

**THE MESSENGER**  
OF  
**THE CHURCHES:**

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 1863.

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# THE MESSENGER OF THE CHURCHES.

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

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## SENTIMENT, AND ITS EXPRESSION.

The holy faith in which we are built up, and to which we owe all our intelligence as sons of God, is remarkable as exhibiting a thorough fitness to all the requirements of us as men. That is, it not only furnishes minds of a strong logical character with suitable exercise and stimulus; but gives narrative to those of historic taste, and also readily adapts itself to the cravings of those who are more prone to sentiment. The great truths of our salvation, the grand hopes for Israel, and the certain glories of the kingdom to come, are set forth in the plainest and most matter-of-fact manner by the Scripture writers, but they are also expressed in the most eloquent poetry that human lips have ever been honoured to utter. It is to be remembered also that this poetical expression is God's utterance, and not the rapt strains of mere human bards: so the language of the Most High to man is the sublimest form of language. Does not this simple truth carry with it the demonstration that God intends, that those who speak according to the divine oracles should, as far as possible, give utterance in that style of which he has set the pattern. To one another we may speak prose, and content ourselves with commonplace, but in our utterance to God, shall we not honour him rather by the offering of His own words, and as far in His own forms as translation can make possible.

But to the mind capable of appreciating them, not only the words of holy writ, but the relations and postures of man and God are eminently suggestive of the very noblest thoughts. That the Eternal and Self-existent One should by any arrangement admit to His audience the frail mortals which he has framed out of the dust of the earth, is a higher stretch of epic relation, than any of earth's poets has ever ventured to express; and that such men should have the expectation of being raised from the dust of death, to a higher nobility than the world

has ever known, is a hope beyond the dreams of the most enthusiastic of those whom the world calls dreamers. Herein, indeed, the measure of our wonder, and highest expanse of our fancy, are filled up and satisfied.

Now if this poetic character is looked into, and felt, as it winds itself about our hearts, or enchants us by its measured march, we shall find that it is eminently excitative of very different emotions from those which we feel at the issue of a mathematical demonstration, or the recital of a simple narrative. Reason is not ignored, but it is overruled; and for a time the heart prevails over the head. This we call *sentiment*.

Sentiment is like fire, a good servant but a dangerous master; and true wisdom is shown by the discreet use of its service. Because men untutored in the faith, unfounded in the truth, have gone astray, led off by the promptings of an unsanctified sentiment, we are warned that the only safety for the children of God is abiding in that mould of doctrine, and contenting themselves with those forms of sentiment which God has given. If these were few and ill suited to us we might complain, or at least be excused for eking out our scanty supply with the productions of human genius, controlled by human thought, and fashioned after human models. But it is not so. Such a largess of provision has God given us, that we need be at no loss for the utterance of sentiment in Bible words, yea, in Bible strains and episodes.

From the earliest period, this sentiment has sought expression in two ways, severally designated prayer and praise. We have already said a few words about the former, and wait for more stirring sentences from the brethren on so important a subject. On the latter we have not yet spoken, but we do not now need to plead for its importance, or to argue for its practice: a heart full of gratitude must needs express itself in praise of its benefactor, and surely the claims on us are of the very strongest kind.

The allowed vehicle of praise is music. The recitation of poesy always claims a certain melodious form and descant, though that be even in its very simplest fashion. The monotone is wearisome, and seldom exciting. Its occurrence is effective, principally by contrast with varied inflection and pointed cadence. Unfortunately, the musical utterances of antiquity have been proved to be untranslatable: we have the words but not the notes of the Hebrew songs; no, not of the early christian service. Here, however, tradition has helped us a good deal; for musical antiquaries have traced up to a very early date, some of those melodies which in another shape are still popular; and in a word, it may be satisfactorily stated that the 'grave sweet melody' which is the general characteristic of the ecclesiastical music of our day, is of the same genus as that which at one time cheered the hearts, and soothed the sorrows of the disciples of the Lord—even in the very earliest days of Christianity. Instead, however, of pursuing this research with the very limited capabilities at our command, we shall endeavour to use what is provided to our hands.

