yet, oh! I ween
 How sweetly 't makes its presence felt,
 As tho' some angel there had dwelt,

And left some holy charm
 That breath'd around
 A fragrance all so pure,
 Whate'er was found
 Within its sphere, lone, sad, or drear,
 Breath'd there another atmosphere.

Huddersfield.

JNO. W. KAYE.

OUR HEIRSHIP WITH ABRAHAM.

THE record of Abraham's life is the history of a great and good man. It is interesting when considered as a biography penned by Moses, the man of God, to whom God spake face to face as a man speaks with his friend; and not only written by such a favoured one, but as dictated to him by the Spirit of God. Here is the history of noble man—here is part of the literary handiwork of Moses, the man of God; and here is a subject, great enough and important enough for God himself to lend his aid in. He, with his perfect ken, retraces from the past the life-story of one whose history is spread out before us as a picture for our study, as a record of God's dealings, and a revelation of his purpose, and also as an opening up of that high destiny each one of us may attain to, if we will only lend a willing ear, and yield an obedient heart.

The fashion of the day is to treat this part of the Divine Book with careless neglect. Professed christians are not alive to the greatness of God's purpose with Abraham and his fellow heirs, so they do not feel that living interest in the promises made unto the fathers that they ought to feel. But it is by knowing these that God has willed that we shall be made wise unto salvation. Let us think how it is we came to

know anything of God's dealings—past and future. How did we learn anything about the creation—the fall—the flood—the life of Israel, &c.? Who has told us of the good time coming, when evil shall be destroyed, and righteousness rewarded? Did God send an angel to tell us? We know that he did not: but that, by reading and hearing of his revelations to others do we know his will and purpose. Not to every one of us does God reveal such things, but to a man here and there, at great intervals in the past, has God given the light of his purpose, that others might learn of him and by his history. Just as Christ, after his resurrection, was shown openly, not to all the people, but to witnesses chosen before of God, so also is his word and will sent down, not to every man and woman, but to chosen name-bearers for God, whose honoured province it is to spread forth the light they have received in trust for the race.

Pre-emiaent among these stands Abraham. He is the first man called out by name from among us as one to be great in the world to come. On him personally did God lay his hand, as it were, and say,—“I have marked you for my own, stand aside from the rest of your race—through you, and by you will I work in my purpose of blessing the earth and its people. You shall be a leader in my royal army of priests and kings to reign upon the earth.” Not less than this is the honour God himself has put upon Abraham, and we do well to esteem it highly.

Let us beware of thinking lightly of these promises and of their inheritors; for we grow up in an atmosphere of infidelity. And, because Abraham's honour and power over the nations have not yet been received, the thought is imbedded in the minds of the people, that God could not have intended anything great or special with him. But see how the purpose of God endures from age to age. Our Lord speaks of these fathers as great in the kingdom of God, in that he says (Matt. viii. 11): “Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.” Great in that kingdom shall they be, in which even the least shall be greater than John the Baptizer, who equalled the greatest of the children of men. See, too, how that mighty herald, in his preaching, declares the counsel of the Lord as standing for ever, when he warns the Pharisees: “Think not to say within yourselves, ‘We have Abraham to our father,’ for I say unto you that God is able of these stones to raise up children to Abraham,” Matt. iii. So, then, rather than the word of God should fail, he would form a worthy seed to Abraham out of the very stones of the ground. Moreover, this is the very glory and honour promised the church; the Pharisees are not blamed for glorying in Abraham, but for not walking worthy of that birthright; and so we Gentiles are grafted in to partake of their root and fatness, for, “If we be Christ's, then are we Abraham's seed, and heirs according to the promise,” Gal. iii. 29. Being children of faith, we are counted for the seed, and have a living and abiding interest in the covenants of the promise.

Now for a look at the title-deeds of our inheritance. Read Gen. xii. 1-3, and 7,—“I will bless thee and make thy name great;” “Thou shalt be a blessing;” “In thee shall all families of the earth be blessed.” Here are very great promises indeed. Think of all these words con-

vey. Think of what it is to be a blessing. We call useful inventions and benevolent men blessings, and so they are. But to be a blessing in the hand of God to all families of the earth, is to be like the sun in the firmament, or the rain from heaven. To be blessed of the Most High God, the possessor of heaven and earth, is a mighty promise, glorious in its fulness; yet to be not only blessed of God, but also made the honoured instrument of blessing others, even all the families of the earth, this is indeed a sublime destiny—God-like as its author. And all this is contained in the short but weighty words God gave to Abraham as a preliminary promise in Chaldea.

Following on, then, the course of revelation and promise, we find in chap. xiii. 14-18, the gift of a personal inheritance to the nation-blessor, and that for ever. Here, standing half-way between the Mediterranean and the Jordan, it was said unto Abraham, "Lift up now thine eyes, and look from the place where thou art, north, south, east, and westward: for all the land which thou seest, to thee will I give it and to thy seed for ever." "Arise, walk through the land in its length and breadth, for I will give it unto thee." Here, then, is the home of the greatest of men, the centre from which blessing shall radiate. Abraham had already come in at the north-east of the land, and gone down into Egypt. He had already come up so far on his return; and in the pursuit of the kings he again went up to the north, "even unto Dan," and so at least he traversed its length. The boundaries of the land are given, and its personal possession by Abraham and his seed certified by a vision and a covenant, in chapter xv. A vision wherein the affliction of his seed was revealed to him, and a covenant or solemn agreement, ratified when the symbols of the Divine presence passed between the pieces of the victims, and all this in answer to the question, "*Lord God, whereby shall I know that I shall inherit it?*" Then, after twenty-four years' sojourning in the land, the covenant of promise is reiterated and enlarged (chap. xvii.), and the rite of circumcision is appointed as its sign. In chap. xxii., where the great trial of Abraham's faith is recorded, we find the promises to him and his seed summed up and repeated, and, in their culmination, made sure by the solemn oath of God himself. To Abraham, then, was promised: that God would make him great, so great, that in him and his seed all nations of the earth would be blessed—that he should be exceeding fruitful, and that many nations and kings should be made of him—that to him and his seed all the land, "from the river of Egypt to the Euphrates," should be given for an everlasting possession—that God would be the God of him and of his seed for ever, and make them as numerous as the stars, and uncountable as the sand of the shore, and would give them dominion over all their enemies. All these promises were perpetual and unconditional, and, as such, trusted in by Abraham, and also by Isaac and Jacob, "the heirs with him of the same promise."

There are many "Christians" living in infidelity as to these promises. The commonest form is total neglect of them; another phase, more glaring, is to deny that they ever will be fulfilled, or to assert that they have already been so. It is evident that this last is an error, for Stephen agrees with Abraham himself, that the inheritance has not been received; and Paul says, God gave it to Abraham "by promise." See Gen. xv.

8; xxiii. 3, 4; xxv. 8; Acts vii. 5; Gal. iii. 18; Heb. xi. 13, 39. It is equally evident that all nations have not been blessed through Abraham, for he has been long dead, and the families of the earth are no more blessed now than they were before he was born. "Yes," say our friends in error, "but all families are blessed in Abraham's seed by believing the gospel." Now this is not correct, for three reasons,—First, because all nations do not believe, and will not, till the end of this world, and though they did, it would not be the fulfilment, seeing that, secondly, the gospel is only the promise of the blessing, and not the blessing itself, as, "Now is our salvation nearer than when we believed." "We are saved by hope," &c. And, thirdly, this ignores half the promise, for it is *to Abraham and in him*, as well as in his seed, that all are to be blessed. Therefore must Abraham be raised from the dead, and with his joint legatee, the Christ (Gal. iii. 16), and all the co-heirs, being made glorious and incorruptible, shall shine forth in their majesty—blessing all nations. They shall inherit for ever the everlasting possession, "an heavenly country," for it shall be "heaven-like" indeed, being fitted for its possessors "like Eden," "like the garden of the Lord," *Is. li. 2, 3; lxii.; Ezek. xxxvi. 35.* Then shall "all men be blessed in him, and all nations call him blessed;" "he shall save the poor and needy, and break in pieces the oppressor." The righteous shall flourish and delight themselves in the abundance of peace; and the land of promise being delivered from the bondage of corruption, shall be manifested, a worthy gift from the hand of God, for the inheritance of Christ, his son, and Abraham, his friend.

Now, let us think of Abraham and his promises in connection with ourselves. In the first place, he is held up as a bright example of faith, "Even as Abraham believed God, and it was counted unto him for righteousness." Now this was not written for his sake alone, but for ours also, if we believe," &c., *Rom. iv. 3, 23.* Now, faith is not a belief of facts, however important these facts may be; nor is it a belief in the existence of any person, place, or thing presently established. But faith has respect to the future and the unseen,—"Faith is the confidence of things hoped for, the conviction of things not seen." Such faith as this was in the worthies of *Heb. xi.*, and such faith had Abraham. His faith was not that in his mortal life-time he possessed the land and blessed all nations, that was not the fact, and if it had been, there could have been no faith—but conscious possession. But he "died in faith," such faith as he evinced when he, a childless old man, was brought forth to view the stars, and believed that God would give to him a seed as numerous. Such implicit literal faith ought we to have,—a faith as simple as a child's, and strong as the widest experience. See how "the father of all them that believe" withstood the trial of his faith. When told to offer up Isaac, he neither disobeyed nor doubted. He made no "figurative interpretations" that "Isaac" could not mean his son Isaac, but mean something else. He was strong in faith, accounting that God was able to raise up Isaac, even from the dead, and this is the kind of faith God wills we should be rich in. Contrast this strength with the disciples' weakness when our Lord was crucified,— "We trusted that it had been he who should have redeemed Israel." After which model shall we mould our faith? Or shall we rather join

the multitude who deny all the promises, and explain away their meaning? Nay, verily, man's unbelief shall never make the faith of God without effect, and to them who walk in the steps of that pure and simple faith of Abraham's, is reserved by God the sharing in his glory.

This heirship with Abraham is spoken of through the whole New Testament, as the hope and reward of the church. Our modern heresy, that we have no connection with these covenants of promise, is the offspring of ignorance and pride. Paul speaks of them in a very different manner. He sharply blames the Galatians for going back to the beggarly elements of the world, but their error was in supposing it necessary to be circumcised and keep the law, before they, Gentiles, could be blessed with Abraham. The apostle argues that the Gentiles being in Christ by faith, were therefore Abraham's seed without circumcision, and, "heirs according to the promise." The same error was stoutly opposed by Paul and Barnabas in Antioch, Acts xv., on which occasion the notable deliverance of the apostles and elders is recorded, freeing the Gentiles from this legal yoke. But in all those times the idea was never broached that the honour of being heirs with Abraham was not the common hope of all, both Jew and Gentile. And so Paul reasons in Rom. iv., that Abraham is the father of all that believe, whether circumcised or no, seeing that his faith was counted for righteousness before he was circumcised. Moreover, we are taught in verse 12 that circumcision is not enough, his seed must also walk in the steps of that faith which Abraham had being uncircumcised. Now if it was necessary that the seed, who had in their flesh the seal of Abraham's covenant, should besides, have Abraham's faith, how much greater is the necessity for us, Gentile strangers from the covenant of promise, walking in the steps of that same faith? Yes! "the promise is of faith that it might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." "Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead." "Ah!" here say our oponents, "this proves that we do not need to believe anything of Abraham, all we have now to believe, is the resurrection of our Lord." Apply this style of reasoning to verse 5, and you might prove that we did not need even to believe in the death and resurrection of our Lord, but only that the ungodly are justified, and that would be sufficient. But this is not what either of the verses say. It is "believe on *him* that raised up Jesus," and not in the resurrection only. Now we do not believe "in him" when we deny the promises to Abraham. Could we believe "in him" and deny that the worlds were framed by "him"? He has declared himself to Moses at the bush, as the God of Abraham, the God of Isaac, and the God of Jacob: *this* is my name for ever, and *this* is my memorial to all generations, and as *such*, we must believe in him. He is still their God, for he has promised, "I will not leave thee until I have done that which I have spoken to thee of." Thus, as our Lord proved to the Saducees, they are sure to rise again.

Why should it be necessary to insist on these truths, whose interest is it to deny them? "He that comes to God, must believe that he is,

and that he is a rewarder of them that seek him," and this rewarding is according to God's will and promise, and not according to men's notions and desires. That will and promise is given in Abraham's reward, that he should bless all nations and be "the heir of the world," for the less is blessed of the greater. Is this too low a station for us to take? Can we desire a higher destiny than to be "joint-heirs with Christ" and Abraham his co-legatee in the everlasting inheritance and blessing of all nations, of which a description is given in Ps. lxxii. ? Why, it would be the highest presumption and the most satanic pride ever to have imagined such a thought, if God himself had not revealed it. But now, the presumption and the pride are with the rejectors who despise such a God-like honour. And now, "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, *we* might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Meanwhile, the great seed is absent; Abraham is dead, and all the heirs of the promise are not yet gathered in; but when the youngest heir comes of age, then shall our elder brother re-appear to raise the dead and change the living, that all may receive the eternal inheritance, for God has "provided some better thing for us, that they, without us, should not be made perfect."

L. D.

THE DIGNITY AND LOWLINESS OF HUMAN NATURE.

ARE you puffed up on account of your wealth, and proud of your ancestors? Do you boast of your country, your handsome person, and your distinguished honours? Remember that you are mortal, that you are earthly, and shall return to earth. Look to those who were possessed of like splendid endowments before you. Where are those who were invested with political power? Where the fearless orators? Where are those who instituted the public festivals—the renowned horsemen, generals, satraps, and kings? Are they not all dust—all a myth? Are not their memorial relics comprised in a few bones? Look into the sepulchres and see if you can tell which is the master, which the slave; which the poor, which the rich. Distinguish, if you can, the captive from the king, the strong from the weak, the beautiful from the deformed. Remember what you are, and you will never be uplifted; and you will not forget what you are if you consider yourself. Again: are you sprung of humble origin, and unknown to fame,—the poor son of poor parents, homeless, a wanderer from city to city, feeble, destitute of what is needed for the supply of your daily wants, in dread of men in power, in dread of all on account of the lowliness of your estate; for the poor, it is said, cannot abide a threat? Do not, for that reason, lose all self respect, or abandon all hope, because there is nothing desirable for you in the meantime; but elevate your thoughts to the good which is given you even now, and to what is in reversion in the promises of God.

First, you are a man, the only creature here below that is the immediate offspring of God. Will not any man who thinks as a wise man regard it enough to be made by the very hands of God, the creator and preserver of the universe; to love the Highest,—to be able, in consequence of being created in the image of God, to rise to angelic dignity? You have received a reasonable soul, by which you are capable of knowing God, studying the nature of the objects around you, and plucking the sweetest fruits of wisdom. All the wild beasts of the field; wild and tame, all the denizens of the waters, all the winged tribes that fly in the air, are your servants and subjects. Have you not discovered arts and founded cities, manufactured what supplies the necessities and ministers to the luxuries of life? Has not your intelligence made a path over the ocean? Do not earth and sea minister to your subsistence? Do not the atmosphere, and the heavens, and starry choir exhibit their movements to you? Why then are you downcast in soul? Is it because you have not a horse with a silver bit? What of that, when you have the sun careering on in his swift course, exhibiting for you his torch; and the moon pouring her light around your path, and the myriad gleams of stars besides? You are not mounted on a gilded chariot, but you have your feet, a conveyance of your own, born with you. Why, then, do you envy the possessor of a large purse, who needs other feet to carry him? You do not dwell under gilded roofs, but you have the sky gleaming with the ineffable beauty of the stars. These things belong to this life. There are other things greater. For you God became incarnate; for you the gift of the Spirit was bestowed; for you is the hope of resurrection, which will bring life to perfection; and the way to God has been paved by the commandments he has given us: crowns of righteousness are prepared for him who has not shunned the endurance of toil in the pursuit of holiness.—*Basil the Great.*

P R A Y E R.

II.

I rejoice to see, in the Messenger of the Churches, the attention of the brethren directed to the very important subject of Prayer, and I do hope that all the churches will thereby be stirred up to greater diligence in the use of it. What a high and exalted privilege is this, of holding communion with God through our Lord and Saviour Jesus Christ!

The teaching of the Scriptures appears to me to be very copious on this matter, and the early disciples were often reminded of it. If we profess to walk in their footsteps, let us apply the teaching to ourselves. We should therefore be "praying always with all prayer and supplication;" we should "be careful for nothing, but in everything by prayer make our requests known unto God;" we should have "this confidence that if we ask anything according to his will, he heareth us; and we know that we have the petitions we desired of him."

Such language teaches us that the objects of prayer are as numerous and as varied as the wants or circumstances of the people of God can be. We may think the little matters connected with our every day life are not fit subjects for prayer; but this is a great mistake. No one should think so, or act as if he thought so; rather, having access to the throne of grace, to our Father in

heaven, we should tell him all our wants, all our trials, all our sorrows, and cast upon him all our cares, knowing well that he careth for us; and we should ask from him the wisdom necessary to enable us to conduct all our affairs, whether in our household or in our business; and that we may do that in a manner becoming the dignity of the sons and daughters of God.

Again, we are exhorted to "walk in wisdom towards them who are without," and also that "if any man lack wisdom let him ask it of God who giveth unto all men liberally and upbraideth not," and that this should be asked in unwavering faith. Who of us has not need of such wisdom to guide him in all his intercourse with his fellow men. We do need guidance so that we may always so speak and so act that none may have an evil thing to say of us; unless indeed they be disposed to falsely accuse our good conversation in Christ. The wise man says, "Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths."—Prov. iii. 5, 6.

Furthermore, Jesus has taught by his own example (John xvii. 17), that we are to seek to be sanctified through the truth. In order that this may be accomplished, that truth must be known and understood; hence, while all should study the Scriptures carefully, bringing to that study all the mental powers they possess, they should ever pray—"Lord open mine eyes, that I may behold the wonders contained therein." Indeed, in the midst of so many conflicting opinions on almost every topic of revealed truth, we need to be guided of God so that we may receive the very ideas which he intended to communicate by the words of his Holy Spirit. For, just in proportion as we have these do we possess the mind of God on any subject. This, then, should also be a matter of earnest persevering prayer by every disciple, in secret, and in the society of his brethren.

Thus it appears that the whole interests of Christian life are interwoven with prayer. It has pleased God to connect the granting of his favours to his people with their asking of them from him.

It would be well for those who lead in the prayers of the church to consider the circumstances of the individual members, and of the whole in their associated capacity, in order to present the prayers of the body in plain and appropriate language; not multiplying words or using vain repetitions. In addressing the Great God our words should be few and well ordered; but withal full, hearty in expression, and fervent in utterance; and always in the full assurance of faith. To acquire facility in this exercise let us study those prayers which we have recorded in the Scriptures, and we shall thus learn what are the proper topics of prayer, and also what is the right manner of presenting our desires to our God.

I consider it fit to speak to God, when we approach the throne of grace, of what he has spoken and done, proposed and promised, what he has wrought for us, in us, or by us. And assuredly in such exercises we shall be bettered and blessed: we shall be enriched with all wisdom and knowledge, with purity and peace.

May the Lord grant unto each of us more of the spirit of grace and of supplication, enabling us not only to ask the right things, but also to ask them aright.

A. D.

"Like as a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth our frame, he remembereth that we are dust."—David

NOTES ON WORDS.

I.

As dyed robes fade and lose their intensity of colour, so *words* with age lose their definiteness of meaning. And these changes are often such as to effect the comprehension of the subject to which they belong. Nowhere is this transition of word-colour more vital than in Scripture. A notable instance is in the words

OFFEND and **OFFENDED**, In our modern use these are equivalent to causing to take, and the taking of, an affront. Thus Matt. xviii. 6, 9, now seem to imply that to anger a believer would meet with a dire revenge. But if we note that the verb is objective, and the exact antithesis of *defend*, we see that the act of *doing an injury* to another is meant. In the same sense does Paul use it in 2 Cor. xi. 29. "Is any offended," (struck at or injured in person, character, &c) "and I burn not." How different Paul's christian relationship to many now. Are any brethren maligned or assailed by another, we at once withdraw our countenance from the offended. Paul, however, as a vital member of the body of Christ, burned in sympathy with the stricken nerves, and so ought we, if our connection with Christ the Head be not a numbed sleep. We ought to remember that our Lord's denunciation applies more strongly to fraternal than to worldly assailants. "OFFENCES (injuries, persecutions) must needs come; but woe to that man by whom the offence cometh."

The Christian brotherhood ought to be a league defensive, not offensive.

VERBA.

II

REBUKE.—Taking the passage in 1 Tim. v. as our basis, we observe that the word translated *rebuke* in verse 1st, occurs only this once in the New Testament. The literal meaning of it is to *strike*, or metaphorically to *chide*. The passage evidently shows that the use of this chiding is forbidden towards all-elders or youngers, men or women; *entreaty* being substituted, see ver, 1 and 2

But in verse 20 another word is used, which literally signifies to *show up* or *expose*. The following are all the occurrences of this word in the Greek New Testament; its various translations are shown by italics :—

Matt. xviii. 15,—*tell him his fault*. John iii. 20,—lest his deeds should be *reproved*. John iii. 9,—*convicted* by their own conscience. John viii. 46 —which of you *convinceth* me of sin. John xvi. 8—he will *reprove* the world of sin. 1 Cor. xiv. 24,—he is *convinced* of all. Ephes. v. 11,—rather *reprove* them. Ephes. v. 13,—all things that are *reproved* are made manifest by the light. 1 Tim. v. 20,—them that sin *rebuke* before all. 2 Tim. iv. 2,—reprove *rebuke*, exhort. ("Reprove" in this case is different from the word in Ephes. v. 11) Titus i. 9,—to exhort and to *convince* the gainsayers. Titus i. 13,—wherefore *rebuke* them sharply. Titus ii. 15,—speak and exhort and *rebuke* with all authority. Heb. xii. 5,—nor faint when thou art *rebuked* of him. James ii. 9,—are *convinced* of the law as transgressors. Rev. iii. 19,—As many as I love, I *rebuke* and chasten.

From these uses of the word we deduce that there is not necessarily, in any case, the production of a right state of mind in the person rebuked; and, as that rebuke is for the showing up or exposing of what is evil, it is manifestly out of place *after* confession of, and contrition for sin,

E.

OBSERVATIONS ON THE BOOK OF THE REVELATION.

I. In the eighth chapter of the Apocalypse, John "saw and heard an eagle (or, as a few copies read, an angel) flying in mid-heaven, saying with a loud voice, WOE, WOE, WOE, to those who dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound." The first four angels had sounded their trumpets, but from this voice it appears that the troubles which had gone before were to be surpassed by the three terrible woes which the blasts of the succeeding three angels should usher in.

II. From chaps. ix. 12, and xi. 14, it appears that the first woe is past before the second begins, and the second woe is past before the third begins: and, from their connection with the trumpets, as set down in the narrative, as well as indicated in the loud voice quoted, this also appears that the first woe follows upon the sounding of the fifth trumpet, and the second woe follows upon the sounding of the sixth trumpet. In the same way, the third or last woe follows upon the sounding of the seventh trumpet.

III. In chap. xi. 15, we find that, on the sounding of the seventh angel, there were loud voices in heaven, saying, The kingdom of the world is become our Lord's and his Christ's, and he shall reign for ever and ever.* I hope particular notice may be taken, that the third woe follows the sounding of this trumpet. The three woes are linked severally and in order to the last three trumpets; the first woe is by reason of the voice of the trumpet of the fifth angel; the second woe is by reason of the voice of the trumpet of the sixth angel; and the third woe is as clearly and certainly by reason of the voice of the trumpet of the seventh angel. If, then, the seventh angel has sounded, the third woe may have begun: but if the seventh angel has not sounded, the third woe has not yet commenced.

IV. In chap. xii. 12, the third woe is thus specially designed, "Woe to the earth and to the sea! for the devil is gone down unto you, having great wrath, knowing that he hath little time." This woe, I have said, follows upon the sounding of the seventh angel; and after its beginning, the woman that brings forth the man-child flies to the wilderness, and abides there in the place prepared for her by God, and is nourished for a time and times, and half a time, or one thousand two hundred and sixty days from the face of the serpent,—that is, for twelve hundred and sixty days after the devil is cast out of heaven upon the earth. If the seventh angel has sounded, these things may have begun; but if the seventh angel has not sounded, these things are wholly in the future.

V. In chap. xiii. we read that a beast which ascendeth from the sea, with a mark as if it had been slain, receives from the dragon his power, and his throne, and great authority. We also read that power is given unto this beast for forty-two months, and that he sets himself to do what the devil turned to when the woman escapes him, viz., to make war upon the rest of the woman's seed—the saints, who keep the commandments of God and the faith of Jesus. It appears to me that these forty-two months are contemporaneous with the twelve hundred and sixty

* When my quotations differ from the common English translation, they are taken from the translation of the American Bible Union.

days' nourishment of the woman. So long as these months continue, she needs nourishment and protection from the face of the serpent, but when the King of kings comes and captures the beast, and the false prophet, and that old serpent the devil, the need of such nourishment and protection comes to an end. To suppose that the provision for the woman ends before that time, would involve the supposition that she is abandoned to the wrath of the dragon after all, and it cannot be supposed that the provision for her nourishment extends beyond the capture of her enemy. Thus do I conclude that the forty-two months of the beast's power, being contemporaneous with the twelve hundred and sixty days of the woman's nourishment in the wilderness, follow the sounding of the seventh trumpet, and belong to the third woe. If the seventh trumpet has sounded, the beast's forty-two months' power may have begun; but if the seventh trumpet has not sounded, the beast's forty-two months' power is still in the future.

VI.—In chap. xiii., we find that all that dwell on the earth shall worship the beast, except those whose names are written in the Lamb's book of life. There is no object which, at the present time, receives this homage. The earth contains upon it an almost countless variety of worshippers, who render homage to a vast variety of different objects, besides sceptics, infidels, and atheists, who do not worship at all. Boodhism attracts four hundred millions to the worship of the image of Gaudama, who was once a god, but has now joyfully entered into annihilation. Brahminism has its hordes worshipping Brahma, Vishnu, Siva, Saktas, and about a dozen more gods and goddesses. Mahomedanism counts one hundred millions; the Greek Church its sixty millions; the Protestants their sixty millions; the Roman Catholics their one hundred and forty millions. If one should say that all on the earth worship Gaudama, except those written in the book of life, we would say that cannot be, for Boodhism embraces only about a half of the population of the earth, and it is preposterous to suppose that the other half, consisting of the adherents to Brahminism, Mahomedanism, the Greek and Roman and Protestant Churches, Atheists, Jews, &c., have all their names inscribed in that book. And if this reply is effective against Boodhism, much more is it effective against the other religious bodies, whether taken singly or in family groups. And as there has been no object, since the Apocalypse was written, which has received such worship, we are shut up to the conclusion that the time has not yet come for the beast to receive such homage.

VII. Further, in chap. xiv., it is said that if any one worship the beast, and his image, and receive his mark on his forehead or upon his hand, even he shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone before the holy angels and before the Lamb; and the smoke of their torment ascendeth for ever and ever. The Scriptures contain no other threatening like this. These are the most dreadful words that the Bible contains. On the one hand, the saints are given into the hand of the beast, and he shall overcome them. "It was given . . . that as many as should not worship the beast should be killed." That is the decree that the image of the beast is empowered to announce and to execute. But, high above this command, arises the voice of the angelic messenger,—

“Fear not them that can kill the body, and after that have no more that they can do. But I forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. If any one worship the beast and his image, and if any one receiveth the mark of his name, he shall drink of the wine of the wrath of God, mixed unmixed in the cup of his indignation, and he shall be tormented with fire and brimstone before the holy angels and the Lamb. Here is the patience of the saints, they who keep the commandments of God and the faith of Jesus.”

I have said there has been no object which has, at any time during the past eighteen hundred years, received such an unexceptionable homage from the unwritten in the book of life as the beast receives; and I now add, that I do not think, and few others will avow the opinion, that there is now any body of worshippers that are so completely consigned to the wrath of God as these are. Wrath and torment are the certain inevitable destinies of whoever shall worship the beast and his image, or receive his mark. Boodhism is wrong, but a Boodhist may repent; Mahommedanism is wrong, but a Mahommedan may repent; Romanism is wrong, but a Roman Catholic may repent and attain to the life that is eternal. But not so the worshippers of the beast: for them there is no repentance. Before the worship of the beast is set up, men must have chosen the truth, or they are abandoned to the lie. Then those who have received the truth in the love of it, may cling to it, but only at the peril of their lives. But they who have not received the truth, and loved it, shall believe the lie, and be cast into the lake which burneth with fire and brimstone. Looking to these things, I unhesitatingly affirm the time for this worship of the beast has not yet come.

If my memory serves me right, I have somewhere read that the so-called Christians of some of the earlier centuries, in view of the terrible times of the beast, prayed that antichrist's coming might be delayed. We cannot ask that, for that would hinder our Lord; but surely we may say, with our whole strength and heart and soul, “Our Father . . . lead us not into temptation, but deliver us from the evil.”

VIII. The authority which the beast receives from the dragon is over every tribe, and people, and tongue, and nation (Rev. xiii. 2, 7). It is the dominion which the devil formerly offered to Jesus, “All the kingdoms of the world, and the glory of them, will I give unto thee, if thou wilt fall down and worship me.” It was spurned by Jesus, but will be accepted by the beast, and all the world will worship the dragon which gives authority unto the beast. Such an authority no one now possesses; and no one has possessed such power since the Apocalypse was written: therefore these things are still in the future. The world has yet to worship the dragon that gives authority unto the beast, and to bow in hopeless subordination to the yoke of the beast who has no rival, and none that may war against him, till his subordinates and their armies muster under him, to battle the armies of heaven under God's Christ, to whom the kingdom doth by right appertain, and he shall be governor among the nations.

JOHN DUNCAN.

THE KINGDOM AND THRONE OF DAVID.

"I have selected the text (Luke i. 32, 33) not only as stating clearly this subserviency of the hope of Israel to Christ's kingdom, but because it is a New Testament prophecy, uttered under circumstances which forbid its being disposed of, as are many of the prophecies, as the language of poetry and metaphor; being a part of an announcement which, in another and the most wonderful part of it, has received a literal and matter-of-fact fulfilment; for, be it remembered, it is in continuation of the words of the angel to the virgin, verse 31,—'And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus,' that it is added, 'He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.' I say, before we venture to put an allegorical interpretation on this last read verse, let us remember its context, lest, in so doing, we give a handle to the infidel, wherewith to subvert the very foundation of our faith: as some among us may have lately heard exemplified in the case of the question put by a Jew to a minister, who so allegorized and explained away the promises of Israel's restoration. Taking a New Testament, and opening it at this passage, 'Do you,' asked the Jew, 'believe that what is here written shall be literally accomplished, "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever?"' 'I do not,' answered the clergyman, 'but rather take it to be figurative language, descriptive of Christ's spiritual reign over his church.' 'Then,' replied the Jew, 'neither do I believe literally the words preceding, which say that this Son of Man shall be born of a virgin; but take them to be merely a figurative manner of describing the remarkable character for purity of him who is the subject of the prophecy.' The sequel of the conversation contains a good rebuke to those who object to certain prophetic prospects because the manner of some things is to them inconceivable. 'But why,' continued the Jew, 'do you refuse to believe literally verses 32 and 33, while you believe implicitly the far more incredible statement of verse 31?' 'I believe it,' replied the clergyman, 'because it is fact.' 'Ah!' exclaimed the Jew, with an inexpressible air of scorn and triumph, 'you believe Scripture because it is fact; I believe it because it is *the word of God.*'

"But this was not the only intimation given, at the first Advent, that the purp^ose of God respecting the throne of David should ultimately stand. The birth of Christ, and the prophecies then uttered, had raised an expectation that the promise to David was about to be realized—an expectation destined to be disappointed by Israel's unbelief, for the end just stated. Another occasion, however, soon presented itself for its revival, and under circumstances more promising. The disciples of the Lord, after that he was risen from the dead, and that they had learned, what till then they knew not, the necessity for the sufferings of Christ to precede his glory, judging naturally that there was no further cause of postponement, inquired of him, 'Lord, wilt thou at this time restore again the kingdom to Israel?' (Acts i. 6). We know what they understood by 'the kingdom of Israel;' the words 'restore again' sufficiently declare that they meant the kingdom and throne of David: and here, therefore, was the time for the Lord to correct their mistake, if mistake it were. On the contrary, the answer they received was such as to confirm their expectation as to the kingdom, while it corrected them as to the *time*. 'He said unto them, It is not for you to know the *times or the seasons* which the Father hath put in his own power.' This was in itself tacitly to recognize the subject of their expectation as true, as has often been justly reasoned. But the passage, in reality, contains more than a tacit recognition; it affords a positive confirmation of it,—and even as to the *the time*, though not *the date*, affords a most important criterion, as will appear from the sequel, where the Lord proceeds

to inform them that an interval should take place, during which 'they should be witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth;' an interval, therefore, during which (as implied in the word 'witness' or 'testimony,') he should himself be absent. And accordingly it is immediately added, that, 'when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight' (verses 8, 9). But how, then, was the kingdom of Israel restored, which could only be by his presence, and his taking the throne of David in person? The verses next following answer, which tell us that, while they 'stood gazing up into heaven' (no doubt in dismay at this apparent disappointment of all their hopes by his departure), 'two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,' that is, shall come again in person to do that which they had inquired, to restore the kingdom to Israel; for, otherwise, no object is assigned for his second coming, and yet the apostles are so completely satisfied, that they ask not one other question.—*Burgh.*

THE HEAVENS AND THE EARTH.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

I have been led to quote the above passage in consideration of those scientific interpretations of Scripture that have appeared in "The Messenger." The revelation which God has given us of His character, His works, and His purposes, have all a bearing on the relation in which man stands to God. The knowledge of the sciences form no part of the "instruction in righteousness" necessary for an heir of His kingdom and glory. Hence any attempt to give Scripture truth such an interpretation is manifestly improper and opposed to the design of God, as taught in the above quotation from the apostle Paul. Keeping this in view then, many of those disputed passages concerning the heavens and the earth will appear much more plain than they seem.

Let us look at the following:—"Thus saith the Lord, heaven is *my throne*, and the earth is *my footstool*; where is the house that ye build unto me? and where is the place of my rest?"—Is. lxvi. 1. "Howbeit, the Most High dwelleth not in temples made with hands," so saith the prophet—"Heaven is my throne, and earth is my footstool; what house will ye build unto me? saith the Lord, or what is the place of my rest? hath not mine hand made all these things?"—Acts vii. 48. "But will God indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain thee; how much less this house which I have builded?"—1 Kings viii. 27; 2 Chron. vi. 18.

The leading idea of these passages is that Jehovah is so great, that no house of man's erection could contain Him, and yet such was the design of the Temple which Solomon had then built. "I have surely built thee an house to dwell in, a settled place for Thee to abide for ever."—1 Kings viii. 13.

The first two passages teach that *heaven* is Jehovah's throne, and in relation to that throne the *earth* is His footstool. In this proposition we have the order of things existent in the first ages of the world, a relationship as unchangeable as Jehovah himself. Hence the question,—“*where* is the house that ye build unto me?”

The next quotation shows however, that there is a plurality of heavens. Jehovah was not confined to this “heaven of heavens.” The expression “heaven of heavens,” suggests to us that there are secondary heavens. That is, secondary in relation to that heaven which is emphatically Jehovah's throne. Consequently this plurality of heavens implies that Jehovah has more than one throne. But at the same time *one*—the heaven of heavens is pre-eminent, and all others subordinate, and limited to certain places, peoples, and circumstances.

This it appears to me is the idea in Solomon's mind—an idea that prompts him to exclaim in wonder,—“But will God in very deed dwell on the earth? behold, the heaven, even the heaven of heavens cannot contain Thee, how much less this house which I have built!” Solomon had now finished the house purposely “for a dwelling place for the God of Israel,” but now when that purpose was about being accomplished, he seems overwhelmed at the idea that “God would in very deed dwell in it.”

Is it too much then to infer from these statements, that as Jehovah's eternal throne is called heaven, so His throne in the midst of His people Israel is also heaven? But we are not left to mere inference. In Ps. ciii. 19, we read—“The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all.” It cannot be said that this passage refers to “*the heaven of heavens*” inasmuch as we know of no preparation being required there. It can only apply to a throne and kingdom in relation to mankind. Whether it have reference to the past or the future, the argument is still the same that the *place* of Jehovah's throne is “the heavens,” in whatever spot on earth it may be located. Again, “I am the Lord thy God that divided the sea, whose waves roared; the Lord of hosts is His name, and I have put my words in thy mouth, and I have covered thee in the shadow of mine hand; *that I may plant the heavens, and lay the foundations of the earth, and say unto Zion thou art my people*—Isa. li. 15. Here we have the order of God's procedure with Israel, their delivery from Egypt through the sea, the giving of the law, His protection of them in the wilderness—for what purpose? History testifies that they might be “a kingdom of priests and an holy nation” unto Him. The above quoted prophecy calls it a planting of the heavens and a laying of the foundations of the earth. The end in view in both cases is to *constitute a people to Himself*.

In the wilderness we find that God dwelt among the children of Israel by His name being put in an angel in the most holy place of the tabernacle of witness. See Exod. xiii. 21; xiv. 19; xxiii. 20-25; Num. ix. 15-23. After the entrance of the children of Israel into the promised land, Shiloh was chosen, and ultimately Jehovah “chose Jerusalem to place his name there.” From thence the word and the law went forth that governed the kingdom of God over Israel. *There* did they give thanks unto the name of the Lord. *There* were set the thrones of judgment, the thrones of the house of David. Ps. cxii. Toward this place did the

devout Israelite turn his face in prayer—2 Chron. vi. "And when they pray toward this place, then hear thou from *the heavens*, even from thy dwelling place." Evidently, not the "heaven of heavens," but "the heavens," His dwelling place between the cherubim in the most holy place of the temple, towards which they were directing their supplication. See Exod. xxv. 22; Isa. xxxvii. 16; Ps. lxxx. 1, and xcix. 1.

From these premises, I conclude that as heaven is the name of Jehovah's throne, so His throne and dwelling place in the midst of Israel is also called "the heavens," in relation to them, and "heavens," in the plural because there was a double government—the kingly and the priestly. We read that "Solomon sat upon the *throne of the Lord* as king instead of David his father"—1 Chron. xxix. 23; and of the priestly we read—"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts," Mal. ii. 7; Lev. x. 11.

Thus the king and the high priests were the representatives of Jehovah in the midst of Israel, the administrators of His law, and the upholders of His government, and were identified with it. So when they and the people neglected the law and worship of God, we find they were addressed in words of correction by the prophets under the title of "the heavens and the earth." "Hear, *O heavens*, and give ear *O earth*; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me," Isa. i. 2. "Be astonished *O heavens* at this, and be *horribly afraid*, be ye very desolate, saith the Lord; for my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."—Jer. ii. 12, and Deut. xxxii. 1.

The constitution of the nation of Israel, being by "the law and the prophets," called "the heavens and the earth," it must also follow that where prophecy speaks of the passing away of "the heavens and the earth," it is the dissolution of this heavenly organization of the nation of Israel. Jehovah's eternal throne, *the heaven* cannot pass away, it is as enduring as Him who sits upon it. The connection in which these prophecies are found, clearly show their application to Israel. Thus in the cii. psalm, where the prophecy regarding the destruction of the heavens and the earth is introduced, there is another concerning the rebuilding of Zion, and the gathering together of the people (Israel) and the kingdoms to serve the Lord. In ver. 25, we have a statement similar to Isa. li. 16, "Of old hast thou laid the foundation of the earth and the heavens are the work of thine hands. They shall *perish* but *Thou* shalt endure; yea, *all of them* shall wax old as doth a garment; as a vesture shalt thou change them, and they shall be changed, but Thou art the same and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before Thee." The language here employed conveys the meaning of dissolution. For anything to "perish" is certainly quite different from the same thing being "purified." But further, how do we act with an old garment? Is it not cast aside and replaced with a new one? Thus was the Lord to do with "the heavens and the earth."—the Jewish constitution. But only the *constitution* would be so treated. "The *children* of God's servants shall continue, and their *seed* shall be estab-

lished before Him." Here are some of the materials for the new constitution—the new garment which shall not be changed. The same remarks will apply to Isa. xxxiv. and li. 6.

The apostle Peter, after referring in similar language to the passing away of the heavens and earth (2 Pet. iii.) adds that "Paul also in all his epistles testifies of these things." If we look into these epistles for the popular idea of a literal burning up of the astronomical heavens and the material globe on which we live, we will look in vain, for Paul discourses not of that. Nor will we there find a "scientific purification." But if we look for the literal breaking up of the Jewish constitution, the passing away of the law as a rule of acceptable worship we will certainly find it. For example see the language he uses in Heb. xii. 26, when discoursing of the giving of the law,—“Whose voice then shook the *earth*; but now He hath promised, saying ‘yet once more I shake not the *earth* only, but also *heaven*.’” And this word ‘yet once more,’ signifies the *removing* of those things that are shaken as of things that are made, that those things that cannot be shaken may remain.” From this it is clear that the things to be shaken and removed was the kingdom of Israel under the law, and the things which cannot be shaken, the kingdom of God, as it shall be in the future—“we receiving a kingdom that cannot be moved.”

Peter speaks of the ‘elements’ melting with fervent heat. Paul also uses this term in speaking of the law. “We when we were children were in bondage under the elements of the world, Gal. iv. 3, 9. Elements are first principles. So the law, it was the first principles of the kingdom of God over Israel, but had waxed old like a garment and was ready to vanish away,” in the days of Paul. It was merely of a provisional nature until the seed of Abraham should come to whom the promise was made. Gal. iii. 13.

It has been objected that the “day of the Lord,” has not yet come; and therefore this mode of interpretation cannot be admitted. I would remind such an objector that there are more than one ‘day of the Lord.’ Our Lord himself teaches this to his disciples,—“The days will come when ye shall desire to see one of the days of the Son of Man and shall not see it,” Luke xvii, 22. There is the day in which the Son of Man shall be revealed, the day in which he shall appear the second time without sin unto salvation. But there is also a “day of judgment and perdition of ungodly men,” as of it Peter speaks. And such a “day of judgment” certainly did come upon the Jewish nation and temple by the Romans. And it was brought upon them for their rejection of the Christ, Mark xii. 9-12; Luke xi. 49-51; Matt. xxiii. 34-37; Luke xx. 16-19; xxi. 5, and xix. 41-44. “A day with the Lord is as a thousand years, and a thousand years as one day.” So to them this day’s evening time has not yet come, and will not until the Lord come out of Zion, and turn away ungodliness from Jacob,—Rom. xi. 22, 26, 27; Isa lix. 20. But although it has been and is the “terrible day of the Lord” to that nation (Mal. iv. 5, compared with Luke i. 17 and Matt. xvii. 10-13), it is also a day of “long-suffering” and mercy, for “whoever shall call upon the name of the Lord shall be saved,” Joel ii. 31-32; 2 Cor. vi. 2. This also sets aside another objection, “that after the destruction of Jerusalem the new heavens and earth did not appear.”

They cannot appear until the judgment is past, and the nation redeemed, which is not yet.

But then, what of the present? how does the Church stand related to those things? The Church is the new heavens in preparation. "Know ye not," says Paul "that ye are the temple of God, and that the spirit of God dwelleth in you," 1 Cor. iii. 16. "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together *groweth* into a holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit," Eph. ii. 20-22. John "in the spirit," beheld the temple of God "grown" into a magnificent "city coming down from God out of heaven prepared as a bride adorned for her husband," Rev. xxi. 2.

We must not confound the *New Jerusalem* of the Apocalypse with that of the prophets. They speak of the *rebuilding* of Jerusalem, thus:—"The city shall be builded upon her own heap, and the palace shall remain after the manner thereof," Jer. xxx. 18. "Behold the days come saith the Lord, that the city shall be built to the Lord . . . it shall not be plucked up nor thrown down any more for ever," chap xxxi. 38-40. "The sons of strangers shall build thy walls," Isa. lx. 10. See also last eight chapters of Ezekiel. But that which John saw was a *New Jerusalem* that came down from God out of heaven, *prepared as a bride adorned for her husband, having the glory of God*. The prophets in describing the glorious things of the future kingdom show their bearing upon the nation of Israel: in being delivered from those nations that oppressed them, the judgments of God upon these nations, and their ultimate establishment in the kingdom of God as chief among the nations of the earth. Whereas the Apocalypse describes the judgments of God to be brought upon the oppressors and persecutors of the Church, and its ultimate deliverance from them, and their glorification as the Holy City, New Jerusalem, the Bride, the Lamb's wife adorned for her husband. The prophets detail the sins, the punishment, the dispersion of Israel, and then the restoration of the whole nation to the promised land, to obtain everlasting possession in peace and righteousness under the Messiah. The Apocalypse describes the apostacy of many from the Church, the persecutions that the faithful ones would have to endure, and then their ultimate deliverance and elevation to *reign* with the Messiah over the nations.

That the New Jerusalem is the glorified saints seems to me very clear from Rev. xxi. 9, 10. One of the seven angels says to John, "Come hither, I will show 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, having the glory of God." If this city be not the church, the espoused bride of the Christ, then John did not see her, although carried away in the spirit for that purpose. The "city" character of the saints gives us the idea of a corporation of the world's rulers taking the name of that city which is to be the metropolis of all the nations of the earth, and the grand centre of that government which is to bear rule over all, both in religious and civil matters. Thither shall "all nations go year by year to worship the king, the Lord of hosts." Hence after the type of

Israel of old it will be the "new heavens of that new earth," for the tabernacle of God shall be with men, and He will dwell with them and they shall be His people, and God himself shall be with them, and be their God."

W. GILL.

THE RESURRECTION OF PAUL.

Why does Paul say, in Phil. iii. 10, that he strove, if by any means he might attain to the resurrection of the dead? Was that a doubtful case?

"If by any means" indicates difficulty; but as there is to be a resurrection unto life, and a resurrection unto damnation—a resurrection both of the just and unjust, it cannot be that Paul expressed any difficulty as to one or other of these resurrections. The passage has formed a debateable land between Pre-millennialists and Post-millennialists; the former maintain that the passage should be translated, "If by any means I may attain unto the resurrection from among the dead persons;" or, following a reading allowed by Griesbach, "unto the out-resurrection, that one from among the dead." The Post-millennialists object to this translation; but, so far as I have seen, they fail to shew that it is inaccurate as a translation, and they do not suggest any meaning which falls in with the contextual words. Rather do they discuss this passage and the Pre-millenarian argument upon it, as if the great question between them lay upon this passage, while, at the same time, they agree that in the resurrection the saints have a priority, in point of time, before sinners. When the resurrection of Jesus is spoken of it is as "a resurrection *from* the dead," and the word translated dead is plural. In that case, there is no doubt he rose out from among dead persons, leaving dead persons behind. In the same way, I think we are compelled to understand Paul as expressing a desire to attain to a resurrection out from among and leaving dead ones behind. Which is an advantage in this way, that those who are accounted worthy to attain to the resurrection from the dead, shall be equal to the angels, and shall be the children of God, being the children of the resurrection (Luke xx. 35).

ANATHEMA MARANATHA.

"If any man," says Paul (1 Cor. xvi. 22), "love not the Lord Jesus Christ, let him be anathema maranatha," (i. e. accursed when the Lord comes). This is an unusual salutation by Paul, and bears in it the tone of an imprecation; what is the reason for such a saying, and what is the real force of it as used by the apostle?

THERE is no reason for translating "maranatha" by "when the Lord comes." Maranatha is not a Greek word, yet it occurs in an epistle written in Greek. It means "The Lord cometh," and should properly stand by itself. The word anathema primarily means "devoted," and the clause would be freed from menace, if it were allowable to substitute that word for "accursed." But (see Trench on New Testament

Synonyms,) the primary sense is divided into two ideas, which are expressed by the difference of one letter in the spelling. The one word, thus differenced, expresses in one form 'devoted for God,' and in the other form (which occurs in 1 Cor. xvi. 22.) 'devoted for evil.' "The children of Israel were devoted to God: He was glorified *in* them; the wicked Canaanites were devoted to Him: God was glorified *on* them." In the good form it occurs only once in the New Testament, and is translated "gifts" (Luke xxi. 5). In the other form, it occurs in Acts xxiii. 14; Rom. ix. 3; 1 Cor. xii. 3; xvi. 22; Gal. i. 8, 9. At the same time, it is allowed that some of the later Greek writers neglect the distinction.