It must, we think, be apparent to every mind, that that species of music is preferable, which can afford us the opportunity of singing the very words of Scripture, as we are wont to read them; a species also which shall intensify the sentiment which the glowing words are so fitted

to awaken. But from some real or imagined difficulty of adopting a fixed song to variable words—as, for instance, the fitting of a chant of ten notes to verses, severally of 9, 20, or 25 syllables; or from the difficulty of finding a separate note to every syllable of a long psalm, has arisen, at an early period, the practice of shaping the verses of Scripture into rhymed stanzas; and thus securing (whatever else might be wanting), a perfect fitness of the number of the musical notes, to the number of the metrical syllables. Yet, with all the advantages of this method, so commonly in use now, there is often a great deficiency of the very thing which should be aimed at in the use of music at all, the better expression, and consequently more intense feeling, of the sentiment which the words convey: as when a lively sentence is sung in long notes, and thus the idea of a moment's utterance is spread over several minutes of time in drawing syllables, till the sense is more engaged with the music, than the understanding with the sentiment. This inevitably occurs sometimes, and even in the best ordered psalmody. In worse cases, we find such a style of song used, as would, when appropriated to any other subject, be deemed ridiculous—why should we mock God with so miserable a song?

We have three alternatives,—to use the metrical hymns which are furnished us, with the *psalm and hymn tunes* best adapted to them: or to use the plain forms of those subjects as we find them expressed in our Bibles, adapting to them those semi-recitative *chants*, of which there are so many available; or, to have a separate melody for each sentence of Scripture we wish to use as song; for this purpose there is much music at command—elaborate *anthems*, and more simple *motetts*. I am in the habit of myself judging that the last alternative is the best of all: but, as it is not so commonly in use, there may be difficulties in the way of its adoption. I shall endeavour, in future papers, to point out what resources we have at command to render this more practicable.

Meanwhile next month's pages will contain an analysis of the usage and capacity of the brethren in different places for song utterance; at least so far as can be gleaned from what has been told us.

G. DOWIE.

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#### A PSALM OF ISRAEL.

PRAISE ye the LORD.  
 Praise God in his sanctuary:  
 Praise him in the firmament of his power.  
 Praise him for his mighty acts:  
 Praise him according to his excellent greatness.  
 Praise him with the sound of the trumpet:  
 Praise him with the psaltery and harp.  
 Praise him with the timbrel and dance:  
 Praise him with stringed instruments and organs.  
 Praise him upon the loud cymbals:  
 Praise him upon the high sounding cymbals.  
 Let everything that hath breath praise the LORD.  
 Praise ye the LORD.

## TRUST IN GOD.

Commit thou all thy griefs  
And ways into His hand;  
To His sure truth and tender care  
Who earth and heaven commands.

Who points the clouds their course,  
Whom winds and seas obey,  
He shall direct thy wandering feet,  
He shall prepare thy way.

Put thou thy trust in God,  
In duty's path go on;  
Fix on His word thy stedfast eye,  
So shall thy work be done.

No profit canst thou gain  
By self-consuming care  
To Him commend thy cause—His ear  
Attends thy softest prayer.

Give to the winds thy fears,  
Hope and be undismayed;  
God hears thy sighs and counts thy tears,  
God shall lift up thy head.

Through waves, and clouds, and storms,  
He gently clears thy way;  
Wait thou His time, thy darkest night  
Shall end in brightest day.

—*Martin Luther.*

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 THE BOOK OF THE REVELATION.

THIS book has been a most prolific source of other books. Every year adds to the number of those originating from it, and every year lengthens the list of those written upon it, that have been tried and found wanting. All history and The Revelation have been scrutinized and compared. They have been taken up like a kaleidoscope, shaken, turned about, upside down, backwards and forwards, and shaken again, in the hope that they might permanently coalesce and produce ONE vivid permanent image. But with what result? "Destruction and death have heard the fame thereof with their ears." "Vanity of vanities, vanity of vanities, all is vanity."

There is no measure for the difference between writers professing to expound this book: it is a variable unknown quantity. Martyrs on the rack and at the stake, with Pagan, Catholic, and Protestant confessors in attendance, have uttered many wild and incoherent and contradictory things; but, put altogether, they have not uttered things more wild and incoherent, inconsistent and incomprehensible, than what have been gravely given forth as the veritable meanings of the book of The Revelation. According to some persons the seals relate to the

Church,—others refer them to the Roman Empire. Dr Keith finds Mahomedanism disclosed on the opening of the second seal,—where Elliott sees military revolutions from A.D. 185 to 220. Elliott finds fiscal oppressions under the third seal, where Mede found enforcement of justice! Elliott finds ‘mortality’ under the fourth seal, Keith finds infidelity.

It is evident that expounders proceed on no common principle, and this is more evidenced by a comparison of the dates to which they assign the several events. Faber gives B.C. 627 for the opening of the first seal, and A.D. 313 for the opening of the sixth. Frere gives A.D. 312 for the opening of the first, and A.D. 1789 for the opening of the sixth seal. Cunnigham begins the first at A.D. 33, Keith at A.D. 96, and here Elliott agrees with Keith; but Elliott gives A.D. 311 for the opening of the sixth seal, Cunnigham gives 1792, and Keith the Judgment.

So many wide differences awaken the thought whether the language of the Apocalypse can be so vague and indeterminate as to allow scope for so many opinions, or whether it be that expositors take liberties with the language of Scripture, or with the historical events that they apply to the Revelation. There is one accessible method of resolving this rising surmise, and that is the diligent and frequent perusal of the Apocalypse itself. And it is well to remember that on this method there is an express promise of blessing. “Blessed is he that readeth, and they that hear *the words* of the prophecy of this book, and keep those things which are *written therein*.”

One of the first things that is noticed on a perusal of this book is that it is a revelation—that it is light, not darkness—light to lighten the *future*, and not to show the dangers *that have been passed* in darkness. The things “must surely come to pass,” and “the time is at hand.” It is intended to be understood beforehand to such an extent as this, that the hearers may keep the things that are written therein,—tenaciously keep them, notwithstanding all the deception and allurements and terrors of the times to which the events belong. Yet how many expositors of this book refer the largest portion of it to events that have passed long ago, and which never were supposed to refer to these events till the reference was conceived in the minds of these expositors. For the expositor is often not content with establishing his own scheme, or making up for the lack of proof by the strength of his assertions, but he claims the credit of being a discoverer! His interpretation is *new*, and not to be found in any other book. But in so far as the exposition places the fulfilment in the *past*, in so far it is the demerit and the doom of the exposition *that it is NEW*. To all such expositions, the saying may most aptly be applied:—

“This book contains *some things new*, and *some things true*;  
But the things that are true are not new,  
And the things that are new are not true.”

For we may be assured that God’s word does not fail to accomplish the purpose for which he sent it, which was, in the case before us, to show unto his servants things before they should come to pass, that, being forewarned, they might also be fore-prepared for their occurrence. The

object and design, and therefore the chief use, of this book, is as prophecy understood before its fulfilment, and kept while the fulfilment goes on; and if expositors had set that fairly before their minds and never lost sight of it, their works on the Apocalypse would have been shorter and less artificial, and the book itself would have been held in higher esteem than it is.

I was once greatly struck by the title of a book which I found advertised in the magazines,—“*Horæ Hebraicæ: or an attempt to ascertain how the Epistle to the Hebrews would be understood by its original readers.*” That is not the exact wording, but it expresses its meaning as well as I can recollect. That’s it, I said. How was it understood by its original readers? And ever since, in my readings of the Scriptures, I have tried to discover how they would be understood by those to whom they were first addressed. In my readings of the book of the Revelation, I have put that again and again before me, and I have said, the true exposition of the Apocalypse must be in accordance with what the right-hearted servants of God, for whom it was written, would understand by it prior to the fulfilment of the things described in its wonderful pages. And I have never had any difficulty in saying that they never could by any possibility refer the scenes set before them to the events to which the expositors refer them who are excavating fragments from Roman and Ecclesiastical History. How could they refer the second seal, for instance, to Mahomedanism or to Roman military revolutions, or the third to fiscal oppressions or the enforcement of justice? How could they refer the taking of the man-child to heaven to God and his throne, to the enthronement of Constantine over the Roman Empire? Expositors have this labour before them, if they would sustain what they have already written,—they must show that their interpretations were held as living faith by the servants of God before the occurrence of the several events; or, if they cannot do that, and with one consent, they say they cannot do that, then they must show in a plausible manner that their interpretations were within the bounds of possibility at that time. When they have done that, their expositions may fairly claim to be examined upon other grounds, but not until then.

I propose to set down a few things which I think a servant of God *might* have understood of the Apocalypse in the year that John received it in Patmos; and, perhaps I may intersperse them with negations of expositions which have been put forth since the Protestant Reformation.