The reason for the saying appears to lie in this, that the Corinthian church were losing their love for Christ, as was evidenced by their love of men—of teachers and instructors—of sects and parties, and not of Christ and his one body. They who love God who begat, love them that are begotten of Him; and they who love not their brethren whom they have seen, how can they love Christ whom they have not seen?

THE PREACHER.

What should the preacher preach,
And how should his words be told?
He should stand, and meekly teach
As they taught in the days of old.

He must be bold beside,
That the truth he hath to tell
May make all honest hearts confide
In what is told so well.

How should the preacher walk
When his wise words are done?
He should straightway go and work those words,
Omitting never one.

Yet more—he should be wise
To speak, or to forego;
His own ambition all despise,
That God's name greater grow.

For, if he only *speak* to man
Of patience and reward;
Nor patient be, 'twere better then
That he had spoken no word.

So it should be, as if his lips
Had spok'n a living lie,
And men shall come, and men shall go,
But pass God's glory by.

Not thus should the preacher preach,
 Not so should he walk abroad :
 His be the grand, yet simple speech,
 And his life the life of God.

G. MITCHELL.

TO SHAKE OFF TROUBLE.—Set about doing good to somebody ; put on your hat, and go and visit the poor ; inquire into their wants, and administer unto them ; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this, and found it the best medicine for a heavy heart.—*John Howard.*

JEWISH UN-FAITH.—Dr Graham, missionary to the Jews from the Irish Presbyterian Church, thus writes from Bonn in his communication for February :—“The great proud system of Rabbinical orthodoxy is crumbling to pieces. Dr W——, the first physician here, and a privy councillor of the king, told me that he was too old to change his religion, but that all his children had gone over to the Christian faith. There are two thousand such families in Berlin alone. A most intelligent merchant, who professes to be a moral deist, said to me a few days ago, ‘The ancient Jewish faith is gone for ever, and I and thousands like me are Jews only by descent. I have no intention of formally becoming a christian, but I have no doubt my children will do so.’ It is remarkable how fully the hopes of the nation have become obliterated in this class of Jews. The Holy City has no attraction for them any more. I asked a wealthy Jew in Godesberg once if he thought the Jews wished to return to their own land. ‘Do you think,’ said he, ‘that the banker, C——, would leave his business in the bank, and his palace on the Rhine, to sit like a raven on the barren rocks of Jerusalem?’ The worldliness of this class of Jews is incredible. ‘How can you,’ said I to a Jew in Posen, ‘sell images of the Virgin Mary, and thus serve the cause of idolatry?’ ‘I would sell the Chief Rabbi himself, if I could make anything by the sale.’”

Notwithstanding, however, of this relaxation, it appears that no fewer than four different editions of the Babylonian Talmud are now in course of publication,—one at Warsaw, one at Vienna, and two at Lemberg.

He is the freeman whom the truth makes free,
 And all are slaves beside. There's not a chain
 That hellish foes, confederate for his harm,
 Can wind around him, but he casts it off
 With as much ease as Samson his green withes.
 He looks abroad into the varied field
 Of nature, and, though poor perhaps compared
 With those whose mansions glitter in his sight,
 Calls the delightful scenery all his own.
 His are the mountains, and the valleys his,
 And the resplendent rivers: His to enjoy
 With a propriety that none can feel,
 But who, with filial confidence inspired,
 Can lift to Heaven an unpresumptuous eye,
 And smiling say—“My Father made them all.”—*Cowper.*

A GROWING KINGDOM.

"Of the *increase* of his government and peace shall be *no end*, upon the throne of David, and upon his kingdom," &c., is averred, by Isaiah, concerning the Prince of Peace. Whether we regard the term "increase," as meaning addition, extension, *i.e.*, of territory, &c.; or as fruitfulness, the teaching is the same—a growing kingdom.

Progression is the root-principle of the Divine government. The scriptures never warrant the notion of a fixed condition, either of entering heaven armed *cap-a-pie* with perfection, or possessing the kingdom unalterably in *status* or physical condition. No; *excelsior* is then as much a duty and a privilege for the saints as now, for they will be ministers of an excelsior kingdom. "Higher and yet more high" is the characteristic of that kingdom according to its prophetic setting forth.

In a former article,* I showed that the millennial kingdom was a provisional manifestation of the eternal kingdom of Jehovah, for the realisation of certain objects. By a consideration of some things in the world and the word, I hope to make a plain answer to the inquiry—What purpose is the kingdom of *Christ* intended to serve? In pursuing such an inquiry, it is obvious that we shall be at sea, unless we are content to accept "the *plain words*" of the prophets and "of the Lord Jesus Christ." If we symbolise or spiritualise the word and testimony, we "speak not according to it," we "darken counsel with words" "of man's invention," and shall miss the blessing upon those "who read accurately, hear, and keep the *words* of the book," Rev. i. 3. We must bear in mind that the prophets were not mystics or schoolmen, but "spake as they were moved by the Holy Spirit," consequently their words were according to "exact knowledge." Refusing the "vain babblings," arising from an intense ideality, let us keep to "the words which Holy Spirit teacheth;" accepting, in all their beauty, its similes, tropes, metaphors, but rejecting all those symbolic perversions not warranted by Spirit language.

THE BEGINNING OF THE KINGDOM.

In the vision of Daniel, we read of the stone breaking in pieces, and supplanting the image dominion. This is made, in millenarian expositions, a base for much oratorical declamation of the perfection and sinlessness of Messiah's kingdom, because the evil powers and principles will be suddenly broken and removed. And, resorting to chronology, some tell us the time during which this will be done—*i.e.*, in thirty or forty years from 1864-66, in what is called "an *interim* period of the setting up of the kingdom." I, however, not being learned, can only read, "in the days of these kings shall the God of heaven set up a kingdom." From which I understand that the kingdom of Messiah, (and the thousand years in which the saints reign with him) *begins* at his descent upon Olivet, and not some half-century after. Then, I turn to 1 Cor. xv. 25, 26, and to Rev. xx., from both which I learn that the conquest of sin-enemies occupies the interval between Messiah's coming, and his delivering up the delegated authority to the Father. We naturally conclude, then, that the powdering and scattering of the

* Messenger, vol. ii. p.p. 135-137.

image particles, and the growing of the stone occupy some prolonged period, timed by John as one thousand years.

ORDER OF SALVATIONS.

But what becomes of the blessedness of the prophesied kingdom, if it has wars, sin-struggles, and so forth? will naturally be asked. Plainly, this will, in its fulness, not occur till the others are cleared out of the way. Millennial pictures are too commonly focused at a thousand years too near, so that a medley landscape is produced incongruous with the Word and with things. This arises from a disregard of the apostle's principle, "every one in his own order"—the salvations of Christ, his people, and the whole creation, occurring at long intervals, which are filled between with preparations. So that we shall err if we think to find the *full* fulfilment of prophecies of peace, righteousness, fruitfulness, &c., in the millennial period.

THE MILLENIUM IMPERFECT.

In Psalms xxxvii. (the source of our Lord's beatitudes, Matt. v.), we have many testimonies that "the wicked shall be cut off," "shall not be," "shall perish," and "be consumed" out of the earth, preparatory to "the righteous inheriting the land for ever." Again, (Psa. ix.) the wicked are cut off from the presence of the Lord *during his sitting on the throne*; and apparently in this time there will be oppressors, rebels against God, &c., who shall be antagonized and conquered by him who is judging the world in righteousness. See Psa. lxxviii. 29-35; cxii. 9, 10; cxxv. for instances of the co-existence of warlike nations with *saved* Israel. These are only a few among many testimonies where the reign of Messiah is spoken of in connection with sin powers, evil-doers, (Isa. xxxii. 1-8,) and from which we cannot but conclude that *the millenium is an era of unperfected politics*; answering in dispensation to the imperfect righteousness of the present Christian life as portrayed in Rom. vii. And, indeed, unless we allow this, most of the prophecies are unintelligible from their otherwise strange contexts of righteousness and sin, war and peace.

THE ENEMIES TO BE SUBJECTED TO GOD BY THE SON.

This will be made more manifest by an examination of the following items:—

1. There will be death till the end of the one thousand years—Isaiah lxx. 20; xxv. 6-9; 1 Cor. xv. 26; Rev. xx.
2. There will be sinners during that age—Isaiah lxx. 20; lxxvi. 24; few, indeed, in Israel, but rampant more or less in the earth, Psa. cxii. 10; Isa. xxxii. 4-8.
3. Gentile nations, in their anti-Christ spirit and rule, will also exist as objects for Israel's prowess, Isa. xxiv. 21-23; Psa. ii.; Zech. ix. 12-15; Rev. xix. 11-21; ii. 27; Psa. lxxii. 8.
4. Certain lands will be in a desolate or *judged* condition, Isa. xxxiv. Matt. xi. 23, 24; Rev. xviii.
5. Oppressors on the one hand, and poor on the other hand, will exist for the intervention of Messiah, Psa. lxxii. 4, 12-14, Isa. xi. 4.

THE PROMISES HAVE NO DATES.

What, then, are we to understand as to the prophecies of the right-

eousness, peace, &c., of the kingdom? Plainly, that these are *educated* by a *course of training*, and that a considerable lapse of time must occur before they are universally prevalent. Indeed, we must dispossess ourselves altogether of all ideas of a specific time in the prophets, and observe that they deal simply with results. As in biography, the writer tells the history of the individual from infancy to old age, so the prophets show the world's growth and life, not, perhaps, consecutively, but certainly not confined to one or two years of its infancy and manhood. We need not now to consider the past life; the future is our theme, and the near time of *Israel's second birth* is the data of investigations.

Now, be the reason what it may, we are, when thinking millennially, too apt to forget our Israelitish origin. We seem to regard Israel as mixed with, and levelled to the Gentile rank, instead of remembering that the Bible is concerning Israel, and that the nations are only secondary. When therefore we make a due restitution of her prophetic property, we see that in reality the promised blessedness which we are apt to think is the world's right, is mostly confined to Abraham's land or Messiah's patrimony. The peace, fruitfulness, joy, &c., are only predicted of this centre, (Isa. lx. ; Ps. lxxii, and many others.)

THE EDUCATION OF THE NATIONS.

True, when a room is alit it lightens part of the street without. So the surrounding nations will walk in the light of Israel (Isa. lx. 3; ii. 3, 5) but it will be long e'er Asia's northern hordes, Europe's stranger bands, Africa's depraved earthy children, and America's bloody races become good subjects of the kingdom. Indeed it is not likely such will be the result, for some are too deeply sunk for restoration, hence their fate is to pass away before Israel's colonies, leaving their goodly lands for better inheritors.

It is only in the nature of things that the filling of the earth with the knowledge of the Lord, should be a work of time. Israel passed fully half a millenium before she was ready for the humanly righteous kingdom of Solomon. And, therefore, a full millenium will be needed to teach the world righteousness, peace, freedom, purity, and all the other national duties. Of course it is possible for God to do this in a day, but seeing that He has not and does not now act thus arbitrarily, it follows that the same educational principles which have been found good thus far will be continued; *expedited* by the powerful (and exemplary) rule of the Righteous One and his coadjutors. Looking at the moral condition of this most favoured country—Israel's immediate descendants though they are—it seems as though a millenium would not be too long to bring them up to the requisite standard. Vice produces evil *physical* results directly upon three or four generations, and morally upon ten or twelve, so that supposing no more was practised, three or four hundred years must elapse in eradicating the effects of the drinking, sexual, felonious, and other vices now prevalent. Undoubtedly every one receives a present benefit for abstinence and acts of righteousness, so that the blessings of Christ's rule will be concurrent with the education of the people in holiness. Israel millennially will in Messiah's land enjoy so much of a paradisaic condition as the presence of God's repre-

sentative Son, security from danger and oppression, Micah iv. 4; genial heavens and fruitful soil, Isa. lxxv. 19-22; little sickness, Ezek. xlvii. 12; immense wealth, Isa. lx. 16, 17; magnificent architecture, Psa. xlviii. 12, 13; Ezek. xl. xli.; true paternal government, Isa. lx. 17; social peace extending even to the beasts of the field, Isa. xi. 6-9; ixv. 25, can ensure. But all these, from the before proved admixture of evil, fail to reach the ultimate standard of perfection—"God all in all," fore-shadowed in such testimonies as Isa. lxxv. 17; Psa. xlvi.; Zeph ii. 10-12; Isa. lxii. 3-5; lxi. 10, 11; xxxiii. 24, which so aptly harmonise with the New Heavens and Earth of Rev. xxi., xxii. The seal upon the promises, i.e., of *everlasting* inheritance, (Isa. xxxiii. 20, with the other numerous '*no mores*,') is broken unless it literally refer to the postmillennial era, when "THERE SHALL BE NO MORE CURSE," Rev. xxii. 3.

RESULTS.

The conclusion of the matter then is :

That the "thousand years conjoint reign of Messiah and the saints is but the setting up of the kingdom of God." A contemporary tract says that "the kingdom of God is of finite duration, lasting only a thousand years, and being earth's sabbatistal era." The scriptures rather teach that the kingdom of God is eternal in the most absolute future sense, whilst the kingdom of Christ (in a relative phase) is of only a thousand years duration, and initiatory of the other.

That imperfection is the predicted condition of that era, that thereby the virtues of the saint-kings may be manifested.

That Israel will primarily enjoy blessings under Jehovah's Delegate typical of the everlasting blessedness of the kingdom of God in person. Rev. xxi. 3, 4.

That the prophets, (e.g., Isa. lx.) do not specify any time or division, but carry onward the future from Israel's restoration into the complete New Earth salvation, because treating of the kingdom of *Jehovah*.

That the thousand-years-day of the Lord will witness judgment on the ungodly, closing luridly with the perdition of the same characters in the burning elements of this phase of creation, 2 Peter iii.

That this will be succeeded by the promised *New Heavens and Earth* which, as the eternal era of "God all in all," is "the end of the prophets."

BASIL.

THE FAMILY OF BETHANY.

REFLECTING on the interesting events and scenes of our Lord's short and sorrowful pilgrimage, one's mind naturally reverts to Bethany—"the town of Mary and her sister Martha." "While a drapery of woe hangs o'er the pathway of the 'Man of Sorrows,' *Bethany* is bathed in sunshine: a sweet oasis in his toil-worn pilgrimage. At this quiet abode of congenial spirits, he seems to have obtained a temporary respite from unwearied labour and unmerited enmity. Here we behold him the inmate of a peaceful family, and see the sympathizing tenderness of his heart. In his ordinary every-day life we behold the Great

Philanthropist; here, at Bethany, we see him as the *social friend*, for 'Jesus loved Martha, and her sister, and Lazarus.' At Bethany the fearful visions of the cross cast their shadow on his path. From its quiet palm trees he issued forth on his last day's journey across Mount Olivet. It was at Bethany he ascended to heaven. Its soil was the last he trod—its homes were the last on which his eye rested when the cloud received him up into glory.*

On the eastern slope of the Mount of Olives, about two miles from Jerusalem, stands a poor village, bearing the name of El-Azirezeh, which, being the Arabic form of the name Lazarus, at once identifies it with the Bethany of the gospels. Stanley describes it as—"a wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet—perched on its open plateau of rock—the last collection of human habitations before the desert-hills that reach to Jericho. . . . High in the distance are the Peræan mountains; the foreground is the deep descent of the mountain valley." "The fields around," says Anderson, "lie uncultivated, and covered with rank grass and wild flowers; but it is easy to imagine the deep and still beauty of this spot, when it was the home of Lazarus and his sisters, Martha and Mary. Defended on the north and west by the Mount of Olives, it enjoys a delightful exposure to the southern sun. The grounds around are obviously of great fertility, though quite neglected; and the prospect to the south-east commands a magnificent view of the Dead Sea and the plains of Jordan."

Miss Martineau describes it as "a village inhabited by twenty families; a very poor place, but looking less squalid than might be expected, from its houses being built—as everywhere in that country—of stone; square, substantial, and large dwellings, compared with village abodes elsewhere. Its position on the side of the hill is very fine, seen from below. The moment of interest, however, is in crossing the ridge above; when one is about to lose sight of Jerusalem; towering on its Zion behind, and to drop down into the village which lies so quietly among its olive groves and fields. This is the spot for remembering who it was that was so glad to come hither and rest: to place that ridge between him and the doomed city, which was revelling in its Pharisaic pride, ready to stone him who was sent unto her; to leave behind all that pride and peril, and come here to repose among friends, and open his human affections to Lazarus and his sisters."

MARTHA.

Glance we now at the characters of these three loved ones, as we find them portrayed in the sacred narrative. Of the two sisters, MARTHA seems to have been the elder. This is inferred from the circumstance that it was she who "received Jesus into her house" (Luke x. 38), and had the management of its domestic affairs—a circumstance which at once explains why she was "cumbered with much serving." For the duties of household management she seems to have been thoroughly qualified. "Bustling, energetic, impulsive," she "grappled with the stern realities of actual life; quick in apprehension, strong and vigorous in intellect, anxious to give a reason for all she did, and re-

* This and other extracts, not otherwise acknowledged, are taken from "Memories of Bethany." London: Nisbet & Co.

quiring a reason for the conduct of others" (Luke x. 40; John xi. 20, 39). I fear that we are apt to misjudge the character of Martha. Viewing our Lord's apology for Mary's conduct as a reproof to Martha, (Luke x. 41, 42), we are ready to conclude that Martha was a worldly-minded woman, who cared for nothing beyond the present existence. Such a conclusion is not at all warranted by the narrative. If Martha was "cumbered about much serving," it was because the duty of serving was left to her—a duty which she seemed as ready to perform (John xii. 2); and, being a thoroughly practical woman, anxious to get through with her work, it is not to be wondered at that she felt annoyed at her less energetic sister sitting at the Master's feet, while she was left with all the work to perform. She, too, would have enjoyed his heavenly teaching; and, by her sister's aid, would be at liberty to sit down the sooner. Hence her anxiety that the Master would bid her sister come and help her. Let it be also observed that Martha was busy, in all likelihood, preparing refreshment for their Divine Guest, as well as for themselves, and very likely had something extra to do. Most assuredly Martha's faith in Jesus as the Messiah was as active,—and her love for him as strong as that of her more tender and impressive sister. Witness her conduct and confession when Jesus came to visit them, while mourning their brother's decease. "Martha, as soon as she heard that Jesus was coming, went and met him . . . and said, Lord, if thou hadst been here my brother had not died; but I know that, even now, whatsoever thou wilt ask of God, he will give it thee;" and to his inquiry if she believed him to be "the Resurrection and the Life," and that whosoever believed in him would live again, though he died, and that whosoever lived and believed in him would "never die,"—responded, "Yea, Lord! I believe that thou art the Christ, the Son of God, that should come into the world," (John xi. 20-27). Most assuredly Martha was a woman of strong faith in God and his Christ, and while "fervent in spirit," was also "diligent in business serving the Lord."

In this respect she is well worthy of the esteem of her faithful sisters in Christ Jesus at the present day; and many of them would be benefited by following her example of practical service. And those of them who, like Martha, have all the cares and toil of household management bearing on them so heavily and constantly, that they have an exceedingly small margin of time left them for intellectual culture and growth in knowledge, should not on that account be discouraged, but remember that "Jesus loved Martha," as well as "her sister and Lazarus." And let not those who have *less to do*, and more means of instruction and refinement at their command, despise their less fortunate sisters.—

W. LAING.

(To be Continued.)

EVANGELISM.

SINCE I first threw out an unripe thought regarding this matter at the July Meeting, 1861, I have been thinking and recasting my ideas upon the whole question. And, after ten months' deliberation, shall here give

my conviction of things as they appear to me now. The main value of anything I can advance must necessarily be as a suggestion for reflection and experiment by others. I always esteem it an honour and a favour to have my ideas on any subject so examined and tested by men of clear head and honest judgment.

We are accustomed to speak about the Scriptural rule and warrant for what we believe and what we do. Perhaps the safest course for us to pursue in this case will be to try what they afford us for enlightenment and guidance.

The apostles were *the evangelists par excellence*. There were others, no doubt, for they appear distinct in the category of Eph. iv. 11. Let us see how the apostles and early disciples accomplished the work of evangelization or gospel-preaching. Note, in the first place, they were to begin at Jerusalem, and thence to spread out—in wide and wider circles—to all nations. This was their work: their burden was the gospel of the kingdom of God, which they were to preach as a witness to those nations. As it was a new doctrine, we need not wonder at it stirring up much opposition. That peculiar element in it—the crucifixion of the appointed king of the Jews—was “to the Jews a stumbling-block, and to the Greeks foolishness.” The apostles were taught to expect opposition, yea persecution, stripes, death. But they were not allowed to strive: “The servant of God must not strive, but be patient to all men,” was a familiar motto.

It is quite a mistake to suppose that it is the duty of any one to persist in arguing with men who directly oppose themselves to plain testimony, and shut their ears against reason. The apostles never did so; far less did they brave persecution, as if there was any virtue in martyrdom. Herein, indeed, they have foreclosed the whole merit of a host of fanatics. Their Lord's directions were, “when they persecute you in this city, flee ye into another.” Examples of their obedience to this law will be found in Acts xii. 17, 19; xiv. 5, 7, 19, 20; xvii. 10-14; xxi. 1, &c. But to show that they were no cowards, we have only to refer to the intrepid behaviour of Peter and John before the council in Jerusalem (Acts iv.), and hear them there saying,—“We cannot but speak the things which we have seen and heard.” It must be remembered, however, that while the rulers then sought to lay hands upon them, multitudes of both men and women of the people, and even a great company of the priests, became obedient to the faith.

By and bye a persecution arose against the disciples on the death of Stephen. The populace of Jerusalem (as the populace of other cities—Paris, London, or New York for instance), was like the wild beast which, having once tasted blood, becomes furious, and is eager for more prey. This evil, however, produced good; for all the disciples were scattered abroad from Jerusalem, *except the apostles*. And thus all Syria was deluged with the doctrine of those lay preachers (Acts viii. 1; xi. 19, 20). Thus, also, was much helped that wide spread of the doctrine of Christ among Gentiles as well as Jews.

Anon Paul appears: and, be it remembered, Paul was no ordinary man. The whole history we have, as well as certain allusions in his letters, show him to have stood among his compeers as a vigorous student—the ‘senior wrangler’ and ‘medal holder’ of the college of

Jerusalem, and withal of a most pious and consistent character. No probationer who ever left the school of Gamaliel, was more hopeful than Saul of Tarsus. Therefore he was intrusted with embassies of the most onerous kind—being sent to Damascus with warrant of seizure against all the Nazarenes. In this kind of work, indeed, he had shewed himself exceeding zealous, and therefore justified the confidence which the high priests reposed in him. When, however, he was *caught* by the Lord Jesus for his work, he readily turned the tide of his energies into another channel, and thenceforth was Paul the soldier of Jesus the Christ; while his untiring energy and extraordinary acuteness of judgment, qualified by an almost womanly tenderness, with other qualities to boot, appeared advantageously under the new stimulus.

Behold then this great scholar and hero of faith, with his tender heart—albeit a great heart too—engaged in his work of evangelising. He knew it was *his business*; for this indeed the Lord had apprehended him. And he never lost sight of it; every journey was undertaken with a view to the prosecution of his mission; his stay in any city was always regulated by the needs of the people, and their readiness to hear. Nay, so bent was he on the one end and purpose of his life, that even when in the prison of Rome, he rejoiced that the very shackles he wore had become instruments of service in the great work—"I would ye should understand that the things which have happened unto me have fallen out rather unto the furtherance of the gospel," Phil. i. 12-18. And this rejoicing of his was in nowise diminished by the knowledge of the spirit of some who "preached Christ even of envy and strife." 1 Cor. ix. may be read with care as exhibiting the right spirit of this noble man in the pursuit of his life work.

Be it noted particularly that while he had the same prerogative as the other apostles, viz.,—the right of support while engaged in his preaching, he used none of these things: not only because the gospel of Christ should be without charge, but in order that he should show by example how that so labouring all who were ambitious to be his successors should support the weak, and make the gospel free to all,—Acts xx. 33, 35; 1 Cor. ix. 14-18; 2 Thess. iii. 7-10. Every reader of this last passage must see how the apostle looked forward to ulterior uses of this disinterestedness of his. It is written *for us*. That is, no person now, clergyman or layman, has any right to be supported as a permanent preacher or travelling evangelist of the doctrine of Christ. No church has any right to engage such an one. On this point it is well to speak plainly; for if there is a plain piece of teaching in the Bible it is this:—

"We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you: neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. But ye brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother."—2 Thess. iii. 6-16.

Let the case be distinctly understood. There are no circumstances in our day half so much necessitating an entire cessation from hand labour, and thorough devotion to preaching as there was with Paul. No man now has a call from the Lord Jesus to go and "bear his name before the Gentiles, and kings, and the children of Israel." There are none of our college-bred men more scholarly than was Paul, if we take into account his spiritual endowments. There is no one can be engaged on so new a work as his—to diffuse the knowledge of the true God, and the doctrine of his Son Jesus Christ among nations and peoples who have no Bibles. There is no one who now dreams of taking a range of preaching, among such peoples, nearly so extensive as Paul's—that is, as far as from London to St. Petersburg, or Archangel. Now Illyricum and Rome were respectively as far from Jerusalem; and if Paul ever took his contemplated journey to Spain, these distances would be nearly doubled, (Rom. xv. 19 24.) A base line of 1200 miles indicates a large work for a single-handed missionary. Yet he did it,—“I have finished my course,” said he to the yet young and active Timothy, when he told him to “watch in all things, endure afflictions, do the work of an evangelist, and make full proof of his ministry.” This charge was given under the most solemn protestations, and with the full persuasion that the time was coming when the disciples would not “endure sound doctrine, but after their own lusts, because they had itching ears, should heap to themselves teachers.”—1 Tim. iv. 1-8.

If any man in our day wishes to walk in the footsteps of Paul he must submit to the same mode of life. The British nineteenth century evangelist should be a mature sensible man, who has a good trade by the hand, who can put up with all kinds of make-shift, and who does not desire to become rich; who, whether a carpenter, a watchmaker, or a compositor, is disposed to spend a few years of his life in Inverness-shire, a few months in Teviotdale, to settle in Cumberland, Norfolk, and Wales in succession some years more, to spend a couple of summers in Hampshire; and, ere he is too old, to go over the same ground again, lengthening the cords and strengthening the stakes of the tabernacles he has planted, and provoking some of the men he has disciple to follow his example, and work the midland counties. If to the energy of a good workman he adds the erudition of a good scholar, he may betimes try the great cities—working at two or three centres in London or Manchester; contributing a good manly letter to the “Border Watch,” or the “Surrey Gazette,” as a prelude to attempting “The Times,” and yet be the plain workman all the while. This sort of work would be best done by an unmarried person; and we could not recommend any family man to do thus, unless he has a call from the Lord, as Peter had. Now this is no romantic dream: it is possible. And it would be well that it were done either in whole or part. There is at least this advantage from having the ideal of the evangelist before us, that what we can do should be done, and that heartily as to the Lord.

So speaking, I do not disparage the efforts which any one of the brethren may have made. I have no reason to think else than that he has done it after the right fashion; that is, working a good spell of hand work to support himself and family, and devoting his evenings and holi-

days to the work of the Lord. What I have said above refers to the cultivation of new fields. But new or old, there is a right way of doing that work. I do not say it has always been rightly done. Is there a thing in the apostolic example to help us in the adjuncts of our preaching? Paul did not seem to have advertised his discourses; neither by bills—(there were bills in the days of Paul)—nor by public crier—(there were public criers long before the days of Paul). He looked for his congregation in the synagogue, in the market-place, on the hill of Mars, and in the school of the Greek teacher, as well as in the streets of cities, or by the sea-side. Anywhere, everywhere, and apparently without advertisement. But Paul was not much of a lecturer; he more usually *reasoned* out of the scriptures with the Jews, and *disputed* with the Greeks; moreover, he waited for his opportunity and fitted his instructions not only to the character of the persons, but to the shape of the corner in which he found them. It is astonishing that the Berean Jews are so well titled because they put his reasonings to the proof. (Acts xvii. 11.) and again the speech at Troas (xx. 7.) was a discourse or dialogue. I am not prepared to say that the apostles never delivered addresses—regular, and, it may be long speeches; for we have those fine specimens of reasoning and appeal in Acts ii. and xvii., as well as others to confront us. Yet these were used as initiatives only and followed by conversation and debate. It can hardly be said that we have always followed that method. Yet so far as my experience informs me, the more earnestly we have cultivated the reasoning and examining, the more successful have we been in our propagandism.

This is susceptible of a very easy test. Ask round among the whole brotherhood, and learn what proportion of disciples have been gathered by preaching, and what by conversation and reasoning, whether in a private or a public way; and, if I mistake not we shall find that most have been instructed and convinced by the latter method. I have at my finger ends the experience of Edinburgh.—For some seven or eight years there was scarcely anything done in the way of public address, but the brethren cultivated the private opportunity, and the numbers were more than trebled. During the winter of 1860-61, a series of conferences, in which our opponents had as much say as ourselves, ended in the acquirement of ten individuals, and in the strengthening of the faith of all; while two sets of lectures since, of nine and fifteen respectively, served only to produce one accession, and the half instructed by private conversation. I speak what I do know, and testify what I have seen; and, so far as I learn, a similar experience characterises other places.

The reason of this, I think, is obvious. The learning of the will of God by us is a slow acquirement, and has many stages: there is no royal road to the knowledge of the kingdom of God. We may take the tyro up into the clouds, from which he can see the whole route, clear and plain; but when he descends to the earth, to walk it, he has hills of difficulty and quagmires of despond to pass, there are many giants in the way, and the lion does sometimes roar. Our lectures benefit ourselves, and I presume also help to methodise the thoughts of our brethren, and very agreeable work it is, both to say and to hear

them ; but we must help our pupils to think for themselves, and labour for themselves, in order that the truth may be of their own acquirement.

I dare not say that lecturing has done no good ; but I am trying to show a more excellent way. Let us be thrifty with our resources. God has always taught us thrift. What is the best method and the cheapest?—exhausting least time, and money, and hard speaking, and is yet productive of most blessed results—let us diligently follow it ; and the more so because it was the method most used by the apostles and evangelists of our Lord.

G. DOWIE.

ETERNAL, EVERLASTING, &c.

“ I have several times heard brethren changing the Bible words ‘ eternal ’ and ‘ everlasting ’ to *aïonian* and *age-lasting* ; and on asking their reasons for this, have been told that the Greek words are thus properly rendered. Being myself ignorant of the original tongues, I cannot say whether they are right or wrong. Perhaps some brother would be at pains to shew, in the Messenger, the real meaning of these terms, for the guidance of us simple folks. Or, can you tell whether there be any other word or phrase in the Scriptures, answering to our ordinary ideas of eternal or eternity.”

REGARDING the terms “ *eternal*,” “ *everlasting*,” &c., it may be remarked that the Greek terms *aïon* and *aïonios*, like their Hebrew equivalents *ad* and *olam*, rendered in the English version of the Scriptures, “ for ever,” “ everlasting,” “ eternal,” &c., are used to signify absolute eternity both past and future, *e.g.*, “ from everlasting to everlasting thou art God.” But while this is true, any careful reader of the Scriptures cannot fail to observe that these terms are frequently employed to denote a limited, and even comparatively short period of time, *e.g.*, “ His master shall bore his ear through with an awl, and he shall serve him for ever.” “ The leprosy of Naaman shall cleave to thee (Gehazi) and to thy seed for ever.” “ For perhaps he (Onesimus) departed for a season that thou shouldest receive him for ever.” From these and other instances of the use of these terms in scripture, it is plain that these terms do not *in themselves* represent the idea of *endless duration*, that they sometimes signify a very long period, and are sometimes used when the palpable intention is to affirm that the condition predicated shall last just so long as its subject shall continue.

The best authorities on the subject affirm that such is the proper import of the original terms. Thus Isaac Taylor in his “ Saturday Evening,” pp. 454 5, writes—“ The unfixed practice of our English translators in rendering the scripture terms of duration, has thrown a disadvantage upon certain very momentous questions, and has made many affirmations of the inspired writers *seem* vague, which probably were to themselves, and to their first readers, quite definite, or at least more so than they are to our ears. The confusion hence arising has led certain controvertists to found an argument upon the supposed force of a single term—(*aïonios*) to which scripture usage has given a very great latitude of meaning, and which therefore must in every place receive its specific value from the subject in hand. Most fully may it be granted that in the apostolic axiom—as well as in many other places—“ the gift of God is eternal life,” there is included never-ending existence. But our persuasion of this fact must not be made to hinge

on the native or independent force of the adjective there employed, but upon the evident intention of the writer as illustrated or confirmed by other means."

To the same effect also writes Professor Stuart,—“If he (the reader) be accustomed to philological and exegetical studies, he will also perceive that, so far as the simple idea of the word *aion* is concerned, the sense of it is substantially the same in *all* the cases now to be designated, and that the different shades by which the word is rendered, depend on the subject with which *aion* is associated, or to which it has a relation, rather than in any difference in the real meaning of *aion* itself.”—*Exegetical Essays*.

The practice of employing the terms *aionion* and *age-lasting* in exposition of the terms “eternal,” “everlasting,” &c., seems utterly meaningless; inasmuch as the mere English reader gets no information from the printing of a Greek word in Roman type, and the term *age lasting* besides being bad English is as imperfect as a translation as are the terms “for ever,” and “everlasting.” Let the foregoing quotations be attended to, and the careful reader of the scriptures shall have little difficulty in ascertaining the real value of the terms in question, wherever they occur.

W.

THE SCEPTIC'S WISDOM.

THE practice of the sceptical expositor is precisely parallel to that of a physical empiric, who, having made himself well acquainted with the mechanism and laws of his native planet, its geology, its chemical constitution, and its vegetable and animal organizations, should deny or neglect all those more mysterious and inexplicable phenomena which indicate the relation of that planet to the great system of the universe; or if he did not treat such phenomena with contempt, should persist in the endeavour to explain them in connection exclusively with the private or home economy of earth. On the contrary, he ought always to keep in mind, that this single world is an inconsiderable member only of a system far more extensive than human philosophy can embrace; and that therefore, it is probable—nay, certain, that the relation of the part to the whole overrules, in some inscrutable modes, the private mechanism of each planet throughout.

And it is thus that the sceptical expositor of Scripture, having gathered to himself (very incorrectly, it is probable) a system of divine and moral philosophy, from the homestead of the human family, resolves to receive from God's revelation not a tittle that does not naturally find a place in some compartment of his mundane science. Whatever in the Scriptures seem to pass on elliptically beyond the orbit of our world, whatever stretches itself out to greater dimensions than the human mind can readily compass, whatever dimly declares the relation of the human system to the universe of moral agents, or to the infinitude of the divine nature, all such things, because no place or hook can be found for them in the previously-digested philosophy of this *terrene* theologian and because they can be but imperfectly understood, or must be received, if at all, as bare affirmations, all these things, we say, he discards and contemns; and in high scorn casts them out for the acceptance of the superstitious vulgar. This is the procedure of scepticism; and this its wisdom!—*Isaac Taylor*.

THE SALVATION OF ISRAEL.

NEARLY all the Old Testament is filled with the history of God's dealings with the people of Israel. In the record of how they required his long-suffering mercy we may read a fair sample of how the human race have treated God's goodness and forbearance. The Jews used their divine honours and privileges to foster selfish pride, so have all the nations used the gifts of God, "rain from heaven and fruitful seasons," as servants of their sinful lusts. Yet the determinate counsel of God remains secure; "Let us make man in our image and let them have dominion," &c., this shall surely be fulfilled. As sure is it, that "God has not cast away his people." In spite of their unbelief and blindness, "the gifts and calling of God are without repentance," and when "the Deliverer shall turn away ungodliness from Jacob," it shall be true in every sense of the word, that, "salvation is of the Jews."

After their great deliverance from Egypt's bondage, when the people had been led into the wilderness of Sinai, God made a covenant with them; a covenant which we do well to comprehend in its fulness and details, for its end and promise is, the bringing back of every son of Adam to the obedience of God, and the raising of its possessors to the highest destiny of our race. Of this solemn agreement the terms were, obedience to every word of God on the part of the people, and on the side of God there was promised that they should be a peculiar treasure unto him above all people—"a kingdom of priests and an holy nation, for all the earth is mine." Think of that honour and dignity. Think of that world-wide pre-eminence over all; of their being the rulers and governors of every nation; of teaching the whole earth to know and reverence God's law, and of interceding in the divine presence for every creature till the whole earth should be filled with his glory. To this sublime destiny was the Jewish nation called at Sinai: "Called of God," who had both right and power to call, and no man may attain to greater honour.

In perfect keeping with that high position, were the covenant-terms for their observance. These are detailed in Exod. xx.—xxiii. Laws of perfect truth and justice, the keeping of which would have been both the means and the evidence of their fitness to be "kings and priests unto God." In chap. xxiv. is the solemn ratification of this covenant. The two parties came together, face to face as it were, the words of the covenant were rehearsed, and the solemn agreement made. Now would seem to be the dawn of hope to the world. Redemption was surely at hand, for the human instruments for God's working have been set apart and in very truth "the time of the promise drew nigh which God had sworn to Abraham," and in that oath was contained the blessing of all nations in Abraham's seed.

But a second fall of man took place. That honour which the loving-kindness of God puts upon men of being fellow workers with him, was not to be shared by that generation. Or ever Moses had come down from the mount of God, the destined kings and priests had broken the first term of the covenant. Then did God threaten to consume them, but Moses interceded for the people and they were spared. Yet after nearly two years more of patient training and forbearance by God, the

priestly nation notably failed again, when the spies brought up an evil report of the promised land. Again was the nation spared at the intercession of Moses, the fit representative of that great prophet whom the Lord would raise up, "our advocate with the Father." But these backslidings and rebellions of the people caused heavy additions to the terms of the covenant. They showed themselves to be unfit for grace, so they were put under law. That law which "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," "was added because of transgression" to the usual conditions given on Sinai, in the four chapters above. "Wherefore" says Ezekiel (xx. 25.) "I gave them also statutes that were not good, and judgments whereby they should not live" which Peter declares to be "a yoke which neither our fathers nor we were able to bear." It was for going back to these "beggarly rudiments" as a condition of inheritance, that Paul rebuked the Galatians as "foolish" and "bewitched." Yet this "bondage under the rudiments" was necessary for the people who were to be transformed from a nation of slaves into a nation of priests. "He that ruleth over man must be just," and he that intercedes before God must be pure; so to keep them mindful of their high and holy office, stringent rules and ceremonies bound down their daily life, and under all these conditions did they finally enter the land. Deut. xxix. 1.

The history of the Israelites from the time of their going in to possess the land, till their final dispersion by the Romans, is a succession of good and bad behaviour: the last more than the first. They served the Lord all the days of Joshua and all the days of the elders who outlived Joshua, but they soon turned aside to the ways of the nations who were left to prove them. After God had chastised them by their enemies' oppression, he raised up deliverers for them, on whom his Spirit came, till in the days of Samuel they desired a king "like other nations." They forgot their glory of being a nation high above all others, and would walk by sight and not by faith, while they should have waited in faith and patience for the coming of Abraham's great seed to bless all nations. So God "gave them a king in his anger and took him away in his wrath." The kings whom they had desired too often led them into sin, and the ten tribes, whose rulers were more unmitigatedly bad than Judah's, sooner filled up the measure of their iniquity and they have never yet returned. Judah and Benjamin were carried to Babylon, and after 70 years' captivity a portion of them and the Levites did return. Their descendants purged indeed from idolatry, but not able to redeem the sins of their fathers, forgetting the weightier matters of the law—judgment, mercy, and faith, denied the holy one and the just, and Cain-like have wandered, fugitives and vagabonds on the earth, for the blood of their brother.

But the Lord God, merciful and gracious, keeps mercy for thousands. The days come when he shall make a new covenant with the house of Israel and the house of Judah. A new covenant for no other purpose than the old one, yet superior to it in this, that it is "established upon better promises." For while Moses taught the people, "these words which I command thee this day, shall be in thine heart—thou shalt write them upon the posts of thy houses, and on thy gates," yet under the new

covenant God himself says: "I will put my laws into their minds, and write them in their hearts," "and their sins and their iniquities will I remember no more." So then, that which was left for man to do under the first covenant shall be done by the Lord himself under the second. Thus shall Israel be fitted for that exalted office which is God's purpose with them under either covenant. They are the people, through whom and by whom God would teach all other nations—a people nearer to God than all other nations, and, therefore more immediately blessed or punished according to their behaviour, and in whose history we may read that lesson which all history more or less pointedly teaches—viz., that sin is a bitter thing, and that the fear of the Lord is the beginning of wisdom.

The hiding of Israel and the dispersion of Judah are standing witnesses to the truth of God. For the loss of national life and the casting out of their land is the height of punishment threatened by Moses for rebellion. That punishment has come upon them. They have been scattered among all nations, and their land has been cursed for their sins, like the ground for Adam's sake. But while this curse has been fulfilled as it is written, their blessed ingathering is as distinctly promised. This is the burden of the prophecies yet outstanding,

"All the promises do travail
With a glorious day of grace."

But the day of grace for the world is bound up with the restoration of Israel; and this is why the prophets are filled with that people's redemption. It is in Abraham's seed that all families shall be blessed, and in the prophets we have their installation as kings and priests foretold in various ways. First, we have the forgiveness of their sins, as in the new covenant quoted above—this comprehends the whole. For as the "gifts and calling of God are without repentance," forgiveness of sin removes the only barrier to their covenanted glory.

Again, the prophets foretell the return of the whole house of Israel to their own land: they declare the future fertility of that land "like the garden of Eden;" and either of these implies forgiveness, and that again includes the whole. Abundant proof of all this is found in the reiterated words of the prophets—Amos ix. 8-15; Isa. xiv. 1, 2; xxvii. 6; xlv. 21-23; xlv. 15-25; xlix. 13-22; li. 3; lx-lxii; Jer. iii. 12-18; xvi. 14, 15; xxiii. 1-8; xxxi. 27-40; xxxiii. 14-26; Ez. xxxvi and xxxvii., &c., &c.

These and similar words declare the sure counsel of the Lord respecting Israel. The neglect or denial of such scriptures by the whole professing church cannot affect their truth. He who works all things after the counsel of his own will, has so decreed; and only sure fulfilment waits for every word of God. There may be much patience needed in them who wait, but the event shall not mock their faith. Mighty changes may intervene: the great tribulation and day of Jacob's trouble must be passed through, even as the great and terrible day of the Lord shall come upon all the earth; but these shall be only the birth-pangs of Israel's glory, which shall not pass away. Their deliverer shall be the Messiah himself. They shall see him whom their fathers derided, "sitting on the right

hand of power, and coming in the clouds of heaven" and then they shall abide no longer in unbelief. "In his days," and in his only, "shall Judah be saved and Israel dwell safely," for they shall call him, "*The Lord our righteousness.*"

In the honour and glory of Israel's conversion, the church shall be sharers. Conjoined with the Lord at his glorious appearance, are the saints, resurrected and changed, who are caught up to meet him in the air, and thus "The Lord comes with ten thousands of his saints," as Enoch testifies. "They have moved me to jealousy with that which is not God, and I will move them to jealousy with those which are not a people" are the words of God by Moses. So Peter addresses the believers to whom he wrote "who in time past were not a people, but are now the people of God;" and they shall move to jealousy the ancient people of God when Messiah appears in glory with the church. Says Paul, "for as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy, they also may obtain mercy." "The Lord my God shall come and all the saints with thee" says Zechariah, and then shall be fulfilled Isaiah's prophecy of our Lord, "Behold, I, and the children whom the LORD has given me, are for signs and for wonders in Israel, for the LORD who dwells in mount Zion." A wonderful thought is it not? that we sinners of the Gentiles, should not only be grafted in to partake of the root and fatness of the Abrahamic covenant, but should also sit down with the Lord upon his throne and "reign over the house of Jacob for ever," beginning our divine honours by appearing with the Messiah in glory, for the conversion of the priestly rulers of the earth. Verily, he is able to do exceeding abundantly above all that we ask or think. "That in the ages to come he might show the riches of his grace, in his kindness toward us through Christ Jesus," and make known by the church to the heavenly principalities and powers, the manifold wisdom of God. The tribes of Israel, thus enlightened, rule and teach all nations. They "shall be named the priests of the LORD, men shall call them the ministers of our God." "Ten men shall take hold out of all language of the nations, even shall take hold of the skirts of one that is a Jew, saying, 'We will go with you, for we have heard that God is with you.'" Thus "the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The Lord Jesus redeems and sanctifies the church "which he hath purchased with his own blood," "for all things were created by him and for him, and he is before all things." He "the first born of every creature," and we, "a kind of first fruits of his creatures," appear as "kings and priests unto God," for the conversion of Israel, and all united, "bless all families of the earth," till "the earth shall be filled with the knowledge of the LORD, as the waters cover the sea." "O, the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out." For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given unto him, and it shall be recompensed unto him again! for of him, and through him, and to him, are all things: to whom be glory for ever! Amen.

Dundee.

L. D.

THE FAMILY AT BETHANY.

MARY.

The glimpses we have, from the narrative, of MARY'S character, render her peculiarly attractive and endearing to us. Her impressive tenderness and affection are reflected the more brightly in the light of the bolder, logical, and energetic character of her sister Martha. While Martha, on the announcement being made to her that "Jesus was coming, went and met him, Mary sat still in the house." Not because she was indifferent to his presence—her future conduct shows how she loved him—but her more sensitive nature was so completely prostrated with grief at her brother's death, as to be, for the nonce, heedless of all else. The instant, however, that Martha intimated to her that Jesus had come, and wished to see her, she, without speaking a word, rose and followed her sister to where Jesus stood, and falling down at his feet, exclaimed, "Lord, if thou hadst been here, my brother had not died," (John xi. 20, 31, 32). Sitting was a common posture assumed by the Orientals while suffering from sorrow: see Ezra ix. 3, 4; Neh. i. 4; Is. iii. 26; Ezek. viii. 14. This fact, taken in connection with the circumstances, fully warrants our view of Mary's conduct in "sitting still in the house," and expressing her feelings so briefly at the Master's feet. He, too, sympathizing with her intense grief, receives her in silence; and no doubt imparts to her all the comfort and consolation that melting emotion can, when expressed by other means than words. Mary seems to have been one of those tender spirits that are apt to bend and droop under "the rough blasts of life," and require the constant support and encouragement of a stronger and aggressive mind. How lovely she seems, all meekness and tenderness, sitting at the Saviour's feet, drinking in those words of wisdom and purity as they fell from his sacred lips; asking no questions, requiring no reasons, but with childlike simplicity and earnestness listening to the Master's voice. What a grand example of genuine discipleship! Thus it is how those genuine disciples, whose natural constitution unfits them for soldier-like service, may still adorn the doctrine of Christ; and though mutely, yet successfully, become "living epistles of Christ, known and read of all men."

Mary's tenderness of character, and affection for Jesus, is well illustrated in the scene depicted by John at the beginning of the twelfth chapter of his narrative. On the last Sabbath before he suffered, the blessed Redeemer sought the retirement and society of Lazarus and his sisters at Bethany. "The sun was sinking behind the brow of Olivet" when he once more entered the home he had made happy, by raising one of its inmates from the dead—after he had been buried four days. Its hospitable inmates gladly welcomed him, and "made him a supper," and "Lazarus sat at the table with him." Martha is busy as usual, doing her best to provide the evening meal. These were usual deeds of hospitality. Mary's affection prompts her to a more ostensible and striking expression of esteem. Standing behind the Saviour, she takes a pound of costly ointment, and pours it on his feet; and, in the fulness of her affection and devotion, stooping down, she wipes them with the loosened tresses of her hair, while the odour of the ointment

fills the room. Her gracious Master, far from being insensible to this expression of esteem, rebukes the greedy grumblers at this costly offering, saying, "Let her alone, against the day of my burying hath she kept this."

These words of Jesus suggest the idea that Mary had possessed the costly ointment for some time previously—that it had been sacredly kept by her till this occasion, which, whether so understood by her or not, was the most appropriate one that could occur; and so near the closing scene of his mortal life, that it might well be said that she had done it in anticipation of his burial. Doubtless it was the most costly offering she could give,—“she hath done what she could,” and it was this that constituted the value and expressiveness of the action.