1. A servant of God in that year might have understood that the seals were to be opened, and the trumpets sounded, and the vials poured out all in the order of their numbers. He would not have understood, as Dr Keith does, that the events under the third seal preceded the events under the second seal, and that the seventh preceded the third. The order of narration and the number affixed would effectually prevent him falling into that opinion.

2. He might have understood that the sealing of the hundred and forty-four thousand would take place between the opening of the sixth, and the opening of the seventh seal. The beginning of chap. vii. shows judgment impending and arrested till the servants of God are sealed in their foreheads. It is a judgment on the earth, and the sea, and the



trees, and appears to be the judgment consequent upon the censer being cast upon the earth after the seventh seal is opened, and upon the sounding of the first and second trumpets (see chap. viii.)

3. He might understand that the trumpets would be sounded after the sealing of the hundred and forty-four thousand, and that if the hundred and forty-four thousand sealed ones die at any time, that they or some of them would be alive when the fifth angel sounds; for it is said to the locusts issuing upon the blasts of that trumpet, that they should hurt "only those men which have not the seal of God in their foreheads." There would be no need to make an exemption in favour of the sealed ones if none of them were alive at the time.

4. He might have understood that the hundred and forty-four thousand are Israelites out of all the tribes of the children of Israel. They are expressly said to be so. And they are contra-distinguished from another multitude, whom no man could number, out of *all* nations and kindreds, and peoples and tongues. He could not have understood them to be Gentiles; for that method of logic which makes Israel mean the Church mainly gathered from the Gentiles, was not current at the time the Apocalypse was written, and really it should receive no indulgence from the servants of God now.

The greater part of modern expositors of the Apocalypse who refer it chiefly to past history, cannot recouile their systems with these plain things which every reader and hearer of the Apocalypse might easily have seen in it, in the very year it was written.

J. D.

*(To be continued.)*

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## ORIENTAL ILLUSTRATIONS OF SCRIPTURE.

### I.

"THE EYES OF A SERVANT LOOK TO THE HAND OF THEIR MASTER."

When Mr Gadsby was travelling in Egypt, a few years ago, he dined with the governor of a village called Saff. The servants who were in attendance discharged all the duties required of them during the meal, without scarcely a word being spoken to them by the governor. His commands were not given in words, but by a signal of his hand. The eyes of the servants were, therefore, earnestly fixed upon their master's hand; so that a single motion might not escape their notice.

With this fact before us, how beautifully expressive becomes these words of the Psalmist,—“Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until he have mercy upon us.”—Ps. cxxiii. 2.

### II.

#### LOCUSTS.

“Joel compares them to horses. . . . One ingenious naturalist finds that a locust, entirely covered with its closed wings, with the ex-

## The Messenger.

ception of the legs, the head, and the belly, offers a complete resemblance to an Arab horse with the long covering called *hiran*. An analogous comparison of the locust to a horse is cited by Niebuhr as in use among the Persians and Arabians. He heard indeed, from an Arab at Basrah, a particular comparison of the locust with other animals, but which did not much arrest his attention till he heard it repeated at Bagdad, when he remembered the comparison in the Apocalypse. This man compared the head of the locust to that of the horse, the breast to that of a lion, the legs to those of a camel, the belly to that of a serpent, the tail to that of a scorpion, and the feelers (if the traveller caught the meaning rightly) to the hair of a virgin. . . . It seems more probable that the comparison really refers not to anything in the head or form of the creature, but to its impetuous course; resembling the gallop of a horse. Any one who has witnessed the progress of a locust (or in default of that, a grass-hopper, which is of the same genus) upon the ground by successive leaps, will apprehend the force of this comparison, and it is avowedly with reference to *this* analogy that the Germans call the grasshopper the grass horse, (*heupferde*) and the Italians, a little horse (*cavaletta*). In fact, the motion has more resemblance to the gallop of the horse than to any animal known to the ancients, though we find a stronger resemblance to the movements of the kangaroo, a creature formerly unknown. In Joel i. 6,—The locusts “teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.” Laborde says that “the comparison is just, regard being had to the proportion of the two creatures.” It is especially just with respect to the strength of the bite of the locust, or as one may say, to the power of its jaws, which is doubtless what the prophet means by “the cheek.”—*Kitto's Daily Bible Illustrations, vol. 6.*

[We solicit contributions to this department, original or selected.]