Blessed Mary! this kindly deed of thine shall never be forgotten, for “Wherever this gospel shall be preached in the whole world, this shall be spoken of for a memorial of thee.”

LAZARUS.

Of the character of LAZARUS little is revealed. We are not favoured with such glimpses of his “inner man” as are afforded us of his worthy sisters. Of this, however, we may be sure, that he was one of those who “waited for the consolation of Israel,” and like Martha and Mary believed that Jesus was indeed “the Christ the Son of God who should come into the world.” From the touching sorrow of his sisters at his decease it may be reasonably inferred that he was a brother beloved, around whom their tenderest affections were entwined. Considering, too, the peculiar attachment which Jesus had to Lazarus, as testified by his sisters, by the Jews, and by John (John xi. 3, 5, 36) it does not seem “presumptuous to imagine that his spirit had been cast into the same human mould as that of his beloved Lord; and that the friendship of Jesus for him had been formed on the same principles on which friendships are formed still—a similarity of disposition. We cannot help thinking of such a one as being pious, tender, and kind; “an Israelite indeed in whom was no guile.”

Such were the inmates of the happy home at Bethany, where our Lord was wont to seek a short retreat from his contests with the hypocritical Scribes and Pharisees in Jerusalem; and “we can fancy those happy meetings when the Pilgrim Saviour, weary and worn, was seen descending the rocky foot-path of Olivet. Lazarus or his sisters from the flat roof of their dwelling, or under the spreading fig-tree, eager to catch the first glimpse of his approach.”

In the friendship of Jesus for Lazarus and his sisters, we get a view of his inner life; we see how emphatically he is “bone of our bone, and flesh of our flesh”—a real human brother, who can fully sympathise with all the feelings of our nature, apart from sin. Though he had a heart large enough to embrace the whole human family, and lay down his life for the world, still he had his likings for particular individuals—congenial spirits, whose society he preferred to that of others. Though he loved all his disciples, we find Peter, James and John, the favoured associates of his private hours, to whom he unbosoms himself in a manner different than to the rest; and of these three John is pre-eminently the beloved.

Here we also see that our kind Redeemer was "made like unto his brethren" in the social affinities of their nature. Jesus was no ascetic, but countenanced and enjoyed the scenes of social life. A solitary man indeed he was, and often retired to be alone with God, yet he was no hermit. The incidents of his short eventful life are fraught with sympathy and encouragement to the endearments and amenities of social life.

Trusting that the foregoing delineations, in spite of the imperfection of their execution, shall be suggestive of consolation, and stimulus to holy endeavour, we humbly and respectfully submit them to your perusal.

W. LAING.

JESUS OF NAZARETH

"He was a working carpenter, and had spent his life in a workshop till he was thirty years of age. He had enjoyed no advantages of education, of access to books, or of introduction to superior society, but such as were open to the lowest of the people. He was unaided by the patronage of the wise or the great. He was a young man who died at the age of thirty-three. But this person, in a ministry of three years, did infinitely more for mankind and for all succeeding ages than either Socrates or Plato, or both together were able to do, each with the labour of thirty or forty years, with all their maturity of wisdom and experience, and with all the advantages of learning, travel, and patronage. What the wisest and brightest souls in the ancient world—what even the inspired prophets of Israel never accomplished, was accomplished by a *young obscure Galilean mechanic*.

He stands unapproachably distant from all that ever were honoured with a divine mission. He is not a link in a chain of succession, but is absolutely alone, and has no predecessor and no successor. The multitude, the originality, the harmony, and the grandeur of his revelations separate him, by an impassible line, from all that arose before his time; and the fact that in two thousand years not a single important contribution has been added to the body of spiritual truth which He left, cuts off all succession. He is alone in that work, immeasurably transcending all others in human history, which He achieved for the world; alone in the unexampled circumstances amidst which he accomplished it—circumstances which, according to all human modes of judging, seemed to render the accomplishment absolutely impossible; and, therefore alone in constitution of being, in attributes and in nature—organically, essentially alone."—'The Christ of History.'

HISTORY OF THE DOCTRINE OF PEACE.

AMONG the prophecies by which Israel was instructed regarding the coming Messiah there is one in which his titles, functions, and relations are summed up in this remarkable category—"Unto us a child is born,

endure hardness as a good soldier of Jesus Christ." You Ephesians, in the midst of heathenism and darkness, where reserve and peace would have been good worldly policy,

"Put on the whole armour of God; that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth: and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

"Feet shod with the preparation of the gospel of peace."—The feet of our nineteenth century men disposed for peace leave the field; but these, "having done all, are to stand." These were the men, prophets, apostles, brethren, and fathers, of such manly bearing that they scorned complaint, and held in contempt all meanness. Thus reconciled to persecutions, trials and death, they counted not their own lives dear to them so that they might fulfil the measure of their God-appointed service.

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by a holy spirit, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

And yet in all this din and clangour of battle "the fruit of righteousness was sown in peace of them that made for peace." And over that good soil there came no wind to blow away the seed of the truth. Fain as they were to enjoy the calm rest of the world to come, they abode contentedly at their post, fighting the good fight of faith that they might lay hold on eternal life.

Yet doing all this, they had peace in Christ; for they had learned by an old maxim—"In all thy ways acknowledge God, and he shall direct thy paths;" and, by a new rule, they "made their requests known to God by prayer and supplication, with thanksgiving, and the peace of God, which passeth all understanding, kept their hearts and minds through Christ Jesus."

The instructive aspect of all this appears thus to me;—God wished to teach the true source and strength of peace; and, instead of merely giving forth by his best teacher the theory of his own grand and sublime repose above all the activity and antagonism of the universe, he appointed to all his family, and the first-born foremost of all, such place among the contending elements that they must needs be buffeted; yet not so adversely but that they might all feel and yield to the great gravitative power which he wields upon all those who are his. Thus our circumstances become our constant teachers. The promise of peace and dominion, glory and honour, was not without its effect upon the mind of the Messiah himself—"for the joy set before him, he endured the cross, despising the shame;" and we are blessed with promises too "by which we become partakers of the divine nature." Yea, are we not called to this participation in the divine circumstances now? As says

the prophet, "Thou wilt keep him at perfect peace whose mind is stayed on thee." This deeply-engraven lesson is of incalculable value; it tells us, *First*, of the time when the prince of peace will have more than a nominal existence and place; he shall return a second time without sin unto salvation. "He shall speak peace to the heathen," but not till he has broken in pieces the oppressor. Be wise now, therefore, ye kings, be instructed ye judges of the earth. *Second*, for the apostles there is this word—"Ye are they who have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." *Third*, we are taught that our present position is not one of fat-cushioned ease, and soft-carpeted quietness; rather the hard fare of men of battle. "But there remaineth a rest for the people of God," the better to be appreciated after the fortunes and misfortunes, trials, and severities of this life.

Our duty, under these circumstances, is evident—to cultivate, with a divine composure, the art and practice of peace, amid the world's turmoil maintaining a serenity like the clear heavens far above the raging tempest which scours the lower atmosphere, and devastates the earth. "Let us, therefore, follow after the things which make for peace." "If it be possible, as much as lieth in us, let us live peaceably with all men." Thus shall we best "let the peace of God rule in our own hearts—to which also we are called in one body." We all love peace; but in its acquirement we must remember it is not the first virtue of the present epoch; for "the wisdom which is from above is first pure, then peaceable."

G. DOWIE.

"OBSERVATIONS ON THE BOOK OF REVELATIONS," OR THE GOSPEL OF THE KINGDOM OF GOD SUBVERTED.

In the *May Messenger*, which has just come to hand, I find a paper headed, "Observations on the Book of Revelations," and signed "John Duncan," I beg to offer a few remarks on these "observations" and show that they subvert the gospel of the kingdom of God, as I have placed them in contrast at the head of this paper.

At pages 50 and 51, paragraphs 6, 7, and 8 of the *Messenger*, brother John Duncan very plainly shows that the interpretations given by him are still in the future, and that there will be but two classes of people on the whole earth, viz., those who will not worship the Beast, and whose names are written in the Lamb's book of life, and for refusing to worship the Beast they are killed. The others are the whole world without exception, who worship the Beast, and their punishment is to be cast alive into the lake of fire, &c., and their torments most fearful and without mercy, &c., and for whom no repentance, no salvation. This is the consummation of the inhabitants of the whole world. None exempted. Our brother finishes his observations with the following,— "and he (God's Christ) shall be the Governor among the nations." What nations does brother Duncan refer to, for by his interpretations there can be none to govern—the one part killed—the other tormenting for ever in a lake of fire and brimstone.

Is this the blessedness God has promised the nations of the earth? What is to become of the twelve tribes of Israel? No restoration for them? No! Nothing but fire and brimstone, and from which there never shall be deliverance. Alas, alas! have God's blessed and glorious promises come to this! But let God be true and every man a liar. Yea, verily, his promises to faithful Abraham, and his seed the Messiah shall come to pass; and that blessed and glorious gospel shall yet be fulfilled. The Messiah shall reign over the twelve tribes of Israel restored, and shall bless the nations and govern them in righteousness and truth. The interpretation of the book of Revelations by John Duncan is not in harmony with God's gospel revealed in the scriptures of truth; but rather subverts this good news. And here I would warn our brother to betake himself to the invaluable expositions he sneers at on page 28 of the *March Messenger*: they being in harmony with the kingdom of God, and speak the truth; which his do not.

Brothers and sisters in the Lord Jesus Christ, arouse yourselves from this untoward system of things worse than Babylonian confusion of tongues, and accept the interpretations of those whose teachings are in harmony with God's purposes. Let us see that we keep the truth pure and spotless, and contend for the faith once delivered to the saints. May the Lord grant us discernment to know His will, and grace that we may walk worthy of such a high and glorious calling, and to His name be all the praise.

By inserting the above in *June Messenger*, you will much oblige your brother,

ANDREW TAIT.

P.S.—By the invaluable exposition referred to by brother Duncan, I mean *Eureka*, the latest production of our brother John Thomas, of America.

Portobello, 20th May, 1862.

A T.

REMARKS ON ABOVE BY JOHN DUNCAN.

AFTER the brethren read the above article, will they be so good as turn up their Bibles, and read these passages, viz:—

Rev. xiii. 7, 8. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Rev. xiii. 15. And he had power to give life unto the image of the beast, that the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Rev. xiv. 9, 10, 11. And a third angel followed after them, saying with a loud voice: If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever." &c.

It is a pity that in denouncing my observations, Mr Tait should denounce what is plainly written in these passages. Let him take care lest in quarrelling with me for not making exceptions, he be also quarrelling the wisdom of Him who made known these things.

Again I say, he who presses closest to God's words, will best understand their meaning. Dr Thomas' expositions, even when indorsed and applauded by Mr Tait, are not equal to God's words. Therefore, brethren, if you have read Mr Tait's words, or Dr Thomas' exposition, or my words, lay them aside and betake yourselves to God's words, and see that neither my shadow nor that of any man shall obscure them to your believing gaze. See Rev. xiii. 8, 15; xiv. 9-11.

With the Editors' permission, I shall make further observations on Mr Tait's letter next month.

J. D.

THE CHURCH MEETING.

From the M.S. Messenger.

THE church is an assembly of those who believe in God through the gospel of his Son; who wish to live godly in Christ Jesus; who are sensible of evil in the world around them, and of tendencies to sin in themselves; and are anxious to get clear of both by mutual help in the use of those aids, institutions, and documents with which divine wisdom has furnished them. Their interests are all identical, and, in the practical aspects of life, their duties are all of the same genus. They are members one of another, fellow-heirs of eternal life, and brethren and sisters in the family of God the Father, who is above all, and through all, and in all.

It is, therefore, apparent that the prosperity and progress, the success and happiness of this community are dependent upon each one: no one member can say, I am worthless, I have no place, no duties; for the same license of negation which one takes is free to all, and the church would cease to exist even in name. These truths are trite enough, yet it is such simple and manifest principles that are violated in every case of defective congregating and inefficient church existence.

Theoretically considered there seems nothing simpler than the art of meeting together, and yet, when tried practically, how many obstacles appear in the way. The case of the men bidden to the wedding feast (Luke xiv. 16), is no mere fancy case; things will occur which may be used conveniently enough, *by those disposed for it*, as excuse for non-attendance. We have had occasion to be connected with meetings of various kinds, and have found, as an invariable rule, that, in the matter of attendance, most unquestionably, "where there's a will there's a way." The secret of the whole matter lies in the interest which the person has in the assembly; difficulties are no obstacles. Let those therefore who are indifferent about attendance at the church meetings know that their conduct is forejudged; they have no new excuse to offer, let them at once acknowledge that they do not feel disposed to be present, and not attempt to hoodwink us with apologies and complaints. There is that domestic servant, who has her little quota of leisure doled out and measured off with annoying exactness, yet she is never absent from the meeting when she is out—so frequent an attender that no one can imagine how strait is the rule under which she serves. There is the mother of a family of young children, her husband is no disciple, yet no one misses her from the meeting; for, though but rarely present, every one can perceive that when she does come, she brings all her heart with her; and even in her unavoidable absence, is interested in all that concerns the brethren. There is the old man, bowed down with age and infirmity, even on stormy days he makes a shift to be in his place among his brethren. See him bend forward to catch those words which his dull hearing makes appear distant, and hear him fain to mingle even his wheezing voice in the song of faith and triumph which arises from the heart of the assembly. On the other hand, here is a young man, with no encumbrances, no particular business to detain him, yet he does'nt feel disposed the one morning, and the other even-

ing he must needs walk, because he has been so much confined during the week, it won't do to sacrifice his health, &c., &c. Again, that *Mis* apologises that one of her lady-acquaintances called, and detained her from the first meeting, and then she felt so little inclined to go out that she stayed in the house all day after. And that newly-wedded couple are ever absent; for, even their late droppings in, at occasional intervals, seem only fashionable calls. He complains that the meeting has nothing interesting in it—prosy speeches, bad singing, long prayers, and a general coldness. She, like a good wife, agrees with all her dear husband says, and cannot be expected to leave him at home. Hypocrites all! will the Master of assemblies not judge you for this lukewarmness? You may lie unto men, *but God tries the hearts*, and knows the wickedness of your deceivings.

It is the duty of all who have it in their power to render the church meetings as efficient and as interesting as possible. The number of those who have influence in this direction is much greater than is generally admitted. What with the freedom of public speech in the church, and the intimacy of private life, there is no saying how much is in the power of one individual to mould, or, at least, to modify the character of the meeting. Intelligence he must have, but energy is even more important on the part of him who essays to affect his brethren.

The church should have its capacities and capabilities so arranged, that, like the furniture and utensils of a good house, they can be adapted to any emergency. When those are immovable or cumbrous, we feel awkward or ill-served even with their abundance; so with these, if they are disposed after an unalterable fashion, and used in an unvarying round of *exercises*, they may sometimes do good, but most frequently prove quite devoid of interest or profit. If our meetings are small, should we necessitate the existence of the ponderous paraphernalia of great assemblies, and persist in usages which are ill adapted to our requirements, merely because they are the established forms of ecclesiastic fashion? By no means. Our wisdom should rather be displayed in so easy an arrangement of our wealth and appliances that the *method* of their arrangement and sequence is quite hid from view. The mal-arrangement of congregational facilities, in the matter of teaching, is so frequent that we do well to consider the Scriptural aspect of this question:—

In the history of apostolic times, contained in the New Testament, the allusions to the manner of conducting the exercises of the christian assembly are very few and obscure. In 1 Cor. xiv. 23-26, we have reference to two methods of employing the time at their disposal; of which the latter—prophesying—is preferred to the former—speaking with tongues; from which it would appear that the early disciples had been somewhat vain of their gifts and accomplishments. The sober, but serviceable exercise of the prophetic genius is spoken of in terms which shew the value Paul set upon it, “He that prophesieth speaketh unto men, to edification, exhortation, and comfort,” (ver. 3). Some persons are foolish enough to think that the reverse of this holds true, and that he who may speak to men to edification, exhortation, or comfort, is, therefore, a prophet. But this is very bad logic.

In other parts we read of the duty of the disciples to exhort one another; and Timothy was to give attention to reading, to exhortation, to teaching. As, however, there were few cases in which one person was so richly endowed as to be able to exhibit all those powers himself, the canon of christian social exercise seems to have been, for ordinary occasions; "One hath a *psalm*, another a *doctrine*, another a *tongue*, another a *revelation*, another an *interpretation*," 1 Cor. xiv. 26; and this co-operation tended to edifying or building up the church. The figure of a human body as the correct picture of the christian church, used by Paul, further illustrates the idea of many different ministrations to the same end, under the perfect control of the head—Christ.

But now we have no apostle, prophet, worker of miracles, speaker with tongues, or other spiritually-gifted person; and are, therefore, reduced to the exercise of natural powers for our teaching and edification. As I don't intend to argue this phase of the subject at length. I shall at once proceed to our practices as being the conclusions we have arrived at from our assorting of ancient methods with modern needs.

Speeches or addresses are most common, from a conviction that what is wanted is a deal of knowledge, and that this must be communicated in a regular or systematic form; such as can only be done in a well prepared address. There is little doubt but that the apostles often employed this method of instruction as the best suited to communicate to the ignorant that great knowledge of God which they possessed; and while the apostles were resident in any locality, it is rational to suppose that they had almost a monopoly of the teaching; indeed, who would have been so forward as to make himself conspicuous as a speaker when Paul was present. But we have no such oracle now. We are reduced to a measure of equality in rank, very different from what the apostles and first disciples had. True, there are among us persons who have much more intelligence, much greater abilities, and a more decided industry than others, who have, therefore, a very proper claim to the attention of those who ought to be listeners and learners. But this, so far from being a reason for them claiming the privilege of unlimited speech, should rather stand as a rebuke to them, that they have not been able to draw out the powers of the others into greater exercise. We are members one of another: therefore, the undue prominence or activity of one organ, to the neglect, if not the detriment of others, is a proof of the diseased condition of the body. Should it not be a matter of study, on the part of the far forward, how can I best eliminate the powers of my brethren, if this power of speech is a blessing to me, it will be no less so to them. Let us try to help one another in all things.

I think the orational method is neither the best for the speaker nor for the hearer; certainly not at all the most instructive. When any one presumes upon lecturing to others, it is with the idea that he has something to communicate of which his auditors know little or nothing. This is true only to a certain extent in any christian community; for, have not both the same book?—a book which not unfrequently speaks more plainly to the unlearned than to the learned. "Who is a wise man and endued with knowledge among you? let him show, out of a good

conversation, his works with meekness of wisdom." It is urged that the meekness of wisdom would be more apparent by an unpretentious part in a *conversation*, to hear or to answer questions, than in a lecture in which the power of oratory may do as much as, if not more than, reason and good sense. We need not at all imagine there is any greater tendency to disorder in a conversation than in an oration, if the character of the persons taking part in it be borne in mind. It is presumed that every one is interested in the things spoken of, and has already made some advances towards the subjection of every thought to the obedience of Christ. The feeling of strangeness once worn off, any one will feel himself as much at home taking part in a conversation as in listening to an address.

There is only one other matter we have space to notice at present, that is the *frequency* of meeting where there is great difficulty in getting the brethren together. Those of us who have the advantage of connection with large meetings, may find it as easy as it is beneficial to hold quarterly or other meetings in addition to the ordinary ones—reckoning them a sort of super-festivity: while those who are isolated might find one meeting a month a luxury—although it should be occupied with the consideration of the most common-place topics. We advise those brethren who appear disposed to forego meeting altogether to see whether, by lightening the burden, and having a distinct understanding, they could not benefit one another by an occasional assembly, although only once a month.

It should be remembered that the great feasts of Israel were three times a year, and the sentiments of the songs of degrees show with what intense pleasure they took their journey to Jerusalem. Those of our own brethren who have many miles to walk to the church meeting, instead of having only to turn the corners of a few streets, have our sympathies very thoroughly; but yet the journey, although sometimes a heavy one, is pleasant; let them regale themselves on the way with a song from the book of Israel's psalmody—

"I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand within thy gates, O Jerusalem."

NOTES ON WORDS.

III.

ISRAEL NOT JUDAH.—A PROTEST.—There is one greatly unscriptural error into which most of our speakers and writers fall,—that of confounding the Jews and Israel by using the terms as synonyms. And this is mostly done in the aggravated manner of using the word *Jew* in an undue prominence. Putting aside the doubt whether "*Jews*" in Scripture is a designation embracing the whole people of Judea, it certainly never means the ten tribes. When therefore we perpetrate the illogical blunder of speaking of "the hope of Israel," as a Jewish national hope, "restoration of the Jews," "the gospel hope converting Gentiles into Jews," the posterity of Abraham as Jews, God's purpose to bless and fill the world by the Jewish nation, &c., we make a confusion in the hearers' or readers' minds which takes much study to get quit of. Indeed,

it is this absurd *making the less include the greater*—the two tribes include the twelve—which has caused the darkness concerning the several stages in the restoration of all Israel. Nor is it altogether guiltless of the prevailing ignorance or infidelity ament the restoration of the ten tribes of Israel.

Now if brethren were careful of their terms: having, like the prophets, a clear definite comprehension of their subjects, so as to make as clean and decided engraving lines, they would use scriptural words in scriptural relationships. The prophets or apostles, in no case that I am aware of, confound Israel with Judah, but in their terms are all as definite as Isaiah, in chap. xi. 12, 13, both in names and circumstantial. Consequently the many expressions—Israel; all Israel; the whole house of Israel; Ephraim; Isaac; Jacob; Judah; the children of Judah; Jew; &c.,—are not verbiage, but replete with specific meanings. Whilst *Israel* includes Judah, Judah cannot embrace Israel.

Precision is absolutely requisite in every one who would understand or *expound* the prophets.

VERBA.

IV.

WORLD—EARTH.—There is another confusion in the popular mixing up of these two terms; and in the use of “world” as equivalent to “globe.” It is some excuse that modern (newspaper taught) slovenliness of language so uses these terms; but I am unaware of any one place in the Scriptures where they are so confounded. “World” is the *constituted humanity* or *population* inhabiting the “earth;” and the distinctiveness is continually as exact as in Ps. xcvi. 9. We have in “Messenger” vol 2, p. 124, an instance of the non-scriptural regard of this term, where a critic attempts to find a “contradiction.” Peter declares that the world then existing perished by the flood which came upon the earth; science indicates that the flood had a limited area; yet Peter must be correct, and therefore we readily conclude that the “world” of that time was comprised within a small area *upon* the “earth.”

Truth builds by words: it is therefore needful to see that the words we use are fitted to their proper places.

VERBA.

“HE SHALL BE CALLED A NAZARENE.”

“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”—MATT. ii. 23.

THE name *Nazareth* seems to be an Aramaic form of a Hebrew word meaning a shoot or twig, and applied by Isaiah (xi. 1) to the Messiah as a shoot from the prostrate trunk or stem of Jesse, that is to his birth from the royal family of Judah in its humble and reduced estate. This coincidence of name, as well as the obscurity of Nazareth itself, and the general contempt for Galilee at large, established an association between our Lord’s humiliation and his residence at this place, so that various predictions of his low condition were fulfilled in his being called a Nazarene. This is, on the whole, more satisfactory than any other explanation of this difficult and doubtful passage.

That which supposes an allusion to the Nazaritic vow of the old Testament (see Numbers vi. 1-21); or to Samson in particular as one of that class (Judges xiii. 5), and a type of Christ, is at variance with our Lord’s mode of life, which was not that of a Nazarite, and with the usual orthography of that word in the Septuagint version.

Still less admissible is the reference, assumed by some, to another Hebrew word which means a crown, or the supposition of some early writers that the passage quoted has been lost from the Hebrew text by negligence, or expunged by fraud, both which contingencies are utterly forbidden by the care with which that text has been preserved and guarded both before and since the time of Christ.

On the other hand, if we admit a reference to various predictions of our Lord's humiliation, with particular allusion to his birth from the humbled house of David, as foretold by Isaiah (xi. 1), this accounts both for the plural and indefinite form (*the prophets*), and for the stress laid upon the local name, which is identical with that applied to the Messiah in the particular prediction just referred to. This was not the fortuitous result, but the providential purpose of Christ's residence at Nazareth. The meaning is not that Joseph so designed it, but that God so willed it.

The formula of reference is the same with that employed in ver. 15, there explained. *He shall be called*, not merely in the sense of being entitled to be so called, but in that of actually bearing the name here imposed in real life, as we know the Saviour to have done; though the fulfilment of this prophecy is rendered less clear to the English reader by the constant substitution of the paraphrase, *Jesus of Nazareth*, which occurs only twice in the original (John i. 46; Acts x. 28) for the exact phrase elsewhere used, *Jesus the Nazarene*. Even in the mouth of the apostles and of Christ himself, this phrase has reference to its original derisive import, *Jesus of Nazareth*, that is, whom you have treated with contempt by that name (see John i. 45, 46; xviii. 5, 7; xix. 19; Acts ii. 22; iii. 6; iv. 10; vi. 14; x. 38; xxii. 8; xxvi. 9).

This explanation of the purpose for which Joseph was led to take up his abode at Nazareth, is perfectly consistent with the fact of his previous residence at that place as alleged by Luke (i. 27; ii. 4, 39, 51). That it was not before mentioned arises from the peculiar plan of this first gospel, the grand design of which is to demonstrate the Messiahship of Jesus, and which introduces only such historical events as have a bearing on this purpose, which the early residence of Joseph and Mary at Nazareth had not

Dr J. A. Alexander.

ONE BODY.

"How can any meeting (as a whole) be called the body of Christ, as we find good and bad in every meeting. Is Christ's body composed of so diverse elements? And can the body of Christ be rent by any one at present; seeing it is not yet in its entire condition—some of those who shall ultimately compose it being in their graves, some alive now, and it may be some not yet born, or at least have not attained to the perfection of character entitling them to a place in it?"

THE body of Christ is one, and that unity includes all who have been really and truly baptized into Him. "By one spirit are we all baptized into one body, whether Jews, or Gentiles, whether bond or free."—1 Cor. xii. 13. No *one* meeting therefore, can be called the body of Christ. Nor can the whole number of christians living on the earth at any one time be called the body of Christ. They are only

members of that one body. The body of Christ is just like any other body: it has its infancy, its childhood, manhood, and mature age. This sets before us a growing condition—a condition that has been maintained since the days of the apostles, and will continue its growth until it arrives at its mature age, which will be at the coming of the Lord. Then and not till then will it be the “perfect man—the measure of the stature of the fulness of Christ.”

The Irvingite idea is that the body of Christ must be always complete on the earth. That it must be always headed up by apostles in succession—when one dies another supplies his place. If such were the case, then at the resurrection there would be, instead of one complete body, a multitude of bodies! The falsity of such an idea is very apparent.

The simple truth is then that the body of Christ is one, and that unity consists of all who have been in truth and sincerity baptized into Christ whether alive or asleep. “For whether we live or die we are the Lord’s.” None others belong to it. The insincere, although they may be associated with, and in form appear to be joined to that body, are not so in reality. See 1 Cor. xi. 19; 1 John ii. 19. “For not he that commendeth himself is approved, but whom the Lord commendeth.”—2 Cor. x. 18.

That one can separate himself from the body of Christ is implied in the exhortation in Eph. iv. 1-6. “I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; *endeavouring to keep the unity of the spirit in the bond of peace*—one body, and one spirit,” &c. The “one Spirit” is that which unites the scattered members of the body—“*by one Spirit* are we all baptized into one body.” The Spirit is the life that pervades all its members. Hence the apostle says (Gal. v. 25.) “If we *live* in the Spirit, let us also walk in the Spirit.” And “through Christ both Jews and Gentiles have access by *one Spirit* unto the Father.” This then is a medium of communion with the fountain of life—“the communion of the Spirit,” that is of the utmost importance to maintain. If we cut ourselves off from this “fellowship” our hope is lost. See Heb. vi. 4-6; and x. 26-29. So we are exhorted to “grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption.” Eph. iv. 30.

This “unity of the Spirit,” called also the “unity of the faith,” cannot be broken. Christ cannot be “divided.” If we fail to “keep the unity of the spirit in the bond of peace,” we cut ourselves off from the body of Christ. Such persons are rejected, says Paul,—“I beseech you brethren mark them which cause *divisions and offences* contrary to the doctrine which ye have learned, and *avoid them*. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”—Rom. xvi. 17-18; Titus iii. 10-11.

W. GILL.

OBSERVATIONS ON THE BOOK OF REVELATION.

(Continued from page 51)

FOR special reasons, I must, for the meantime, leave not regularly followed up my former observations on this book, and in what follows I must crave indulgence, when I shall offer my opinion unsupported by reasons for holding it. To do otherwise would be to extend my article beyond the space which the "Messenger" would admit of. Brother Tait has alleged that some of my former observations are subversive of the gospel. This I might have left unanswered. Brother Tait knows that I hold the gospel as tenaciously as he does. I might have said the brethren cannot help seeing that my observations cannot be subversive of the gospel, for they are, so far as objected to, in exact accordance with what every one may read in the Apocalypse for himself, and it is not subversive of the gospel. I might have said my brethren will not acquiesce in the condemnation that has been so hastily pronounced. And not only that, but even supposing that they may feel a difficulty in regard to the particular matter referred to, yet surely they will be far from flying to expositions in which the words of the prophecy of this book will be eked up or pared down into harmony with preconceived opinions (Rev. xxii. 18, 19.) No; they will the rather go to the Book itself in the hope that by diligently and frequently perusing it, the supposed difficulty may be found not to be in it, or that the means for the removal of the difficulty will be there also.—

IX. Concerning the fate of the worshippers of the beast there can be no doubt. They shall drink of the wine of the wrath of God, and be tormented with fire and brimstone before the angels and before the Lamb.—(Rev. xiv. 9-11 proves this.) Neither can there be any doubt that all that dwell on the earth shall worship the beast except those whose names are written in the Lamb's Book of Life. (Rev. xiii. 7, 8, proves that.) Neither can there be any doubt that the false prophet or the image of the beast possesses power to cause that as many as will not worship the image of the beast should be killed, (Rev. xiii. 15 proves that.)

X. What then? Whence are to come the nations to be governed after these judgments are poured out? Where are the subject-peoples for the kingdom to come from, if all that worship the beast are to be tormented with fire and brimstone, and all who will not worship the beast and his image are to be killed? Hold, brother Tait! where do you find the latter statement? It is not in my May article. It is not in the Apocalypse. The Apocalypse says that power is given to enable the false prophet or the image of the beast to cause those who will not worship the image to be killed. I have said in conformity with this that the image of the beast is empowered to announce and execute this decree of slaughter, and that they who will not worship the beast must cling to the truth at the peril of their lives. But neither in the Apocalypse nor in my article is it stated that this power is exercised in its wide extent. That hordes will suffer is indicated in several passages. The power is there to kill them all; and if it should be fully exercised it would come to what brother Tait apprehends erroneously that I have

set forth—there would be no nations to be governed. But it does not come to this. One speaking of these times utters these words, “There shall be great tribulation, such as was not since the beginning of the world to this time : no, nor ever shall be. And except those days should be shortened, there should no flesh be saved ; but for the elect’s sake those days shall be shortened” (Matt. xxiv. 21, 22.) Thus, although all that worship the beast shall be inevitably consigned to unutterable torment, and although power to slay all others will be given unto the devil’s allies, yet, there will be a remnant from the terrible consumption. For the elect’s sake those days shall be shortened before those written in the Lamb’s Book of Life are exterminated ; otherwise no flesh would be saved—there would be no nations to be governed after the judgment had taken place. The Lord looks down to hear the groaning of the prisoners, and to loose those that are appointed unto death, (Ps. cii. 20 and cxlvi.)

XI—It may still be objected that the number thus saved by the shortening of the days, if limited to the surviving remnant of those written in the Lamb’s Book of Life, would not come up to the numbers of the subject peoples indicated in other prophecies. This objection assumes that there will be a small number living at the time of peril whose names are written in the Book of Life. It may fairly be questioned whether that view be correct. There may be few living now whose names are there ; and there may be few who have lived during the past 1000 or 1500 years who have been so honoured. It is true there is no reason to expect that what we call the church will increase to gigantic numbers before the power to kill is given to the image of the beast, and, therefore, it is true that it cannot be the remnant of what we call the church—the unworthy remnant, as some have it—that will yield food for the sword of the Oppressor, and afterwards subjects for the kingdom of the Deliverer. That belief is an essential to being written in the Lamb’s Book of Life, I willingly allow, but I see nothing to shew that the belief must be the belief of exactly what our faith apprehends. Different ages have different portions of truth committed to them, which, indeed, are their testing portions whether they will believe God or no : and I take it that the believers in all the several periods have their names written in that book, although all will not attain to an equality in the kingdom. Rev. xiv. 6, 7, states that an angel was seen by John flying through mid-heaven having an “everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” The words of this gospel are given, and in some respects they are different from the gospel which Jesus preached, and which he commanded to be preached as a witness unto all nations. In the one, it is said *the kingdom of God is AT HAND*. In the other, “Fear God, and give glory to him ; for *the hour of his judgment IS COME* ; and worship him that made heaven and earth, and the sea, and the fountains of waters.” I take it that many, very many shall believe this latter gospel, and, on that account, have their names written in the Book of Life. These enter into the great tribulation, and many of them perish, but there is a remnant that live through it, and are spoken of as those who “came out of the great tribulation, and have washed their robes, and made them white in the

blood of the Lamb." How many are they? Lo! they are "a great multitude which no man could number," (chap. vii. 9). Do they belong to the various nations? Yes; the gospel was announced by the angel to "every nation, and kindred, and tongue, and people," and these, the innumerable multitude, are of "all nations, and kindreds, and people, and tongues." Such are the nations of the saved which Christ shall have dominion over, and their blessedness is this—"Blessed are they that wash their robes,* that they may have right to the tree of life, and may enter in through the gates into the city," (Rev. xxii. 14).

I hope that, in the above, I have shewn, even to brother Tait's satisfaction, that my former observations were not subversive of the gospel, and it may be that there will be readers of the *Messenger* not a few who will see from what has been elicited, in consequence of his strictures, that the book of the Revelation is in itself a revelation which, when read, and read, and read again, teaches most important truths, better than many other scriptures, and that it is in all points in harmony with those other sacred writings.

JOHN DUNCAN.

AN EXHORTATION TO UNITY.

WHEN ye have met together on the Sabbath mornings, and looked round upon the small company of your brethren and sisters, did ever an unuttered thanksgiving ascend from your heart to God for them, and you felt the strong love of Christ constraining you to bless them one and all? Surely it has. With what earnestness you hope that no one shall be missing when we go up hand in hand to Zion: John, and James, and Andrew, you, and you, and you must all be there, and remember yourself too. O to think of being at last a castaway! Brethren keep very close together. Be one another's keepers; for in the great crowd and confusion of the world, there is much fear of being lost. We are not many, and we need each other's encouraging voice and helping presence.

Throw off all indifference, all coldness and apathy. Look around; and, with your strong arm and kind word, aid some weaker brother or sister right cheerfully along. Have ye fallen out by the way? Does the strait path to the kingdom prove too narrow for you, and you walk sullenly, and as far apart as possible? Come now! see how much you can do, and bear, *for Christ's sake*. You forget yourselves. Every time you look into each other's faces, when your eyes meet you should see Jesus there—his love, his meekness, his wondrous pity, his great heart, all within your embrace. Are you in trouble and heavy sorrow, then while you pray for consolation, forget not to go there. Or, are you rejoicing, then go there also, and the sympathy of the Lord will be doubly felt by your heart.

Our relationship is stronger and holier than that of flesh and blood. We are brothers of the heavenly conscription; and, without merit, have been by the grace of God mercifully taken out from among the heathen that we might magnify his name and share his great glory. We have

* This is the reading adopted by many recent critics.

been consecrated to his service. How then do we fulfil the requirements of our most holy faith; in deeds, or in words only? Are the expectations of the angels, who rejoiced over our repentance, still unrealized? Forbid that it should be so. Let us try to feel in our hearts the force of that new commandment—to love one another, even as God for Christ's sake hath loved us, and all will be well.

G. MITCHELL.

AN ADMONITION FOLLOWED.

HAVING, in the July MESSENGER, received from brother Tait an admonition to betake myself to the pages of Eureka, as it speaks *the truth*, I have (and not for the first time,) taken up the book and given it some examination. In order that the brethren may see somewhat of the work so unexceptionably recommended for my acceptance, I select two portions, and will follow them up by a very few remarks which may be useful at the present time.

1. Dr Thomas states as a *sustained* suggestion on page 96, "that the Divine Nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the Scriptures term "Spirit," and philosophy, *electricity*, consolidated and corporealized from the necessity of the thing."

2. Dr Thomas states in Eureka, pages 63 and 64,* that the saints will not be made 'incorruptible,' or 'immortal,' or 'changed in the twinkling of an eye,' till several years after the resurrection.

I fear the first of these doctrines arises from a study of the 'sciences' which some have so great a horror of, and the second is directly opposed to the teachings of Paul in 1 Cor. xv. Eureka says the saints will not be made incorruptible till it may be some years after the resurrection. Paul says, "It is raised in *incorruption*," "the dead shall be raised *incorruptible*," Paul says, "It is raised in *glory*." Dr Thomas says No. Paul says, "It is raised a *spiritual body*." Eureka teaches that it is raised a natural body like the body of the first Adam, and that it will be years before it is changed into a spiritual body in a moment, in the twinkling of an eye.

The admonition, addressed to me by brother Tait, did not mention Dr Thomas' Heralds, Anatolia, Destiny of Human Governments, or Elpis Israel; but as he recommended Eureka, I have looked into them also. He did not say that they speak *the truth*. If he follows the Doctor, he will now be of opinion that they do not. In that case, he will, for instance, have rejected the teaching of Anatolia, that the saints are caught up to meet the Lord in the air; and will now hold that it is only a supposition of "the unlearned," that the changed saints shall be "carried up like Elijah to the dew-point of our atmosphere," (Eureka, page 145.) And he will have concluded that the teaching as to Daniel's times in Elpis Israel (page 373) is wrong altogether; that the 1290 days terminate in 1862 instead of 1820; that the time of the end begins in 1862 instead of 1846; that the 1335 days begin in 572 instead

* "The dead saints being awakened to renewed bodily existence, they are prepared for bodily change. 'This corruptible must put on incorruptibility, and this mortal immortality;' but at what precise moment or point of time, after being brought up out of their graves, the saints shall be immortalized, does not appear to be explicitly revealed. . . . This reduction (of the great mountain understood by the author to represent the dominion to be conquered by the saints) I apprehend; occurs before the saints are immortalized, and after their resurrection; so that several years may intervene after the awakening from death to the epoch of change 'in the twinkling of an eye.'—EUREKA, p.p., 63, 64.

of 530, and end in 1907 instead of 1865; that the 2300 days should be 2400; that they begin in B. C. 538 instead of B. C. 454, and end in 1862 instead of 1846.

I do not know whether Dr Thomas still holds to his teachings on page 41 of "The Destiny of Human Governments in the light of Scripture." Perhaps he does; perhaps not. I do not know that he has publicly recanted. I rather think it is not his practice to recant publicly, but he may have done so in this case. Still I do not know that he has; and I suppose many brethren who have read the pamphlet do not know that either. I therefore set down the following as teaching to be reprobated and denounced (and especially by brother Tait) as 'impure thinkings of the flesh,' and 'subversive of the Gospel of the kingdom of God.'

"The mission of the United States is to defend and preserve the civilization of the age from extinction in the transition of the old world from its present state to the age of the Kingdom of God."

I lay no stress upon that proposition, although I really do not know what Scripture sheds its light upon it. I only set it down to make what follows intelligible. Does the reader know what the consequence would be, if the civilization of the age were not preserved in that transition period? Let him understand. It is Dr Thomas who has taught,—

"If no refuge, no asylum for the civilization of the age, had been provided, the night of 'the Dark Ages' would return, and the world be submerged in barbarism as in feudal times."

Away with such teachings! If anything be subversive of the gospel, surely it is this, that the civilization of the present age is more powerful for the enlightenment and social improvement of the nations, than shall be "the light that lighteneth the Gentiles, and the glory of Israel!" That unless an asylum for the civilization of the age were provided, the manifestation of Christ with his saints in glory could not prevent the return of 'the Dark Ages,' and 'barbarism as in feudal times.'

Again I appeal "to the law and to the testimony." "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of."

JOHN DUNCAN.

BEHOLD, THE JUDGE STANDETH BEFORE THE DOOR.—"Least of all sigh against one another, ye that are yet brethren. Let every one bear his brother's burden, and have patience with him in his weakness. Let no man complain to God against his brother for giving him a heavy burden to bear. For he who thus groans against him, has not forgiven him; and he that forgives not, shall not be forgiven, but shall be condemned! If the Lord come to thee, while thou art murmuring in bitterness and without love,—what judgment might befall thee! Therefore still your hearts before the Judge, even as ye establish them before the Redeemer. Behold the Judge standeth before the door—this is always true until He cometh—not merely as it respects them, but also in your own case. He standeth before the door of your houses, your hearts; He hears and marks your sighing, which is not concealed from Him; He reckoneth all righteously for the future fruit. Be patient! If any man suffer, let him cry to the Lord, and He will be near to him, and strengthen him by the prospect of His speedy coming. But in all his lamentation before the Lord, let him not groan against his neighbour: so will the Lord receive him, and make him by His Spirit patiently ready for the precious fruit."—Stier.

THE KINGDOM OF HEAVEN IS AT HAND.

OUR object at present is to try and show the meaning of the words at the head of this paper, and what it was that was said to be "at hand." I shall take for granted that my readers understand what is meant by "the kingdom:" that it is that kingdom which was the subject of the prophet's story, and the grand theme of the Hebrew poet's song; with Jerusalem for its capital, the land promised to Abraham as its immediate locality, the Jews as its subjects proper, and Jesus as its great King. We shall proceed to show what we think these words cannot mean, and then what we think they do mean.

We do not think they can mean, that the kingdom was at hand, in the sense of the time being short between the time when the words were spoken, and the establishment of the kingdom. The fact of eighteen centuries and a half having run their course and the kingdom not yet in existence, proves that it was not at hand, but far away. If a Jew had asked Jesus how near the kingdom was, and he had said 1800 years, would the Jew not have said, "The kingdom is not at hand then, but far distant." "But then," some one will say, "a thousand years is with the Lord as one day, and one day as a thousand years." Yes, that is sure, a thousand years and one day must of necessity be the same to the Eternal One; but it is not the same to man. Now, God in his kindness speaks to man in man's own language, in order that his creature may understand him. Whatever is the meaning of the language, it was meant to affect man. To tell man that a thing is at hand, though in reality it is far away, because time and eternity are alike to God, would be to tell him that everything in the future is near at hand. To tell a man that a day is as a thousand years to the Lord, does not make the kingdom any nearer to man.

I cannot conceive how the kingdom could be at hand in any other sense than there being but a short time until its establishment. If it was a thing that could exist and be brought near, though unseen, it might be at hand; but it could not be near in any sense, when it does not yet exist after the expiry of so many long years. Before it could be brought near, or to hand, it must first exist. I can understand how a title, or the heirship to the kingdom could be at hand; but a title to the kingdom is not the kingdom itself. I can understand too, how the kingdom may be near to each individual christian by death, for time does not count to the dead, but to the living; so that virtually, the moment of a man's death is the moment of his resurrection, there being not one moment to him between the two events. But I do not think that such is the meaning of the phrase; for unmistakeable language could have been used—the sinner could have been reminded that he would soon die; but the language would have been as applicable before the King made his appearance, as after.

When our Lord was asked the question by the apostles, "Lord, wilt thou at this time restore again the kingdom to Israel?" they were showing their anxiety to know how near it was. Jesus did not answer by reminding them that they had themselves believed, and preached to others, that "the kingdom was at hand;" but he told them that "it

was not for them to know the times and the seasons;” thus showing them that there were “times and seasons,” before the restoration of the kingdom. With this agree his words in Luke xxi. 24,—“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.” How could the kingdom be at hand then, when this prediction plainly states that the Gentile times had to run before it could be set up? Now supposing Jesus to be ignorant himself regarding the length of time till the establishment of His kingdom, he could not have said it was at hand, when he did not know how far it might be distant. But you will observe that it is the language of certainty. It is not “the kingdom may be at hand,” but, “is at hand.”

After Jesus had ceased to preach the gospel, he predicted the destruction of the temple—And as he sat upon the Mount of Olives, Peter, and James, and John and Andrew asked him privately, when the things would happen that he had foretold, and also, about the sign of his coming, and the end of the world. Jesus answered their questions by telling them of certain things that would happen before his coming, and these things when they happened would be signs to them that he (*see margin*) was near. Now it is evident from these words that the kingdom could not be at hand or near, when Jesus uttered these words: and if ever it had been at hand it must have been lifted away; but this could not be when it had not been. Now it has been said that all the elements of the kingdom existed when these words, “the kingdom of heaven is at hand” were preached; but though this had been the case it would not meet the difficulty, for the same elements continued to exist. But all the elements of the kingdom did not exist, (I say this with due deference to my brethren who differ from me) for though I believe that many of the subjects are now living, they did not exist before* Now what we have been considering satisfies my mind that it must have been something else than the *kingdom* that was at hand.

Some Greek scholars tell us that the word translated “kingdom,” may be translated “king.” If that is the case, the words would read thus:—“The king of heaven is at hand.” This rendering would remove all difficulty on the subject. But, as I cannot say for myself whether it may be rendered “king” or not, I will leave it to the scholars to settle, and I shall take facts and common sense to help me to discover the meaning of the Spirit’s words. One fact then, which proves to me that it was not the kingdom that was at hand, is, that eighteen centuries have elapsed, and the kingdom does not yet exist. But the view, that it was the king who was announced as being at hand, commends itself to my mind; for it is true that the promised king was then at hand, though the Jews denied that truth. This is in keeping with the “glad tidings” proclaimed to Jew and Gentile. Nay, more, I am right when I affirm that it is the gospel itself.

John the Baptizer was sent to prepare the way of the Lord; the burden of his mission was to herald the great King; hence he turned the attention of the people to him, saying “I (John) am not the Christ, but there standeth one among you whom ye know not.” “Behold the

* For the things that Jesus predicted would happen, see Matt. xxiv. 3-34.

Lamb of God;” “This is he of whom I said, After me cometh a man who is preferred before me. And I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water.” “And I saw and bare record that this is the Son of God.”

Thus we find John proclaiming Jesus as the king of Israel; which was in other words, “The king of the kingdom is at hand.” Now there is a deep meaning in these words. God had promised, through his holy prophets, to send a man into the world who would redeem Israel, and rule the world in righteousness, and make this sin-polluted earth rejoice and become the paradise of God. He would also be the giver of eternal life to as many as believed “that he was the Christ,” (John xx. 31). Thus he that should come became “the hope of Israel.” When this promised one did come, John was sent to bear record of him that he was the Son of God and King of Israel; and Jesus sent his apostles to give the same testimony; and Jesus himself said to the woman of Samaria (when she said “I know that Messias cometh.”) “I that speak unto thee am he,” and to Martha the sister of Lazarus,—“I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live. Believest thou this? She saith unto him, yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world,” (John xi. 25-27). Again, he said to the Jews, “If ye believe not that I am he, ye shall die in your sins,” (John viii. 24). These passages go to prove that it was the King’s presence that was the grand theme of the preaching of the apostles, and Jesus himself while he lived among men. Now, let it be remembered that the sin for which the Jews were condemned, which drew down the terrible judgments of God, was the denying that their king was present among them in the person of Jesus of Nazareth.

When Jesus gave his apostles the commission to go and preach the gospel to every creature, he did not say to them, as he said at first,—“say, the kingdom of heaven is at hand,” but simply, “preach the gospel,” &c. Now we never find the apostles, when preaching the gospel after Jesus ascended, saying, “the kingdom is at hand;” this expression was neither used before the king made his appearance, nor after he left the earth, and this goes far to confirm me in the conviction that it was the king that was meant, when the phrase “the kingdom is at hand,” was used. I am aware that there is such an expression as “the Lord is at hand;” but this is easily explained by the Lord’s own promise, “Lo I am with you alway, even to the end of the world.” Again, “Where two or three are gathered together in my name, there am I in the midst of them.” We ought to consider that Jesus said that the gospel would be preached to all nations before he came. Now if it was the kingdom itself that was preached as being at hand, how would this prediction agree with it? Paul tells the Thessalonians that the day of Christ would not come, “except there come a falling away first, and that man of sin be revealed, the son of perdition.” There was something hindering the revelation of the wicked or lawless one: this being the case, a time was necessary to develope him, which does not agree with the doctrine, that Christ might have come at any time to establish his kingdom.