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## THE KINGDOM OF GOD IS AT HAND.

(THIRD ARTICLE BY A. F.)

It will be generally allowed that there is no saying of our Lord recorded in the Gospels, or the Acts, calculated to lead his disciples to suppose that his coming and kingdom would be long delayed.

He foretold that Peter would be old when he suffered death, and that His coming would be after Jerusalem had been trodden down of the Gentiles; but his disciples had no teaching from his lips that would reasonably induce them to believe that any long period would elapse before that down-treading, or betwixt its commencement and His coming, and the manifestation of God's kingdom. In the parable of the five talents, it is said “after a long time the lord of those servants cometh and reckoneth with them;” but the term *long* is only relative, and the parable has nothing in it to lead them to expect that it would be so long as that the servants intrusted with the talents would be all dead before his return. In the parable of the unjust judge, it is said, “And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them;” but that would not lead them to suppose

## *The Kingdom of God is at Hand.*

that God's vengeance would be in the remote future, for the succeeding words encourage them to go on always praying for vengeance on the great enemy of man, and never fainting, with this promise—"I tell you that he will avenge them *speedily*." He spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should *immediately* appear; but it contains nothing to indicate that its appearing would be far off, as we know now that it has been. The parable requires no more time than is sufficient for the journey and return journey of the nobleman, and a reasonable period for his obtaining a gift of the kingdom,—all which things had been accomplished by Archelaus thirty years before, in going from Jerusalem to Rome, making his application to Cæsar, obtaining investiture, and returning to Jerusalem, within the space of a few months. The nobleman intrusts money to his ten servants, and on his return calls them to account, and certain citizens who had sent after him, refusing to have him as their sovereign are summoned before him, and commanded to be slain. Instead of leading them to expect the prolonged absence of their lord, this parable, if the disciples construed it to refer in its details to him and to themselves—which, I think, would have been wrong—would rather have induced them to expect his early return, or, at any rate before their own death, or the death of the citizens that opposed his claim to the kingdom. Other parables and teachings of our Lord are equally silent as to any positively long period before his coming and his kingdom. The parable of the wicked husbandmen and the transfer of the kingdom would never lead them to expect that a period was to elapse between the taking of the vineyard from the husbandmen and the giving of it to other husbandmen who should render the fruits in their seasons. The parable of the marriage of the king's son would not lead them to suppose that when "all things were ready," the marriage was to be delayed for a long time. Nor the parable of the great supper. The parable of the labourers in the vineyard contained no information that any of the labourers would cease working before the day was ended, and the hour of payment come. All these parables were spoken within a short period of our Lord's death—the most of them within ten days of his last passover: and after our Lord's resurrection he interposes nothing but the preaching unto the uttermost part of the earth, between the time he spoke and his restoring again the kingdom to Israel. In these sayings we have the most unreserved teaching of our Lord to his disciples that can throw light upon the question whether he taught them directly or indirectly that his kingdom would be in the distant future.

But the prophecy on Mount Olivet, after he withdrew from the temple, demands our attention; for that prophecy and the prophecy of Peter's crucifixion are the only places in which the most ardent opponent of the then absolute proximity of the kingdom can have the smallest hope of finding our Lord's teaching to be in harmony with his. It would be greatly in his favour if he could say that God's Son and our Lord at any time taught that the kingdom was not at hand, as it is much against his opinions that that illustrious person said many things calculated to lead his followers to believe that it was at hand, in addition to his public proclamation to that effect.

A variety of views are taken of this prophecy, but all of them, so far as I know, agree in this, that for anything the prophecy states, the events predicted might have all taken place before that generation that heard our Lord preach had altogether passed away. Some say that the long period that has elapsed since the prophecy was given, has been filled almost entirely with the great tribulation; but they allow that the language used does not indicate that the tribulation would be long, although it would be of unparalleled and unparallelable severity. Others again say there is a blank, a hiatus, an interruption. At some place in the prophecy there is a break or interregnum in it entirely passed over, which has been but the existence of which, much less its duration, was not revealed in the prophecy. And when we take the time which in that view has been occupied by the fulfilled part of the prophecy, and lay it together with the estimated time which in the same view is required for the fulfillment of the remainder, we arrive at the conclusion which has been stated above, that this prophecy in itself was not calculated to lead the disciples to expect that the manifestation of the Lord's coming and kingdom would be delayed beyond that generation, of which they themselves formed a part. In other words, according to both the views stated, the time absolutely needed for the fulfillment of this prophecy, needed not so far as the prophecy itself is concerned, to have exceeded forty years. According to those more particularly, who entertain the last stated opinion, the time occupied in fulfilling the completed part was thirty-seven years, and the time required to fulfil the remainder is certainly within four years from the present time. They allow that the Lord was at hand during these thirty-seven years, and surely they cannot hold that the addition of the remaining four years would make his coming absolutely not at hand.