Paul also states, in his first letter to Timothy, that “the Spirit speak-

eth expressly, that in the latter times some shall depart from the faith," &c. This is evidently the same falling away spoken of in Thessalonians. Now, I think we need have no difficulty in identifying that apostate system with the Church of Rome and all her harlot daughters; for they bear the marks, given by the apostle, on their foreheads. The time which this great harlot has existed, show that, however near the kingdom may be now, it was not at hand when the apostles preached, but far away. How, then, could they believe, as the gospel, that it was at hand?

Brethren, the gospel is very plain, let us beware of adding to or taking from it, for in doing so we may cut off from our fellowship those who are believing the glad tidings, and have their names written in the Lamb's book of life. The gospel, which was preached to Jew and Greek, is—Jesus is the Christ; and Paul says, "it is the power of God unto salvation to every one that believeth," Rom. i. 16. Peter says, we are "born again, not of corruptible seed, but of incorruptible, by the word of God;" and he says this word is the gospel, 1 Pet. i. 23-25. See also 1 John v. i. "Whoever believeth that Jesus is the Christ, is born of God." The gospel, then, is bound up in the simple statement—Jesus is the Christ. With this agree the words of Paul to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved," and also the confession of John the Baptist, of Peter (Matt. xvi. 16), Nathanael (John i. 49), Martha (John xi. 27), and the eunuch (Acts viii. 37). Let no one deceive himself in thinking that he can believe that Jesus is the Christ, and yet not be believing the gospel of the kingdom; for to know fully the meaning of the term, "the Christ," we must know "the things of the kingdom." "Christ" means the anointed for the throne of David, "the king of Israel." In this character he is "the seed of the woman" who shall bruise the head of the serpent; the seed of Abraham—the blesser of the nations. "The Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." He is also "Jesus—a saviour," the life-giver, "the advocate with the Father," "Mediator," "great high priest," "the Son of God." These are items contained in the words—"Jesus is the Christ." Believe this, and you believe the gospel; and if you believe it, you will know, in your experience, that "it is the power of God unto salvation."

One word more. Whether the kingdom is near at hand or far away, it is necessary to watch. I believe it is near at hand now, for the signs in the political heavens, by the light of God's prophetic word, enable me to know; but though I could say with certainty that the Lord will not come for a thousand years, still it would be as necessary to watch as if I knew that he would come the next hour: for we cannot deceive the searcher of hearts. He who could read the thoughts of his disciples when he was on earth, knows whether we desire him to come because we love him; or whether we are mere eye servants. If we only try to do right, and keep our garments clean, because we expect our Master to come soon, there is something wrong—we have no connection with Christ. Let us not be deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. Let us, then, hold fast this powerful gospel, waiting and watching for the coming of our Lord; and

pray earnestly, because we love his appearing, "Even so, come Lord Jesus."

I would remind those who may differ from me on the meaning of the words we have been considering, that the truth is the same as it was, after we have said all we can on any subject; and the God of truth will not thank us for striving with each other about it. I have given my readers the result of my thoughts on this subject, and I ask you to consider them—keeping in mind the injunction to "prove all things, and hold fast that which is good."

Whatever view you take of this subject, let me entreat you to gird up the loins of your mind with truth, and keep your lights burning, and be like unto men that wait for their Lord. If we are really striving against sin, we shall love the Lord's appearing; of all objects, God's anointed king will be the most desired. Would we be ashamed if, at this moment, we heard the cry, "Behold the bridegroom cometh, go ye out to meet him?" It is natural for us to desire and pray for the coming of the Lord, when times of trial and adversity come; but if we are in a right state of mind, we will desire and pray for the coming of the deliverer in our greatest worldly prosperity. It is not to frighten us into obedience that we are told of the Lord's thief-like coming. It is rather to encourage us in this suffering period, by the glad tidings that our elder brother—our life—our glory—our redeemer is near! It is our garments we are to watch and keep pure. If we do this we shall rejoice at every indication of his approach; we shall be glad for the signs of the times, for they tell us the loved one is near. O may we all be reckoned worthy to stand before the Son of man!

W. W.

AN INTERESTING BOOK.

MR. EDITOR: I have just been reading a very interesting book, and I felt a strong desire, after reading the last chapter, to call the attention of your numerous readers to it. I presume that many of them have already procured and read it, as it has been published some time; but such, or at least some of them, I believe, will thank me for calling the attention of the public more particularly to it. In fact, I have heard quite a number speak about its interest, and express great surprise that it had not been sought after and read to a much greater extent than it has been as yet. I know there are some who have obtained it and read a portion of it, and laid it aside as not being of sufficient interest to warrant the finishing of it; but those I have heard speak of doing so, freely admitted that they did not commence reading it with any interest, and not a few went so far as to say that it was with strong prejudice against it that they commenced its perusal; and it is not to be wondered at that such should throw it aside before reading the whole of it. I will briefly allude to a few of the objections offered by those who did not read it through.

One was, that it was not a continued narrative or story; that, while one chapter speaks of some family, place, or series of events, the next treats of others that seem to have no sort of connexion with the first.

Although this is the case to a certain extent, yet each chapter or series of chapters that relate to any particular set of persons or events, is complete of itself, and of course does not interfere at all with the interest of the book.

This is, to my mind, an excellent recommendation of the book, instead of an objection to it; for we have a complete history or narrative of many different scenes, instead of only one, as is the case with a large proportion of the romances and novels of the present day. Another objection to it is, that it contains some sentiments and opinions that they could not coincide with, and that might leave a wrong impression upon the mind after reading it.

I admit that there are some sentiments advanced which I would not agree to, but the book, as a whole, inculcates excellent morals, and I hardly believe that any one would err much, to follow the many valuable and noble suggestions it contains.

Another objection offered is, that we are not certain that it is true; but this is a trivial objection when we consider the source from which it comes; for some of the persons who urge it have, to my certain knowledge, read more than one fictitious tale since they laid it aside; and I venture to say that if it had been interesting, they would not have questioned its truthfulness for a moment, but would have devoured its contents with avidity.

Still another objection is, that the scenes described transpired a great many years ago; but I imagine that there were transactions in revolutionary times, or even further back than that, of as great interest as any in modern times, therefore I consider that objection of no importance.

But I have already taken too much notice of the objections urged against this truly valuable and interesting book, and will briefly notice a few facts in its favour that will far outweigh the objections.

The language used is chaste and relevant, and the ennobling principle of love is diffused through every page. Although there are many pungent admonitions against the growing evils of the day, yet they are written in such a kind and conciliatory manner, that they ought to be received with kindness. There are suggestions in it that, if heeded, will add to the happiness of those who regard them. Some of the principles inculcated are "Like apples of gold in pictures of silver." But I shall leave your readers to read and form an opinion of its merits, and I sincerely hope that it will be obtained by many who have never perused it.

A word about the publishers of the book. As it is not a copyright work, it has been published by quite a number of different publishing houses, and has had a much larger circulation than it could have had through one publisher. In England, almost every work of much worth and merit is issued in many different styles and prices, from the cheap paper cover to the elegant unique turkey morocco, full gilt; and thus the poor man, who is generally a lover of books, can buy and read the same books that the rich man does.

In this country it is not so to any great extent; and therefore there are very many books of interest and real merit, published only in the middling or best style, which the poor man cannot obtain. But with the book of which I have been speaking, it is not so, and we should all be grateful for it. I think there never has been a book published in so many different styles, and at such low prices as this one; and its reputation has gone forth into other countries, and the desire is so great to read it that it has already been published in several different languages. There are men among us who take such an interest in it that they have given large amounts of money toward having it circulated extensively, and many copies have been freely given to those who were really desirous of reading it, but who were not able to purchase. It may be thought proper for me to give the names of the publishers, but as I could not give the whole, I have thought it best not to name any, and will only say that one firm in this country has without doubt issued more copies than all others combined and they will have their reward; for I believe that the man or firm that publishes a good book and sells it so cheap that the poorest person can obtain it, does a vast amount of good, and will be blest in his affairs.

I have had the pleasure of conversing at different times with many who have read the book at least once, and there seems to be but one opinion among them, and that is, that it fills a void in literature that no other book ever yet published could fill. Some of these persons freely admitted that they read it as frequently, and placed as much reliance upon its truths and theories as they did upon the Bible, and were willing to place it in the hands of their children, believing that it would instill great and moral principles into their tender minds. And among these were men who have been looked upon as being truly honest and devout, and whose lives have been a continued warfare against sin and error.

Now if such men can recommend a book, I should have no fear of its circulation being increased to an unlimited extent; and if those who have been so fortunate as to have read it, and become interested in it, would only speak of it oftener to others who have not done so its circulation and usefulness would be greatly increased. "A word to the wise is sufficient"

As I read the book and became interested in it I marked some passages which I considered very beautiful, intending to give some of them in this communication, but when I had read the last chapter, and turned to make some extracts, I found so many passages or lines marked, that it would be useless to think of trying to give them all; and the selections were so nearly alike in interest, that I really could not decide which to use and which to leave; so I concluded not to give any, but leave it for the reader to find the many beautiful and sublime passages or extracts that I had marked for insertion here.

And now it is befitting that I should, in this public manner, admit that the author of the book I have attempted to describe, or rather call attention to, merits the heartfelt thanks of every one for giving us a book of such great interest, deep pathos, excellent admonitions, and sound principles; and when we read it, may our hearts beat in unison with those who have read it and profited by it; and may we do all in our power to increase its circulation and usefulness among our fellow-men.

In conclusion, I will add that it is usually customary to announce the title of the book to be written about before speaking of its contents or interest; but my design was to awaken, if possible, an interest to procure and read, without prejudice, this book, before learning its title, as a title sometimes strikes a person's mind unfavorably, and might lead them to omit reading even a brief notice of the book. And now dear reader, I ask if you will promise to obtain and read this book, candidly and thoroughly, if I will announce its title, and where it may be found? Methinks I here you answer pleasantly, but with firmness and determination—Yes.

I then inform you that it can be obtained at any bookstore, and its title is—"The Holy Bible."—*Family Circle (American)*.

THE WORD OF GOD AND THE WORD OF MAN.

Is not the word of God good? Is not the revelation of God clear? Has the Most High said anything but the very truth? Why then does man presume upon altering and *interpreting* what He has spoken? They err who say that the oracle of the living God requires another oracle to explain it. But whether is he wrong who says that *the Spirit* must "take of the things of God and apply them" to the mind ere the Bible can be understood and be efficient to any good; or is he wrong who says that it is human sagacity and ingenuity which are to discover and divulge the meaning of the Scriptures?

Some there are who affect to interpret history, and to show that such strict revelations of fact as the fall of man, the flood, and the exodus are only pictorial teachings of great truths in the world of mind. But we have no patience with the dreams of Swedenborg. A far larger class presumes upon interpreting prophecy as if it was no revelation in plain words. The remark has often, and I think justly, been made that prophecy is history written beforehand. Is it not so, have we not many instances in which God has given in advance the recital of striking events, and foreshadowed the influence of particular men, so that the saying of the apostle is good—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise." But if this is not plain, how can it be reliable? The oracles of heathen antiquity were reputed to be infallible. But who could say that they ever spoke any truth at all; the incoherent ravings of a mad woman, shaped up and interpreted by a cunning priest, are poor proof of the correctness of the Delphic oracle. Now in the hands of some men the word of God is as palpably misconstrued. With this difference, however, that while in the Gentile oracle the original was most obscure, in the Hebrew oracle the original is most plain.

Brethren, let us beware of such treatment of the Scripture of truth. It is a *revelation*, and a revelation implies divulging or making plain. If then any one tell us that the names or numbers used in holy writ are wrong—that they are meant for something else than what is given—let us say, Nay, "let God be true and every man a liar;" for if we go away from the plain word, there is no reliable word at all.

With the purpose to show the folly and uncertainty of this craving for interpretation, and, as far as possible, to destroy the relish for it, permit me to cite a few cases in which this freedom for different meanings has got scope, and we shall see what curious but unsatisfactory results it has produced. First, as to *names* of things and persons:—

While the gentiles in Christendom are in the habit of saying that Edom means "sinners in general," the Jews have a saying from their fathers—"Better live in Edom (i.e. among Christians) than among Ishmael," (Mahommedans).—A popular idea is that Babylon is meant to represent the Papacy; yet we find some arguing that the city of London is its proper equivalent, because it, of all cities in modern times, "reigneth over the kings of the earth."—One writer pleads that the king of the North mentioned in Dan. xi., is the czar of Russia; and the king of the South, the viceroy of Egypt; another with as much ingenuity, shows that the first is the king of England, the second, the monarch of France.—The papal system of Rome being about the most corrupt religious institution with which Western Europe is familiar, it has followed that "the false prophet" of the Apocalypse is the Pope; and to render the trio complete, the Austro-papal power is said to be "the beast," while the sultan of Turkey is "the dragon." Now the thing appears in a different light altogether to the Russian dissenters called the "Old Believers:" they regard the established Greek church to be Babylon, while they themselves stand for the woman who fell into the wilderness. Nikon (a great Russ reformer or systematizer) is the false prophet; the Emperor, the dragon; Peter no less than Antichrist himself.

Regarding the alteration of the calender they reason—"Was it not the very sign of Antichrist that the emperor should change the times and the seasons."

But perhaps the greatest amount of diversity is to be found among the interpretations of the "two witnesses" of Rev. xi. In spite of the plain averments that they are prophets (ver. 10), that they are to prophesy a certain time clothed in sackloth (ver. 3), and that they are to have certain powers during the time of their prophesying (ver. 6), yet we have *expositors*, so called, finding them to represent the Old and New Testament; or, that they are the Waldenses and Albigenses (or Paulikians); or, that they represent the houses of Israel and Judah; or that they are respectively those who plead for civil and for religious liberty, or, those principles themselves, in another way represented as "the earth" (witness No. 1) and "the woman," (witness No. 2). Again they are taken to represent the Judaical and the Christian systems, with their upholders. Another writer argues that we should not be so particular about the number, as *two* represents only the fewness of the Protestants at a particular era, while they are testifying against the Romish religion.

Moreover, the very persons who repudiate the dogma that Mount Zion (Isa. ii, Ps. cx. &c.) is the church, are strong in pleading for that august society being represented by the New Jerusalem (Rev. xxi.) Which freedom being taken with those, we need not wonder at these—that the river Euphrates (Rev. xvi.) represents the Turkish empire, and that the river of Ezekial's vision (ch. xlvii.) indicates the scheme of redemption from beginning to consummation.

See what curious results have been already obtained, not to say what human ingenuity may yet find out, in the way of identifying "the beast" by "the number of his name,"—Rev. xiii. 18. It is argued that it must be the Pope who is meant; because the word *Lateinos*, when used as the Greeks used letters for numerals, produces the desired number, thus :—

L a t e i n o s.
30 1 300 5 10 50 70 200 = 666.

and again, the number of the Latin kingdom, *ě, Latine-basileia*, is like it, thus :—

ě L a t i n ě b a s i l e i a
8 30 1 300 10 50 8 2 1 200 10 30 5 10 1=666

But, says another, it must be Mahomet; because his name is also 666, thus :—

M a 'o m e t i s
40 1 70 40 5 300 10 200 = 666

Nay, says another, it is Louis Napoleon, because his name (*Ludovicus* in the Latin, and by using Roman numerals), is properly translated into the marvellous number after this fashion :—

L u (v) d o v i c u s
50 5 500 0 5 1 100 5 0 = 666.

It is rather remarkable that other prophetic expositors (three quarters of a century ago) have used this same cabalistic cipher, and applied it to

Louis XIV; but why the *fourteenth* it is not very clearly shewn. A further stretch of cleverness finds the mysterious numbers concealed in Napoleon, in Buonaparte, in Nero Cesar, and a host of other names.

It is indeed in the use of *numbers* that the most whimsical results of this system of interpretation are manifest. A very common rule by which prophetic periods are changed is that a day in prophetic language represents a year in fact. Thus 2300 days are 2300 years, 1290 days, 1290 years, &c. This is a plain enough rule, were there any authority for it, and were it adhered to. But it is no guide at all in the understanding of those writers who use it; for, while on one page it is urged that 1260 days represent as many years, on another it is calculated that three days and a half represent 103 years, 4 months and 7 days; and that the third part of a day and the third part of a night together are equal to 240 years. By a slight difference in the formula these three days and a half are by another found to be 105 years; while another one, by a still greater magnifying power, gravely presents us with the astounding result of 630 years as the equivalent of three days and a half! Once more, the time, times, and half a time of Daniel and of the Apocalypse are estimated by different speculators in this field to be 1260 years, 1505 years, or 1242.

By this jugglery of figures the most extraordinary conclusions have been arrived at: thus, a large circle of earnest, but deluded people (in America principally), were persuaded by a certain person that the end of all sublunary arrangements was to be consummated by the coming of the Messiah in 1843. Before that time also another writer had said very confidently that "the rise of the Jewish polity will take place in 1844," and another "The Messiah will come again A. D. 1847." Reasoning from the same data, and calculating from the same standard, we have, at this present time, quite a host of prophetic writers and lecturers whose speculations take this form—that "the time of the end," began in or about 1843, which time of the end will be finished by the appearance of the Messiah, between the years 1864 and 1868. One writer in 1849 leads us to expect the overthrow of the Ottoman Empire in 1850—but still it stands.

What shall be said if those periods yet future should come, and pass with as little out of the ordinary way to characterize them as did characterize 1843 and 1850? It may be that the Lord will take the wise in his own craftiness, and come in a day when he is not aware, and cut him a-under. Can we indeed, after such speculation, blame the Jewish cabalist when he thus transmute the figures into words, and makes an anagram of the plain words of his God?—"Redemption will soon come, for Messiah ben Ephraim and Messiah ben David shall live together in peace: then the mystery of the initials of the three words (Dan. xii. 11) *thousand, two hundred, ninety*, shall be fulfilled; for those three characters form the word TRUTH, to which the whole world will then be converted, and then shall Gentiles flow to the mountain of Jehovah." Some of those Rabbinical conceits are of great antiquity, but they have been denounced unsparingly by Jesus the Christ, whose righteous soul was stirred with indignation at the frequent obtusion of their vain traditions; which traditions often constituted the chief religious knowledge of the people, and, what was worse, very

much interfered with a right understanding of the truth of God. There is one old fancy of those dreamers which probably had great influence in shaping early speculation concerning the times and the seasons. It is said that the Jews concluded the kingdom of Messiah must necessarily begin with the seventh millenium of the world; but they expected it to begin much earlier. A religious Jewish father of a family would not begin the sabbath so late as the setting of the sun; he will rest from his labour at three in the afternoon, and he is yet more religious if he begins his rest somewhat earlier. This rendered it probable to them that God would begin the rest and the sabbath of his people some hours, *i.e.*, some centuries earlier; which hope is still entertained by some Jews. Now, as the chronology of the Septuagint varied greatly from that of the Hebrew text, and it was an easy matter to compute according to the Septuagint that the world had been created 5500 years, the imposters referred to in 2 Thess. ii. concluded that the sabbatical year, or millenium, was near at hand. This computation seems to have excited among the Jews that general expectation of the Messiah mentioned by Suetonius and Tacitus.

It must be remembered, however, that in the days of the christian fathers, (the ruling spirits immediately after the days of the apostles) there was no such system of interpretation as now obtains. From the depths of the dark ages has come that obscuratation of the plain truth which we so much deprecate.* At that time we find those notions marked by a very independent spirit of speculation, which either does not at all recognise the Scripture teaching, or, if it does, will not stand to be closely scrutinised by its light. We, no doubt, think ourselves more competent critics than the half instructed people of mediæval times, yet, as we have sufficiently exemplified above, the acumen of this age has not proved sufficient to prevent the conception and utterance of a vast amount of ridiculous guessing, and very illogical deduction.

Innumerable examples and testimonies show that in the 10th century immense superstition flourished everywhere throughout the christian world. Among the opinions which dishonoured and disquieted the Latin churches in this century, none produced more excitement than the belief that the day of final consummation was at hand. This belief was derived in the preceding century from the Apocalypse—chap. xx. 2-4: and, being advanced by many in this century it spread over all Europe, and excited great terror and alarm among the people. For they supposed John had explicitly foretold that after a thousand years from the birth of Christ, Satan would be let loose, Antichrist would appear, and the end of the world would come. Hence immense numbers transferred their property to the churches and monasteries, left all, and proceeded to Palestine, where they supposed Christ would descend from heaven to judge the world. This general delusion was opposed indeed by a few wiser individuals; yet nothing could overcome it till the century had closed.—According to Luther, the millenium was the thousand years between the apostle John and the issuing forth of the Turks. Bullinger reckoned it from Christ's ascension to A. D. 1034, when, under the pontificate of Benedict IX, Satan seemed loosed to deceive the nations. According to Foxe it extends from Constan-

*There is no room for proof of this here, but we shall (*D. V.*) return to this point on a future occasion.

tine to the acme of Papal supremacy, and the outbreak of Ottoman Turks, about 1300. On the other hand, the Romanists reckon that the millennium was finished, and therefore that Satan was let loose, at the rise of the Reformation in the 16th century.

What is the natural and proper deduction we are to make from such oddities and contradictions as above quoted? Are we to set aside the prophetic oracle in despair of ever arriving at a right comprehension of it: seeing where so many differ some must be wrong, and why not all? What guarantee can we find that we shall be any more successful in our endeavours to read and understand the word of God than others have been? There is no danger: but if we really desire to come to a knowledge of the truth, we must lay the whole series aside, and engage in a careful and systematic study of the word itself; taking nothing for granted. For this we only need a good translation, a clear head to understand plain things, and a heart not previously occupied by theories—to receive with meekness the ingrafted word. Here it is worthy of note, that in every case where the apostles speak about “interpretation,” they distinctly mean what we would now call “translation of foreign words into the spoken language of contemporaries.” See, as example of this, Matt. i. 23; Mark xv. 54; John i. 38, 41; Acts xiii. 8; 1 Cor. xii. 10; Heb. vii. 2, &c. Therefore the *interpretation* of the word of God which we need, is a good translation of the Hebrew and Greek text into plain English. Many scholars tell us that the authorized version of the Scriptures in common use is a good translation; and to those who have no erudition to test it, this judgment appears just, for all the emendations and revisions, of which we know, differ from it in very few points of any consequence. Have we done our best to understand it?

Let me here warn my brethren against a fallacy which has hold on some minds, and a very dangerous one it is, viz.,—The Scriptures cannot be understood unless explained in harmony with God’s purposes and kingdom. This is like a dogma of the priestcraft; we repudiate it. The Scripture—the prophetic Scripture say—cannot be understood unless explained? Then, whence can we derive an explanation? It should be from the Scriptures themselves; or, if it is not, our explanation is utterly valueless. But if we derive our explanation from the Book, then it must be understandable, so that the Scriptures can be understood. And, as God does not contradict himself, the explanation which the Scriptures afford must be in harmony with God’s purposes, promises, and kingdom, and these are all matters of prophecy. This canon of interpretation confounds itself. True, all parts are not alike plain; but the amount of obscurity in any part is far less than is generally recognized.

God be thanked, His word cannot be touched, or its integrity affected in the slightest degree, by all the dreams of enthusiasts, or the mad speculations of the would-be wise. This, like a firmly founded building, stands secure amid all storms; bearing aloft, above the tossings and dangers of human folly, a clear and steady light, serene and abiding: to which, in our voyage of life, we do well to take heed, as to a beacon light shining on the dark sea, till the day dawn, and the day star arise to cheer our hearts.

G. DOWIE.

THE KINGDOM OF GOD IS AT HAND.

THERE is a prayer that we offer up unceasingly—"That God's kingdom may come, and his will be done on earth, as it is done in heaven." Long has sin reigned where righteousness should reign. Evil, vanity, darkness, and confusion, fill the world; the curse rests heavy on it, bearing its successive generations back to the dust whence man was taken. But we know there is to be a deliverance, and, therefore, we endure these ills in hope—doing God's will on earth as earnestly and fully as we can, and looking continually for help from One who did that will perfectly on earth—who was, and still is, our Saviour. Our hearts and lips supplicate, in unison with our faith, that we may now do God's will perfectly—that God's will may be done universally—that he would "judge the world with righteousness, and the people with his truth."

The readers of the *Messenger* are (with hardly an exception) at one on these matters. We are all waiting for the Son of God from heaven. We are all looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. But in what manner do we wait and look? How different, for the most part, from that of men who look for a thing which they expect to see while still looking; or who wait for one who, in a little while, is sure to come, and will not tarry.

There is one huge difficulty in the way of our looking and waiting in this manner, and that is, that eighteen centuries have elapsed since God's messengers, including his own Son, held forth to mankind these very hopes of the nearness of Christ's appearing and kingdom, which we seek to strengthen by every support, and to foster as a thing almost ready to die. If those messengers had delivered their message last year, or ten, yea, even twenty or thirty years ago, we think we could now have been in a real attitude of waiting, watching, and looking for Christ and his kingdom. But it is now one thousand eight hundred years since they spake, and fell asleep, and all things continue as they were—or, at any rate, our Lord's appearing has not taken place; and his kingdom has not come, although it was then said, "The kingdom of God is at hand," and on this account the religious world tells us we must be wrong; that the setting up of the church must be the beginning of the kingdom, that Christ comes to every man at death, and that the kingdom is something very different from what we read in the letter of the Scriptures to which we are in the habit of appealing with such confidence and infatuation. And we really wish the scriptures had harmonized with facts better than they do, for then we could have faith without difficulty, and without trial.

It must be allowed that it is desirable that unreal difficulties should be removed from our faith, and that our faith may be strengthened to surmount difficulties which are real and which do lie before us. It would, indeed, be most agreeable to the flesh if we could accomplish these ends, and, at the same time, put the scoffers, and the religious public to a perpetual silence. But the effort to accomplish this may be too great, and fail after all. To accomplish these ends the sacrifice may be greater than we are able to make, and, assuredly it will be so if we must, in the least, mutilate, or to any extent wrest the scriptures.

The case stands thus :—The New Testament, according to our English translation, represents, in not one or two, but many places, that the coming of the Lord was near when the New Testament was written—that John, and Jesus, and the eighty-two disciples, preached that the kingdom of God was then at hand, and that the early christians were expecting these events as if they *might* come in their own lifetime. Was the expectation of the early christians based on error or on truth? Or does our translation of the Scriptures lead us to mistake their views and expectations, and the public faith of the church, as preached by Jesus and the disciples, and by the forerunner of our Lord? The question is one chiefly concerning the translation of the scriptures. If, for instance, our Lord's preaching be rightly translated, "The kingdom of God is at hand," then by that we must abide. It is a question of testimony, and our likings and dislikings have nothing to do with the matter. Our views may harmonize with this, or it may be utterly repugnant to them. But whatever is the correct translation of our Lord's word, we must accept as true: although in that we crucify our fondest and most deeply-rooted opinions. He who is the truth spake the truth; and so that must harmonize our thinkings, if we would have them true.

According to the English translation of the Scriptures, our Lord's preaching was this: "Repent, for the kingdom of God is at hand." I put aside, in the meantime, the preparatory word, "Repent;" which however is so important a word that the words which follow were spoken on its account. I may return to it afterwards and speak of its inseparable connection with the other words of our Lord's preaching; but at present the words, "The kingdom of God is at hand" will have my first attention. There is a distinctive peculiarity in the preachings of our Lord's forerunner, and those that followed within the next two or three years in the land of Israel, which separates them entirely from the prophets who had gone before; and that is, that they do not go into descriptions of the kingdom—marking out its people, its territory, or its metropolis; or painting its glories, and extolling its greatness; but they at once affirm, "it is at hand." They do not say, "The God of heaven is to set up a kingdom which shall break in pieces and destroy all other kingdoms," and such like. But, passing that by as a thing well said before, their preaching declares *this* thing, and *this only*, that "The kingdom of God is at hand." It is the nearness of the kingdom that is the burden of their preaching. But is it right to say, it is the *nearness*, and that it is the *kingdom*? Should the words not be translated differently? Let us see. The word translated "is at hand," is the 3d person singular perfect indicative of the Greek verb *engidzo*. This verb is given in the Greek-English dictionaries to mean—to draw near, to come near, to approach. When, therefore, the verb occurs in the form of the 3d person singular perfect indicative it teaches that the object spoken of (whatever it may be) has drawn near, has come near, or has approached.* The Greek word, translated "kingdom"—the

* In order to prove that *engidzo* means to draw near, I select a few instances from the evangelists. Matt. xxii. 11; Mark xi. 1.—"And when they *came nigh* to Jerusalem, unto Bethphage, Bethany," &c. When at these villages, they were fifteen furlongs from Jerusalem. Luke xv. 1—"Then *drew near* unto him all the publicans and sinners for to hear him." Verse 25—"Now his elder son was in the field, and when he came

nominative to the verb used—is given in the dictionaries as meaning—kingdom, royalty, reign, government, royal dignity. The Greek word translated “The,” prefixed to the word translated kingdom, is most completely represented by the word used by our translators. If, now, we combine these several parts, we find that our English translators have been substantially correct in their translation of the preaching before us. They might have put other words in place of those they used, but I do not know that they could have put words that would any better express the force and meaning of the original.

No one says that the words translated “is at hand,” looked at simply as an etymological question, means “has come;” nor that the word translated “kingdom” means “king;” but by a process which I may characterize by-and-by, the preaching is changed into this,—“The king of the heavens has come,” or “the king of God has come.” See how this is accomplished. The words translated “is at hand,” means “has come near.” When a thing or a person has come near, they have not far to come, there is not much difference there; therefore the words may mean “has come.” In the same way the word translated “kingdom” means “royalty;” royalty may mean royal majesty; royal majesty may mean the king’s person, therefore the word may be translated “king.” If the words are not the same, they are cousins by a few removes, and therefore they may be supposed to be the same! But in the one case the peculiar element of the word *nearness* is taken away, and in the other the king’s *person* is put in the place of his *property*. This is not translation, it is accommodation. Look at it once more, and say if it is not a curiosity. Take any word—take *curiosity* for instance, and see how it may be rendered by a few removes, following up in the dictionary what is given as its second or third meaning. “Curiosity,”—inquisitiveness, a rarity. Curiosity means a rarity, and what does rarity mean? Rarity—thinness, subtilty. Curiosity means a rarity; and rarity means thinness, therefore curiosity means thinness. And when any one says of a very fat man that he is a great curiosity, the meaning is that he is a great thinness! Need I go further to show how absurd and ridiculous is this method of getting at the meaning of a word. But how much more absurd is the system which takes the dictionary meaning as a stepping-stone; shifts it about according to the fancy, and leaps again to a foregone conclusion as to what should be. And how presumptuous to do this with the very word which our Lord preached. For that is exactly what is done in coming to the conclusion that the Greek word *basileia* may be translated *king*. When found in any other place, or in any other connection, than our Lord’s preaching—that it is “at hand,” it is allowed that it does not mean king, and cannot refer to the king’s person; and when found in any other connection than with Christ’s coming and kingdom, the word

and drew nigh to the house,” &c. The context shows that the word is used to mean nearness. Luke xix. 41.—“And when Jesus came near, he beheld the city and wept over it.”—xxii. 1.—“Now the feast of unleavened bread drew nigh.” In the 7th verse we are told, “Then came the day of unleavened bread, when the passover must be killed.” Here we have *engidzo*, to draw near, and then in the second place, *erelomai*, to come, which shows that *engidzo* is not used to mean to come, but only to come near. If, in every case, it clearly indicates proximity, or nearness, when used regarding time or place unconnected with Christ’s coming and kingdom, why should it have another meaning for those subjects alone?

translated "at hand," is translated *at hand*; and at all times without any askance eyeing or hesitating, or seeing (not what the original really means but) *what can be MADE* of the original, as some phrase it, with a naïveté truly delicious. But when found in these connections, other meanings—meanings not to be found in any dictionary written, must be discovered. Suffice it to say that by such a process the plainest statement in the Scriptures can be overthrown, and the clearest word that exists can be tortured till it will utter whatever meaning the operator wishes it to express.

Let me state the practice of modern translators with the word translated "kingdom." Our authorized version always renders it *kingdom*, and so does the American Bible Union's translation of Matthew and Luke (which I have had examined specially to ascertain this point). A. Campbell's version of the gospels has oftener *reign* than *kingdom*, but never *king*. The late Dr. George Campbell of Aberdeen once uses *royalty* (in Luke xix. 12-15) but in that case he might as well have allowed *kingdom* to shew forth the object of the nobleman's journey, for it was the gift of a kingdom that he sought. The French Protestant version has it in Matthew upwards of thirty times *kingdom*, and only three times *reign*. In Mark nine times *kingdom*, and five times *reign*. In Luke it is at least thirteen times *kingdom*, and fifteen times *reign*. It is not once rendered *royalty*, much less *royal majesty*, in the Catholic or Protestant French versions.

As to dictionaries or lexicons, Dunbar gives kingdom, realm, royal authority, diadem. Parkhurst gives both kingdom and reign. Schrevelius gives only one word—"regnum," which in English means a realm, kingdom, or government. Bagster's Lexicon gives it a kingdom, realm, the region or country governed by a king, kingly power, the authority, dominion, reign, royal dignity, the title and honour of a king. Weale's Greek lexicon gives it kingdom, sovereignty. Greville Ewing's lexicon, a kingdom, royalty, royal power, or dignity, reign. It is reserved for the American Diaglott to give royal majesty in places in Matthew, Mark, Luke, and John, and the editor suggests in a footnote that royal majesty means a king. If he believed that it did, why did he not put it in the text? But the definition in the footnote is what is known as a theological definition; which is absolutely worthless in etymology or philology. The Douay Bible substitution of "Do penance," for "Repent" is one of such definitions; and to say the least of it, its defensibility is, I think, on a par with this theological definition of the Diaglott.

I spoke of a difficulty in the way of our looking and waiting for Christ and his kingdom, as if he might come while we still wait and look. There are some who will not allow that difficulty to remain as a *difficulty* they bring it up as an *objection*. It is said the words preached by our Lord cannot mean "the kingdom of God is at hand," because (say they) instead of being then at hand, it was actually 1800 years distant at the least. But having put our Greek scholars in the witness box to tell what the words preached actually do mean in English, and having obtained their testimony, which is uniform and unconflicting, we cannot disbelieve that that was actually preached, however incompetent we may be to reconcile with it the fact that the kingdom has not

yet come. The manner in which the conclusion is arrived at is not patented nor secret. There is no need for inquiring what Greek scholars say about it, for the change is made in the English, not in the Greek. If any Greek dictionary had given *he basileia* (feminine) as the equivalent of *ho basileus* (masculine), or said *he basileia* meant king, it would have been for Greek scholars to decide. But the change is made after the Greek has been left. For the most favourable English word given in dictionaries as the meaning of the Greek word is selected, and it is this select English word that becomes the material for the subsequent transmutations. Greek scholars have nothing to do with the latter part of the process of manufacture, or the seeing what can be made of it. Greek scholars give *royalty* as the most favourable meaning they can give of the Greek word *basileia*. It is for English scholars to ascertain what *royalty* is. If they do not know, they may turn up their dictionaries and see for themselves; and they will look long before they see "king" as one of its meanings. But until they can satisfy themselves that the English words "*the royalty*," which belongs to the king, means the king himself, they need not try to put upon Greek scholars the responsibility of teaching that *he basileia* means the king's person.

Look at another preaching which our Lord brings into comparison with his own—I mean the preaching of Jonah to the men of Nineveh. Here there is no doubt of the fact, Hebrew and Greek scholars will not, I suppose, be called to the rescue. It will be allowed and acknowledged on all hands that Jonah preached,—“Yet forty days and Nineveh shall be overthrown.” Might not an objection—the same in kind though not in degree—be made to this preaching as has been made to our Lord's? Might it not be said, Jonah cannot have preached “Yet forty days and Nineveh shall be overthrown,” for Nineveh was not overthrown till upwards of 100 years after Jonah? I will not set down any of the hard sayings that have been spoken against our Lord's preaching taken according to its words: they have been many, and not seldom have they been uttered by those who profess to acknowledge the supreme authority of the scriptures. There is not one of these hard sayings that might not as well have been spoken against Jonah's preaching, taken according to its words. But hard sayings cannot alter the evidence that our Lord preached “the kingdom at hand” 1800 years ago, although it has not yet come; nor that Jonah preached “yet forty days and Nineveh shall be overthrown,” although Nineveh was not overthrown for 4000 days after the preaching of Jonah. The prophet was displeased; but he did not seek to console himself by *tantering* the preaching that God had given him. He did not try how many meanings “overthrow” might bear, short of overthrow, nor say Nineveh means (for it does mean) handsome or agreeable; and consequently the preaching is “yet forty days and the handsome men of Nineveh shall be overthrown, and their agreeable things put from them—that is, they shall fast in sack-cloth and ashes.” And if he had not lived 2000 years before the Romish abbot who discovered that a day in prophetic language stands for a year, he might have comforted himself with the idea that Nineveh would be overthrown in forty years, till the forty years had run out, and Nineveh was still not overthrown.

But better far would it have been to console himself with this doctrine that God saw that the men of Nineveh repented, and repented of the evil which he had said he would do unto them, and he did it not. And better far will it be for us when tempted to think that the Lord is slack concerning his promise, instead of wresting the scriptures before us, and making up our minds to do the same thing to one and all the other scriptures which speak of the nearness of the Lord's coming and kingdom—better will it be to account that the long-suffering of our Lord is salvation, (2 Peter iii.) and say "the Lord is not slack concerning his promise," as some men count slackness, but is long-suffering to usward; not willing that any should perish, but that all should come to repentance; but the day of the Lord will come as a thief in the night; though it tarry wait for it, for the coming one will come and will not tarry. In these things concerning the seeming slackness of the Lord there are things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction. Brethren beloved, seeing ye know these things before beware lest ye also being led away with the error of the wicked fall from your own steadfastness.

A. F.

"OBSERVATIONS ON THE BOOK OF REVELATIONS;" OR,
THE GOSPEL OF THE KINGDOM OF GOD SUBVERTED.

SECOND PAPER.

I now turn to John Duncan's last paper in the 'Messenger' for August, in which I see nothing to satisfy me that he holds the gospel as tenaciously as I do, but the reverse. Will J. D. state what the gospel is he holds as tenaciously as I do? as I have already written and shewn that he subverts what I hold, and in Observation xi. page 93, he refers to two gospels. 1st., The gospel commanded by Jesus to be preached among all nations.—The kingdom of God is at hand. I am surprised that any one would make such a statement, while the passages in Matt. xxiv. 14, and Mark xiv. 10, have not the words "at hand" in them, neither do they occur in the last charge given by Jesus in Matt. xxviii. 19; Mark xvi. 15. The Christ suffered and rose again that repentance and remission of sins might be preached in his name among all nations. John wrote many of his sayings and doings, that those who read them might believe that Jesus is the Christ, and believing might have life through his name. On his parting with his disciples after he rose from the dead, and being forty days speaking of the kingdom, Jesus said "ye shall be witnesses unto me in Jerusalem, and in Judea and Samaria, and unto the uttermost parts of the earth." We have only to read the Acts of the Apostles to find how they carried out these instructions. Not one solitary reference is made to the "at hand" gospel which is so tenaciously held by John Duncan, as the only gospel for salvation now.

Referring to another gospel, viz.—"Fear God and give glory to him for the hour of his judgment is come, and worship him that made heaven and earth, the sea, and the fountains of waters." John Duncan says, I take it, that many, very many will believe this latter gospel, and on that account have their names written in the book of life. These enter into *the* great tribulation and many of them perish; but there is a remnant that live through it and are spoken of as those who "came out of *the* great tribulation, and have washed their robes and made them white in the blood of the Lamb." Now I ask J. D.

where do you find all this you have quoted? Not in chap. xiv. whence you have derived your other gospel. It is silent as the grave on conditions of believing, and as silent concerning any results; and besides from its belonging to the Age affects the peoples of that time alone. But on what principles a stickler for the literality of times at all hazards can call one hour the Great Tribulation, is best known to himself. At most it is a very short tribulation as regards time, while "many perish," the saved are a great multitude which no man could number. This does seem rather a large remnant, when compared with the many who perish notwithstanding their having believed the latter gospel. And besides the words, Tribulation, Great Tribulation, and the Great Tribulation, are invariably connected with the believers of the gospel of the kingdom of God; they alone "wash their robes and make them white in the blood of the Lamb;" they become kings and priests to God and his Christ, and not subject peoples, as pleaded for by John Duncan on page 94th. Jesus said to his disciples "In the world ye shall have tribulation." "I am come not to send peace, but a sword." "I am come to send fire on the earth." Paul and Barnabas instructed the believers then that "through much (or great) tribulation, they would enter the kingdom of God." Paul assured Timothy that all who will live godly in Christ Jesus shall suffer persecution; and John, who got the revelation, was a companion of those churches in the tribulation for the kingdom of God. And the history of all the faithful servants of God from Abel till now amply illustrates the truth of these sayings. His servants have been chastened by himself, they do not require to be condemned or put into another tribulation or hear another gospel even from an angel from heaven. Their sufferings with the Christ I apprehend to be the great tribulation referred to in Rev. vii. 14, and those who pass through it with success the aggregate of the redeemed out of all nations besides Israel, and are the same as those referred to in chap v. 9, 10, who are soon to reign on the earth with the noble princes to our God and his Christ. J. D. says that his May article does not contain my quotations from it. Will the readers turn again to that number, page 57. "I have said there has been no object which has at any time during the past eighteen hundred years received such unexceptionable homage from the unwritten in the Book of Life as the beast receives; and I now add that I do not think, and few others will avow the opinion, that there is now any body of worshippers that are so completely consigned to the wrath of God as these are. Wrath and torment are the certain inevitable destinies of whoever shall worship the beast and his image, or receive his mark. Boodhism is wrong, but a Boodhist may repent. Mahommedanism is wrong, but a Mahommedan may repent; Romanism is wrong, but a Roman Catholic may repent and attain to the life that is eternal. But not so the worshippers of the beast: for them there is no repentance. Before the worship of the beast is set up, men must have chosen the truth, or they are abandoned to the lie. Then those who have received the truth in the love of it may cling to it, but only at the peril of their lives. But they who have not received the truth and loved it, shall believe the lie and be cast into the lake which burneth with fire and brimstone." I might still quote from these observations, but enough has been quoted to shew the correctness of my statement. And now he turns round and denies his own words and tells us that a remnant shall be saved. Yes, and such a remnant, for he asks the question—"How many are they?" "Lo, a great multitude which no man could number." Do they belong to the various nations? Yes: the gospel, *i.e.*, the other gospel proclaimed by the angel to every nation, and kindred, and tongue and people, and from these are saved the innumerable multitude which the Christ is to govern or have dominion over, The Remnant. But where is the authority for this remnant? Not in the book of Revelation, but in Matt. xxiv. 21, 22. Will the reader kindly turn to the passage and read it, for J. D. says it refers to the time of the other or

angelic gospel, the time of the great tribulation yet in the future, and from which a great multitudinous remnant is to be saved, so that they may become the future nations for Messiah to govern. Whereas Jesus addressed it to his disciples, the heirs with him of the kingdom, for their personal safety in the time of trouble about to overtake them then. But to do justice to the Book of God, this passage in Matthew ought to be read along with chap xxiii., and its context in chap xxiv. will shew its entire bearing on the troubles coming on the generation then living; that all the blood of God's servants from Abel down to that time might be visited on it. Read the whole carefully, with particular attention to the latter end of the xxiii. chap. from verse 34th, and xxiv. chap. 32 to 36 verses. With this read Deut. xxviii. chap. inclusive, but particularly verses 26 to 49, with Matt. xxiv. and 28 verse; Acts vi. 13 and 14. Others might be quoted but I think enough has been done to shew that J. D. has been wresting the scripture from the meaning intended (2 Peter iii. 14). In conclusion, I add, he has entirely failed to shew me that his Observations are not subversive of the Gospel of the Kingdom of God. He has only confirmed me the more in my first statements.

"Behold, says the Lord, I come as a thief, blessed is he that watcheth and keepeth his garments lest he walk in nakedness and they see his shame." May the Lord so help us to walk and keep our garments pure and spotless, that when he comes he may give us an abundant inheritance into his kingdom.

A. TAIT.

EVANGELISM.

I HOPE none of my brethren who have read the article "Evangelism" in the *Messenger* for June will be induced to think our Lord a hard master, or that he sent any of his servants a warfare for him at their own charges, as the writer of that article on page 68 says, that 2 Thess. iii. 7-10, "is written for us. That is, no person now—clergyman or layman—has any right to be supported as a permanent preacher or travelling evangelist of the doctrine of Christ. No church has any right to engage such an one. On this point it is well to speak plainly; for if there is a plain piece of teaching in the Bible, it is this."—I have read this very plain passage without either finding the words clergyman, layman, permanent preacher, travelling evangelist of the doctrine of Christ, nor even any word which can be called equivalent to any one of them, nor any instructions to the Thessalonians respecting men of such name. The supposition of the writer of the sentences quoted above is an imaginary fabrication of his own. The Lord had ordained that they who preach the gospel should live of the gospel, *i. e.*, be supported by those among whom they preach, because the labourer is worthy of his reward. True, there were some heartless brethren in Corinth, who, by their treatment of Paul, caused him to rob other churches to do them a service, and also to do what the Lord never commanded; *viz.*, to work night and day with his hands, rather than be chargeable to those brethren who could coolly take all the instruction he had to impart, without manifesting even the feelings of common humanity. I will not waste time with a structure whose base is imagination, and that imagination opposed to the revealed purpose of God as shewn above. The wrong thing with the parties called clergymen, laymen, etc., is, that they preach another gospel; thereby rendering themselves accursed of God, and charge for preaching this accursed thing.

WILLIAM ELLIS.

THE above paper passing through my hands before publication, I have read it and examined the matter referred to. This perusal suggests that others beside the writer may have misunderstood my meaning on pp. 68, 69. I shall therefore venture upon this brief note in explanation:—

I meant to say, that while Paul had a perfect right to devote himself entirely to the work of preaching, and to forbear working, *because he was sent by the Lord* (1 Cor. ix. 1-7), yet he did not use that liberty. And this in order that he might cut off occasion from those coming after, whom the Lord had not sent, but who might be disposed to usurp this apostolic prerogative. A reference to 2 Thess. iii. 11-15, will shew that those who had already acted in that disorderly way were brethren. And because there is no complaint made as to any unsoundness in their teaching, I conclude that in the nineteenth century, as much as in the first, those brethren who act so are wrong, however much truth they may speak.

G. DOWIE.

THE EFFECT OF RIGHTEOUSNESS.

No student of the Bible can miss according his admiration to the logic of all its statements. Its pre-eminence in this matter lies in its abiding by truth in statement and in detail; consequently it deals with the inexorable "logic of facts." But probably no more manifest application of this admirable science is to be found in it than the political-economic one of Isa. xxxii. 17. "The *work of righteousness shall be peace*; and the *effect of righteousness, quietness, and assurance for ever.*"

POLITICAL ECONOMY.

The merest tyro in political economy knows the truism that misgovernment affects the common-wealth to its very lowest members, and as well embroils it with its neighbours. And according to the approaches made towards equity are the growths of commerce, wealth, social well-being, and all other elements of national prosperity. So that the passage above quoted reads almost like a conclusion extracted from some treatise on political economy; and in almost every newspaper appears in a translated and applied form. At one time it will be an editorial on the iniquity of slavery, as a cause of the American civil war and British distress; or it will be a market report of the confidence, ("assurance") and steadiness ("quietness") of stocks, arising from some fiscal justice.

But it is when we view the higher politics—the workings of imperial ambition, of statesmen's rapacity, of magisterial malpractices, of military devastation, and of legal incapacity—that we see the causes of the national disquiet which we call war. The governing are always the motive powers. Hence "the wicked walk on every side, when the vilest men are exalted." "By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked;" both being as we well know in consequence of example. Now is more than ever manifest the truth of the Preacher's words, "There is an evil I have seen under the sun, as an error which *proceedeth from the ruler*; folly is set in great dignity," (Ecc. x. 5-7). For these evils there is but one cure. "Take away the wicked from before the king, and his throne shall be established in righteousness" (Prov. xxv. 5); or to carry it higher

“A king who sitteth in the throne of judgment scattereth away *all evil* with his eyes,” (Prov. xx. 8).

A RIGHTEOUS MONARCH FIRST.

This medicine to cure the world's disease will be administered in God's gift of a righteous king. For “a king shall reign in righteousness, and princes shall rule in judgment,” (Isa. xxxii. 1). If the mere influence of good example in morality is so great as found in the British Queen and Court, how great must be the power for holiness in the reign of him who never sinned, but “perfected holiness” as Jehovah's representative! When “the Redeemer comes to turn away ungodliness from Jacob,” having “righteousness as the girdle of his loins, and faithfulness the girdle of his reins;” when “righteousness is laid to the plummet,” in very exactness, it is impossible from the nature of things but that “the righteousness of Zion go forth with brightness.” “In mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and *hasting* righteousness” (Isa. xvi. 5). And if to this be added that “the *Spirit* of Jehovah shall rest upon him. . . and make him of acute understanding. . . so that he shall not judge after the sight of his eyes, nor prove upon the hearing of the ears,” i.e., according to hearsay evidence;—the spring is opened which shall “cause judgement to roll down as waters, and righteousness as a mighty stream” (Amos v. 24) widening out into a lake-sea of blessedness. (Isa. xi. 9).

A RIGHTEOUS LAW IN WORKING.

But powerful as can be the influence of righteousness in high places, it is small compared with the operation of a righteous law, administered by Monarch and Court who have alike “*loved* righteousness and hated iniquity.” (Psa. xlv. 7; Rom. viii. 1, 4, 16, 17.) In fact the character of any ruler is only perceived from its accordance with laws of equity. (Psa. ix. 16; Pro. xxxi. 4, 5.) And though Israel shall know on testimony and confess the *personal* righteousness of the Lord's Christ, yet for their sakes and more especially for that of the Gentiles, will he need to *show* his *kingly* character. (Isa. xlii. 1-7.) This can only be done through *law*. Therefore, “out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” Not alone will the edicts be issued with their “this shalt,” or “this shalt thou not do,” but the “word” or *teaching* *how it shall be done* will accompany it. It is not needful to suppose what shall be the nature and items of these edicts; we have them already written in that law of Jehovah, whereby Israel, had they had power to keep it, would have been made a kingdom of priests, a holy nation, (Ex. xix. 6; Lev. xx. 22-26; Deut. xxvi. 16-19). Its beauties, virtues, value, and efficiency for this designed end, are glowingly set forth by the Psalmist. (cxix. also xix. 7-11) The judicial commentary (Proverbs) upon it by the wise king so completes its statement of *principles* that apparently no more is needed than an application to modern circumstances.* Principles are eternal and immutable, so that those ethics of jurisprudence which served as the basis of Moses' law, will be also those of Messiah's, (Matt. v. 17-19.) as will be also the individual responsive duties. (Matt. v. 21-48) No one read-

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ing that most admirable digest of law, called the Ten Commandments, can help but say, if these prevailed how could there be either ecclesiastical or civil unrighteousness and war?

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When, therefore, these will be *fixed* in the hearts of Israel, and promulgated for Gentile obedience; and especially when they are polished with the "new commandment," or the *how to do it*, of love, the inevitable result will be "the nations shall learn war no more." (Isa. ii. 2-5; Ps. xli. 9; lxxii. 3, 7; Hos. ii. 18; Zech. ix. 10.) It will not be in accordance with the divine working to expect that this will be a sudden conversion, but rather a result of previous action. "Making wars to cease to the ends of the earth," must be necessarily a work of time—widening out from a centre like water-rings.

The Lord's work of righteousness must needs begin with Israel. There is doubtless a certain preparedness in the seed of Jacob for its upspringing; seeing their mental calibre is so much greater, and their disciplining has been so steady and perfect. But even with them, and having all their advantages, it were well nigh hopeless to think of their becoming "*all righteous*" in a millenium, if left to their own development. Hence it is that Jehovah intends to insert a new impulse—that of the Spirit poured upon all the flesh of Israel. (Joel ii. 28, 32.) The apostolic records show us what the foretaste of "the powers of the age to come" was, from which we may judge the propelling national force of Israel, when the king shall have it "*without measure*," (Isa. xi.) the rulers have it in *power*, and its *influence* be manifested in the people. By such developing means will 'the Lord fill Zion with judgment and righteousness,' (Isa. xxxiii. 5, 6) from which centre as from a heart, will these principles in manifestation pulsate throughout the earth by means of Israel's colonies, already largely planted in the Saxon out-spread. By these agencies will righteousness and truth be disseminated, so that by the close of the thousand years of Messiah's vice-royalty the world will be sufficiently indoctrinated to afford *all nations* the opportunity of salvation, and bring them into judgment (Acts xvii. 30, 31; Rom. ii. 5-16). God can neither condemn nor reward those untaught in his law, hence to bring about the general judgment, (Rev. xx. 12-15) all must have an opportunity to receive or reject the blessing, by being brought into an experimental relationship to it.

"The greater damnation" of the second judgment must accord with the excellence of the thing rejected. And this excellence must have been so fully proven, that only the "contentious," wilfully rebellious, can help obeying it. The kingdom, by displaying the benefits, beauty, and glory of righteousness, will leave the disobedient without any excuse. But as this is slightly digressive, let us turn to our examination of the effect of righteousness as it will be made manifest.

EDUCATION.

"In Mount Zion," it is said, the Lord "will destroy the face of the covering cast over all people, and the veil which is spread over all nations." Whether the covering and veil (distinct, not one) be physical, psychæ-mental, or mental only, we cannot of course determine till we know in what they consist; so we can only consider the general result—*ignorance*. In Eph. iv. 17-19, we have this stated in Pauline logic,

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which agrees with all social science. Ignorance is the parent of vice in its ramified forms; so that the lifting of the veil which intercepts the living light of God, indicates that social revolution which all philanthropists so much desire. But this unveiling will not be instantaneous; but an educatory process whereby "the knowledge of God shall cover the earth."

We naturally expect that a first movement of the righteous administrative will be the establishment of a perfect system of national education. The school will then supersede the prison as a disciplining agent, and the child, instead of being trained in vice and crime, will be nurtured in love, and truth, and knowledge, and purity. Tuition is now but a groping in the dark, then it will be conducted upon wise and righteous principles. Now, education is the sport of rival parties, the football of rival sects; when the true "paternal government" is established, "the children will all be taught of the Lord, and great shall be the peace of the children," (Isa. liv. 13). True, this may mean the citizens of Zion, but he who depended upon the young generation of Egypt's former serfs for the conquest of the Patrimonial Land, knows well that the righteousness of the age must be moulded in the plastic clay of childhood, not in the set vessels of adult or hoary age. And the Lord of that Age, when he fondled the little ones in bygone days, uttered no trivial truism when he said, "of such is the kingdom of heaven," but enunciated a principle vital to the young generations of whom shall come the valiant hosts of Jehovah's warriors for truth and power. What magnificent specimens of manhood and womanhood will the third and fourth generations after Messiah's advent be! The righteous teaching of that age must result in beauty, grace, strength, and mental and moral excellence of a high type. Some of these attainments are instanced in Isa. xxxii. 4, 5, 8, and, in most part, Rom. xii., Gal. v. 22-23, 2 Pet. i. 5-7, the causative principles of which will then be in general use.

SUPPRESSION OF VICE.

When "righteousness and true holiness" of body and mind are instilled into the young, the fear of God and detestation of vice, we are taught, will follow (Eph. iv. 17-29). But training in virtue necessitates the preceding or accompanying legal suppression of vicious temptations and acts. Among the first things, then, of the Law, we may expect to see the suppression of the liquor traffic (Prov. xxiii. 29-35; Lev. x. 1-11). That this is the fruitful source of nine-tenths of the vice, theft, crime, misery, poverty, and ignorance of the people few will question. A benison, then, be upon those noble hearts who are seeking to procure its suppression in our land. If they could succeed, Britain would become a little paradise, so great would be the social revolution. But we fear the time is too short, and the task too great, for merely human efforts. But when the Law goes forth from Zion for the destruction of this prime fleshly excitant (Gal. v. 19-25), we may count upon seeing few, if any, murders, suicides, accidents, &c; no prostitution and its accompaniments; no poor-houses, workhouses, poor-rates; empty jails, little theft, felony, or misdemeanour; tenfold more productive wealth, and an equal degree of trade, family happiness, &c.; and an equal diminution of poverty, squalor, and ignorance; a hundred-fold greater sum of health, strength, and life (especially child-life), among the people.

WORK AND WAGES.

Connected with this curative item of the law, is another needed reformation, I mean that of capital and wages—the chronic fever of our whole political system. At one time we see the people starving for bread, at another too well paid for their present knowledge of how to use their wealth; and so, whilst some are rioting in drunkenness, others are “striking” for higher wages. That the relations of men and masters, capital and labour, are thoroughly demoralized no man will question. The head and hands of the political corporate machine are in a chronic enmity; and in cases of strikes, low wages, &c., it is hard to decide which is the guilty party. Political economy looks well, abstractly, as a science, but the machinery is sadly out of gear. Yet this would be almost self-adjusting, if the people were trained in habits of *thrift, cleanliness, and self-utility*. When, therefore, these things are made chief elements of the children’s tuition, aided by righteous legislation, we may look for a perfect harmony of interests between employers and workers. Men then will not have to wear out life, strength, and intellect to provide the bare necessities of life; nor women forsake their homes, and forfeit their children’s lives in the struggle for bread. It is only natural that the man should provide for the household: woman is not scripturally the bread-winner, and most certainly the young children are not. Machines to do all labour, men to superintend these during a limited number of hours and days,—affording time for worship, family and social duties, recreation and culture,—these are the restituted order of things we naturally look for.

WORSHIP AND HOLY-DAY.

“Time for worship,” I have written, for it is morally certain that the infidelity of this country is helped by over-work. Man is naturally a religious being, but God-ward propensities, like the unused limb or organ, will shrivel and warp if not properly exercised. Certainly, false doctrine and false systems are more injurious still. Hence the excellence of God’s plan, in putting the true worship of himself into the foreground of his promised restitution. Hence the destruction of all opposing ecclesiastical systems, which have ever been the greatest foes of social well-being. Hence, for this social good, the establishment of *one universal religion*, with the restitution of sacrifices, *festivals*, new moons, and *sabbaths*. The *duty* of keeping these holy-days will be, like all God’s ordinances, a *boom* of health and enjoyment. The general resort to Jerusalem (Isa. lxvi. 23; lx. 11; Zech. xiv. 16-17), pre-supposes general business freedom and prosperity; and beside the benefit of travel (worth a dozen watering-place trips), will help to secure that grand brotherhood of nations which has been the hope of all ages.

RIGHTEOUS COMMERCE.

There can be no limit fixed to the good resulting from Jerusalem as the *entrepot*, civil and religious, of the world. See Isa. lx. Free trade and unrestricted commerce are abstractly good things, but the millenium thereof can never come before administrative and personal righteousness. Therefore, we see not Jerusalem the chief and glory of lands, the com-

mercial sea into which the rivers of the world's wealth flow, till it is blessed with the king's presence (Isa. xlv. 14), and becomes in name and reality "the Lord is there," (Ezek. xlviii. 35). This is the manifestation of Christ's own principle—the kingdom of God and his righteousness *first*, then the *adding* of the highest prosperity, (Matt. vi. 31-33. Riches in the hand of the wicked are a curse, as we see daily. Therefore the need, before God's treasure-house is opened, that justice and righteousness obtain, and the just be exalted, (Pro. xxviii. 8; xiii. 22).

METROPOLITAN GLORY.

We see then that Zion, when righteous (Isa. i. 26), will be filled with wealth. One of the natural fruits of wealth is artistic exhibition or development of the *Beautiful*. So that, were the prophets silent upon this we should expect that the world's metropolis would be a city of palaces, wherein is everything beautiful and gorgeous in architecture. But we are not left to unassisted imagination. We are presented with a picture of the magnificent Temple which will be the world's centre, and will give the initiative to the splendour of the city, where the world's princes will have their palaces, (Psa. xlv. 6-14; xlviii. 1-3, 12, 13; Isa. lx. 13, 17, 7.) So we read that the very walls, &c., will be enriched with precious gems, (Isa. liv. 11, 12), in rich illustration of the after magnificence of New Jerusalem.

There are other and yet brighter pictures of Zion's glory, resulting from the Shekinah presence, (Isa. lx. 19; Ezek. xlviii. 1-9), but as these are rather *accompaniments* (Isa. iv. 2-6), than *effects* of righteousness, we must pass them by, simply remembering that then out of Zion, *the perfection of beauty*, God will shine.

THE COMMERCIAL PEOPLE.

It is common with many to decry trade and commerce as mean expedients of man to mitigate the effects of the curse. So far from this, we ought to regard them as God's great institutions for the world's weal and redemption. For this cause has he pre-eminently endowed with commercial faculties the people long ago chosen to be the world's benefactors (Gen. xxii. 17, 18). They are at present prostituting these powers to their own ends, in chicanery and fraud, but when the restoration of the hereditary equity (Gen. xviii. 17, 18) is effected and intensified by the inner righteousness of the New Covenant, (Jer. xxxi. 31-34; Ezek. xxxvi. 25-31), then will they bless the world with the healthy circulation of the life-blood of commerce. There is no greater bond betwixt nations than that of mutual interests; when, therefore, these are made to centre in Jerusalem, as the brain from which shall irradiate the nerves of commercial activity, the unity of nations will be secured.

THE TWIN AGENCIES OF BLESSING.

It should be always remembered that the operation of blessing all nations in Abraham is a beautifully duplex one; the parallel to soul and spirit in the animal body; Abraham's children of faith—the royalty—will be the agents of teaching and developing the moral and spiritual

righteousness of the nations; but without Israel to bear to, or create for, the Gentiles, the material advantages, and to be also the practical examples of righteousness, their ministry would be considerably disadvantaged, if not inoperative. On the other hand, Israel's mission would be impracticable without the ruling help of the royal seed.

So, then, we may conceive them going forth hand in hand among the Gentile nations. The saints will furnish the princes, executive and magisterial; whilst Israel will bestow the merchants, manufacturers, literati, &c.; and in a lower degree the overseers, guides, teachers, &c., to the Gentile craftsmen (Isa. lx. 10; lxi. 4-6; Deut. xxviii. 10-13) Together they will constitute the true aristocracy, (Isa. lvi. 4-8; lx. 17; Jer. xxxi. 19-21; iii. 14, 15) unmistakably "the ministers of God," (Isa. lxi. 6.)

RACES AND POWER.

That some stronger ethnological force is needed to civilise the world the science itself teaches. Leaving out the Saxon race (which I believe is of Israelitish origin, but proof of which belongs to an independent article) we see nearly all other races powerless for a God's—righteousness manifestation. The earth in general is like Australia or California; teeming with mineral or agricultural wealth, but a wilderness in aboriginal hands. When, however, the hand of the potent race touches it, cities rise, the forests yield, the earth gives her increase, and opens her treasure-house at their call. We have only to compare the states, British and independent of North America, with those neighbouring states where the vampire-power and race of Spain have had control, to see the grand force of a race. The prophets have recognised this in their testimonies of the restoration of Israel. When the lands now afflicted with the incubus of the desolator, open to Jacob's sons, the earth will yield her stores, fruits and corn bedeck every hill and valley, the wastes smile, and that peculiarly Saxon-sprung civilizing chain—the railway—open ways through every desert, (Isa. xiv. 23; xxxv. 8-11; xl. 3, 4; xlix. 11, 12). Though to the Lord will belong the honour of the greater exodus of Israel, yet he always works by means; hence the reclamation of "the glorious land" will evidently be effected by Saxon skill and force aiding its brother Judah's thrift, (Ezek. xxxviii. 11-14.).

THE RACIAL MISSION OF ISRAEL.

From this necessary digression we see that God has been providing the means for the material power all the while that he has been getting ready the spiritual. The age of election of the saints has been that of "sowing the seed" according to the flesh among all nations (Amos. ix. 9), that, by her present and future colonies, "Israel may fill the face of the world with fruit," (Isa. xxvii. 6; xlix. 18-23; liv. 1-5; Zech. i. 17; x. 8, 9) to the manifest enrichment of all nations with civil and religious blessings (Rom. xi. 12), and eventually to absorb all other races into herself, as is the Saxon practice (Isa. lvi. 8; Jer. xxx. 11; Rev. xxi. 12).

The depth of the riches of divine wisdom and goodness are thus

shown in the provision of a race to teach the world practical righteousness. By a united people dominating every land, under the supervision of tried and holy rules, it is impossible that wars should rise. Therefore we may say that, by the increase of Israel's colonies, will the Lord "make wars to cease to the ends of the earth." And by this gradual population of the globe with a righteous people will be secured that "of the increase of Messiah's government and peace there shall be no end to order and to establish it with judgment and justice for ever."

(Concluded in our next.)

J. W.

WHOSE NAME IS THE "NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST?"

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, immersing them into (*Gr. eis*) the name of the Father, and of the Son, and of the Holy Spirit."

The Lord did not say into the names of the Father, Son, and Holy Spirit, as he certainly would, had he meant that the taught of the nations should be immersed into three persons, or into the names of three persons; but he uses the singular number, which implies that there is one name or person that, in some mysterious way, comprehends, and is the name of the Father, Son, and Holy Spirit. The mystery of this name and person was revealed unto the apostles by the Lord Jesus, for he had opened their understandings, so that they understood the Scriptures which spake of him, and they saw at length in Jesus, their Lord and their God—Acts xx. 28. Him whom the Eternal Spirit had declared he should be—Yaweh—Immanuel—the Mighty God—the Everlasting Father—the Lord and Root of David—the God and King of Israel and of all the earth! Is. vii. 14; ix. 6; viii. 21; liv. 5; Jer. xxiii. 6; Ps. cx. 1; Zeph. iii. 15. They saw also in Jesus "the seed of the woman" who was to bruise the serpent's head, *i.e.* destroy sin in the flesh; the seed of Abraham in whom the elect of all nations should be blessed, *i.e.* have remission of sins, righteousness and life eternal; the son of a virgin who was the Spirit's handmaiden, whose child was therefore the Son of God. They saw, in short, in Jesus him to whom all the prophets gave witness, that, through His NAME—the ONLY NAME given under heaven among men *whereby they can be saved*—whosoever believeth into (*eis*) him should receive remission of sins, Acts x. 43. And thus they had no difficulty in understanding the mystery implied in the name of the Father, Son, and Holy Spirit. The name of Jesus was that name, "neither is there salvation in any other." By (*epi*) the name of Jesus they were to preach repentance and remission of sins among all nations, beginning at Jerusalem, Luke xxiv. 47. By, into, or in his name, they were commanded to baptize all who believed with all their heart that Jesus was the person of whom the prophets testify.

Did, then, the apostles, when they baptized, use the name of Jesus? or did they use the formula as given according to Matthew, to the exclusion of the name of Jesus? Let us see.

Acts ii. 38. Peter said unto the devout Jews who, on the day of Pentecost, believed that Jesus was made both Lord and Christ,—“Repent, and be baptized every one of you, by (*epi*) the NAME OF JESUS CHRIST, for the remission of sins.” Again, when the Samaritans believed Philip's preaching concerning

the kingdom of God and the *name of Jesus Christ*, "they were baptized into (*eis*) the NAME OF THE LORD JESUS," viii 12, 16. When Cornelius and his friends heard Peter's testimony concerning Jesus, and had received the gift of the Holy Spirit, they were commanded by the apostle to be baptized in the NAME OF THE LORD JESUS, that "through his name" they might, agreeably to the prophetic testimony, have remission of sins, Acts x. 48. Lastly, the twelve disciples, who had only been baptized into (*eis*) John's baptism, when informed of the necessity of believing into (*eis*) Jesus, were baptized into (*eis*) the NAME OF THE LORD JESUS, Acts xix. 5.

It is thus evident, from the Acts of the Apostles, that they used the name of Jesus, in baptizing, for the remission of sins, just as we know they used it in doing signs and wonders. "In my name," said Jesus, "shall they (who believe) cast out demons;" &c, Mark xvi. 17. And so we find Peter saying, "In the name of Jesus Christ of Nazareth, rise up and walk." "Eneas, Jesus Christ maketh thee whole." In what name, said the priests to Peter, have ye done this? And Peter replied—In the name of Jesus Christ of Nazareth . . . doth this man stand here before you whole. So in the case of sickness in the church, oil was to be used in the name of the Lord. Thus remission of sins, and healing were done in the name of the Lord Jesus, and thus the name of Jesus was magnified and hallowed. In, by, through, or into the name of Jesus everything was said and done. Believers when baptized into his name were washed, sanctified, and justified in his name. Prayer was made to him. They called upon his name. "Lord Jesus, receive my spirit," "Lord lay not this sin to their charge." "Thrice," says Paul, "I besought the Lord;" and the Lord heard him. By him are all things. In him dwelleth the fulness of the Godhead. In him are hid all the treasures of wisdom and knowledge. Out of his fulness the apostles themselves received the spirit. He was Lord of all—head over all things to the church. He is the searcher of the reins and heart, and will give unto every man according to his works. He fills all offices. He is at once Redeemer, Saviour, High Priest, Counsellor, Advocate, Intercessor, Mediator, God, Judge, the Almighty! Believing and trusting in him, as the captain of our salvation, eternal life is sure. Well is he called WONDERFUL. God and man in one person. The Eternal Spirit who dwelleth in light unapproachable, dwells also in his son Jesus; and so in him we can approach the Father. What a mystery is the fundamental doctrine of the Christian faith—God manifest and revealed in Jesus!

The Father was in the world, but it knew him not. He intimately associated with the fishermen of Galilee; they heard his gracious words and saw his mighty works, yet they for a long time knew him not. "Lord, shew us the Father, and it sufficeth us." Jesus replied. "Have I been so long time with you, and yet hast thou not known me? he that hath seen me hath seen the Father; and how sayest thou then, shew us the Father. Believest thou not that I am in the Father, and the Father in me?" "God was in Christ, reconciling the world unto himself." "This," said the Spirit speaking by Jesus, "is my body which is broken for you." "This is my blood shed for many for the remission of sins." Thus, the church of God hath been purchased with his own blood," Acts xx. 28.

When Israel was in Egypt, in the house of bondage, God had pity on them, and in the angel of his presence and by his spirit in Moses he redeemed them. Moses was sent unto them, and declared God's purpose to save them out of the hand of Pharaoh. He wrought the signs which testified that God was with him. They believed Moses, they were all baptized into him in the cloud and in the sea, and came up out of the water a freed people—a people saved of the Lord by faith and baptism into Moses. And had they continued to confide in him as the captain of their salvation, he would have led them in triumph into the promised rest.

So in like manner, in the fulness of the time appointed, Jesus was sent into the world to save his people from the bondage of sin. They were the lawful captives of a mighty enemy death, whose prison house is the grave. Much more than in even the case of Israel in Egypt, was the arm of Jehovah required to ransom his people from death and the grave. And in Jesus that arm was revealed. Like Moses, he first declared the Father's message of mercy and love, attesting the miracles which he wrought; and finally, after a life of perfect obedience, poured out his blood as the price of their redemption. He died, entered the stronghold of the enemy, and on the third day came forth leading him captive. He died for our sins, but rose for our justification, and as many as believe on him and are baptized into him, are made free from sin, and continuing to confide in him as the captain of our salvation, he will lead us in triumph into that rest that remaineth for the people of God.

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JAMES R. LITGOW.

THE KINGDOM OF GOD IS AT HAND.

SECOND PAPER BY A. F.

IT having been ascertained incontrovertibly, and beyond doubt, that our Lord and his apostles, till the close of his ministry on earth, called on the lost sheep of the house of Israel dwelling in Judea and Galilee to repent, for this reason, that the Kingdom of God was then at hand; these inquiries naturally follow in order:—Did the Kingdom then come? or was it removed, or postponed in such a way that it ceased to be at hand?

The first question I dismiss without remark, conceiving that the readers of the Messenger are convinced that the kingdom is yet future, otherwise they would not be uttering the daily prayer "Thy kingdom come!" But probably there are some who conceive that the kingdom ceased to be at hand; and, that the nearness of the kingdom was no part of the faith of the church, after the rejection and crucifixion of the Lord. This is a view that I can very well understand, because of the unpreparedness of the called, or on other accounts, God may have withheld the kingdom, and that either by keeping it still at hand, but still at hand only, and not come; or by one or successive fiats or decrees interposing lengthened fixed periods till it could arrive; but the fact being that the kingdom was once at hand, and that this was the gospel preached by our Lord himself, it remains to be ascertained whether, subsequent to this preaching, there has been any revelation from God, that will warrant us to say that the kingdom ceased to be at hand, or was removed to an absolutely greater distance. We must ascertain this upon evidence. It will not do to say there is no evidence that the nearness continued to be preached, for, having once been preached, that must be held and allowed to stand, and continue as true and binding on the conscience until some counter revelations be proclaimed. The possibility of such a revelation I freely concede, but that is not sufficient. Before those who heard the preaching of our Lord would have been warranted in giving up their faith that the kingdom was at hand, they must have had an actual revelation cancelling the former article of their faith. Take it in this way. The apostles Peter, James, and John, were sent by our Lord during his earthly sojourn to preach

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the kingdom is at hand, and no doubt they believed that it was so. Were they at any subsequent time taught that the kingdom was not at hand, or did they continue in the faith they had once proclaimed? And if they were not subsequently taught that the kingdom was not removed to a distance, but, on the contrary, if all their lives they continued to believe that it was at hand, then I apprehend there can be no doubting that our faith should be what our Lord preached, and what the apostles continued to believe; and if it should appear that it was revealed that the kingdom was postponed to such a space as not to be at hand, or that God made known the occurrence of events which in their nature necessitated long periods for their fulfilment, then it may remain a question whether, if the kingdom ceased to be at hand eighteen hundred years ago, it may not, notwithstanding, be our duty to believe that it is at hand at the present time. But we need not prematurely discuss what our present faith on that head may be. Let us search the Scriptures, determined to learn what was the faith of the apostles on the matter; and then, if desirable, we may pursue the subject to its further and more personal issues.

Now, on searching the Scriptures, we find that after our Lord's rejection, and before the appearing of the kingdom, there were many events that had to take place. The kingdom was *not immediately* to appear. The gospel was to be preached in all the world for a witness to all nations; the disciples, the city of Jerusalem, the nation of Israel, and other nations, would be exposed to a long series of troubles; Jerusalem would be overthrown and be desolate, and be trodden down of the Gentiles, until the times of the Gentiles be fulfilled; Peter would be crucified in old age; the abomination of desolation would stand in the holy place; the falling away would take place; the mystery of iniquity would work; the man of sin would be revealed and destroyed, and many other like events would take place before the kingdom could come. These events would each require time, some of them would require a considerable time; so considerable, looked at in any view, as to afford ground at least for the inquiry, whether the kingdom had not ceased to be at hand.

But this inquiry can never be met by a mere enumeration of these events, nor the fact that they would require time more or less, and one of them certainly thirty years for fulfilment. To make the argument complete, it is needful that the events requiring the longest time were interposed as new after the nearness of the kingdom had been preached; for if they were foreshown before that, then they cannot be quoted against that preaching. If, for example, I was able to see the great leading events of the next forty or fifty years, and were to speak of them in such a way as to shew that they would occupy all that time, or if going beyond that, I should, from extended prevision, speak of things a hundred years in the future; and if again I should, after that, speak of the end and issue, the crisis and catastrophe of these events as being at hand, and if still later I should recur to the events which required for their accomplishment so much time as fifty or sixty, or one hundred years, but not speaking of events requiring longer time than the events formerly mentioned, it would be a false conclusion to draw that if these events had to happen, then the issue of them had ceased

to be at hand, or was postponed or delayed : for in recurring to these events, I was only re-stating, without extension of their period, what I had known and stated before I began to speak of the nearness of their *denouement*.

The case before us is similar in almost every respect. God revealed, long before Jesus appeared, that he would visit the Gentiles to take out from among them a people for his name, that he would move Israel to jealousy with those which are not a people, and provoke them to anger with a foolish nation ; that the people of the Prince that shall come would destroy the city and the sanctuary, and the end thereof would be with a flood ; and unto the end of the war desolations were determined ; that the abomination of desolation would stand in the holy place ; and that the twenty-three hundred evening-mornings would elapse before the sanctuary would be cleansed. In short, those events which might be supposed to need the largest period for their accomplishment, were revealed and declared to Israel before Jesus began to preach. This preaching, therefore, which was not a proclamation of what he had humanly learned, but a proclamation put into his mouth by God, coming after this revelation, cannot be cancelled or annulled, and made of none effect by the reiteration of the things formerly revealed, or by the addition of new particulars which in themselves do not go beyond the period inhering in the previous revelations.

We sometimes hear about the apostles' commission, but it may be doubted whether those who speak most about it, attend properly to its terms and its date, and the period to which it extends. A perusal of Matt. x. shews that when the twelve were sent forth to preach the gospel to Israel, they received sundry warnings and intimations of evil that should befall them, when engaged in the work on which they were sent. But these warnings and intimations stretch beyond the times of our Lord's personal ministry, they relate to sufferings like to, and subsequent to their master's ; they would be delivered up to the councils, and scourged in the synagogues, and brought before governors and kings for Christ's sake, for a testimony to them and the Gentiles ; the brother should deliver up the brother to death, and the father the child, and the children should rise up against their parents, and cause them to be put to death, and they should be hated of all men for his name's sake.

But these warnings were given at the very time they were sent to preach the kingdom at hand, and for the very purpose of forepreparing them for what they would suffer in carrying out this work. Consequently the commission to which they are annexed extends beyond our Lord's crucifixion, and requires them, after that event, to go, not fearing these evils, into every city and village of Israel, preaching the kingdom of heaven is at hand, and not to cease till the Son of Man be come, (Matth. x. 23.). And not only that, but that this would be a testimony or witness to the nations, (verse 18.). And that is what our Lord specially declares a few days before his decease. By comparing Matth. x. 22., with Luke xxi. 12-17, it will be seen that our Lord, on the Mount of Olives, actually quotes almost verbatim his intimations of the disciples' sufferings and witness, and putting them into the then future, as I have done, he adds these significant words—" And THIS

gospel of the kingdom shall be preached for a witness unto all nations, and then shall the end come." What is THIS gospel of the kingdom, if not *that* gospel of the kingdom which the apostles were commanded to preach to Israel, and in preaching which they would witness unto the Gentiles, or be a testimony to the nations? The case is one of the clearest of all cases: our Lord is not speaking of a new gospel, he is speaking of one known. If he had said THE gospel of the kingdom shall be preached in all the world for a witness unto all nations, we would have been led by the force of that little word THE, to search and see what was at that time known as *the* gospel of the kingdom. And we would have had no getting away from this, that it was that gospel of the kingdom which the disciples had been accustomed to preach. But when we find it called THIS gospel of the kingdom, we are irresistibly led to look for the gospel of the kingdom in the connection of the words he is quoting, and there we find it expressed in these terms, "And as ye go, preach, saying, the kingdom of heaven is at hand," (Matth. x. 7.). A more direct evidence there could not be, THAT is THIS gospel of the kingdom which is to be preached for a witness unto all nations. But as to those events described in the xxiv. of Matt., which take place before the kingdom should come, do they not require such a space of time as to be inconsistent with the preaching the kingdom at hand? It is not so. Our Lord preached the nearness of the kingdom after these events, in chief and in their extent, had been predicted, and when re-stating them on the Mount of Olives, he expressly intimates that THIS (not another) gospel of the kingdom should be preached in all the world to all nations. And following up this intimation he afterwards endorses the commission to this effect, "Go ye into all the world and preach THE gospel to every creature;" that is (by all the rules of grammar and plain common sense) what they knew as THE Gospel, even THIS gospel of the kingdom which they had been accustomed and commanded to preach.

They would preach that the kingdom was at hand, but not that it was immediately to appear, till the events referred to should nearly come to an end. It was at hand; they were commanded to preach it at hand; the words used afford conclusive evidence of that; but it was not so near as to leave no reason for the desolation of Jerusalem, and the treading down of the holy city till the times of the Gentiles should be fulfilled. It was the nearness they were to preach; and they were commanded to preach that the kingdom of God had come near; but after our Lord's intimation of Peter's crucifixion, neither he nor the other apostles who also knew of this, could encourage their hearers to expect the kingdom till Peter should attain to old age, and put off his tabernacle as the Lord had shewed him. Peter even provided for a period beyond, by endeavouring that, after his decease, the disciples should keep in mind the promises of our Lord's coming, and his power and his kingdom.

All which is commended to the brethren for reflection till next month. We should yield to none in patient endeavours to know what is taught in the Scriptures, and in a readiness to subject our understandings to the revelations which they contain.

A. F.

THE EUPHRATES.

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.—Rev. xvi. 12.

It will be admitted, I think, that the New Testament generally, but especially the Apocalypse, is full of types and figures, borrowed from the past history of the old dispensation. The laws and history of the Israelitish nation were eminently typical; and therefore the Holy Spirit, by the apostles, continually employs them with the view to show the connection and contrast between the sensuous types of the former, and the spiritual realities of the latter dispensation. Thus, in the statement of New Testament doctrine given in the epistle to the Hebrews, we have repeated reference to the sacrifice, priest, altar, and temple of the old dispensation, as illustrative of those of the new. So also we, as spiritual priests, are to offer spiritual sacrifices, to be fed off the altar, to put away leaven out of our houses, to be washed in pure water, to enter the holiest by the blood of Jesus. In all this there is a direct reference to the requirements of the Jewish economy; nor will there be a right apprehension of such passages without a definite knowledge of the typical facts.

I believe it is so also with the suggestive names and allusions of the Apocalypse—as Euphrates, Babylon, the kings of the east, &c. Did I wish to explain such passages as—"They have not defiled their garments," or, "hating even the garment spotted by the flesh," I would carry my scholar back to the old dispensation. In like manner, were I asked what is Babylon, or Euphrates of the Apocalypse, I would answer, go to your Bibles and see how Babylon and Euphrates are described in the prophetic histories of the Old Testament, and then you will doubtless come to a proper understanding of the mystical signification of what is said of them in the New. What then is the Euphrates? What is meant by its waters being dried up, that the way of the kings of the east might be prepared? and how is all this connected with the doom of Babylon? In the hope of finding the 'key of knowledge' for these subjects let us turn to the Old Scriptures. There we find that Babylon, after being the scene of the first proud attempt at human confederation (Gen. xi. 9), became in process of time the "glory of kingdoms, and the boast of the Chaldees' excellency" (Isa. xiii. 19), and was for a long period the greatest city in the world. Through this city flowed 'the great river Euphrates,' bearing upon its bosom fleets of vessels employed in conveying the riches of the provinces into the capital, thus preventing the city from want or scarcity. On the other hand the great walls bade defiance to every foreign invader. To this great city of man's glory and power were Israel led captive for their sins; here were the vessels of the temple of God prostituted to idolatrous uses in the banquetting house of Belshazzar, thus adding excess to ungodliness; and here God's people remained in bondage until the appointed time was fulfilled. But Scripture also gives the fate of Babylon, and the restoration of the Jews. It is to this part of the history as typically connected with the Apocalyptic 'Euphrates' that I desire the particular attention of the brethren.

When the seventy years were accomplished, of which God had spoken by the mouth of Jeremiah (xxix. 10).—"the Lord stirred up the spirit of the Medes, for his purpose against Babylon was to destroy it," (Isa. xiii. 17; Jer. li. 2). Accordingly we find that the kingdoms of Media and Persia, "*the kings of the east,*" with one accord came up against Babylon. In this expedition they intrusted the command of the united armies to Cyrus, the relative, and eventually the successor of them both, (see Isa. xlv. 28; xlv. 1-4). Besides the Medes and Persians, Cyrus brought up "an assembly of great nations from the north country" (Jer. l. 9), and "many kings were raised up against her from the coasts of the earth" (verse 41), and Cyrus sat down before the

lofty walls of Babylon with "a tumultuous voice of the kingdoms of the nations gathered together," (Isa. xiii. 4). The position of the city seemed impregnable; the fleets of Babylon could sail down the middle of the river without fear of a besieging army, thus abundantly and safely supplying all the necessities of the besieged; while the walls—300 feet high, and 80 feet thick—defied all the attacks of the enemy. In this juncture, as his only resource, Cyrus determined to dry the bed of the Euphrates which ran through the centre of Babylon, by turning the course of the river. The great trenches which had been dug in the first instance for the purpose of blockade, were now deepened and widened, in order to drain the Euphrates from its original bed. By this means "the great river Euphrates was dried up, that the way of the kings of the east might be prepared." Then was Babylon taken, as God had said. "O thou that sittest upon many waters, abundant in treasure, thine end is come." "A sword is upon the Chaldees, saith the Lord, and upon the inhabitants of Babylon—a drought is upon her waters, and they shall be dried up," (Jer. l. 35-38). "Thus saith the Lord that maketh all things, that confirmeth the word of his servant, that saith to the deep *be dry*, and I will dry up thy rivers; that saith of Cyrus he is my shepherd, and shall perform all my pleasure," (Isa. xlv. 27, 28). Such were the predictions of the prophets, and such was the fulfilment they met with.

Now let the brethren consider a fact or two from what has been adduced. In the Old Testament dispensation—the whole history and circumstances of which were more or less typical—there had been a Babylon, a city of confusion, which had been made the house of bondage and oppression to God's sinful and rebellious people. Against this golden city, which sat as a queen upon many waters, God, at the time appointed, raised up the kings of the east, who took Babylon by drying up the Euphrates. Set beside this the following:—In the visions of the Apocalypse, we find a *mystic* Babylon, a city of confusion, like its literal predecessor; and like her the oppressor of God's people. Of this mystic city, which like her predecessor sits as a queen upon many waters (Rev. xvii. 1-7.) God by his servant John declares the doom. It is the very doom of her prototype. The waters upon which she sits—the Euphrates—shall be dried up that the way of the kings of the east may be prepared. As the Babylon of old could not be taken while those waters continued to supply her with all she needed, so the mystic Babylon cannot be taken while these waters continue to supply her with the means of support. For as the Euphrates was the channel of the riches and power of Babylon, so these waters are of her antitype.

What is this mystic Babylon? and what is the channel of her wealth and power? Let the brethren turn to Rev. xvii. 1-5, and with it read verses 15, 18. "The waters which thou sawest where the harlot sitteth are *peoples, multitudes, nations, and tongues*; and the woman which thou sawest is *that great city* which reigneth over the kings of the earth." And what has upheld and supplied her? The woman sat upon a *ten-horned beast*, by the side of many waters. The system of confusion, of which Rome is the centre, has been supported by the ten kingdomed Roman Empire, while the peoples and multitudes of that empire—the waters which John saw—like the literal Euphrates to the literal Babylon—have never ceased to supply her with a return for merchandise. Thus not only has she sold herself to the kings of the earth for what they would give her, but she has used their multitudes for what they could bestow upon her; for "the kings of the earth have committed fornication with her, and the inhabitants have been made drunk with the wine of her fornication," Rev. xvii. 2. Such then is Babylon as depicted by the 'prisoner of hope' in the isle of Patmos. Soon may the time arrive when the voice of the great antitype of Cyrus shall say—"Come out of her my people!"

Let us now notice more particularly the question at issue,—What is the Euphrates? The passage above quoted, Rev. xvii. 15, 18,—shows that the

waters are peoples, and nations. But it may be asked—Are those waters identical with the Euphrates of chap. xvi. 12. I answer, consider the emblems. There is Babylon sitting upon many waters, or the great river Euphrates, and the kings of the east coming against her. In the prophecy of Jeremiah she is represented as ‘the woman that dwelleth upon many waters,’ and her doom is declared to be effected by ‘a drought upon her waters.’ In all this the Euphrates is not mentioned *by name*, but we all know well that the waters spoken of were the Euphrates—for Babylon was built upon, or by the sides of that river, and by its drying up did the kings of the east take her. So in the Apocalyptic prophecy, Babylon is shown as sitting upon many waters. In that passage the name of those waters is not mentioned. Yet in another passage of that same prophecy we read,—the waters of Euphrates shall be dried up. Could evidence be more satisfactory that the waters referred to are those of the Euphrates, and inversely that the Euphrates of the Apocalypse represents the peoples, multitudes, nations, and tongues which supply the mystic Babylon. But what peoples? “The Turkish Empire” say the great body of commentators. But why the Turkish Empire? Does the Turkish Empire stand in the same relation to the mystic Babylon as the literal Euphrates did to the literal Babylon? Is the Turkish Empire the channel through which mystic Babylon has been supplied with all that has made her so glorious? Certainly not. Dry up the Turkish power, and the Papacy will not be deprived of her sustenance; but dry up that stream of peoples and multitudes which have for ages supplied Babylon with the riches of this world in return for her adulterous merchandise; and then, I would ask, how long will Babylon stand? Draw away from the system of national Christianity which now prevades all Europe, the ‘peoples, multitudes, and nations’ which have been pouring their riches into it, and then you dry up her Euphrates, and ‘Babylon the great’ will fall. And with her fall Jerusalem will rise, and God’s people be delivered.

Thus then, we have, I think, found the key to the understanding of what is the Euphrates of the Apocalypse. Let the brethren remember that Euphrates signifies *that which makes fruitful*. Need I say who are the kings of the east spoken of? Let the following quotation suffice:—“And I heard a voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Reward her even as she rewarded you; and double unto her double, according to her works. In the cup which she hath filled fill to her double. Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her,” (Rev. xviii. 4, 6, 20). “And they sung a new song, saying, thou hast made us unto our God *kings* and priests, and we shall reign on the earth,” (v. 10). “He that overcometh and keepeth my works unto the end, to him will I give power over the nations,” (ii. 26). When the great antitype of Cyrus appears, then will be seen in his train the future kings of the earth. Then will Babylon be “destroyed by the brightness of his coming,” “for in her is found the blood of prophets and of saints, and of all that were slain upon the earth.”

May we be found among that glorious army who shall come forth with the great Captain of our salvation, conquering and to conquer.

“Ye winged hours

Then haste, and bring that bright unclouded morn,
 When from the east the sun of righteousness
 Shall rise, with healing in his wings. And as
 The sun of nature to the pendant dew
 Imparts a beauty all unseem before,
 So will his presence beautify the meek,
 And with resplendent glory clothe his saints.”

C. APPLEBY.

READINGS WITH A SCEPTIC.

TOPIC—MATTH. v. 1-16.

Sceptic.—Do you regard this discourse simply as *Jewish* teaching, or do you consider it as an embodiment of new doctrine? In either case I do not quite see why poor spiritedness should be accounted a virtue; nor do I perceive in what sense the meek, *as a fact*, inherit the earth. It seems to me that this class of persons generally stand but a poor chance in it. May I add, without being open to the charge of sitting in judgment on the words of Christ, that to tell these men they were “the light of the world,” was not unlikely to make them arrogant.

Believer.—In replying to your objections, I must first ask you to notice that the discourse before us is addressed to a select body of men, who had avowed their belief in the speaker—men who had seen his miracles, and who were now under a course of education for becoming his heralds, his witnesses, and representatives. The teaching is therefore a step in advance of that of John; yet it is not so much *new* doctrine, as strong spiritual light cast upon old. It is a grand commentary on John’s doctrine of the “Kingdom of Heaven,” showing the dispositions that were essential to its enjoyment.

The listeners are *Jews*, and have no idea of becoming anything else. The teaching, therefore, is Jewish. Whatever lessons, therefore, may be deduced from the discourse for mankind at large, we must, I think, in order to gain them, sit down as it were by the select company, and endeavour to hear with their ears, and understand *by the light they had*, rather than by that which we may now possess by means of further and fuller revelation.

The disciples had already been taught that the preparation needed for the coming “kingdom”—that reign of God which their prophets had foretold; *in which they professed to believe*,—was moral and spiritual. They are now instructed more particularly as to its nature and extent by the blessings pronounced on *certain states of heart and mind*.

The *first* benediction falls on the head of the “poor in spirit”—not, allow me to say, on the “poor-spirited,” as you have it. The poverty of spirit referred to here is *not* the opposite of what we usually term *high-spiritedness*, nor has it, I apprehend, any direct bearing upon our relations with our fellow-men. It refers to that sense of *inward* poverty and want, which is opposed to self-sufficiency—the great sin of the Pharisees, and indeed of the Jewish nation,—the sin which, more than any other, led them to reject Christ.

The *second* blessing is on those that “mourn” (in spirit); for again it is the inward state, and not outward circumstances, to which our Lord is referring. It might be thus expressed, Blessed are they that (in spirit) *pine like men in exile* for this kingdom, mourning with a living sorrow over evils they cannot remedy, and sighing for a home they see only as yet afar off.

The *third* blessing is on “the meek,” a class of persons with whom, as you rightly judge, the world has very little sympathy. Our Lord teaches here that, during the reign of violence, injustice, and wrong—the existing state of the world at that time, and ever since,—the true

pioneers of the better kingdom are not the proud restless spirits who are continually rebelling against *power*; but the men who in patience possess their souls, trusting in God, and whose state of mind is habitually in harmony with all that is gentle, loving, and forgiving. It is not denied that such may often be trampled upon; but the promise is, that the earth, from which they are all but excluded now, shall be *theirs by inheritance, i.e.* when the kingdom of God shall come (see Ps. xxxvii. 11; Isa. lvii. 13-15; lx. 21; 1 Cor. iii. 21).

The *fourth* is plain enough. Blessed are they whose desire—constant as daily appetite—is to be better men, to attain nearer and nearer to God-likeness: “they shall be satisfied.” The *fifth* is on the “*merciful*,” the pitiful, the benevolent. They shall find mercy. The *sixth* is on “the pure,” or *sincere* in heart—the single-hearted, or, as we sometimes term it right or sound hearted, as opposed to the outward and merely ceremonial purity of the Pharisees. They shall see, *i.e.* discern God (2 Cor. xiii. 12). The *seventh* is on the “peacemakers,”—those who are not only quiet and patient in themselves, but active promoters of peace and love among others. The *eighth* is the “persecuted for righteousness’ sake,”—teaching first, as a general principle, that it is a blessed thing to suffer for the right; and then applying this principle to the circumstances in which these very men were about to be placed for the sake of the gospel.

Allow me to ask—Can anything be more beautiful, more comprehensive, more divine and heavenly, than those brief but pregnant sayings? Is it possible to imagine that any man *able* to invent a gospel like this, and *elevated* enough to recognize such sentiments, could be in any sense either deceived or a deceiver?

Sc. Certainly not: fraud is, I think, out of the question. Still, difficulties abound. This “kingdom of heaven,” or reign of God, as you term it, by and through Messiah, is always spoken of as “*at hand*.” Is it yet come? or is it to be regarded as an equivalent term for heaven, immortality, or eternal life?

B. It is *not* to be confounded with what is usually called heaven, or eternal life. I cannot escape the conclusion that it refers to a triumphant reign of Messiah *upon earth* after the first resurrection. This was the great paramount idea in the Jewish mind, gathered from the prophets, and cherished with an intensity of feeling of which the world has no similar example.

Now, Christ never refers to this expectation as a delusion. He never attempts to lead the minds of the disciples from this to the contemplation of something more spiritual. On the contrary, he fosters the hope by purifying it from selfish and evil admixtures; while by the constant use of phraseology which, in their minds, admitted of no other interpretation, he stamps, as it were, his authority upon it, and stereotypes it for all time.

In answer to your question—“Is it yet come?” I answer, No; for, though it was then “*at hand*,” it has not yet appeared; still the disciples’ prayer must be “Thy kingdom come!” Why there should be long delay in the coming of this kingdom is to us mysterious. God works silently and unperceived. Instantaneously and startlingly heaves the earthquake that levels cities, and changes the very aspect of nature.

And so, we are told, shall it be with the kingdom of God. It "cometh not with outward show,"—"for as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be."

One objection of yours still remains to be noticed,—the application of the terms "salt" and "light" to the disciples. Now, so far from thinking, as you appear to do, that arrogant feelings would be excited by the application of these terms to them, I am quite satisfied that the effect would be directly the reverse.

In the previous portion of the discourse, our Lord had mainly been instructing them as to what they were to *teach*; he now tells them what *they must be*. He sent them forth into the world to do the work of "salt" in it—to check the progress of corruption,—but he tells them plainly that if their conduct did not correspond with their doctrine, they would very justly be objects of contempt, only fit to be trampled under foot as worthless. He warns them, *as the publishers to mankind of his gospel*, that, by becoming such, they necessarily assume to be lamps or "lights,"—that they could not do his work and be hid, hence the exhortation so to live that men might glorify God in them. It seems to me that, so far from being lifted up by such a commission, the effect would rather be to weigh them down under a sense of its exceeding heaviness. The true servants of the Christ in all ages are, more or less, "lights in the world," and, more or less, the "salt" of society,—purifying its corruptions. But the knowledge of this fact, accompanied as it must be by the consciousness of weakness, and perpetual failures, of frailties and inconsistencies innumerable, is always deeply humiliating.

[Abridged from an article in "*The Interpreter*,"—a mouthly issue. London: Simpkin & Marshall.]

NOTES ON WORDS.

V.

APOCALYPSE,—A Greek word used as the title of the last book in the Scriptures; there translated, in our common version, *Revelation*. This word is used in the New Testament Scriptures, 18 times; and always translated "**Revelation**," except in these cases,—Luke ii. 32—"A light to *lighten* the Gentiles"; Rom. viii. 19—"Waiteth for the *manifestation* of the sons of God"; 1 Cor. i. 7—"Waiting for the *coming* of our Lord Jesus Christ." The remaining cases of its occurrence are, Rom. ii. 5; xvi. 25; 1 Cor. xiv. 6; 26; 2 Cor. xii. 1; 7; Gal. i. 12; ii. 2; Eph. i. 17; iii. 3; 2 Thess. i. 7; 1 Pet. i. 7; 13; iv. 13; Rev. i. 1. In all these passages it is the noun which is used.

But the word occurs in the form of a *verb* also: in every case, in the common version, translated "reveal," or "revealed," twenty-seven occurrences:—Matth. x. 26; xi. 25; 27; xvi. 17; Luke ii. 35; x. 21; 22; xii. 2; xvii. 30; John xii. 38; Rom. i. 17; 18; viii. 18; 1 Cor. ii. 10; iii. 13 (twice); xvi. 30; Gal. i. 16; iii. 23; Ephes. iii. 5; Phil. iii. 15; 2 Thess. ii. 3; 6; 8; 1 Pet. i. 5, 12; v. 1.

An examination of the above passages will shew that there is always

If the inanimate creation is to enjoy a redemption corresponding and keeping pace with that of man, shall the animals be exempt, when they are so much nearer of kin to the lord of creation. Certainly not. It is only natural that as the sin which causes the animal *wildness* diminishes their salvation progresses, and man's proper relationship and authority over them increases. This reasonable conclusion is amply taught by the prophets.

Sin, by reducing man's spirit-force, and aberrating his intellectual faculties, lost him the rule over the animal creation. And now, just in the degree in which men are from God is the rebellion of the animal creation to them. If a man or woman is loving, the domestic pets are heartful of affection; and it is a common truth that a man's temper is best shown on horse-back. But it is by such proofs as Waterton the naturalist has afforded, that we can best gauge the nature and extent of the action of human unrighteousness upon the beasts of the field and the birds of the air. By affording them habitats, and prohibiting their oppression and murder, in his grounds they become friendly and familiar. There is little doubt that their preying upon each other is in a great degree a lesson learnt from man.

ANIMAL REDEMPTION.

What then, is the beast's future? In Isa. xi. we are told of some special things. As a *consequence*, as well as an accompaniment of the righteousness of Messiah's government, it is said, "The wolf shall dwell with the lamb, the leopard shall lie down with the kid; the calf, the young lion, and the fatling together; and a little child shall lead them. The cow and the bear shall feed, and their young ones lie down together: and the lion shall eat straw like the ox. The sucking babe shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain." Why? because "the earth being filled with the knowledge of the Lord," the preparatory righteousness will exalt men to their original power over the creation. The fear and dread of men by animals in the natural constitution, (Gen. i. 28, 29; ix. 2) is the exact correspondence of that due by man to God; not slavish, but reverential.

LITERALITY OF THE TESTIMONY.

It is supposed by some that the animals in Isa. xi. are symbols of political powers. But there is this objection that to all but three there are no political counterparts in scripture; and of those three powers there will be no dynastic existences at that time. How much easier and simpler is it to believe that the paradisaic condition will obtain *locally* in the Holy Land when the people thereof are truly godly. The greatest difficulty is the physiological one that "the lion shall eat straw like the ox." Yet, when we daily see the domestic cat, of the same family in zoology, eating herbivorous food, is it too much to believe the word when it testifies that the larger feline animal will do likewise. One testimony is worth ten *assumed* physiological contradictions. Beside there is no indication in the word of an exclusively herbivorous diet, but most probably a mixed one, like its lesser kin, the cat, though we are acquainted with cats without any carnivorous propensities. The

purpose of the prophets is to teach us the *restitutory power of righteousness*, notably evidenced in the taming and domesticity of the wild beasts of the field.

What a thorough peace will there be at that time! The mighty spirit-force will then be enjoyed which will gird and guard the human being from all harm. That power which in certain cases held them above natural dangers, (Mark xvi. 18; Acts xxviii. 3-5), will then dwell in all, even the babes, as we have seen. Those creatures to whom sinful man first fell victim, or was always in dread of, will then be his servants, playmates, protectors; no more will prowling beast make dangerous the forest, or ravage the homestead, for Israel's men "shall dwell safely in the wilderness, and sleep in the woods," because of God's covenant, (Hos. ii. 18.) The highways shall be free from evil beasts in a double manner: the fewness of their numbers and the tameness (or ceasing to be evil) of this few, (Isa. xxxv. 8, 9; xliii. 20; lxxv. 25.)

FREEDOM OF THE WHOLE CREATION.

Paul beautifully teaches us the thorough intimacy of man and the whole creation in their experiences of sin-results. "The creation in earnest expectation, waiteth for the *manifestation of the sons of God*. For the creation was made subject to vanity, not of its own will, but because of him (man) who hath subjected it in hope, on account of which the creation itself shall be set free from the bondage of corruption *into the glorious freedom of the children of God*. For we know that the whole creation groaneth and travaileth in pain together till now, conjointly with us . . . waiting for the adoption." Rom. viii. 19-23.

We must, therefore, to preserve the consistency of the divine plan, expect the righteousness of the Age to be accompanied by many important physical changes. These will be initiated in relationship to Israel, and the redemption of their land, by an earthquake sufficiently powerful to affect the whole country, (Zech. xiv. 4-11; Isa. xxx. 25, 26; xi. 15, 16; xliii. 16, 19-21.) The direct results of this will be a grand river system where now all is comparatively barren, promoting commerce and fertility, and by the waters and water-born forests, causing a great climatic change. (Read also Ezek. xlvi. ; Isa. xxxiii. 20-24.)

PHYSICAL CHANGES.

Another boon (whether the consequence or the accompaniment of this earthquake, we cannot determine) is the sevenfold *increase of life-giving light* from a decrease of the vaporosity of the atmosphere, (Isa. xxx. 26.) The natural sequence is flowers, trees, birds, landscape, &c., enrobed as it were anew by the greater vividness of colour. Clearer light must also give stronger sight, (Isa. xxix. 18; xxxii. 3.) And with the flood-caused humidity of the heavens (Gen. vii. 11,) will also disappear the diseases engendered by it; the consequence of which will be anti-diluvian length of life. (Isa. lxxv. 20-22; Zech. viii. 4, 5.) With these *readjustments of creation* will end the long catalogue of human miseries and sorrows. Even as men's passions and sins have corrupted the earth and deranged the heavens, so will their righteousness react upon these, and so perfection will be reached. Not at once will the blessings we

have read of come, but just in pace with the steady march of righteousness. And so the end will gradually be come at when "there shall be no more sorrow," and "death be swallowed up in victory," (Isa. xlv. 8; lxxv. 19; li. 11).

UNIVERSALITY OF THE REDEMPTION.

Almost all the proofs we have adduced thus far are from the book of the future of "Judah and Jerusalem." As the scriptures deal primarily with Israel, who are the focus of the world's blessings, our arguments must have a like restriction. But as we have seen how Israel will nationally operate upon the peoples, we have an opening made for universalising the boons. Following the scripture plan we show Israel as the first inheritors, but the Gentiles as recipient sharers, like as in the gospel (John iv. 22). So then, making due allowances for time, we may safely conclude that what is given to Israel first will eventually be the property of the Gentiles also, (Isa. xlv. 18, 22-25; xlix. 6; lxxvi. 10-13; Mic v. 7). And thus "from the rising of the sun to the going down of the same Jehovah's name shall be great among the Gentiles, and in every place incense shall be offered to his name, and a pure offering: for His name will be great among the nations" (Mal. i. 11).

THE ROBE OF RIGHTEOUSNESS.

The blessedness of that era is above all description. When, as brother and sister, *mercy* and *truth* have met together, and *righteousness* and *peace* (as mother and child) have *kissed* each other, "glory will indeed dwell in the land. *Truth* shall spring out of the earth; and *righteousness* look down from heaven." Yea, "righteousness shall go before Jehovah, and set us in the way of His steps," (Ps. xxxv. 8-13). No higher result than this can accrue, because to follow after the character of Jehovah is to attain perfection, and every good. When Israel is following thus after Him she will be able to sing, "I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation, and hath covered me with the robe of righteousness, as a bridegroom decketh with ornaments, and a bride adorneth with her jewels." This is the reciprocity of the principles we have been considering; for as righteousness toward the peoples, land, and creation causes peace and holiness, so these in their turn again bring forth righteousness and praise, (Isa. lxi. 10, 11).

THE DEVELOPING AGENCIES.

In conclusion, then, we see that the millennial kingdom of the Christ is one of a *development* of "righteousness, peace, and joy in holy spirit." The principles will be established by and through the presence of a holy Monarch, Princes, and Laws, the results being, as we have found, the present blessings of obedience, and the making ready, by thus disciplining, for the glorious "end of all things,"—the NEW HEAVENS AND NEW EARTH.

J. W.

OUR GREAT HIGH PRIEST.

Heb. iv. 15.

As oft with worn and weary feet
 We tread earth's rugged valley o'er,
 The thought how comforting and sweet,
 Christ trod this very path before.
 Our wants, our weaknesses he knows,
 From life's first dawning to its close.

Do sickness, feebleness, or pain,
 Or sorrow in our path appear;
 The recollection will remain,
 More deeply did he suffer here.
 His life how truly sad and brief,
 Filled up with suffering and with grief.

If Satan tempt our hearts to stray,
 And whisper evil things within;
 So did he, in the desert way,
 Assail our Lord with thoughts of sin.
 When worn, and in a feeble hour,
 The tempter came with all his power.

Just such as I, this earth he trod,
 With every human ill but sin;
 And though indeed the Son of God,
 As I am now, so he has been.
 My God, my Saviour, look on me,
 With pity, love, and sympathy.

Selected.

TYPICAL AND ALLEGORICAL INTERPRETATIONS.

THAT "the law," with its sacrifices, priests, and rites, foreshadowed "better things to come," is plainly taught in the epistle to the Hebrews. (See ch. ix. 1-9, 23; x. 1; compare Col. ii. 17; Gal. iii. 24; iv. 21-31). But as the various institutions of the law are not placed side by side with their several antitypes, in the apostolic writings, it would be obviously unsafe for us to apply them more specially than God has been pleased to explain them,

In reading the Scriptures, we should also be careful to distinguish between analogies, resemblances, or illustrations, and what is strictly *typical* in the sense of actual prophecies of things to come. For instance our Lord illustrates his burial and resurrection by an event in the history of Jonah (Matt. xii. 40), and his lifting upon the cross, by that of the brazen serpent (John iii. 14).

Again, the priesthood of the Messiah is said to be "after the order of Melchisedec" (Heb. vii.), while the salvation of Noah and his family, by means of the ark, is affirmed by Peter to have its antitype in baptism which now "saves us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Pet. iii. 20). These events illustrate later

truth; but there is nothing to show that either the persons or events referred to were *designed* to be prophetic figures of coming persons or events.

A question here naturally suggests itself—viz., How are we to know, with certainty, what persons and events, mentioned in the Old Testament Scriptures, were *intended as representations* of other persons and events recorded in the New Testament writings? In reply to this question, we submit, as sound and safe counsel, the following extract from the writings of Bishop Marsh:—"There is no other rule by which we can distinguish a real from a pretended type than that of Scripture itself. There are no other possible means by which we can know that a previous design and a pre-ordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament, were expressly declared by Christ and his apostles to have been designed as pre-figurations of persons or things relating to the New Testament, such persons or things, so recorded in the former, are types of the persons or things with which they are compared in the latter. But if we assert that a person or thing was *designed to pre-figure* another person or thing, *where no such pre-figuration has been declared by divine authority*, we make an assertion for which we neither have nor can have the slightest foundation."

To the same effect writes Moses Stuart,—“Just so much of the Old Testament is to be accounted typical as the New Testament affirms to be so, *and no more.*” By this means we shall be saved from the illusions and conceits of fanciful expositors; and the most unlearned reader be able to decide for himself what is typical and what is not.

Had these principles been adhered to, what a mass of error and fanciful rubbish would the earnest student of the Bible be saved from! Thus—one avers that Moses typifies Christ in “forty particulars;” another, that “every passage in the Old Testament looks backward and forward and every way, like light from the sun;” and a third, that “there are forty-nine typical resemblances between Joseph and Christ, and seventeen between Jacob and Christ—his worst actions being regarded equally symbolical with the best.”*

Our readers, no doubt, have met with similar examples of what we have no hesitation in designating irreverent folly. Such interpretations are based on the idea that the words of God do not reveal his meaning, but that the meaning of Scripture is to be developed by human ingenuity; that *beneath* the obvious statements of scripture, lie deeper meanings, which are only to be discovered by the spiritually-minded. By this doctrine, the revelation of God is treated as an enigma, and, as it has been well said, in getting at the meaning of Scripture, “we may shut our lexicons, and draw lots for the sense.”

If we would read the Scriptures to profit, we must be content to regard as typical and symbolical so much of it as is declared to be so on inspired authority: we must determine, at all hazards, to take the book just as it stands, and, in the spirit of a little child, believe that we have before us the will of God revealed for our faith and obedience, in words and figures intended to be understood in their ordinary acceptance.

W. LAING.

* “Interpreter,” vol. ii. 230.

DOCUMENTS & CORRESPONDENCE

RELATING TO

A SECESSION FROM THE CHURCH IN EDINBURGH.

1862.

THE fact of several brethren having withdrawn from the Edinburgh church is well known to many; but few are likely to be acquainted with the circumstances of the case, or able to form a proper estimate of the relations of the parties concerned in this unhappy state of affairs. To afford correct information for these purposes, the following letters and papers are published; care being taken to give only public accredited documents, and these without note or comment.

The correspondence having been full and exhaustive, nothing, at first, seemed further necessary in order to give a reliable narrative of the case; but the documents which here precede it are deemed indispensable toward a right understanding of the letters by any stranger, and, therefore, they are also given.

If any apology is required for the obtrusion of such a matter upon the attention of the brotherhood without being asked for it, let this suffice:—We are all brethren, though far apart, and are mutually dependent on one another; it is also needful to be aware of our brother's circumstances before we can thoroughly sympathise with him. We ask the sympathy and prayers of the brethren for the church in Edinburgh and all its members; and trust that a lively interest in all their affairs will be felt and expressed by all their true friends and brethren throughout the land.

At the usual Thursday night meeting of the brethren on 20th February 1862, the following papers were presented and read by brethren Andrew Tait and William Ellis respectively.

Document A.

DEAR BRETHREN.—From past experience, we have been led to think that the present machinery (if we may so call it), of the Church is faulty and requires to be righted, and perhaps the easiest and best method of doing so may be to present several things in their order, to think over and to adopt what is

the most scriptural method of doing all things decently, and in order, and which most approves itself to us.

First—That, if there be any law in the church empowering a limited number of the brethren called the “Church Council,” or by any other name, to transact the business of the church, that it be henceforth abolished as not only unscriptural, but cannot commend itself to the church as a whole. The apostle Paul, in several of his epistles, which he generally heads to the whole church, says—“Do all things without murmurings and disputings,” showing that it was the church who was to do all things, &c.

Second—That the primitive christians, at least so far as we know positively, met on the first day of the week to break bread, worship, &c., and that the all things being done decently and in order related to this first day meeting of the church. Therefore, week-night meetings appear to be without authority or precedent in the Scriptures, and, moreover, is like the sects who must have their weekly prayer meetings, &c.; let us not be like them. I would suggest that brethren and sisters, who have the opportunity for such, might benefit themselves in various good works and ways, but the most essential thing to me would be the careful and diligent reading of the Scriptures at home, for our growth in knowledge, as I fear attending many meetings during the week would mar this delightful study very much.

Third—The teaching of the church should not be in taking texts to speak from, neither can the reading of essays or addresses be the scriptural methods of building up the church, or bringing in hearers to the true knowledge of the Scriptures. I would suggest, expounding and comparing scripture with scripture has been to me, and, I believe, the best means of receiving knowledge to ourselves—building up the church and enlightening the hearers—also that the Scriptures cannot be understood unless explained in harmony with God’s purposes and kingdom.

Fourth—That the parties to discharge this delightful and important work cannot be *novices*, be they old or young in years, if newly converted, baptized, and added to the church. The aged can warn us of the snares of the world and flesh (their experience in the world being very useful), but, like the youths, they require themselves to be fed with the Word of God, which alone is able to build us up in our most holy faith. The youths can very profitably be set to read the Scriptures in the church, and let them learn to do so with profit and pleasure to themselves and the hearers, but that exhortations and teaching lie with those whom the Scriptures teach to do so, and circumstantially appear in the church to be the most fitted.

Fifth, and not the least of importance—the position of the sisters in the church. What are they? a part of the body of Christ; and how should they be treated? While they must not usurp authority over the man, the man must not usurp undue authority over the woman. Hence, if we shut their mouths from everything done in the church, where is the part they ought to be of becoming helpmeets? If one brother says, It is a shame for a woman to speak in the church, without taking into consideration the circumstances; and another brother says, Let them ask their husbands at home, or I will not be dictated to by a woman, and without any circumstances being named, appears to me unreasonable, unscriptural, and despotic. Why, Paul tells the Corinthian sisters how they ought to be attired when prophesying or praying. This is speaking in the church. Again, the half of the sisters may have no husbands to ask any questions; and if a man cannot hear the opinion or voice of a sister, then she is no helpmeet. Why, brethren, are we not actually destroying the beautiful figure of Christ and the church, by usurping undue authority over our sisters. Did not Aquila and Priscilla teach the eloquent Apollos the way of God more perfectly, who was a mighty man in the scriptures? Did not Paul commend Phoebe, his sister, to the Romans, who was a deaconess of

the church at Cenchrea, and who had been a helper to him and to others. Read the 16th chapter of Romans.

Sixth—The admission of members into the church, by the present system: little is known of them further than brother So-and-So conversed with them, and found them believers of the gospel, &c. Hence, they come among us almost unknown, and without any history. We should like to hear more of their history, faith, &c.

In conclusion, dear brethren, we ask you to think over these matters as being worthy of due consideration and comparing with the Scriptures, and, if in harmony with them, surely they are worth imitating, and may our God and Father bless us and guide us into his ways, which are pleasant, and his paths which are all peace, is the desire of your brother in hope of the gospel.

ANDREW TAIT.

Portobello, 20th February 1862.

To the Brethren meeting in the Hall,
Surgeon Square, Edinburgh.

Document B.

1st., The Scriptures neither by precept nor example empower any church to form such an institution as council of the church, or church council, for the management of cases of discipline or any purpose whatever, except in one instance for ministering to the temporalities of poor saints.

2d., The Scriptures recognise no such office nor office-bearer as Secretary of the church, or Correspondent of the church.

3d., The Scriptures recognise no meeting of any number of brethren on any day but the first day of the week as a church meeting, or meeting of the church for transacting business affecting the whole body.

4th., The Scriptures admit of none of the laws of God's anointed being brought before the church for its opinion as to whether the majority be in favour of obeying such laws or not. This applies to voting and motions.

5th., While the Scriptures forbid a woman to teach or usurp authority over a man, they record that some were deaconesses, others prayed or prophesied in public, another explained the way of the Lord to a man, and the old women instructed the young ones.

6th., The function of no church is legislative, only administrative.

WILLIAM ELLIS.

These papers, it was determined, should be considered at the church anniversary meeting on March 23d ensuing.

Document C.

Excerpt from the Minute of the Ninth Anniversary of the Church in Edinburgh.

" . . . Then came the consideration of two papers setting forth important matters, which had been submitted by brethren A. Tait and W. Ellis respectively. Before proceeding with their consideration, it was agreed, upon the inquiry of brother Steele, and at the suggestion of brother Cameron, that the practice of the church already in use for arriving at the mind of the brethren (viz., getting the judgment of the majority,) be followed in this case, and until it be set aside by the adoption of a new method. Brethren Tait and Ellis were then allowed their choice of which section of their papers should be first considered.

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Portobello, 20th February 1862.

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The first proposition of both papers (which were substantially identical) were selected. (See proposition 1 of Documents A and B.) Brother Cameron quite agreed with brother Ellis's proposition, but questioned the use he made of the term "unscriptural." Brother C. Smith seconded the first proposal in A. Tait's paper. Brother Dowie then proposed that the council referred to should stand, because there was no evidence that it had been productive of any evil. There was sometimes need for consultation on, and arrangement of matters previous to their introduction to the church. He also suggested that this council should now act; hitherto it had done nothing. Brother Laing seconded the proposal.

A good deal of conversation ensued, in course of which, brother Ellis expressed himself that it might be expedient to appoint a council when the circumstances demanded it; which, he thought, would be the right way. Brother Tait was only prevented from proposing 'a continuation of the principle of the council, but a change in the persons composing it,' because he had already moved the total abolition of the whole affair. After much time was employed in the discussion of these various suggestions, the original motions were put to the vote; when 16 voted for brother Dowie's, and 4 for brother Tait's motion."

On Sunday, 30th March, the following letter was sent to the church:—

LETTER, No. 1.

29TH MARCH, 1862.

To the church assembling in No. 1 Surgeon Square, Edinburgh.

BRETHREN AND SISTERS,—From a firm conviction of our duty to God our Father, and you our brethren and sisters in our Lord Jesus the Christ, arising from our having chosen the word of God as our only guide in faith and practice, in which choice you all at one time concurred. We deplore exceedingly that sixteen of our number, at our last meeting, caused a division in the one body of the Christ, and thus rent asunder what God had joined together, by perpetuating in their own name and authority an institution confessed to be without precept or example in the Scriptures; and also by persisting in settling all matters affecting the whole church by motions and votings, equally wrong because without any authority, and in themselves directly opposed to the plainest teachings of the Christ and his apostles.

Concerning those who make divisions it is written:—"Mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them: for they that are such serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple."

We have resolved to obey our Lord in preference to sixteen brethren, and thus assign you our resolve that you may choose for yourselves whom you will serve.

WILLIAM ELLIS, CATHERINE J. ELLIS, SARAH HATRICK, ANDREW TAIT,
HANNAH TAIT, CHARLES SMITH, WALTER OLIVER, REBECCA
OLIVER, MARGARET M'DONALD, MARGARET SWANSON, MRS.
SWANSON, CATHERINE SWANSON.

Reply—Letter No. 2.

4 ST. LEONARD'S STREET,
EDINBURGH, APRIL 8, 1862.

*MY DEAR BROTHER,—I am instructed to communicate to you the enclosed record of the mind of the brethren in regard to the matters treated of in the letter received last Sunday week, per brother D. Swanson, and to request your earnest, deliberate, and prayerful consideration of the position you propose to occupy, in relation to your brethren and sisters in the One Faith of the Gospel.

I am, my dear brother, yours faithfully,

JAMES CAMERON.

Copy of Record proposed by James Cameron, on Sunday, 6th April 1862, and agreed to.

WHEREAS brethren Andrew Tait, William Ellis, Walter Oliver, and Charles Smith, with sisters Mrs. Tait, Mrs. Ellis, Mrs. Hatrick, Mrs. Oliver, Mrs. Swanson, Margaret M'Donald, Margaret Swanson and Catherine Swanson, have withdrawn from the church, Surgeon's Square, Edinburgh, and by letter have given as their reasons that a majority of the brethren, at the annual meeting on March 23, 1862, were of opinion that it was desirable to continue the church council,—those brethren and sisters deeming that expression of opinion a “rending of the one body of the Christ,” and the doing so by “motions and voting being without any authority, and in themselves directly opposed to the plainest teachings of the Christ and His apostles.” The brethren, after considering the matter for a week, hereby record their judgment thereupon in the terms following:—

The brethren, while deeply deploring this state of matters, cannot regard the reasons of withdrawal as in the slightest degree justifying the step which their brethren and sisters have taken. It is but a few weeks since two at least of the four brethren voted in the “settlement of matters affecting the whole church;” while at the annual meeting brother Tait proposed a motion, which was seconded by brother Smith, and voted for by brother Walter Oliver. And as the church had been asked to consider the propriety of doing without voting, and were ready to consider it, they were entitled to expect that some patience would have been exercised until the matter was duly brought before them. But while the reasons given are deemed insufficient to justify separation, the brethren have no desire to ignore the feelings of their brethren and sisters; but, on the contrary, have no hesitation in recording their strong feeling and settled conviction that the unity of the church is of such transcendent importance when compared with any matters of mere arrangement and expediency, that they at once resolve to abolish the church council and formal method of voting, as things which no brother ever presumed to place on a level with the unity of the church; nay, more, if the church council and practice of voting had been presented for consideration as matters involving the existence of church unity, a different mode of treating them would certainly have been adopted. But no such alternative was hinted at, as these words of brother Tait testify:—“To present several things in their order to *think over*, and to adopt what is the most scriptural method. . . . and which *most approves itself to us*.” Again,—“We ask you to *think over* these matters as being worthy of due consideration, and comparing with the scriptures, and if in harmony with them surely they are worth imitating, and may our God and Father bless us,” &c. No word here about separation. Again, no objection was made to voting at the annual meeting when brother Steele asked how matters of differing opinion were to be settled. Besides, brethren Tait and Ellis then expressed themselves favourable to a modification of the confessedly unscriptural council. These circumstances created the strongest impression

* It is necessary to explain that in this, and all succeeding cases, a separate copy of each letter from the church in Surgeons Square, was furnished to each individual or family of those who signed the letter No. 1.

that these two brethren simply wished a clear and full expression of the minds of the brethren, without the least fear that such a direful result as separation could possibly follow. Hence the free speech and reasoning on that occasion.

The brethren also record the following remarks on the letter above referred to:—

1st., The one body of the Christ cannot be rent asunder by any difference of opinion among its members, or by the mode in which that difference may be expressed. Because, in the church at Corinth there were sad divisions, and on the part of some a denial of the resurrection, and yet Paul says of them:—“Now ye are the body of Christ.”

2d., We chose the word of God as our only guide in faith and practice, in so far as it gives directions to guide us. In matters where no directions are given, and where the directions given are beyond our power to follow, we deem ourselves justified in suiting ourselves to the exigencies of the situation in all cases involving imperative duty, and where no express command is violated. Such is at present, and always was our position as a church. No way out of it has been pointed out, and duty must be done.

3d., The brethren had not resolved to persist in settling all matters affecting the whole church by motions and voting, but simply employed the usual mode until the subject of *voting* came to be considered. And while it is admitted that motions and votings are without scripture authority, they are not “*directly opposed* to the plainest teachings of Christ and his apostles,” because these teachings contain no prohibition, and no law is violated by their use.

4th., Obedience to our Lord is quite compatible with acquiescence in an arrangement against which there is no law, and which commends itself to the brethren generally.

Letter No. 3.

17 UNION STREET,
EDINBURGH, 20TH APRIL 1862.

The Brethren in the one faith and hope of the gospel of the kingdom of God, meeting there, to their brethren whom they left meeting in No. 1 Surgeon's Square, Edinburgh.

DEAR BRETHREN,—We duly received the record of your judgment on the cause of our separation from you. We have carefully examined it over and over again, and now present you, in as concise a form as possible, our judgment of that document, and also the position we now occupy in relation to you. We left the brethren in Surgeon's Square, because sixteen brethren embodied their opinion in an act, and called that act the decision of the church, while it was sternly opposed by two of us, voted against by others, indifferently allowed by a third party, who thought the whole matter wrong, and a fourth was denied the privilege of any say, because some of the brethren thought they had no right.

Before the annual meeting, we objected to the council for acting beyond the powers conferred upon it when first formed,—and in the two instances known to us, it did not act according to the Scripture teachings regarding offenders,—and, finally, we objected to its existence, as being without precept or example in Scripture. All these objections were known to the brethren for weeks before the annual meeting; during which time they had, or ought to have been considering them along with other kindred matters.

We had no plan nor any previous arrangement of purpose,—as our talk of forming a meeting in Leith shews,—until the defiant course, taken by the sixteen at the annual meeting, left us no hope of any matter affecting the church being settled in harmony with the Scriptures.

But, apart altogether from the immediate cause of our leaving you, our position, for a considerable time, presented a union where unity was not. We had ceased to understand many parts of Scripture alike, ceased to teach from them alike, and, lastly, to view them as fit to guide us in all matters "involving imperative duty;" while the Spirit says, "They were given that the man of God might be *thoroughly furnished unto all good works.*"

We have resolved to meet in the name of our Lord Jesus Christ, and keep his teachings pure while we have existence. We seek the fellowship of all who walk according to the teachings of the Spirit contained in the Scriptures. When we are assured the matters complained of by us when we left you are removed, we shall most heartily extend our hand to you all for fellowship in the gospel, although we continue to meet in Union Street, and reserve to ourselves the right of making our own arrangements, and also charge ourselves with the responsibility of all teaching which may emanate from us.

We append the following replies to your remarks on the letter we sent you on March 30th. :—

First, That divisions, which brought down the severe rebuke of God, existed in the church at Corinth, caused by false brethren, can never justify differences of opinion amongst us; and, besides, of them who denied the resurrection, Paul says, Their faith was overthrown.

Your *second* remark we think incorrect also, as we cannot conceive of any "case involving imperative duty," concerning which there is no precept or example in God's perfect law fit for our guidance.

Concerning your *third* remark,—while we cannot point you to any portion of Scripture which says, thou shalt not "vote or make motions" with a view to decide in favour of the few or the many who desire any arrangement, yet we consider such courses directly opposed to the following Scriptures:—1 Cor. i. 10.—Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Pet. v. 5.—Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility. Eph. v. 21.—Submitting yourselves one to another in the fear of God. Phil. ii. 2, 3.—Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves.

The doctrine of expediency, or that "against which there is no law," advocated throughout your letter, is one which Paul would not use even where it was perfectly lawful: we also think it very dangerous, and one great cause of the apostacy by which men are ensnared who have not the love of the truth within them.

In conclusion, brethren, we commend these things to you. We are men in the flesh like yourselves, and know that in us there is no good thing. May you and we be found giving that earnest heed to the words of our Lord which shall meet his approval when he comes.

We are yours, brethren, in the hope of the glory of God.

Signed, in behalf of all the Brethren and Sisters,

WILLIAM ELLIS.

Letter No. 4.

EDINBURGH, 4TH MAY 1862.

DEAR BROTHER,—By a letter, received on 20th April from brother William Ellis as from you, we learn that you have not understood our meaning in the former communication as to the abolition of the church council and voting.

We now desire to inform you, that, at the time we wrote you, these things were given up by unanimous consent.

As you seem to find a new reason for separation in difference of teaching on certain unspecified parts of Scripture, we can only say at present, that you must know we were never united on the basis of understanding all parts of Scripture alike. We possess all the unity the first churches had in being baptized into the Christ,—whereunto we have attained, let us walk by the same rule. This new reason was not contained in either of the documents presented for our consideration, and we concluded that your reasons of withdrawal were contained in your first letter.

Since the alleged cause of separation is removed, and since we are brethren in Christ, what should hinder our reunion? We could not but regard the step you took in separating from us as uncalled for and unjustifiable; and now that the matters which led to your withdrawal are removed, how shall we be compelled to regard continued separation? We beseech you to retrace your steps that the evil may be undone.

We are grieved at the continuance of this separation, also, because of the disgrace which it brings to our Lord Jesus Christ, and because of the evil influence it must necessarily have upon all strangers, whether believers or unbelievers,—to the former, affording a pretext and precedent for separation; and to the latter, presenting hindrances to the reception of the truth. Let us remember the duty of disciples, to “strive together for the faith of the gospel.”

Suffer a few remarks, dear brother, on some of your statements.

1st, The opinion of the sixteen was not called the decision of the church; on the contrary, it was publicly stated, in reply to brother Tait, that it was not the mind of the church, but of the sixteen.

2d, Paul says, “I suffer not a woman to teach, nor to usurp authority over the man.” Acting on this precept, the brethren had for some years resolved not to ask the authority of the sisters in church matters. In this, as in all other matters, we are willing to reconsider our position.

3d, You say the council acted beyond the powers conferred on it. As you have not told us how, we waive this in the meantime.

4th, We cannot see how the course of the sixteen could be “defiant,” as they merely expressed their opinion as requested, and had no reason to fear that separation could result.

5th, The Scriptures were given that “the man of God might be thoroughly furnished to all good works.” That the Church of God might be thoroughly furnished, there was given, besides the Scriptures, a certain machinery for perfecting the saints for the work of the ministry, &c. The only expediency we advocate is in regard to imperative duty in absence of Scripture rule applicable in the circumstances.

6th, We did not justify divisions in Edinburgh by divisions in Corinth; but we distinctly affirm, that divisions in Edinburgh cannot justify separation, as they did not in Corinth. Did not Paul expect the Corinthians, with all their divisions, to “come together into one place, to eat the Lord’s Supper?”—1 Cor. xi. And would he not expect the same in Edinburgh? If so, where is the Scripture precept or example for two churches in the same city? And where is the Scripture authority for any church “reserving to itself the right to make its own arrangements?” Dear brother, we now appeal to your love of the brotherhood, and beseech you to be reconciled, to return, and resume your place, and honour all the doctrine of Christ. Our present divided state is a stain upon the fair name of christian.

We again assure you that the matters complained of by you, and given as your reason for leaving us, are removed. We desire to have your fellowship in the gospel; especially as you have not given a scriptural reason for separation which is applicable, seeing we all believe the same gospel. Remember to

weigh the effect of your decision upon the churches. Reflect how God may best be honoured in what you do. Be wise, be patient. Consider us as we seek to consider you. The Scriptures you quote are worthy of attention by all of us. Do they not particularly appeal to yourselves,—1 Pet. v, 5; 1 Cor. i. 10; Eph. v 21; and Phil. ii. 2, 3. Their burden is submission, unity, and humility. We have so far submitted to you;—what is your return? Let the love that “beareth all things, and thinketh no evil,” be found in us all; and be assured of our faithful affection for you, and desire that the Lord may bless you and keep you unto the appearing and kingdom of our Lord Jesus Christ.

In the name of the brethren, your brother in Christ,

JAMES CAMERON.

Letter No. 5.

17 UNION STREET,
EDINBURGH, 25TH MAY 1862.

The Brethren and Sisters meeting here, to their Brethren in Surgeon Square.

DEAR BROTHER,—We duly received and have considered your letter to us of 4th May curt. We accept your statements contained therein, that the matters complained of by us in our first letter to you are removed. We have no additional reason to present you with beyond that contained in our second letter, which to us appears insurmountable, unless we compromise what God has revealed in the Scriptures concerning us and the nations of the earth.

We are now willing to receive any of the brethren on the same footing as those from any other of the meetings in Scotland, England, or America; but to form a union with the brethren in the face of diversity, which, in several instances, affects the one faith so much, is what we cannot do. Our past union we felt to be productive of weakness in all we attempted. As to how you shall treat us, that is your matter. We have resolved to hold the position we have taken until we are satisfied that it is a wrong one.

Signed, for all the Brethren and Sisters,

WILLIAM ELLIS.

This letter was accompanied by the following note:—“Leith, 29th May 1862.—Dear Brother Cameron,—I herewith send you the reply to your letter to me and the brethren and sisters who meet in Union Street. I am desired also to express their wish, that the correspondence by letter be now closed. If any better understanding be desired, the brethren can arrange to meet with any who may wish. . . . Your brother in the hope of the Gospel,

WILLIAM ELLIS.”

Letter No. 6.

EDINBURGH, 3D JUNE, 1862.

DEAR BROTHER,—We have received your letter of the 25th May, per our brother Wm. Ellis.

We have no objection to accede to your request (expressed in brother Ellis' accompanying note) “that the correspondence by letter be now closed,” and to acquiesce in your suggestion that “if any better understanding be desired the brethren can arrange to meet with any who may wish.” At the same time we humbly think that one more written statement from you is requisite, and that for the following reasons:—

You say you "have no additional reason to present beyond that contained in your second letter," and refer to a diversity which "in several instances affects the one Faith." (We presume you mean subversively.) Now while it is a fact (now of nine years' standing) that on many points there is a diversity of teaching, we are not aware of any teaching in the church which subverts the one Faith, or which can justly cause any to "compromise what God has revealed in the Scriptures concerning us and the nations of the earth." But as you again make the general statement, and now give it as your only reason for continued separation, it is surely a reasonable request that you would favour us with the "instances" you refer to, and show how the one Faith is injuriously affected by such teaching. Assuredly you owe this to us, if for no other reason than to enable us to see our error, if such there be.

Should you have any objection to accede to this request, we shall still be glad to adopt the other mode you propose, and to receive any practical suggestion you have to offer as to a meeting for the purpose of promoting a better understanding.

Firmly trusting that the sincere wish of you all, as of ourselves, is to be found striving after the position enjoined by the apostle—"blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation;" we again beseech you to see that you are not standing in the way of this position being realized in regard to the brotherhood of the Christ, in Edinburgh, and to beware lest in attempting to secure uniformity of speech in matters of forbearance, you destroy the liberty you and we have in Christ and after all fail to attain the end in view. Dear brother, the only path of duty we know of in which you can securely walk is a return to your place among the brethren and sisters you have left. It is only a patient continuance in well-doing, however painful to flesh and blood, that will secure the prize we are all striving for, and which we pray you and we may all ultimately possess.—For the church, I remain, your brother in Christ.

JAMES CAMERON.

Letter No. 7.

JUNE 15, 1862.

The Church of God in Christ Jesus, meeting in No 17 Union Street, Edinburgh, to the Church meeting in No. 1 Surgeon Square, Edinburgh.

DEAR BRETHREN,—We now, at your request, specify examples of those matters of diversity referred to in our two last letters to you. 1st.—We had special reference to the literal mode of interpreting the prophetic scriptures taught by brethren Dowie and Laing, and exemplified in their teachings from 1 Thess. v. 1, Rev. xi. 3, and context, Rev. xvii and xviii., in which the apostacy is symbolised by a great city called Babylon the Great, &c. These brethren teach that the village of Hillah, somewhere near the Euphrates, and near the site of ancient Babylon, shall yet merit the title,—“Mother of harlots and abominations of the earth;” while the messenger of God taught John that the city was then reigning over the kings of the earth, Rev. xvii. 18.

2d.—Their whole teaching concerning the manifestation of the Man of Sin, of 2 Thess. 2d chap. We think all the Scriptures used by the brethren for this purpose, wrested out of the meaning intended by the Spirit of God.

3d.—The only way of understanding the scriptures, given by the Spirit of God, is “comparing spiritual things with spiritual,” the brethren have added the physical sciences, in the face of the warnings contained in Jeremiah x. 2, 3, 1 Timothy, vi. 20, 21.

4th.—The brethren believe and teach that the Psalms are poetic compositions. We believe them prophetic musings in which the prophet often wrote of the sufferings of the Christ, and the glory that should follow.

5th.—You say you have all the unity the first churches had in being baptized into the Christ. We do not believe any one of the things mentioned above had any existence among the first churches, nor was the practice of teaching contradictory doctrines, in the public or even private assembly, ever among the “all things” taught by Jesus, and after him by the apostles. To be of Paul, Apollos, Cephas, or Christ, had no reference to the matter of their teaching, but to other personal preferences.

Paul cast down imaginations and every high thought which exalted itself against the *knowledge of God*. You cherish and publish all sorts of imaginings in the meeting and *Messenger*, no matter how much they contradict the revealed purpose of God. The latest example is contained in the *Messenger* for May, from the pen of John Duncan.

Jude exhorted the saints to contend earnestly for the faith; you contend for opinions more than for the faith. Paul says, *Prove all things, and hold fast that which is good*. You say, *Discuss all things, but hold nothing very fast, as that savours too much of dogmatism*.

Peace being the order in all the churches of God, we think we can better serve the Lord, to whom we have given ourselves, where we are joined together in the same mind and in the same judgment, than with you while you plead for diversity as the normal state of any church.

During the last week we have learned with regret that brother Dowie is in the habit of signing himself minister of the Baptist Church, No. 1 Surgeon Square, Edinburgh. If the brethren agree to such name as that which exclusively belongs to us, and the name they wish to be known by among men, we at once withdraw our former proposal to receive those who do so on the same footing as any other of the churches in Great Britain or America.

We are, your faithful brethren in the Lord.

For all the brethren,

WILLIAM ELLIS.

Letter No. 8.

EDINBURGH, 1ST JULY, 1862.

DEAR BROTHER,—We received your letter of 15th ult. Regarding brethren Dowie and Laing's teachings, concerning the Man of Sin, &c., we distinctly deny that any particular view of these matters forms any essential part of the faith once for all delivered to the saints, because the faith was delivered to the saints by Jesus and the apostles during a period ending with the day of Pentecost, while the apostolic writings in which those things are revealed had no existence. Hence your statement regarding brethren Dowie and Laing, that they “contend for opinions more than for the faith,” is more applicable to yourselves; for are not you contending for something besides the faith, when you insist on uniformity of belief in matters which were not revealed till many years after the Faith had been once for all delivered to the saints? What is not essential to true discipleship cannot be necessary for church fellowship. Our two brethren have contended for the one faith before the public, and we have entire confidence in their soundness in regard to it. Besides, we cannot conceive of any necessary connection between the literal view of such matters as you refer to, and unsoundness in the faith. On the contrary, it is by understanding other prophecies literally that we have come to apprehend the glorious truth concerning the purpose of God to establish, in the hands of the immortalized and glorified Messiah and the saints, his dominion over Israel and

the nations. Still, as a church, we say regarding the diversity of teaching in question on the part of true disciples.—“Let every man be fully persuaded in his own mind.” At the same time let us beware of elevating matters which do not constitute the one Faith to an equality of importance with it; for there is good reason to fear that this was the first step in the apostasy. See Acts xv. 1, and Gal. iv. 10, 11.

A word as to our true position. We are united as believers of the gospel of the kingdom of God and the name of Jesus Christ, and in that faith have put on the Christ by being baptized into his name. Holding fast that faithful word we endeavour to walk worthy of that kingdom and name, and to enlighten and comfort one another regarding the “whole counsel of God.” While we deprecate the giving *undue* prominence to any subject, we have no desire that any brother be hindered in expressing his mind on any scriptural topic, unless it be deemed ill-timed on any given occasion; it being always understood (and intimated if need be) that such teaching is not necessarily the mind of the church. We hold that any brother visiting us from another church stands on an equality with us as regards teaching, as well as other matters. Diversity may thus be the actual, but it can never be the normal state of any church.

In regard to the physical sciences, they are not objects of warning either by Jeremiah or Paul. Our two brethren repudiate “science falsely so called,” as instructed by Paul, and they are “not dismayed at the signs of heaven” as taught by Jeremiah. And yet God can make use of these latter to fulfil his purposes. See Matt. ii.

We know our two brethren regard the Psalms as poetical compositions. They also believe some of them to be prophetic of the Messiah, others historical, and others, such as the cxix., neither the one nor the other.

The church is not responsible for what brother John Duncan writes in the Messenger.

Brother Dowie is not “in the habit of signing himself minister of the Baptist church, No. 1 Surgeon Square, Edinburgh.” On a few occasions, during the last six years, he inserted these words in a marriage certificate to fulfil a supposed requirement in the Registration Act, as to the particular form of celebration employed. It seems now that the simple word ‘church’ at such a place is considered sufficient, and the church gives no sanction to any designation more distinctive.

Dear Brother, we are more and more convinced of the utter groundlessness of your reasons of separation from those you admit to be your brethren in the Lord. Suffer again a word of admonition as to the duty you owe to yourselves, to us, and above all to our common Master, to return at once to the position you have left, and to be one in church fellowship as we are one in Him, so that with one heart and with one voice we may show forth the praises of Him who hath called us out of darkness into His marvellous light. As “the eye cannot say to the hand, I have no need of thee,” so neither can we of you, and neither should you of us. We are brethren. Why should any root of bitterness be allowed any longer to trouble us, who are “all one in Christ Jesus.”
—For the church,*

JAMES CAMERON.

*Brother James Steele expressed dissent from some things in this letter.

[Designed for the brethren exclusively.]

Intelligence, Notes, &c.

DUNKELD.—It gives us much pleasure to record the return to the fellowship of the Church, of our sisters Jessie and Catherine Anderson. We hope that this restitution will prove a threefold benefit—to themselves, to those who should follow their example, and to the church. In Dunkeld everybody knows everybody's affairs, and nothing can be done in a corner. Yet in London the eye of God discovers the same.

EDINBURGH.—On December 22nd, were introduced to the Church, brother and sister Alex. Anderson (mason) from New York, proposing to reside in Edinburgh for a time.

GLASGOW.—Sister Susan M'Eachern has removed to a situation in Birmingham.

GALASHIELS.—On 20th November was immersed, and subsequently added to the church, Mrs Drawhill, Eildon (6 miles distant) formerly connected with the *Independents*. About a month thereafter, brother J. Cameron, of Edinburgh, paid the church a visit, and was instrumental in knitting the brethren more firmly together. At the same time he had an opportunity of introducing the great doctrines of the kingdom of God to the attention of an intelligent and very interested audience, who indeed requested his return. We understand that some more are all but ready to be immersed. May the Lord defend the little band of witnesses here, and enable them to gather all that in Tweed-side are disposed for eternal life.

NEWARK.—Another one has become obedient to the faith—brother E. Cheadle, signal-man on the Great Northern Railway, and fellow-servant to brethren W. Smith and W. Sharpe. The former of these having been instructed to give good heed to the word of truth soon used his newly acquired powers on the latter; and now both together have won over Cheadle. This is what should be; not to be indifferent to those who are brought within our reach; but rather to observe the injunction of the Lord—"freely ye have received, freely give." Now they are a happy group. Shut out from society by their distance from town, and the strict rule of the rail, they find in one another good company,

NEWBURGH.—The brethren will be gratified by the following notice of a single handed effort to set forth Divine truth.—"Newburgh, 16th December, 1861.—About four weeks ago I made up my mind to deliver some addresses to my fellow-townsmen on the great saving truths of the gospel. Four of these addresses have now been delivered, on the four successive Sunday evenings in the Town-hall. The meetings have been well attended, far better than I expected they would be. There is very little falling away as yet, though some change of audience. My two first addresses were on Daniel's fifth universal monarchy. My third on Jesus as the Christ. Last night an exposition of 2 Peter iii. I intimated for next Sunday evening an exposition of Acts ii, and after that I may go on with Acts iii, and all the principal recorded discourses of the apostles. But I leave myself at liberty to take up what Scripture or subject may appear best at the time. I mention these things to show brethren similarly engaged the method I have been thus far led into in sowing the seed of the word of the kingdom." D. LAWSON.

PAISLEY.—"The church here has had an addition to its number (Mrs Wm Pollock, 47 Moss Street) who was immersed on the 8th Nov, and broke bread on the first day of the week thereafter.

Mrs J. Mowat, 7 Flour Mill Brae.
 Christina Mowat, 7 Flour Mill Brae.
 Mrs C. Nicol, 20 Skene Square.
 William Philip, Tailor, 107 Causewayend.
 Mrs W. Philip, 107 Causewayend.
 Alexander Philip, Baker, 107 Causewayend.
 James Philip, Clerk, 107 Causewayend.
 Charles Pollock, Shopkeeper, Union Glen, Holburn Street.
 Arthur Roberts, Officer, Ship "Commodore," of Aberdeen.
 Mrs A. Roberts, 7 Flour Mill Brae.
 Archibald Ross, Teacher (House of Refuge School), 30 St Andrew St.
 Mrs Robertson, Hardgate.
 Mrs Roberts, Widow, Farmer's Hall, Braehead, Gilcomston.
 John Smith, Engine-driver, S.N.E.R., Ferryhill Mills.
 Mrs J. Smith, Ferryhill Mills.
 Mrs D. Smith, Widow, 2 Virginia Street.
 James Walls, Railway Servant, G.N.S.R., 6 Gerard Street.
 James Wright, Tailor, 29 James' Street.
 Mrs J. Wright, 29 James' Street.

John Grant, Baker, Bridge of Carr, Strathspey.
 Andrew Lawson, Farmer, South Lasts, Peterculter (8 miles).

** Correspondent.*

Insch—Aberdeenshire.

PLACE OF MEETING,—JAMES ROBERTSON'S HOUSE.

Hour of Meeting—11 A.M.

James Henderson, Shoemaker, New Leslie, by Insch.
 Christina Moir, Gardenstown, by Insch.
 Alexander Robertson, Mason, Largie, by Insch.
 * James Robertson, Shoemaker, Carnistown, by Insch.

** Correspondent.*

Turriff—Aberdeenshire.

(No Church)

Thomas Andrew, Cabinet-maker, 40 Chapel Street.
 Mrs Andrew, 40 Chapel Street.

YORKSHIRE AND THE NORTH OF ENGLAND form the next Section. Will our brethren in those parts be kind enough to take this general notice, and promptly supply the necessary information. They cannot write us too soon; for these lists of names require extra care in their preparation, and therefore time for revision. Halifax, Huddersfield, Leeds, Scarborough, and Jarrow-on-Tyne have the churches; and there are solitary individuals at Whitehaven and Bradford respectively. Each church will know its own range of brotherhood. Let us see that none are omitted. The sample given above is the proper style for the lists being made out.

The Inquirer.

An answer to query 1st will be found in the body of the Messenger. A reply to query 2nd is not so easy; but the following considerations may help the arriving at it:—*First*, the 144,000 sealed from ALL the tribes of Israel (appearing again in Rev. xiv. 1-5) *seem* to indicate that there has been a mistake in the early transcription of the copies of the Apocalypse, substituting Manasses, or Levi, for Dan. Accordingly, some have reasoned *a posteriore* that such is the case. This, however, is not very safe ground. But, *Second*, if we do not emphasise the *all* of the tribes, we have to deal simply with the fact that, from among the families of Dan there are no first fruits gathered to God and to the Lamb, spotless, and we presume immortal ones in the army of Mount Zion. Yet those families have a name and place in the allocation of the land.—Ezek. xlviii. The double portion for Joseph, originally supplanting the tribe of Levi in the possession of the *twelve* portions, but appearing again with Levi, brings a difficulty into any later category of the twelve tribes; although this is avoided in Ezek. xlviii. Some have expressed the opinion that the Antichrist is to be of the tribe of Dan; but this, however likely, is pure speculation.

Query 3d.—“It is said that the ideas now popular in christendom regarding the immortality of the soul were derived from the Greeks, and formed a very conspicuous element in their belief at the time of the preaching of the Apostles. Is there any Scripture proof that those apostles entertained this idea?”

4th.—“Why does Paul say, in Phil. iii. 10, that he might attain to the resurrection of the dead?”

Intelligence, Notes, &c.

DUNDEE.—We have the sad announcement of the death of one numbered with the brethren in Dundee—Charles Cameron. His death was found in the river Tay, on Saturday 18th January. What renders this fact peculiarly distressing is the fear, arising from several circumstances connected with the case, that the death was accomplished by suicide. There is, however, a possibility of accidental death.

GLASGOW.—On Sunday morning, January 19th, fell asleep in the full assurance of a glorious resurrection at the coming of the Lord, our sister Elizabeth, wife of brother John M'Taggart, jun.

HALIFAX.—We omitted to notice sooner that a series of lectures on the same subjects, and at the same date as brother Roberts' (Mess. vol. ii. p. 187) are being delivered at Halifax by our brother, F. Shuttleworth.

HUDDERSFIELD.—The Sunday afternoon lectures continue to be well attended, the fewest ever present has been about 50, and for the most part a considerable number more attend. Several are much interested, and by means of one or two the topics of discussion have been introduced into a Bible class in connection with the *Independent Church*, and thus no small degree of interest has been awakened there also. In other ways this interest is apparent. A number of persons have anxiously requested that the lectures should be published; and arrangements are in progress accordingly. They will be issued separately, (16 pages) at 1d. each, or 9d. per dozen.

NEWBURGH.—We are happy to record the formation of a church at Newburgh. Our indefatigable brother D. Lawson, who has so long travelled the ten miles to Cupar to the church meeting there, now remains at home, and has got for companions his own son John, John Beut (formerly of Dundee) and James Patou, Newburgh. This arrangement is, of course, felt as a privation by the small church in Cupar. But we trust it will turn out well for both parties.—The more centres the more action. The Sunday evening lectures continue to be well attended; brethren A. Dowie, of Cupar, and D. Lindsay of Dundee have been assisting.

OUTPOSTS IN THE NORTH.—Our brother and sister Andrew in TERRIFF stand alone, but stand firm in the faith. Our brother finds a few willing to speak about the things of *the faith*, and supposes that among those young men whom the so-called *revivals* have stirred up to personal thought there might be found some who would listen to a preacher of the ancient gospel. In FRASERBURGH we have reason to know there are a few whose knowledge of the gospel is pretty far advanced, but they lack the obedience of faith. If there were but one or two to take the lead, or give the stimulus, we would augur happy results. Since the death of our brother Wm. Findlay, and the return of James Walls to Aberdeen, the clear light of witness has become dim. If we mistake not, in BANFF also there may be found some to give an ear to the truth. Have our Aberdeen brethren done their best? or has any person a good practical suggestion to give for the immediate working of this field?

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The topics of the Huddersfield Lectures (brother Roberts') are:—The Bible—what it is, and how to interpret it;—Human Nature essentially mortal as proved by "nature" and revelation;—The Dead unconscious till the Resurrection;—Immortality, a conditional gift to be bestowed at the Resurrection;—The teaching of the Bible concerning God, Jesus Christ, and the Crucifixion;—*"The Things concerning the Kingdom of God"* as constituting a main element of the Gospel;—The Kingdom of God, not yet in existence, but to be established visibly upon the earth at a future day;—Christ the future King of the World;—The Second Coming of Christ, the only Christian Hope.—No Salvation until then;—The "Hope of Israel;" or, the Restoration of the Jews in its connection with the Christian Hope;—Coming Troubles, the Precursors of the Second Advent:—The Refuge from the Storm; or, "What shall we do to be Saved?"

The Treasurer acknowledges receipts from Aberdeen, Cumnock, Cupar, Dundee, Haddington, Halifax (twice) Insch, Jarrow, Lewes, Paxton, and Tranent.

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's Street, Edinburgh, to whom money orders should be made payable.

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THE MESSENGER OF THE CHURCHES.

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

No. III.

MARCH 1862.

VOL. III.

THE CHURCH ROLL.

VARIOUS causes prevent us from being able to give the Roll as regularly and consecutively as we would wish. Among those causes we are glad to find that *expected additions* constitute one reason for hindrance. Finding North England a little behind with returns, we have taxed Dundee, Fife, &c. Next month we expect both sections perfected.

Dundee.

MEETING PLACE,—OLD INFIRMARY HALL, KING STREET.

Hours of Meeting—11 A.M. and 2 P.M.

Graham Booth, tailor, 89 Princes Street.
Mrs Booth, 89 Princes Street.
Jean Brown, 30 Reform Street.
Margaret Brown, 30 Reform Street.
Andrew Chalmers, shoemaker, Hilltown.
John Couper, draper, 94 King Street, House, Meadow Street.
Mrs Couper, Meadow Street.
John Duncan, Northern Assurance Office, 14 Cowgate, House 20
Cowgate.
Mrs Duncan, 20 Cowgate.
Mrs Dundas, 30 Reform Street.
Robt. B. Dundas, civil engineer, 30 Reform Street.
Matilda Dundas, 30 Reform Street.
Jane Dundas, 30 Reform Street.
Jemima Dundas, 30 Reform Street.
James Henderson, fireman, Pleasance.
Johanna Henderson, Pleasance.
David Lindsay, clerk, 30 Reform Street.
Henry M'Intosh, clerk, Hilltown.
Mrs Meldrum, Doig's Land, Castle Court.
Wm. Meldrum, coach-builder, Doig's Land, Castle Court.
John Milne, carpenter, Fenton Street.
Ann Milne, Kirk Entry, Wellgate
Alex. Rennie, tinsmith, Parker's Court, King Street.
Thomas Scott, shoemaker, Hunter Street.

Mrs Scott, Hunter Street.

Alex. Smith, grocer, 56 Princes Street.

*David M. Watson, Dallfield Terrace.

Mrs Watson, Dallfield Terrace.

** Correspondent.*

Cupar - Fife.

MEETING IN SISTER MILL'S HOUSE.

Hours of Meeting—11 A.M. and 2 P.M.

*Archibald Dowie, shoemaker, Bonnygate, Cupar.

Henry Garlan, weaver, Pittlessie.

James M'Cormack, shoemaker (with A. Dowie).

Betsy Mill, Wemyss Place, Cupar.

John Young, brick maker, Brighton, by Cupar.

** Correspondent.*

Newburgh, Fifeshire.

MEETING PLACE—TOWN HALL.

Hours of Meeting—11 A.M. and 2 P.M.

John Beat, blacksmith, Newburgh.

*David Lawson, grocer, Newburgh.

John Lawson, grocer, Newburgh.

James Webster Paton, sheriff and commissary officer, Newburgh.

** Correspondent.*

Huddersfield, Yorkshire.

MEETING PLACE—THOMAS'S ACADEMY, SPRING STREET.

Hours of Meeting—2 30 P.M. and 6-30 P.M.

Isaac Clissit, insurance and general agent, Heckmondwike (6 miles).

Mrs Sarah Kaye, Crosland Moor.

Josiah Rhodes, baker, Albion Street.

*Robert Roberts, reporter ("Huddersfield Examiner") 3 Queen Street.

Mrs Jane Roberts, 3 Queen Street.

** Correspondent.*

Leeds, Yorkshire.

MEETING PLACE—SHAW'S ACADEMY, ST. ALBAN PLACE.

Hour of Meeting—2-30 P.M.

*David Briggs, butcher, 61 North Town End.

Mrs Elizabeth Briggs, 61 North Town End.

Mary Brooke, Meanwood, near Leeds.

Henry Stead, farmer, Garforth, near Leeds.

MEETING IN BROTHER WILSON'S HOUSE, 2.30 P.M.

John Buckton, Leylands.

Samuel Dixon, provision dealer, Rockingham Street.

*Daniel Graham, spanish leather dresser, 22 Wilmington Terrace.

Hiram Wilson, baker, 23 Meanwood Road.

** Correspondent.*

The Inquirer.

We are promised an answer to query 4th; but it is being prepared with care, and the necessary research is not yet completed. An answer to query 3d. will be found on page 33. At the conclusion of that article are sundry inquiries, to which we invite attention. And, in addition to these, we have for consideration one more, which we designate.

Query 5th., "The order of the Lord to his apostles was to baptize the disciples in (or into) the name of the Father, and of the Son, and of the Holy Ghost. The subsequent history of the administration of baptism makes no account of these names; but substitutes that of Jesus Christ, the Lord Jesus, or Christ. How is this difference to be accounted for? and what is implied in being baptized into the name of the Holy Ghost?"

Intelligence, Notes, &c.

ABERDEEN.—On 29th January was immersed, upon confession of her faith, and subsequently united to the church, Mrs Garden, wife of brother Abraham Garden, Auchmull.

CUMNOCK.—On Sunday, 23d February, was added to the small church here, James Elliot, Ochiltree, (about four miles from Cumnock) he has attended the meetings of the brethren for some time; he made the good confession and was immersed on the night previous to his reception. Brother John Paterson is now resident in Cumnock, (Crichton Place) and is the *Correspondent* of the church.

EDINBURGH.—The Sunday evening lectures are continued: the attendance sometimes scant enough. The subjects already taken up, distributed among five speakers, have been,—“The Bible—The trial and fall of man—The promises to Abraham—The election of Israel—The promises to David—The Messiahship—The burthen of Jesus Christ’s teaching—The New Covenant—*The faith* taught by the apostles—The world to come—The obedience of faith—The faith which glorifies God—The Bible conditions of Eternal life.”

On Sunday morning, 16th February, a young man who had been much instructed by these lectures, and through intercourse with the brethren (George M’Bain, lithographer), put on the Lord by being immersed into his name, and was immediately thereupon united to the church.

GLASGOW.—On the evening of Tuesday, 11th February, the brethren met with brother and sister James Stevenson, to bid them farewell; when each was presented with a Bible, the gift of many brethren, as a token of esteem, and memorial of affection. He has gone to Bradford, Yorkshire (present address—with Mr Thomas Dewhirst, manufacturer, there). Sister Stevenson and family will soon follow.

A letter has been received from brother and sister Sinclair in Australia, telling of their welfare, and seeking to be kindly remembered to all the saints. Their address now is—Ann Street, Fortitude Valley, Brisbane, Queensland.

HUDDERSFIELD.—The course of lectures announced has been delivered; the attendance being generally good. We are happy to learn that the number required for a guarantee has been readily subscribed, and that now the publication of those lectures is being proceeded with—as all subscribers will know. But this is only the finish of that experiment: the tactics are changed, the purpose remaining the same; as the following (issued as a hand-bill) will

show:—"A series of Scripture Investigation Meetings will be held in Spring Street School-room, on Sunday afternoons, at half-past two, commencing Sunday, 23d February 1862. The mode of procedure will be as follows:—The Scriptures will be divided into three parts, and a chapter will be read from each part in regular order, Sunday by Sunday. After the reading, some one appointed on the previous Sunday will give a short address on the contents of the chapters read, after which it will be open to any one to ask questions, or make suggestions. Sincere persons are earnestly invited to attend."

Brother John W. Kaye has left for Scarborough having got a situation there as commercial traveller. The brethren here find themselves the losers by his removal; but we trust it will be for his good ultimately.

ILLINOIS, UNITED STATES.—The tenth semi-annual conference of brethren of the One Faith in that neighbourhood, was held at Geneva, Kane Co., on 29th and 30th December 1861. Brethren from six different places met together to break bread, to worship God the Father, and to mutually instruct each other. We are gratified to find the topics of discussion of so instructive and vital a character as these,—“What constitutes Christian character—that which the Scriptures teach will be acceptable with God at the appearing of Jesus?” and, “Is there not an imperative need of a spirit of deep and earnest piety and devotedness amongst us, and how shall it be best promoted?” The former question was largely spoken to at said conference; the latter is appointed for the conference on Sunday, 6th July. How pleasing to find that, during those seasons of war and turmoil, bankruptcy and imbroglio, there are faithful ones ready to meet, and cultivate the virtues of the peace of God, by “encouraging one another to persevere in the good work, forgetting the things of the present, and pressing forward for the glorious things in the future,” and this by singing, prayer, and exhortations from the brethren. The brethren present reported of the standing and progress of the congregations meeting at the several places represented, from which we learn that the cause is slowly but surely progressing. There have been some additions, the attendance at the weekly meetings has been good, and a lively interest maintained. Mark this!—"The Rockford congregation in particular setting an example worthy of imitation by isolated brethren, and those who do not systematically attend to the 'all things' commanded in the Scriptures. The congregation, being composed of brother William Keeling, his wife, and daughter, meet regularly every first day of the week, and attend to the fellowship, the breaking of the loaf, &c.; thus accumulating a fund of knowledge for themselves, and of material aid for the needy who may chance to come their way."

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T H E
MESSENGER OF THE CHURCHES.

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

No. IV.

APRIL 1862.

VOL. III.

THE CHURCH ROLL.—CONTINUED.

Halifax—Yorkshire.

MEETING ROOM, GROVE STREET.

Hours of Meeting, 2.30 P.M., and 6.30 P.M.

Daniel Bairstow, rate collector, } 6 New Bond Street.
Mary Cundall, domestic servant, }
Joseph Cundall, brushmaker, } Kelton Square, Gibbet Street.
Mrs Elizabeth Cundall, }
Mrs Hannah Crowther, Hawksclough, near Halifax (7 miles.)
Joseph Fox, warper, } Albion Street, Union Street.
Mrs Mary Fox, }
Christopher Goodman, carpet weaver, } 42 Crib Lane.
Mrs Anne Goodman, }
Jacob Goodman, carpet weaver, } 44 (Back of) Green Lane.
Mrs Harriet Goodman, }
Frank Shuttleworth, shopman, Little Lane.
Richard Whitworth, book-keeper, Corporation Street.
*John Wilson, bookseller, 53 Northgate.

John Taylor, manager, 16 George Street, BURNLEY, LANCASHIRE,
(21 miles.)

* *Correspondent.*

Scarborough.

MEETING PLACE,—FALSGROVE SCHOOL-ROOM.

Hours of Meeting,—10-30 A.M., and 6-30 P.M.

Speck Atkinson, tanner, Falsgrove, near Scarborough.
John Dodsworth, grocer, 10 New Queen's Street.
*George Thompson, shoemaker, Falsgrove.
James Vokes, chandler, 16 Cross Street.
Charles Walker, clerk, 4 Falconer Road.

* *Correspondent.*

Sheffield—Yorkshire.

Samuel S. Gresham, clothier, Diana Terrace, Cemetery Road.

Jarrow-on-Tyne.

MEETING FORTNIGHTLY IN BROTHER WILSON'S HOUSE.

Archibald Gilmour, curled hair manufacturer, (at Messrs Laidlaw & Co's)
6 Clavering Place, Newcastle-on-Tyne.* Henry Wilson, weigher, (Jarrow Blast Furnaces) 7 Commercial Road,
Jarrow-on-Tyne.

Mrs Henry Wilson, 7 Commercial Road.

* *Correspondent.***Whitehaven, Cumberland.**Thomas Mitchell, pattern maker, Luca Engine Works, Parton, White-
haven.[*Last in connection with the Church in Glasgow.*]**Dunkeld, Blairgowrie, &c.**

MEETING PLACE,—HOUSE OF MRS ELLIS.

Hours of Meeting—11 A.M., and 6-30 P.M.

Finlay Cameron, tea merchant, High Street.

Mrs Cameron, High Street.

Mrs Ellis, senior, merchant, High Street.

Thomas Kidd, blacksmith, Colthill, Spitalfield (6 miles).

Mrs Kidd, Colthill, Spitalfield.

James Kidd, blacksmith, Perth Road, Blairgowrie (12 miles).

James Lamb, Deans Cross, Dunkeld.

James Milne, painter, Athol Street, Dunkeld.

Peter Robertson, bleacher, 18 Union Street, Blairgowrie.

Mrs Robertson, 18 Union Street, Blairgowrie.

* Duncan Stewart, clerk, Hatton, Dunkeld (House, Hill Street).

* *Correspondent.***Crossgates, Kirkcaldy, &c., Fifeshire.**

MEETING IN BROTHER MUIR'S HOUSE—12 Noon.

Robert Boyd, engineer, Mitchell Street, Kirkcaldy, (9 miles)

John Forbes, warehouseman, Newton, Kirkcaldy.

John Muir, tailor, Crossgates, by Inverkeithing.

Mrs Muir, Crossgates.

Robert Tennant, weaver, Damside, Dunfermline (3 miles)

James Whyte, labourer, Crossgates.

Mrs Whyte, Crossgates.

Hannah Whyte, domestic servant, (Mr Robertson), North Queensferry.

We have received more English lists than are here inserted—Nottingham, Newark, Devonport. These will, therefore, be printed next. We shall hardly have room for Birmingham and Derby too in the same sheet; but they had better forward without delay, and we shall have the English roll complete first.

Our Psalmody.

I HAVE been impressed for a long time that "the service of song," is a very important one in our Church acts; but have at the same time been painfully aware that in many cases it is very defective. I am solicitous to awaken an interest in its improvement among the brethren. I have thought that instead of writing essays about it, the better way would be to see what can be done practically. I am not without hope that there are resources already among us which only need proper distribution and adoption to render a great improvement practicable.

But in order to know those resources precisely, I require to have distinct answers to the following questions from all the churches, large or small. Nor will I be disregarding of suggestions from solitary individuals who have thought upon the matter, or have felt its importance. To simplify the business for me, I shall take it kind if those communicating will observe to put on a separate slip from ordinary correspondence any notes they have upon the Psalmody question:—1. What collection of Psalms or Hymns do you use? 2d, Have you a good selection of suitable Tunes for them? name them, if possible, and the particular tune book you use. 3. Do you use Anthems or Motetts? name them. 4. Do you use Chants? what subjects do you chant? 5. Have you the different voices allotted to the several parts—Treble, Alto, Tenor, and Bass; or do you sing in unison? And have you any instrumental help? 6. Who is the leader in ordinary cases? 7. Do you possess among you a knowledge of the principles of music, and which notation is in use—the *established* or *tonic sol-fa* notation? 8. What do you need—either of themes or capabilities? 9. What do you suggest in addition to the above inquiries? 10. What do you suggest to be done?—Be explicit.

This is a matter upon which every church can say something. I shall therefore be disappointed, and so far thwarted in my intention, if any one should fail. Pray oblige me by sending by, or before the 20th of April.

Edinburgh.

GEORGE DOWIE.

The Inquirer.

Our queries are not mere idle questions: and we trust the brethren will endeavour to give answers, or to indicate to us how we may get them. The answer to query 4th has not yet come to hand; and we have not yet received anything quite satisfactory on No. 5.

Query 6th, "If any man," says Paul (1 Cor. xvi. 22) "love not the Lord Jesus Christ let him be *anathema maranatha*," (i e., accursed when the Lord comes.) This is an unusual salutation by Paul, and bears in it the tone of an imprecation; what is the reason for such a saying, and what is the real force of it as used by the apostle?

Intelligence, Notes, &c.

BIRMINGHAM.—On 9th March, were immersed into the name of the Lord Jesus, Mr and Mrs Blakewell. The one of them, at least, has been in connection with the Roman Catholics, previous to the enlightenment and obedience of faith.—The brethren have removed their place of meeting to 22 *Mott Street*, where they will be better accommodated.

DUNDEE.—In the beginning of March, sailed for Australia—sister Mrs Meldrum and brother William, her son, to join the husband and father in that distant land. Address—Chewtown Post Office, Forest Creek, Castlemain, VICTORIA.

EDINBURGH.—We have received brother Alexander Davie and sister Ann Booth from Dundee, to reside in Edinburgh. On Sunday, 23d March, the brethren held their ninth anniversary. There have been thirteen additions during the year, and two removals. In addition to the usual Sunday meetings, there are four meetings for different purposes during the week. The church supports a periodical visitation of two other small congregations—Tranent and Crossgates, besides incidental visits to other places; and receives, in exchange, visitors from more than a dozen places in various parts of the country; holds, on an average, five *social meetings* in the year; and has a monthly magazine, in MS, circulating among the brethren.

GLASGOW.—“Our brother, William Wilson (late of Paisley, but who has resided here during last year), ‘fell asleep’ on Saturday night, 22d March. He has been ailing more or less since the summer of 1860, but was compelled to leave work only about a fortnight before his death. He ultimately sunk rapidly; yet although suffering very much, he maintained perfect composure of mind, and was enabled to rejoice in the hope of the glory of God, and to look forward calmly to the day when ‘death shall be swallowed up in victory.’ He has left a widow, and a family of six children, the eldest but thirteen years of age. The sympathy of the brotherhood will no doubt be freely accorded to our sister.”

“The Congregation here intend, at Whitsunday, to change their place of meeting from 64 Howard Street to *The French Class-room, Mechanics’ Institution Buildings, Bath Street.*”

Huddersfield.—According to arrangement, the brethren here held a social tea meeting on Shrove Tuesday, 4th March. They had with them four brethren and two others from Halifax, brother Gresham from Sheffield, and about a dozen of those who have been interested in the Huddersfield lectures. Not only the brethren addressed the meeting, but one or two inquirers also. One of the latter spoke very practically of the benefit he had derived from the late lectures, and the consequent Scripture study it had prompted him to, and finished by a profession of his faith in the gospel of the kingdom of God, and the announcement of his desire to obey the Lord by being immersed into his name. This has since been attended to, and there is now numbered with the church—William Townend, hand-loom weaver (care of Mr Thornton, shoemaker, North’s Yard, Bradford Road, Huddersfield).

Brother J. W. Kaye has returned to Huddersfield, having found his Scarborough situation unsuitable. His address, as before, is Crosland Moor.

We are requested to state that brother JOHN THOMAS, OF AMERICA, has finally announced his decision to come to this country on a visit, in response to the invitation sent him. No time is mentioned for his arrival here, beyond that first stated by him, viz., the 1st of June.

The Tract, “What is the Gospel?” will be ready immediately. Those wishing copies apply to J. Cameron. 1s. 6d. per 100.

The Treasurer acknowledges receipts from Birmingham, Carrbridge, Crossgates, Devonport, Dunkeld (twice), Glasgow, Halifax, Newark, Paisley (twice), West Calder.

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’s Street, Edinburgh, to whom money orders should be made payable.

T H E
MESSENGER OF THE CHURCHES.

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

No. V.

MAY 1862.

VOL. III.

THE CHURCH ROLL.—CONTINUED.

Nottingham.

MEETING PLACE,—A ROOM IN LITTLE TOLL STREET.

Hours of Meeting—10-30 A.M., and 6-30 P.M.

- William Allen, lace maker, Canning Street, New Radford.
Frances Belfield, Pepper Street, Hyson Green.
Edwin Bradshaw, plumber, Dennett Street, Sneinton.
William Clarke, warehouseman, Wollaton Street.
Mrs Mary Clarke, Wollaton Street.
John Crisp, dairyman, Broad Marsh.
Mrs Emma Colclough, 47 Glasshouse Street.
Mrs Rebecca Fann, smallware dealer, 2 Glasshouse Street.
Mrs Elizabeth Martin, John Street, Sneinton.
John Miller, shoemaker (with John Phelps), John Street, Sneinton.
Anne Owen, St. Mark's Terrace, Union Road, Nottingham.
Edward Owen, shoemaker, St. Mark's Terrace, Union Road.
Mrs Kate Owen, St. Mark's Terrace, Union Road.
Mrs Mary Owen (widow), Lambley's Hospitals, Derby Road.
John Pepper, framework knitter, Cross Street.
Mrs Mary Pepper, Cross Street.
John Phelps, plumber, John Street, Sneinton.
Mrs Lucy Reville, dressmaker, Lenton Row, Hyson Green.
Samuel Richards, book-keeper, 3 Portland Road.
Mrs Martha Richards, 3 Portland Road.
Mark Smith, lace maker, Lenton Row, Hyson Green.
George Soar, draughtsman, Lenton Road, Hyson Green.
Mrs Elizabeth Soar, Lenton Row, Hyson Green.
Mrs Elizabeth Spriggs, 47 Glasshouse Street.
John Turney, fellmonger, Abbey Street, Old Lenton.
Anne Elizabeth Turney, Abbey Street, Old Lenton.
Edward Turney, fellmonger, Arkwright Street, Nottingham.
Mrs Selina Turney, Arkwright Street.
*Joseph H. Wood, Peel Terrace.

Joseph Stones, care of Cliff Freres, Negotiants, St. Quentin Aisne,
Mrs Eliza Anne Stones, St. Quentin Aisne, FRANCE. [FRANCE.]

* Correspondent.

Newark-on-Trent, Nottinghamshire.

MEETING PLACE,—CORINTHIAN ROOM, CARTER GATE.

Hours of Meeting, 10-30 A.M. and 6 P.M.

*Charles Appleby, station master, M.R., Pelham Street.

Mrs Appleby, Pelham Street.

Robert Carby, Grocer, Farndon Road.

Elijah Cheadle, signalman, M.R.

John G. Elliot, clerk, Balderton Gate.

Ann Elliot, domestic servant, Ranceby Cottage, near Sleaford,

Thomas Fisher, stone mason, Portland Street. [LINCOLNSHIRE.]

John Hage, hatter, Stodman Street.

Mrs Hage, Stodman Street.

David Johnson, auctioneer, Commercial Hotel, Market Place.

Mrs David Johnson, Market Place.

Mrs Johnson, sen., Market Place.

Edward Proctor, shoemaker, St Mark's Lane.

Mary Peet, domestic servant (J. Hage), Stodman Street.

Charles Revill, porter, Collingham Row.

Mrs Revill, Collingham Row.

John H. Smith, clerk, M.R., Whitefield Street.

William Smith, signalman, M.R., Lovers' Lane.

William Sharpe, signalman, M.R., Spittal Row.

Thomas Shaw, builder, Pelham Street.

Charles Taylor, butcher and farmer, Middle Gate.

Mrs Taylor, Middle Gate.

John Walton, shoemaker, Providence Place, Lovers' Lane.

John Wilson, groom, Albion Street.

Wm. Pointon, watchmaker, 30 Fort Street, DOUGLAS, ISLE OF MAN.

Mrs E. Smith, DUDLEY, STAFFORDSHIRE.

* *Correspondent.*

Brother J. Beavan (coachman to one of the Masters of College, Cambridge), is at Caius Lodge, CAMBRIDGE, during the terms; and at Sandford Park, WOODSTOCK, OXFORDSHIRE, at other times.

The Inquirer.

Query 7th, "I have several times heard brethren changing the Bible words, 'eternal' and 'everlasting' to *aionian* and *age-lasting*; and on asking their reasons for this, have been told that the Greek words are thus properly rendered. Being myself ignorant of the original tongues, I cannot say whether they are right or wrong. Perhaps some brother would be at pains to shew, in the Messenger, the real meaning of these terms, for the guidance of us simple folks. Or, can you tell whether there be any other word or phrase in the Scriptures, answering to our ordinary ideas of eternal or eternity?"

Query 8th, "Do the Jews suppose that their expected Messiah will fulfil those prophecies which foretell his being 'led as a lamb to the slaughter,' and of his being put to death. Such, for instance, as Ps. xxii. and Is. liii.? If they do not expect their Messiah to fulfil these predictions, to what do they suppose they refer, or how do they interpret them?"

Intelligence, Notes, &c.

CUMNOCK.—“Jonathan Glasgow, after making the good confession, was immersed in the waters of the Lugar, on the 1st of April, and has now fellowship with the church meeting here; he resides in Auchinleck. It is possible we may have another addition ere long.”

DUNDEE.—“We are happy to communicate that we have had an addition of two persons by baptism, after confession of their faith in the things of the kingdom of God and name of Jesus Christ,—Betsy Law (Dudhope Crescent), and Jessie Scott (Bain Square, Cowgate). Our hope is that they may, with all of us, be prepared for the coming of the Lord.”

EDINBURGH.—On 20th April, upon a confession of her faith, was immersed, and added to the church, Ann Hogg (domestic servant). And, on the 27th, was introduced brother James Philip, from Aberdeen.

We are ashamed to have to record that the church here has lately suffered by the withdrawal of upwards of a dozen brethren and sisters, who now meet together in a separate place. The reasons for this will be best understood from the following letter, which was signed by four brethren and eight sisters:—“From a firm conviction of our duty to God our Father, and you, our brethren and sisters in our Lord Jesus the Christ, arising from our having choseu the word of God as our only guide in faith and practice, in which choice you all at one time concurred, we deplore exceedingly that sixteen of our number, at our last meeting, caused a division in the one body of the Christ, and thus rent asunder what God had joined together, by perpetuating, in their own name and authority, an institution confessed to be without precept or example in the Scriptures, and also by persisting in settling all matters affecting the whole church by motions and votings, equally wrong, because without any authority, and in themselves directly opposed to the plainest teachings of the Christ and his apostles. Concerning those who make divisions it is written,—‘Mark them who cause divisions and offences contrary to the doctrines which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.’ We have resolved to obey our Lord in preference to sixteen brethren; and thus assign you our resolve, that you may choose for yourselves whom you will serve.” The *institution* referred to above was a committee, or council, appointed by the church in 1857. We give an extract from the reply sent to the above:—“The brethren, while deeply deploring this state of matters, cannot regard the reasons of withdrawal as in the slightest degree justifying the step which their brethren and sisters have taken. . . . Yet, while the reasons given are deemed insufficient to justify separation, the brethren have no desire to ignore the feelings of their brethren and sisters, but, on the contrary, have no hesitation in recording their strong feeling and settled conviction that the unity of the church is of such transcendant importance, when compared with any matters of mere arrangement and expediency, that they at once resolve to abolish the church council and formal mode of voting, as things which no brother ever presumed to place on a level with the unity of the church. Nay, more, if the church council and practice of voting had been presented for consideration, as matters involving the existence of church unity, a different mode of treating them would certainly have been adopted. But no such alternative was hinted at. . . .” As the correspondence is still open, no more need now be stated.

We have always insisted, and again urge, that there are no reasons that can justify division among those who are of the one faith. See, on this head, that document which the brethren in all Scotland so heartily indorsed last year,—Mess, vol. ii., pp. 117-120.

GLASGOW.—Please note that “the congregation here intend, at Whitsunday term, to change their place of meeting, from 64 Howard Street, to *The French Class-room, Mechanics’ Institution Buildings, Bath Street.*”

HALIFAX.—“We have had the great pleasure of immersing, and receiving into the church (on 20th April), three young sisters—Ann and Nancy Barker, Causeway; and Sarah Ann Jackson, Rhodes Street, Halifax. We hope this will be the beginning of better things for us.”

HUDDERSFIELD.—Brother and sister Roberts now reside with brother J. Rhodes—address, 25 Albion Street. Brother J. W. Kaye, 1 St. Paul Street, would be glad if any of the brethren would be kind enough to inform him of any *vacant situation to which they could recommend him*, as clerk, cashier, or warehouseman.

LEEDS.—Brother Graham writes,—“I am happy to inform you that the wife of brother Hiram Wilson has become obedient to the faith—having been immersed into the name of the Lord Jesus, on 30th March, by brother Roberts of Huddersfield. There is nothing in this life should give us more happiness than finding that those on whom we have bestowed our labours become obedient to the word.” Except, indeed, the walking in truth of those who thus enter the family of God.—3 John 4.

PAISLEY.—The brethren are aware, from our notice of it (*Mess.* vol. i., p. 184), and from occasional allusions to it, that—*much to our confusion of face*—the church in Paisley is in two sections. We learn that the original portion, still meeting in Oakshaw Street, have first made overtures to those who assemble at 168 George Street, for a settlement of their differences by arbitration; which overtures the others were not disposed to accept. And now again they offer an oblivion of all past grievances: this is also without any effect in uniting them.

TURRIFF, ABERDEENSHIRE.—It is gratifying to learn that evangelistic operations are fairly commenced in this place. Our brother James Robertson of Insch, with a vigour we are happy to see him possessed of—especially as it also indicates a wonderfully restored state of health—has visited Turriff; and, by the aid and stimulus of brother and sister Andrew there, has seen and conversed with many inquirers on those things of supreme importance which the Scriptures teach, but which are left out of the course of popular religious instruction—the things of the kingdom of God and the name of Jesus Christ. From the 5th April to the 9th, he laboured there: on the three last days holding public meetings, and addressing as many as two hundred assembled in the Town Hall. The attention of his auditors was very marked, and the interest always increasing. He was urged to stay by many who heard him, and requested by all to return. One shop of his trade (shoemakers) was so set upon hearing him again, that they subscribed among themselves to pay the expenses of a third lecture. His topics were,—1st, Christ’s second coming to reign upon earth; 2d, the world to come; 3d, the great salvation. The purpose is to repeat those visits as he is able. The brethren will remember, however, that public meetings are attended with some expense, and that neither of our northern brethren are men of wealth.

THE JULY MEETING.—The time is approaching for the annual gathering of the brethren: July 20th is the date, and Edinburgh the place determined upon. Churches or single brethren who have suggestions of matter suitable for discussion, will please communicate with me as early as possible.—G. DOWIE, *Secretary.*

The Treasurer acknowledges receipts from Beith, Derby, Newburgh, and Nottingham.

[*Want of space necessitates the omission of some things.*]

T H E
MESSENGER OF THE CHURCHES.

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

No. VI.

JUNE 1862.

VOL. III.

THE CHURCH ROLL—CONTINUED.

Birmingham.

MEETING PLACE—22 MOTT STREET.

Hour of Meeting—6.30. P.M.

William John Bailey, goldsmith, 96 Great Hampton Row.
Theophilus Bakewell, whip-mount manufacturer, 181 Bradford Street.
Mrs Bakewell, 181 Bradford Street.
William Hearne, shoemaker, 80 Garbett Street.
Maria Henry, housekeeper, 7 Yew Tree Road, Edgbaston.
Mrs Ann Hewitt, 140 Farm Street, Russell Street.
Richard Hine, gun finisher, 75 Tower Street.
Susan M'Eachern, housekeeper, 8 Yew Tree Road, Edgbaston.
Susan Nicholson, 22 Mott Street.
John Pearson, locksmith, 101 Great Russell Street.
William Stephens, coal merchant, Wynn Street, Great Colmore Street.
John Stephens, coal merchant, Elcho Place, Wynn Street.
Mrs Mary Underwood, 2 Woodbine Place, Edward Street.
*Thomas Wallis, tailor, Back of 22 Clement Street.

* *Correspondent*

Derbyshire.

MEETING IN BROTHER GRATTON'S HOUSE.

At 10.30. A.M.

Mrs Ball, Elm Bank, Quarndon, near Derby.
Thomas Daniels, engineer, Darley Mill Yard, near Derby.
Elizabeth Day, } domestic servants, Elm Bank, Quarndon.
Matilda Day, }
*Thomas Gratton, insurance agent, (25½ Friar Gate, Derby.) house,
Elm Bank, Quarndon.
Mrs Sarah Gratton, Elm Bank, Quarndon.
Henry Morris, blacksmith, Willington, near Derby.

* *Correspondent.*

Great Malvern—Worcestershire.

James Swinton, medical mesmerist, 4 Church Terrace.

Plymouth.

MEETING PLACE—BROTHER BRACKEN'S HOUSE.

Hour of Meeting, —6:30 P.M.

- Sarah Aston, 32 High Street, Stonehouse.
 H. T. Bracken, barber, 9 Stokes Lane, Plymouth.
 H. F. Esworthy, 21 Edgcumbe Street, Stonehouse.
 Mrs Prudence Esworthy, 21 Edgcumbe Street.
 Henry Grey, Oreston, near Plymouth.
 John Gruett, 4 Devonshire Cottages, Plymouth.
 Mrs Elizabeth Gruett, 4 Devonshire Cottages.
 John Hortop, mason, Parish of Egg, Buckland, near Plymouth.
 *John W. Moore, shipwright, 4 Mill Pleasant Terrace, Stoke-Devonport.
 Mrs Ann Moore, 4 Mill Pleasant Terrace.
 James Parsons, seaman, 103 James Street, Devonport.
 John Parsons, joiner, 15 Charlotte Terrace, Morice Town.
 Susanna Quin, 42 Garden Street, Morice Town. *
 Richard Serjeant, 3 Tamar Street, Morice Town.
 Mary Thomas, 45 High Street, Stonehouse.
 John C. Weyers, joiner, 24 Notte Street, Plymouth.

* *Correspondent.***London.***(No Church)*

- Matthew Veitch, warehouseman, (P. Lawson & Sons) 27 Great George Street, Westminster, S.W.
 Mrs Veitch, 27 Great George Street, Westminster, S.W.
 Mrs Henderson, 28 William Street, Bemerton Terrace, Caledonian Road.

Lewes—Sussex.

- William Norrie, reporter, (Sussex Advertiser) at Miss Walls', St. Anns.

These complete the English Roll. So far as we are aware we have given the names of all the brethren throughout England (excepting brother and sister Bell, Belford, Northumberland, who properly belong to the Berwick church; and four sisters who went from Derby, whom we have not yet tracked out). From which it appears, that in addition to churches in Jarrow-on-Tyne, Scarborough, Leeds, Halifax, Huddersfield, Derby, Nottingham, Newark-on-Trent, Birmingham, and Plymouth; there are individual brethren located at Whitehaven, Bradford (see "*Glasgow*," page xi), Burnley, Sheffield, Dudley, Malvern, London, Cambridge (or Woodstock), Lewes, Douglas (Isle of Man), and also at St. Quentin Aisne (France). Brother Samuel Briggs, formerly of Emscote, Warwickshire, we understand has removed to America.

We shall next take up the South East of Scotland, and Ayrshire; and shall therefore look to the brethren in Berwick, Galashiels, Haddington, Tranent, and Cumnock to favour us with their lists of names without delay.

OMISSION IN NOTTINGHAM LIST.—We regret very much that last month we overlooked the name of our sister *Mrs Eliza Phelps*. Let the brethren put it beside that of her husband, John Phelps.

The Inquirer.

Query 9th. How can any meeting (as a whole) be called the body of Christ, as we find good and bad in every meeting. Is Christ's body composed of so diverse elements? And can the one body of Christ be rent by any one at present; seeing it is not yet in its entire condition—some of those who shall ultimately compose it being in their graves, some alive now, and it may be some not yet born, or at least have not attained to the perfection of character entitling them to a place in it?

Intelligence, Notes, &c.

ABERDEEN.—On 27th April were immersed at Aberdeen, Isabella Watt, and the daughter of brother James Robertson, both of Inch: the former purposing to remain in Aberdeen for a time. Also on 11th May, made the good confession, George Garden, farm servant, Auchmull (son of William Garden, sen. there). His brother William has removed to the situation of station-master, at Muchalls, S. N. E. R. Brother Alexander Robertson has left Inch to reside in Aberdeen. *W. Gill's address is now 44 York Street, Aberdeen.*

DOUGLAS—LANARKSHIRE.—We are happy to learn that the small church here has received an accession in the person of Mrs James Russell, who was immersed on April 13th, and immediately took part with the brethren.

GLASGOW.—On 20th May, upon a confession of her faith, was immersed into the name of the Lord, Mrs Mowat—wife of our brother Alexander M. Mowat. It is not over ten months since we had to record the obedience of a young man—George Pearson. Now, alas, his career of new life and hope is cut short by the hand of death. On Thursday, 15th May, he fell asleep in the hope of a better life. He had been a long time in delicate health, and when death became inevitable, he was able to meet it tranquilly, having his mind fixed. To his father and mother this bereavement is severe, being the third death in their family within two years. Yet this one is full of hope.

We have now room to notice the report of the second quarterly meeting for this year of the churches in the western district, held at Glasgow on Sunday April 6th.—“Brethren and sisters were present from Carstairs, Cumnock, Hamilton, Lanark, Motherwell and Paisley. It had been proposed that the afternoon meeting should be devoted to the consideration of ‘what is written concerning the Antichrist or man of sin’; and that the statements contained in an article on this subject lately communicated to the *Messenger*, by brother Duncan, be brought under review. In accordance with this arrangement, after the meeting had assembled in the afternoon, the subject was introduced by a few remarks from brother Fordyce, bearing chiefly on the propriety of giving to all the prophets’ writings their simple and obvious meaning, and allowing metaphor and symbol, when they occurred, to occupy their natural position. A considerable number of the brethren afterwards spoke shortly on various points of the subject in hand—entering into details which we need not particularise. It might be noticed, however, that one particular feature was clearly eliminated, manifesting unity of mind to a considerable extent in regard to one general principle. All the brethren who spoke on the subject stated that it was their conviction that *the fulfilment of what is written in the book of The Revelations, from chap iv. inclusive, is still future*: thus indorsing the principle that the book is to be regarded as containing an outline of events which shall occur in close connection with the appearing of our Lord Jesus Christ, and the setting up of his kingdom.”

The brethren have changed their place of meeting from 64 Howard Street to *The French Class-room, Mechanics’ Institution Buildings, Bath Street.*

NEWARK-ON-TRENT.—“Our aged and much beloved brother Carby (aged 69), fell asleep, on the evening of the 3d May, in the hope of a joyful resurrection at the coming of our Lord Jesus Christ. His illness was of short

Cumnock.

MEETING PLACE, SISTER PATERSON'S HOUSE, at 12 Noon.

John Elliot, drainer, Ochiltree, by Cumnock.

Jonathan Glasgow, miner, Auchinleck, by Cumnock.

Thomas Haining, labourer, Auchinleck.

Mrs Haining, Auchinleck.

Robert Hutchison, surgeon, Auchinleck.

Jane Paterson, draper, Crichton Place, Cumnock.

*John Paterson, Crichton Place.

Margaret Paterson, Crichton Place.

Matthew Robertson, contractor, Wood-head, by Cumnock.

Mrs Robertson, Wood-head.

Charles Smith, weaver, Doune Park, GIRVAN, Ayrshire.

* *Correspondent.*

The July Meeting.

We have not as yet said much about the aggregate meeting, because the suggestions for it are not so varied as on former occasions. It seems to be desired, however, that it should have a character this year different from the former years. We may sum up the suggestions regarding it thus :—

1.—More time should be employed in prayer and praise, in teaching and exhortation than what has been at our former meetings. This would tend to unite us more closely to each other as children of God, and lead to more real fruitfulness in the future history of the churches.

2.—Those attending are expected to meet as brethren concerned about weighty matters, and not to fritter away time in mere pleasure for the hour.

3.—Surely the brethren will see the necessity of giving attention to the question of church unity, and that in such a way as to indicate whether they consider it in accordance with apostolic example or teaching to make division a mere matter of expediency, and the unity of the body to depend upon personal likings or dislikings. Let the brethren be well prepared on this topic.

To urge these duties upon us, we are reminded that our strength is in the Lord ; and having his word dwelling in us richly we shall be ready for every good work. We also believe that the Judge standeth at the door : why then should we grudge one against another. May the Lord be with us, and guide us all to act so that He may be glorified by us in all things.

As before announced, the meetings will take place in the Hall of the Phrenological Museum, 1 Surgeon's Square, Edinburgh ; which will be open from four o'clock on the afternoon of Saturday 19th July. It has been suggested to have meetings even sooner than this, provided there be brethren forward. That evening at eight o'clock, the programme of the morrow will be determined ; and the brethren present can say whether any meetings should be held on Monday : such is desirable, if found practicable.

Brethren intending to be present are requested to send word of their intention, as well as the probable time of their arrival ; that all possible arrangements be made for their comfort. *All correspondence connected with the meeting to be addressed to George Dowie, 12 Beaumont Place, Edinburgh.*

Intelligence, Notes, &c.

CROSSGATES.—On the morning of Sunday, 8th June, made the good confession, and was immersed into the name of the Lord Jesus, James Wilson, engineer, Halbeath; a young man who has for some time been an interested student of the doctrine of Christ. Such an acquisition is very valuable to the small assembly that is wont to meet here every first-day of the week.

DUNKELD.—On June 17th, brother James Milne, and sister Margaret Swanson, of Leith, were united in marriage, proceeding shortly thereafter to Dunkeld.

EDINBURGH.—We have to record the gratifying fact of the return of brother and sister Wood to the fellowship of the church. They had taken part with those that left some time ago, but wisely concluded to return (June 1,) because the matters assigned as reasons for withdrawal were immediately removed. On June 2d, were united in marriage, brother Alexander Davidson, and sister Eliza Emerton. (Address, Upper Hermitage, Leith.) On June 20th, brother Gilbert E. Oliver left for Huddersfield, where he purposes residing.

GALASHIELS.—Brother Milne writes,—“We find that the current of popular opinion is very strong, and as we are right against it, we require an effort to hold our own. . . . I trust we are ourselves not only willing to learn, but are holding fast that which is committed to us, that no one may take from us our crown in the day of the Lord's appearing. I am happy to say that we are not without fruit either; we had a baptism last Saturday night (June 14.) George Richardson was immersed into Christ, upon a confession of his faith in the gospel of the kingdom of God. This brother was first led to think upon the truth as taught in the Bible through conversation with our brother Bell: the visits of brethren Cameron and Ellis from Edinburgh strengthened his conviction, and removed difficulties out of the way; and latterly, the visit of brother Nesbit of Berwick has cleared away the remaining mists, and the result is his obedience of faith.”

HUDDERSFIELD.—“We are glad to announce the arrival of our brother Dr John Thomas of America, to begin his labours in the Lord's work in this country. He arrived safely, after a favourable passage, on Friday 13th June, and has been with us ever since. He delivered his first two lectures on Sunday 22d., to attentive and intelligent-looking audiences. There were a number of brethren from various parts of the country on the platform with him. His first lecture was upon “The Bible and Modern Delusions,” shewing the necessity of a personal application to, and a personal obedience of the gospel of Jesus Christ. The subject of the second lecture was, “Man—what is he, whence came he?” These questions should be answered before men are informed of Jehovah's purpose concerning man. His next lecture is upon “Messiah and his Mission,” to be delivered on Wednesday.”

TURRIF.—Arrangements are made for the immediate removal of brother Robertson to Turriff, a removal by which we hope the interests of all parties concerned will be very materially advanced. Work is secured, and a house is engaged for him and his family. We are happy to learn that the interest of the inquirers before referred to continues undiminished, and that the attempt made by certain parties to divert their attention from the important doctrine of the kingdom of God, have happily proved a perfect failure. Turriff once established as a centre, there are other points upon which action is meditated—Banff, Macduff, Cuminston, &c. But of this anon; meanwhile may God speed His truth.

UNITED STATES.—A letter received from brother Mark Allen of Woburn, Mass., among other things contains the following intelligence, which will no doubt be interesting to all:—"Woburn, May 13th 1862.—During three months I have been from home I have travelled about 3000 miles; I have visited churches in Worcester Mass.; Rochester N. Y.; Geneva, and Aurora Ill.; and Dayton Ohio: and brethren in Buffalo N.Y.; Cleveland O.; Newark and Elizabethtown New Jersey; Brooklyn, and New York City: and in addition to my business have delivered some 52 discourses on the things concerning the kingdom and name. . . . The church at Dayton O. numbers about 18 or 20, sound in the faith, and not man worshippers. The church at Rochester N. Y. numbers 8 or 9, all males; in their worship they chant the psalms and other poetic portions of the Scriptures as they stand in the common English version; not daring, as they say, to use any human compositions. . . . The church at Geneva Ill. now numbers some 27 or 28, who attend to the ordinances and hold fast the faithful word. They have a small neat stone meeting house, in which they worship. Their singing is excellent, they seem to be largely endowed with musical talent. Brother B. Wilson, editor of the "Gospel Banner" is in very feeble health, and has been compelled to lay aside his business for a time, and has gone to spend a few months at a water-cure in Dansville, N. Y. The church of Aurora Ill. numbers about 18. I spent a little more than a week with them; giving some ten lectures; residing during the time at the house of brother Peter Innes, formerly of Aberdeen, Scotland: a man highly esteemed by his neighbours and townsmen. I was in Cleveland O. twice, and stopped in all eight days with brother Robert M'Lauchlan, a countryman of yours, who before coming to this country had been associated with one or two believers at Airdrie near Glasgow, (brother Thomas Forsyth and wife.) He is an intelligent brother, and his wife is a most estimable and kind hearted woman, and a believer. Besides these there are one or two in Cleveland who claim to have believed and obeyed the Gospel. They have no church organization. There is a church at Saybrook O., numbering some fifty or less, which I have not visited. There is also a congregation at Springfield O., numbering about 13, which I have not visited either. Besides these there are other churches in the West which I have not visited, and know but little of their numbers; some, I fear, are compromisers with Millerite and Second-Adventist notions. At Worcester Mass., fifty miles from Woburn by rail, is a small congregation not having any regular church organization, yet meeting together on the first day of the week to break bread—numbering some 8 or 10. I have been accustomed to meet with them occasionally. . . . Since I commenced writing I have received a letter from Canada, earnestly inviting me to come and spend a few months in that region, proclaiming the good news. I may go for a little time, but probably shall not be able to leave till July."

The Treasurer acknowledges receipts for the Messenger from Galashiels, Halifax, and Lewes.

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THE MESSENGER OF THE CHURCHES.

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

No. VIII.

AUGUST 1862.

VOL. III.

REPORT OF THE ANNUAL AGGREGATE MEETING—1862.

According to appointment, the aggregate meeting of brethren took place in the Hall, 1 Surgeon's Square, Edinburgh, on Sunday, July 20th. On the previous evening, there was a muster of as many as had arrived, to arrange, as far as possible, the programme of the morrow. There seemed to be one absorbing topic in the minds of those assembled—the *unity of the brotherhood*. It was therefore determined that it should have a pre-eminent place in the deliberations and deliverances of the brethren; reserving the third of the three sederunts only for the *comparison of notes on prophetic readings and studies*. The sequel shewed, however, that even that short time could not be spared for so interesting a matter.

On Sunday the brethren met at eleven o'clock, as they were wont, when the following stranger brethren were reported:—William Philip, *Aberdeen*; John Duncan, and Henry Mackintosh, *Dundee*; David Lawson, *Newburgh*; Robert Tennant, *Dunfermline*; David Christie, Allan Fordyce, Andrew Wright, William Thomson, William Smith, James Napier, Mrs Naismith, and Jessy Fordyce, *Glasgow*; James Murray, *Lanark*; James Hunter, *Paisley*; John Paterson, *Cumnock*. Further on in the day arrived Johu Muir, and James Wilson, *Cross-gates*; and William Pearson, *Glasgow*; making in all 19.

The first meeting was occupied in the congenial exercises of praising our Father in heaven, by song and thanksgiving and commemorative breaking of bread, in prayer for wisdom and blessing, and in the consideration of His revealed will in the Scriptures. The duties of self-examination, and mutual care were urged upon the hearts of all in terms of most acceptable address,—and the attention was drawn to our hope in the coming of the Lord as the great point of interest and centre of motive to unity and diligence.

The afternoon sederunt, at half-past two, was opened by an appropriate psalm, and the brethren sat down first to a simple but sufficient repast. After this refreshment, brother William Philip of Aberdeen gave a short address, in substance to the same effect as the following letter which the church in Aberdeen had sent:—

To the Annual Meeting of brethren, held in Edinburgh, on July 20.

ABERDEEN, 17TH JULY 1862.

DEAR BRETHREN,—We really do hope and pray that something may be done

to promote the cause of unity among the churches. We look upon these divisions as a very serious matter,—a matter that demands the serious attention of the whole brotherhood.

They evidently indicate a lack of that due appreciation of the mutual obligations that the truth lays us under to one another as brethren in Christ, as members of the adopted family of God, and as aspirants to glory in the kingdom of God. These obligations will not conform with rival churches in one city, separated because they cannot live in unity. Can such two churches both be in the body of Christ—both holding the unity of the Spirit in the bond of peace—when they cannot come together into one place to break the bread that represents the one body? Brethren are exhorted to be “knit together in love,” “to stand fast in one spirit, with one mind striving *together* for the faith of the gospel.” Do these and similar passages harmonise with brethren in a state of separation?

We would urge on those churches so situated, to consider well whether they can receive the blessing of God while in such a state: whether they have exercised that love and forbearance which the word of God enjoins us to exercise one to another. Judging from the published documents and correspondence of the Edinburgh division, there is no fundamental principle in dispute; but a question of church order, which has now been laid aside. Why then remain separated?

We think our Lord defines the position of all such in Mat. xviii. 15-20. On the question of offences, those who neglect to hear the church are to be accounted as heathen men and publicans. On such questions there is no appeal,—the decision of the church is binding in heaven and on earth. It becomes, therefore, a serious matter both for those who give, and for those who receive such a decision. Can it be, brethren, that those who cannot sit together in unity at the Lord's table *now*, can “eat and drink at his table in the kingdom of God?”

We would urge the consideration of these statements upon the brethren. Are they Scriptural? If so, let brethren act in accordance therewith. And may all of us strive to attain to our true position as the church of God. “To be perfect, to be of one mind, to live in peace; and the God of love and peace shall be with us.” These are the conditions of present blessing laid down for us. Let us fulfil them, brethren, and we shall receive the blessing.

We are yours in the fellowship of the gospel, on behalf of the church in Aberdeen.

(Signed) W. GILL.

The brethren in Halifax had also written: the following is their letter:—

The Church in Halifax to the Brethren assembled in Edinburgh.

BELOVED BRETHREN,—In presenting our Annual Report, we cannot but regret that we have not more vital results to chronicle, seeing the Lord is so near.

The steady proclamation of the gospel (during the winter, chiefly by brother Shuttleworth,) has resulted in the addition of three sisters, as you will have known per *Messenger*. This, with the residence of brother and sister Stevenson in the neighbouring town of Bradford, who attend at our fellowship when practicable, constitute our only numeral difference since last report. To this we may add the change of our meeting-room to a more central and convenient place—Grove Street.

We are glad to say that we have peace among ourselves. We deem it our highest privilege to belong to the household of God, so that our associative opportunities are highly prized. We cannot be too closely knit together; and

the sister-church of Huddersfield seems rather to be of ourselves than another; so often are our communications. Long may it be ere we are humbled to understand what division may mean—either in our own community or amongst others.

You wish an expression of our mind upon the unity of the churches. This matter has been frequently before us. We can only say, that we know no reason for two congregations in any town, except where it is impossible to get one place to accommodate the whole. And even in this improbable contingency, the brotherhood in that place should form but one church. Divisions on account of individuals, likings and dislikings, church government, opinion, teachings, &c, are to be most severely reprehended, because they, in every instance, arise from the anti-divine and anti-christian spirit which has no foundation (Eph. iv. 30 to v. 2). Only when *men* are worshipped above *truths*, or expositions exalted above the exact sayings of God, will Christ's law of unity be broken.

We therefore most urgently press the necessity of strict observance of Christ's edict (Matt. xviii. 15-17), and also the appointment of *arbitrators* (or rather the law for their being used), in the contingency of the law being transgressed.

Wishing you the presence and guidance of Holy Spirit in your deliberations, I remain, on behalf of the church,

(Signed)

J. WILSON.

By this time a large number of the brethren who had some time ago separated themselves from the Edinburgh church, arrived, and took their seats. The letters which had been read afforded a basis for remark by those assembled; and it was worthy of notice that all that at first spoke, not only heartily indorsed the sentiment of these letters—the one from Aberdeen particularly—but unequivocally expressed themselves that there could be no difference sufficiently great to cause those to separate who yet acknowledged each other as brethren. It was urged that we should not only be one in heart, but that there was an absolute necessity for being one in appearance, which was to be accomplished by the old apostolic practice of meeting “in one place,”—that we cannot afford to separate, because we need the diversities of one another for help and strength,—that there could be no division without evil speaking and back-biting, which are to be reprobated—that the only precept or example of separation in apostolic times, concerned those who “went out from us, because they were not of us”—that we should always act as in the presence of the Lord—that the bond of peace should keep or bind the unity, and therefore it is wrong to break the unity in order to secure the peace, Eph. iv. 3,—that there were differences in faith at the root of some of the divisions at present existent, e.g., the intrusion of *long periods as necessarily intervening* in the present epoch, did not assort with the teaching of the Lord as to the kingdom of God being *at hand*, or the day of the Lord being *at hand*, and the consequent call to watch and pray. Exception was taken to this last statement, on the ground that this difference had not been avowedly connected with any division among brethren, and also because there was a period necessarily implied as intervening, during which there should be a falling away, and that man of sin, the son of perdition, should be revealed (2 Thess. ii. 3-4). Still it was urged that differences ‘marred the unity of the faith.’

Two of the Edinburgh brethren who had left spoke ^{one of them argued} ~~arguing~~ for the step they had taken being justifiable on the ground that the apostle Paul had counselled the marking and avoiding of those that caused "divisions and offences contrary to the doctrine we have learned," and still not to treat such as enemies, but brethren in error, (Rom. xvi. 17; 2 Thess. iii. 14, 15.) These apologies were not favourably received by the assembled brethren. The former passage being held to treat of false teachers who had sought to turn away the disciples from the faith; and the latter not to schismatics at all.

The free expression of the brethren on this important subject, with its collateral topics, was continued with unabated vigour in a third sederunt, till the shades of evening, settling down upon us, gave warning to close. There was no chairman any part of the day—the deliberations were conducted in a good spirit, and with as much point as was to be expected in the discussion of so comprehensive and absorbing a subject.

The results of such a conference we cannot pretend to calculate; but our earnest wish is that they may be most salutary. When it is to be remembered that the expression of sentiment then given was one in which there was a very general agreement; and when it is taken into account that there are several congregations where there is need for its practical application, the importance of the whole matter must appear evident to all. The brethren in Edinburgh, Glasgow, Paisley, and Leeds, are all less or more in need of correction on this point. The present is a time of agitation among the churches, we have no desire but that such a shaking may produce its legitimate issues—removing what is foreign to the structure and stability of the house of holy materials; that the things which cannot be shaken may remain.

TRACTS LATELY ISSUED.—No 10.—"What is the Gospel." 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. No 16.—"First principles of the doctrine of Messiah." The topics of this tract are:—The ultimatum of the earth. The kingdom—its territory, throne, subjects, and dominion; with many Scripture proofs, and an appendix on the term "Christ." Each tract contains 4 pages, and may be had by order of J. Cameron, or G. Dowie, Edinburgh. Price 1s. 6d. per hundred.

The Treasurer acknowledges receipts for the Messenger from Birmingham, Cupar, Glasgow, Halifax, Lanark, Leeds, Scarborough, also Elizabeth Town, and Newark, N. J., United States.

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Several items of Intelligence are unavoidably excluded this month, in consequence of the length of the report.

T H E
MESSENGER OF THE CHURCHES.

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

No. IX.

SEPTEMBER 1862.

Vol. III

THE CHURCH ROLL.—CONTINUED.

Edinburgh.

MEETING IN THE HALL, 1 SURGEON'S SQUARE.—11 A.M., and 2½ P.M.

Alexander Anderson, mason, 13 Riego Street.
Mrs A. Anderson, 13 Riego Street.
Jas Archibald, bookseller, 18 Rosemount Buildings, Gardner's Crescent
Mrs J. Archibald, 18 Rosemount Buildings.
Robert Archibald, tailor, 18 North Bridge.
Janet Armstrong, trimming shop, 91 Grassmarket.
Ann Booth, domestic servant (Wigham's) 50 Riego Street.
James Cameron, curled-hair manufacturer, 4 St. Leonard's Street.
Mrs J. Cameron, 4 St. Leonard's Street.
James Cleghorn, joiner, High Street, Musselburgh (6 miles).
Mrs J. Cleghorn, High Street, Musselburgh.
Alexander Davidson, accountant, Upper Hermitage, Leith.
Mrs A. Davidson, Upper Hermitage, Leith.
John M. Davidson, commercial clerk, 10 Madeira Place, Leith.
Alexander Davie, painter.
*George Dowie, bookbinder, 12 Beaumont Place.
Mrs G. Dowie, 12 Beaumont Place.
Ellen Duncan, student, 2 Henry Place.
Alexander Durie, railway plate-layer, 34 Brunswick Street.
Mrs A. Durie, 34 Brunswick Street.
John Fleming, snuff-miller, Upper Spycelaw, by Juniper Green (3 miles).
Mrs Forman, widow, 15 Brunswick Street.
Mrs Geddes, 34 Carnegie Street.
John Gouldie, janitor, 36 India Street.
Jane Hastie, domestic servant, (Currer's) Myreside, by Morningside.
Mrs Hay, 1 Newport Street.
Ann Hogg, domestic servant, 6 Clarence Street.
James Kerr, gas inspector, 1 Brown Street.
Mrs James Kerr, 1 Brown Street.
John Kerr, tinsmith, 28 High Street.
William Laing, stereotyper, 70 Abbey Hill.
Mrs W. Laing, 70 Abbey Hill.
Charlotte Lamb, inmate of Blind Asylum, 38 Nicolson Street.
James Lawrie, photographer, 31 St. Patrick St.; Ho., 2 Henry Place
Mrs J. Lawrie, 2 Henry Place.

George M'Bain, lithographer, 3 Gilmour Street, Pleasance.
 Grierson Mitchell, photographer, 31 St. Patrick Sq. ; Ho. 2 Murray St.
 Margaret Morgan, domestic servant, 8 Heriot Row.
 Euphemia Neilings, domestic servant, Eldin House, Lasswade (5 miles)
 Robert Norrie, joiner, 24 Brunswick Street.
 Mrs R. Norrie, 24 Brunswick Street.
 John R. Norrie, bookseller, 24 Brunswick Street.
 Isabella Pearson, domestic servant, 5 George Place, Leith Walk.
 James Philip, clerk, Fountain House, Fountainbridge. *Withdrawn & absconded*
 Elizabeth Renwick, domestic servant, 22 Moray Place.
 James Steele, baker, 55 Nicolson Street ; House, Hope Park End House.
 Margaret Sutherland, domestic servant, 5 George Place, Leith Walk.
 Barbara Todd, straw-hat maker, Milne's Court, Lawnmarket.
 James Watson, meter maker, 9 Hercules Street.
 Mrs J. Watson, 9 Hercules Street.
 Christina Watson, shop-woman, 9 Hercules Street.
 Mrs White, widow, Leaven Hall, by Musselburgh (7 miles.)
 Helen Wightman, domestic servant, 15 Royal Circus.
 David Wilson, commercial clerk, 53 India Place.
 Thomas Wilson, railway signal man, 11 High Terrace, Leith Street.
 Mrs T. Wilson, 11 High Terrace, Leith Street.
 William Wilson, carver and gilder, 2 Moray Street, Pilrig Street.
 Mrs Wm. Wilson, 2 Moray Street.
 Marianne Wilson, 2 Moray Street.
 William Wood, station-master, N. B. Railway, Joppa (4 miles)
 Mrs Wm. Wood, Joppa.

• *Correspondent.*

*Withdrawn from the above, but still wishing to retain the fellowship of
 other Churches ; and now meeting at 17 Union Street.*

William Ellis, teacher, Seafield Place, Leith.
 Mrs Ellis, Seafield Place, Leith.
 Isabella Gray, 33 East Claremont Street.
 Eliza Ann Hare, domestic servant, 49 Castle Street.
 Mrs Hatrick (W. Ellis), Seafield Place, Leith. *Died Sunday 27/1/04*
 Margaret M'Donald, domestic servant, The Grove, Trinity.
 Robert Meek, pointsman, 5 Spence's Place.
 Walter Oliver, tailor, 22 William Street.
 Mrs Oliver, 22 William Street.
 Agnes Robertson, domestic servant, Braehead, by Cramond Brig.
 John Shedden, engine-driver, 176 Fountainbridge.
 Charles Smith, baker, 19 North Richmond Street.
 Cecilia Staig, domestic servant, Braehead, by Cramond Brig.
 Mrs Swanson, widow, 6 Laurie Street, Leith.
 Alexander Swanson, joiner, 6 Laurie Street, Leith.
 David Swanson, cooper, 6 Laurie Street, Leith.
 Catherine Swanson, domestic servant, The Grove, Trinity.
 Andrew Tait, station-master, N. B. R., Portobello.
 Mrs Tait, Portobello.
 Jessie Wightman, dressmaker, Restalrig.

Intelligence, Notes, &c.

ERRATUM IN REPORT OF THE JULY MEETING.—Page xxxii, line 1, should be "Two of the Edinburgh brethren who had left spoke : one of them argued for the," &c.

BIRMINGHAM.—"Brother Thomas, of America, has delivered a course of lectures here, on "The ancient faith exhibited in the Bible for salvation, before any of the faiths of Christendom were invented." The lectures were well attended. A person came from Wales to hear him, and another from Hales-Owen; both of whom put on Christ by immersion on Sunday, 20th July, John Richards, shoemaker, MONTGOMERY, Wales; and Philemon Cowley. HALES-OWEN, Walf, near Birmingham."

CUMNOCK.—On 8th July were immersed into the name of the Lord, and subsequently took part with the church here, Mrs Elliot (wife of brother Elliot), and Andrew Kennedy (his fellow-workman). It is gratifying to note that this brother had, at a very recent time, been much opposed to the things of the faith, urged by brother Elliot, but has, by dint of sound reasoning and earnest investigation, been brought to acknowledge the power of The Truth. Let all take courage from such a success. Our aged and solitary brother Smith, at GIRVAN, is in circumstances suited to call forth our liveliest sympathies. He is poor in this world, but rich in faith; the former to such an extent, that a little of the brethren's abundance would be acceptable (through brother Patterson, of Cumnock),—the latter wealth he can give to any who may correspond with him. This is the divine rule for help and strengthening—use it!

LEEDS.—"On the morning of Sunday, 8th June, was immersed into the name of the Lord Jesus, Daniel Pashley, dyer, Horsforth (5 miles from Leeds) We now number six at the table, in harmony and love, waiting for the coming of the Lord Jesus to his kingdom."—D. GRAHAM.

PILTDOWN.—We have only room now to state that another brother (John Norrie of Edinburgh) has visited this place, and been as well received as all former visitors by the friends who meet here. These cousins of ours still shew interest in the topics which brother W. Norrie of Lewes has so frequently brought before them. Let us hope that soon they will see and follow the right course to attain to the right position.

TURRIFF.—We are now able to inform the brethren of the existence of a church here. William Walker, 48 Balmillie Street, and John and Alexander Menie, 22 Chapel Street, have been immersed—on 26th July, and 10th August—and added to the church. These, with brothers and sisters Andrew and Robertson, make seven, who regularly meet every first day of the week to attend to all things enjoined. They have now taken a room in the Town Hall, in which to hold their meetings. God speed them! Brother A. Dowie of Cupar-Fife paid them a visit in the month of August, and was of great service to them in the way of confirming them in the faith, and stirring them up to good works. We hope by and bye also to hear of good results from his public addresses and conversations with inquirers in Turriff, Banff, and Craigston.—James Robertson, 37 Chapel Street, *Correspondent*.

HALIFAX, NOVA SCOTIA.—A sister from this place—Mrs Hume—has visited Edinburgh, Glasgow, and London. By her we have been introduced to the brethren in this British colony t'other side the Atlantic. At her instance brother James R. Lithgow (Argyle Street, Halifax, N.S.) has been corresponded with; and the first link of a chain of communication has been secured by his reply. There are some three dozen brethren and sisters in the church

of Halifax. But they "have nothing to boast of, or glory in, save *the truth* it has pleased God to reveal to them;" they "are very deficient in brethren able to speak to edification and profit, in consequence of which their meetings are not generally very attractive or interesting," but they are prepared "to do the best they can, and endeavour at least to maintain a pure faith and sound doctrine, and keep the ordinances of the Lord's house until he come." In brother Lithgow, however, they have one quite qualified, by tongue and pen, both to stir up the brethren and to awaken the attention of the public. Some time ago, indeed, he became quite famous in his own town, in consequence of the part he acted in the discussion of the Sabbath question. His utterances at that time also afforded him opportunity of presenting other and fundamental truth to public attention. A brother from Halifax is at present, we believe, on a short visit to this country—Henry Howard: he may visit some of the churches: London is his head quarters, however.—(Address, 2 Kennington Terrace.)

UNITED STATES.—We have been in the habit of so designating that great federation of States which, for so long, have contained the preponderating people of the American continent; but *united* they are not now. In the midst of this desolating war, we, in our quiet island home, should feel it our duty to sympathise with those who not only belong to a filiated race, but who are our brethren in Christ Jesus. At present they are all more or less exposed to the annoyance inseparable from the proximity of war. It seems strange to us to hear of the absence of brethren from the wonted assembly, because of the demands of an army, yet that does sometimes happen there: it is but to be expected that the furor of patriotism should infect some young and fervid spirits. We are gratified, notwithstanding, to learn that our Illinois brethren are still maintaining, not only their regular church meetings, but their semi-annual re-unions, to refresh each other by visit and mutual intercourse. At the last meeting of this kind (6th and 7th July) we find the attention engrossed with that subject which they had appointed for themselves six months before—albeit an important one—"Is there not an imperative need of a spirit of deep and earnest piety and devotedness amongst us, and how shall it best be promoted?" From the remarks of the brethren we see that they esteem him the pious man who "loves mercy, deals justly, and walks humbly before God." Faith, a good conscience, obedience, and charity are indispensable elements of such a character; which should manifest itself in visiting the widow and fatherless in their affliction and sorrow, to minister to their wants, and comfort them in their distress. They also reckon that "there is a need of more such piety amongst us; and that among other things to be used for the promotion of it, *prayer* is important, that we ought to feel our dependence on God, and ask Him for His blessing, and when we receive it, acknowledge it with thankfulness and praise."—Brethren of the British brotherhood, should not we remember those American brethren unceasingly in our prayers, and intreat God not to take them out of the world, but to keep them from the evil which is in it. Surely if there is a time when the prayer—"abandon us not to temptation" is needed, it is now; and this is certainly the case which should awaken our liveliest sympathies. The Lord preserve them spotless and irreproachable to His heavenly kingdom, and now, for this end, while waiting, may they be able to maintain His institutions and doctrine in all integrity.

The Treasurer acknowledges receipts for the Messenger from Blairgowrie, Dundee, Haddington, Halifax, Jarrow, and Nottingham; also for Halifax, N.S. and Toronto, C.W.

T H E
MESSENGER OF THE CHURCHES.

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

No. X.

OCTOBER 1862.

VOL. III.

THE CHURCH ROLL.—CONTINUED.

COUNTY OF LANARK.

Lanark.

MEETING PLACE.—LOCKHART MILL; 12 noon, except every fourth Sunday at FLOAT COTTAGE, for the convenience of those at Biggar.

John Anderson, weaver, Brown Square, Lanark.

Gavin Cree, van-driver, Biggar.

Mrs G. Cree, Biggar.

Mrs Doeg, Float Cottage, by Carstairs.

James Doeg, gate-keeper, Float Cottage.

John Lockhart, weaver, High Street, Lanark.

*James Murray, farmer, Lockhart Mill, by Lanark.

Mrs J. Murray, Lockhart Mill.

Marion Murray, Lockhart Mill.

Robert Murray, Lockhart Mill.

Grace Murray, Lockhart Mill.

Thomas Murray, Lockhart Mill.

John Ross, weaver, Carluke.

Jessie Russell, dressmaker, Petinain.

William Scott, engine driver, Carstairs.

Mrs W. Scott, Carstairs.

John Scott, Carstairs.

Elizabeth Wilson, domestic servant, Lanark.

* Correspondent.

Wishaw—Lanarkshire.

MEETING IN BROTHER KIRKWOOD'S HOUSE AT 12 noon.

Mrs Cowan, Cambusnethan.

John Dickson, miner, 157 Stewarton Street, Wishaw.

*Andrew Dunn, shoemaker, 117 Main Street, Wishaw.

Mrs A. Dunn, 117 Main Street.

Mrs Grierson, Morningside.

John Kirkwood, Main Street, Wishaw.

John Moffat, 161 Main Street.

Mrs J. Moffat, 161 Main Street.

William M'Vie, miner, Waterloo.

* Correspondent.

Motherwell—Lanarkshire.

MEETING IN THE HOUSE OF BROTHER KAY AT 12 noon.
Andrew Clarkson, miner, Newarthill, by Motherwell.

*John Kay, stationer, Motherwell.

James M'Kinlay, fireman, Fairnagare Colliery, near Hamilton.

Mrs J. M'Kinlay, Hamilton.

Mrs Wilson, Hamilton.

* *Correspondent.*

Douglas—Lanarkshire.

MEETING IN THE HOUSE OF W. INGLIS, BOOKSELLER, AT 12 noon.

Mrs W. Inglis, Douglas.

*John Murray, weaver, Douglas.

Mrs J. Murray, Douglas.

Mrs Russell, High gate, Douglas Castle.

* *Correspondent.*

Airdrie—Lanarkshire.

MEETING IN THE HOUSE OF BROTHER FORSYTH.

David Culbert, Chemist, Post-Office, Chapelhall.

Mrs D. Culbert, Chapelhall.

*Thomas Forsyth, stationer, Post-Office, Airdrie.

Mrs T. Forsyth, Airdrie.

Matthew Patterson, tailor, Burnbank, by Coatbridge.

Mrs M. Patterson, Burnbank, by Coatbridge.

George Wilson, miner, Chapelhall.

Mrs G. Wilson, Chapelhall.

* *Correspondent.*

The next portion of the roll will contain the GLASGOW list: the brethren there will please communicate *soon*.

EDITORIAL NOTE—In the introduction to this volume there is this engagement on our part,—“We lay upon ourselves the burden of preventing all personalities” We have therefore stated the authority by which we now interfere in this correspondence between A. Tait and J. Duncan. There will be no more of this kind of communication admitted. Most readers will be quite sensible that there is a great danger of it becoming, if it is not already, too *personal* in its style. If those two contributors have any wish for further personal discussion they should correspond privately. These pages, however, are open for either of them if they choose to write, as others do, papers, essays, or exhortations, which are readable by themselves, and require no reference to one another personally, or by implication. We do not find that the understanding of any writing is helped by the consciousness that it is aimed at some individual, instead of being set independently for the defence of the truth.

“THE SERVANT OF GOD MUST NOT STRIVE; BUT BE GENTLE UNTO ALL MEN; APT TO TEACH, PATIENT, IN MEEKNESS INSTRUCTING THOSE THAT OPPOSE THEMSELVES; IF GOD PERADVENTURE WILL GIVE REPENTENCE TO THE ACKNOWLEDGEMENT OF THE TRUTH.”

Intelligence, Notes, &c.

ABERDEEN.—"On September 7th, Alexander and Joseph Durward were immersed, and added to the church. These two are father and son, and reside at Woodend, Leochel Cushnie, by ALFORD. Alexander is a very intelligent man; he was formerly a Scotch Baptist, but for fourteen years has stood alone—having fellowship with no church. He has long been a believer in the things of the Kingdom; but it is only about two years ago that he became known to us. He has for some time had doubts about the validity of his former baptism. He came to us with his son for baptism; but one evening's conversation sufficed to convince him that he needed it for himself as well. Thus a new centre of illumination is established in that dark region. I have no doubt but that he will proclaim the truth clearly, whether any fruit appear or not. On Sunday 14th, he was to have a public lecture as a commencement."—W. GILL.

DUNDEE.—On the evening of August 25th, after making the good confession, was immersed into the name of the Lord—Thomas Scott, clerk, 12 Yeaman Shore. Singularly enough, the person who first directed his mind into the right course is a solitary baptist (at least so called) in the town of Crail, (where our brother had been residing for the benefit of his health) one unknown to our brotherhood as yet, but whom we hope some of the Five brethren will put themselves in communication with; that the spark of light there may be fanned into flame for the enlightenment of the "east neuk of Fife." Let us all be on the alert, brethren; there are several in different corners of the land who only need a little prompting and help to ripen their knowledge into faith, and vivify their faith by obedience.

EDINBURGH.—Having made intelligent confession of her faith, Janet Henderson, domestic servant, was on 25th September, buried in baptism in the likeness of Christ's death, to rise and walk in newness of life forthwith.

GLASGOW.—On Sunday morning, 7th September, Jeanie Napier, having confessed her faith in him, and acknowledged his lordship, was baptized for the name of the Lord Jesus. And on Friday, 19th of same month, she was united in marriage to brother Allan Wright of Springburn. We trust this double marriage will be productive of the richest fruits to the glory of our Father in heaven.

HALIFAX.—Two young men, Robert Cundall, printer, Commercial Road, and Edward Crossley, Broomfield, were immersed September 7th. An encouragement to "sow beside all waters" is afforded by the experience of one of them whose attention was aroused to the things of the kingdom by some leaflets distributed when embarking for Australia.

NEWBURGH.—Brother John Lawson (son of our esteemed brother David Lawson) sailed from the Clyde on August 23d, for Constance, Huron County, Canada West, joining an uncle there, who is a farmer and storekeeper.

NOTTINGHAM.—During part of September and on into October, brother John Thomas is lecturing here to large audiences. Some public interest has been excited by a clergyman writing against him in a local daily paper, which has called forth a reply.

Brother and sister Stones have returned to Nottingham. His temporary residence in France did not prove satisfactory either as to health or society, but the isolation from the brotherhood seems to have been the chief cause of our brother's uneasiness there, and the main reason for his determination to return. His present address is 2 Portland Road.

Brother and sister Kaye from Huddersfield are now settled here; their address is Ceapit Lane, Nottingham.

TURRIFF.—Some results of the visit of brother A. Dowie appear in the awakening of inquiry in Banff, and in the obedience through faith of one in Craigston. On August 31st, Charles Garden, carpenter, Craigston was immersed into the name of the Lord. Let us, brethren, not forget to beseech God on behalf of those who in this quarter have so recently bowed down under His supreme authority: that they may be kept blameless until the day of the Lord's appearing.

CANADA WEST.—From a letter of our brother Mark Allen's, of Massachusetts, who visited a part of this great field during the summer months, we glean a few particulars which may interest the brethren at home. The quarter visited lay about Hamilton; Blair; and beyond Blair, comprising Wallace township and the towns of Hawksville, Listowell, &c. This last named portion being a newly settled country, and still in a rude condition, log houses and bad roads are common experiences. Notwithstanding this, however, he found several churches of from ten to sixteen members, most of them being Scotch immigrants. At Hamilton, also, is a church of twelve, at Blair one of fourteen. At all the places visited he found opportunity to set forth the truth for the consideration of the intelligent inquirers, in halls, or log school houses, as occasion offered, and immersed five believers. The church at Blair seems to have been remodelled lately, and is now on a right basis. At Hawksville is brother James Sim, a Scotchman, who was formerly a regular Baptist preacher, but now an active farmer; "who travels about a great deal, preaching the glad tidings, labouring faithfully for the sowing of the good seed, and the building up of the faithful in Christ Jesus." It is gratifying to find in the region of log huts and dirt roads, churches of fifteen members within seven miles of each other. This is a good beginning for a new country. Let us hope that those brethren will prove reliable guides for the people in the shadows of that "forest primeval." Our brother purposed returning home by way of Toronto, where, we understand, there is a church with some active brethren in it.

By other favours from **INVER-HURON, C. W.**, we learn of the presence of a church in that quarter; and, also, that brother and sister Oakley, formerly of Nottingham, England, have come to Goderich in a very pitiable condition through sickness and destitution in Eldora in the state of Iowa, but which seems to have proved no *El Dorado* to him at least. Under the ministering care of brother Gunn of Inver-huron and others in Western Canada, and with what help the old country can render, we trust soon to hear good things of our brother and sister.

BOUND FOR NOVA SCOTIA.—Our brother Henry Howard sailed from Liverpool on September 6th; not having been able to call upon any of the brethren in Britain during his short stay. On September 20th, sister Hume followed from the same port. She has had more abundant opportunities of intercourse with the brethren, which we trust will prove both refreshing and instructive to her.

The Treasurer acknowledges receipts from Galashiels, Halifax, Leeds, Newark, Newburgh, and Paisley.

T H E
MESSENGER OF THE CHURCHES.

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

No. XI.

NOVEMBER 1862.

VOL. III.

THE CHURCH ROLL.—CONTINUED.

[The Glasgow list not being yet completed, the publication of it is deferred till next month.]

Paisley.

MEETING PLACE—FERGUS'S SCHOOL ROOM, 61 STORIE STREET.

Hours of Meeting,—11 A.M., and 2 P.M.

Mrs Allison (widow), 7 Wardrop Street.
Mary Andrew, 70 Love Street.
Mrs Brown (widow), 4 West Campbell Street.
Mrs Comrie, 70 Love Street
Mitchell Fleming, pattern maker, 30 Thread Street.
Mrs Fleming, 30 Thread Street.
Mrs Gaven, 8 Ferguslie.
Janet Gaven, do.
Jane Gaven, do.
Mrs George Gilmour (widow), 49 Broomlands.
Margaret Gilmour, do.
James Hunter, wright, 32 High Street.
Mrs Hunter, do.
John Jamieson, weaver, Stock Street.
George Jack, clerk, 12 Wardrop Street.
Mrs Jack, do.
*James Maitland, grocer, 168 George Street.
Mrs Maitland, do.
Mrs M'Callum, hosier, 69 Broomlands Street.
Mrs M'Queen, confectioner, 102 High Street.
Mrs Wm. Pollock, 9 Moss Street.
Robert Purvis, weaver, 4 John St.
Mrs Spence, Kilbarchan, (4 miles west of Paisley).
Mrs Wilson (widow), 14 Caledonia Street.
Alexander Wylie, weaver, 3 Silk Street.

* *Correspondent.*

Belfast—Ireland.

MEETING IN BROTHER MULHOLLAND'S HOUSE.

Eliza Ann Frisk, 115 Harden Street

Ann Marshall, 89 Leppers Street.

Jane Marshall, do.

Margaret Marshall, do.

Jane M'Tear, 94 Leppers Street.

*John Mulholland, cotton spinner, 89 Leppers Street.

Mrs Mulholland, 89 Leppers Street.

* *Correspondent.***Our Psalmody.**

When the Directory of the brethren's names is completed, I propose, with permission, to occupy this portion of the Messenger with the working out of practical helps to the brethren in the improvement of Church Song. The returns from the various churches anent this matter, which I requested some months ago, were furnished by many cordially enough, and I hope the rest will not fail to follow their example. On page xv. will be found the inquiries to which I wish answers, in order to be quite posted up in the needs and capabilities of the various churches.

I trust that now I shall have time to devote some attention to this matter, having during the intervening period been defrauded out of opportunity, by sundry cares and contingences. If the brethren are heartily desirous of it, there is no serious impediment to us, not only knowing where to get suitable themes and music for them, but in furnishing it to one another; as well as in otherwise giving aid practically to each other, in the way of self improvement. As we have before remarked, the service of song in the church is one of great importance; and may be turned to account in ways that some of the brethren may not have thought of. It was of no mean account in primitive times, and the prophets teach us to expect a joyful musical future; why should we not be furnished with "songs in the house of our pilgrimage"?

G. DOWIE.

HELP.

A CASE hinted at last month, is now urged upon the attention of the brethren in Britain.—Brother and sister William Oakley, formerly of Nottingham, he late of Edinburgh, now in Goderich, Canada West, are, with their family of young children, in great destitution through his sickness and consequent unfitness for work. Although thousands of miles away, yet the same eye of God watches us and them, expecting to see our expression of love for them: shall it be that we forget them? Any sums of money sent to the care of James Cameron, 4 St. Leonard's Street, Edinburgh, or William Gunn, postmaster, Inverhuron, C. W., will be forwarded with pleasure. Brethren, be prompt!

PRACTICAL REMARKS.

It is a truth, which experience teaches and observation confirms, that all Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Seeing that such is their design, should not the brethren, who are in the habit of reading the Scriptures in the churches, and making remarks on the passages read, be careful to bring out the moral and practical lessons of that word, more than the speculative? In this way we would be following more closely the purpose of our heavenly Father in giving us the scriptures, and we would enjoy more fully the blessings He intended they should convey to us, in the way of perfecting the man of God.

Following this rule ourselves, we shall now take, from a few practical remarks, the notable words of our Lord and Master to John the Baptist, when he came to John, as recorded in Matt. iii. 15. (John forbade him to do so, saying, I must baptise thee; but thou sayest unto me, Suffer it to be so now; and thou sayest, Suffer it to be so now; for thus it becometh me.) It becometh us—my brethren, my followers, my church, my people, in righteousness. It appears that John had a most enlightened and comprehensive view of the nature of the Messiah's mission. We have him saying, "Behold the Lamb of God, that taketh away the sins of the world;" and doubtless the Saviour esteemed John very highly in love for his works' sake. Notwithstanding all this, however, the Saviour did not, in deference to John's advice, allow the Father's authority to be set aside. He remembered that there was a higher authority than John's to guide him; he always did those things which pleased the Father; and, in order that there might be no mistake in this case, immediately after the immersion, the voice of the Eternal was heard saying, "This is my beloved Son, in whom I am well pleased," for this act as well as for every other.

My beloved brethren, what a noble example the Lord hath set before us in this transaction. How often have we, in deference to the advice of dear friends, allowed the authority of God either to be set aside altogether, or but very imperfectly obeyed. Let the time past of our lives suffice for having thus acted; let us endeavour to follow more closely the Saviour's example; and when the wishes even of dear friends run counter to the will of our Lord and Master, let us remember that we have a higher authority than earthly friends to guide us, and that the Saviour's will is that his followers should fulfil all righteousness. There is much implied in these two words—*all righteousness*, but doubtless they may be all comprehended in this—right thinking and right feeling, right speaking and right acting, towards God and towards our fellow-men; but this right thinking and right feeling towards God must pre-suppose a previous knowledge of God—indeed, our heavenly Father seems to imply that want of this knowledge lay at the foundation of all those evils that befel the children of Israel. We hear him complaining, "My people perish for lack of knowledge."

How important, then, *this* knowledge, "to know Thee, the only true God, and Jesus Christ, whom thou hath sent—this is life eternal." Yes; "they that know thy name," says the psalmist, "will put their trust in thee." Knowledge is one of the cords of love by which our heavenly Father draws us to himself. He hath, at sundry times and in divers manners, revealed himself to us as our reconciled God and Father in Christ. O! how delightful to contemplate him in this character, and as saying to us, "What more could I have done for you that I have not done."

Now, of the things which we have spoken this is the sum,—That the brethren be careful to avoid those speculative questions which tend to gender strife, and lead to more ungodliness. Have not all the divisions that have taken place among the brethren had their origin, more or less distinctly, in this very thing—the neglect of the practical, with a greater attention to what I have called the speculative teaching? How important is it that the members of the body of Christ should study to avoid everything that would tend to divide that body. The apostle says "If we love not our brother whom we have seen, how can we love God, whom we have not seen." This is held up as quite incongruous and paradoxical. I speak as to wise men: judge what I say.

ELDER NORRIE.

Intelligence, Notes, &c.

EDINBURGH.—During the past month Dr John Thomas has delivered seven public lectures on the Kingdom of God, Eternal Life, and the Obedience of Faith. For a city of such a size, his audiences were comparatively small; we trust, however, that from among that small number, some will be found awakened to a diligent attention to the Scriptures, with the sincere purpose of following the will of God unto salvation.—Aberdeen is next visited.

HUDDERSFIELD.—On Sunday, 28th September, George and Mrs Armitage, of Heckmondwike, after having confessed their belief in the things concerning the kingdom of God, and the name of Jesus Christ, were immersed into the name of the Lord. On the same day the brethren met in their new meeting room, 7 Shambles Lane.—Brother and Sister Armitage, who were awakened to an interest in the truth by a lecture by brother Roberts two years ago, are now meeting along with brother Clissit, at their own house in HECKMONDWIKE; thus making another light towards dissipating the darkness in Yorkshire. The Huddersfield brethren while rejoicing in the establishment of a new centre, regret the deprivation of the company of our esteemed brother Clissit. There are few in Huddersfield who take any interest in the great truth we so much prize; but one or two are looked after with some hope.

GALASHIELS.—We are happy to be able to announce that Mary Drawhill, domestic servant in Galashiels, daughter of our sister Drawhill at Eildon, on 3d October made the good confession, and was immersed into the name of the Lord. As she has already had to contend with opposition, we trust that this bold stand for the Truth will prove beneficial, by way of strengthening her for more conflict, that, persevering to the end, she may be saved; and, overcoming, may inherit all things, Acts v. 41; 2 Tim. iii. 12.

The Treasurer acknowledges receipts for the Messenger from Dunkeld, Halifax, and Whitehaven.

Intelligence, Notes, &c.

[As we cannot invent intelligence, the brethren must see the necessity for reporting it. We speak what we know, that which may be wanting has not been told us. Thus, we have heard indirectly that Dr Thomas has been in Aberdeen and Glasgow, but can tell little more. This paucity of reporting is not kind to the brethren; particularly when so many are interested in his doings.]

EDINBURGH.—On November 9th, James Forman, joiner, 55 Crosscauseway, was introduced to the church. He is a person known to the brethren as a disciple of some standing, but who had for years been allied with less congenial society than he now seeks. Against this addition we have however, to set the withdrawal of three brethren and a sister, connecting themselves with those who before left the Church. The hope we expressed last month we are glad to find so far realised; Mrs James Steele and Mrs Charles Smith have been stimulated by the clear reasonings, and strong arguments of Dr Thomas to yield obedience to the Lord, in accordance with The Faith.

NOTTINGHAM.—The Church in this place has recently lost three of its members. Two of these—Mrs Spriggs and Mrs Colclough—have reconnected themselves with the party who separated from the church in Nottingham upwards of two years ago. The other who has left is John [redacted] who has obtained a situation in Brighton, and taken up his residence in [redacted] town, his address being now 4 Wentworth Street, Brighton. He is [redacted] within eight miles of Lewes, where our brother William Norrie is located. Those two isolated brethren have already met several times, and expect to have frequent opportunities of intercourse.

TRANENT.—Since last issue there has been an addition to the small church here, in the person of Isabella Strathearn; who put on the Lord in baptism on 30th October. Also, have come from Edinburgh, sisters Jeanie Hastie and Ann Hogg. We are also happy to learn that two young men express a wish to follow the Lord in the way of obedience unto life.

TURRIF.—"Brother John Thomas visited Turrif on the 6th November, and between that and the 13th delivered four public lectures; subjects—What is the Gospel—The great Salvation—The World to Come—and the Doctrine of Immortality. There was a fair attendance considering the size of the place, the prejudices of the people, and the opposition the "things of the kingdom" meet with from the clergy, as well as people in the ranks of the adversary. The seed was well sown—broad cast; we wait with patience to see what kind of soil has received it. Our brother left on the 13th for Aberdeen, he is deep in the affections of all the brethren here, and to be remembered by them till all meet in that glorious kingdom, which is the theme of our speech, our faith, and our hope."—J. R.

HALIFAX, N. S.—The following advertisement from "The British Colonist" will give an idea of the manner in which our brothers across the Atlantic manage such matters:—

"Bible Investigation Meetings will be held (D.V.) on Sunday evenings at seven o'clock, in a large upper room in J. R. Lithgow's house, Argyle-street, opposite the Acadian School. Any one, Bible in hand, will be welcome. There are seats for about sixty persons. Controversy, or questions, in a good spirit, invited, that the truth may be manifested. Subject for Sunday evening, November 2,—"The events to be accomplished at the coming of the Lord Jesus."

The Treasurer acknowledges receipts for the Messenger from Aberdeen, Blairgowrie, Dundee, and Halifax, also for Wm. Oakely from Birmingham, Bradford, Cupar, Dundee, Edinburgh, Glasgow, Heckmondwike, Leeds, Lewes, Newburgh, Nottingham.

The *Messenger of the Churches*, vol. iii., is now finished; and it is thought proper to make a brief statement of its circumstances:—

Firstly, Its financial experiences have not been of a very encouraging kind. For some time it has not cleared its own expenses. Therefore some have thought it should be discontinued. But against that we must consider,

Secondly, It is, and has been, the only regular organ of intercommunication among the brethren, and were it to be given up, a now very necessary means of fellowship would be taken away. It has been, as far as possible under the circumstances, the brethren's newspaper; for we know that on all hands the intelligence which it has contained has been appreciated, and generally looked for with interest. The only cause of regret here is, that details for this purpose have often been scantily furnished. The correspondents of the churches need a little stirring up on this point.

Thirdly, The *Messenger* was started to be a vehicle for the utterances of the brethren on matters of doctrine—to afford scope for them to speak their minds freely, but discreetly, on all truths affecting our congregational or individual standing and well-being. This it has furnished so thoroughly, that it has used up nearly all the essays, papers, expositions, exhortations, &c., which the brethren have sent. So nearly, indeed, that what is left, even if all fit for publication, would not be sufficient for the material of a single number. We have repeatedly called attention to this, and repeat it once more—the *Messenger* is, in the matter of it, exactly what those wish it to be who put to their hand to help; and the only way by which it can acquire a different character, is for those who so wish, to well digest, and carefully write out their ideas for the gratification and edification of the brotherhood. This republic of letters has within itself the power of expressing its own character, and exhibiting its own features.

The £, s. d. of our affairs is easily stated. The circulation of the *Messenger* has been of late under 300 per month. Its expense, for printing and postage, £2, 10s. We have had a surplus of copies over our needs; and therefore our expenditure might be retrenched a little by printing fewer. Reckoning on even a lower minimum circulation than we expect, we think that it might be conducted for the ensuing year at a loss of not above 8s. a month. To meet this, we have confidence that a few brethren will come forward to help; and in future we shall endeavour to keep as short reckonings as possible with every one. It is also possible that these expenses may be further reduced.

In the faith of this help, No. 1, Vol. IV., will (*D.V.*) be issued by 1st January 1863. And we request the brethren in all quarters to write immediately, to state any alteration they wish made in their orders, failing which notice we shall hold them at the same figure as before, for the next three months at least. At the same time, we shall be prepared to consider any practical suggestions which the brethren may have anent the matter, or the management of the *Messenger*.

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's Street, Edinburgh, to whom money orders should be made payable.