If now I can show that the teaching of the apostles was that the Lord's coming was at hand, that would in itself show that the faith that the kingdom was at hand remained unaltered. Now that can be easily done by the words of Scripture, for the epistles do certainly say that the coming of the Lord is at hand. But, as formerly, when I examined the gospel of our Lord and Saviour Jesus Christ which he preached from his own lips, I found objectors starting up saying that "at hand" means "come," and "kingdom" means "king." So now, lo! the same objectors stand up before me declaring that "at hand" truly *in this case* means "at hand"; but that *the Lord* means *the Lord's deputy* in those passages which speak of His nearness.

That is exactly the position taken by those who deny that the Lord will personally come before the end of the Millennium. Antichrist is to be consumed with the spirit of the Lord's mouth, and destroyed with the brightness of His coming, and that before the Millennium—that is agreed. But then they say, that the coming of the Lord spoken of is not His personal and visible coming, but His coming *by deputy*, viz., by the Holy Ghost. They allow that the grand personage whose names and titles and apparel are so wonderful, as described in the nineteenth chapter of the Revelations, is the Lord Jesus Christ, but only *by deputy*, who goes forth to the capture of the beast and the false prophet, and the destruction of the armies with them. If we ask why so? we are told that it is upon "the universally established principle of law, that

*qui facit per alios, facit per se*; or, he who works through others, works by himself.”—“*qui facit per alterum facit per se*, he who does an action by a deputy performs it himself.” They may not use these words, but that is the argument they use; an argument applied to those passages which speak of the nearness of our Lord’s coming, by the objectors to whom I have already referred. This I find taught by the Editor of the “Herald of the Kingdom and Age to Come,” more than once in his publication for 1859 and 1860. Is the argument not satisfactory when applied to other passages? It is a Latin maxim. The quoting it in Latin is an argument in itself. It is, we are told, “a universally established maxim of law,”—Roman law, I suppose; and should therefore admit of a universal application. But if it does, then how can we be sure that the Lord will personally return at all? If we go on applying it as it is applied by the objectors I speak of, we may soon come to the conclusion that He will not come in the clouds of heaven with power and great glory, but that the prophecy to that effect may be fulfilled by some deputy coming in *the political aerial* to sit *ad olahm*, that is for the age, as the Lord’s deputy on the throne of David, the ancestor of the Messiah.

But leaving the Latin maxim and its general application, let us see how it is applied to the passages which speak of the nearness of the Lord’s coming; and, lest the objectors I refer to might demur to my statement of their views, I shall draw them from the publication named, and will confine myself to articles bearing the name of the Editor, in the volumes of 1859 and 1860.

“This coming of the Lord was nigh some 1800 years ago. James wrote in A.D. 62, and the Lord came 8 years afterwards, when his general Titus destroyed the city of Jerusalem (p. 274, of 1860). “Where the Roman power was, there was the anointed Prince Royal of Judah, whether he was visible to mortal eyes or not,” (p. 147, of 1859). “But the approaching of the nearness of the Son of Man was to be as the coming forth of the lightning from the East, and its shining unto the West . . . Such was the army given to the Little Horn against the Daily when marching against Jerusalem—the Son of Man coming as the lightning to burn up the city of the murderers of his servants. But lightning doth not always shine out of the West: in the natural system it is not confined to that point of the compass. Neither is it so limited in the political. But in the case before us, the sign was to come from that direction “under the heaven” of the Fourth Beast-dominion. The army with the lightning of the spear, and its soaring Eagle, was to come marching from the East. They who were mindful of the words spoken by Jesus and the apostles, looked for the invasion of Judea from that quarter; and not from Egypt on the South, or Anatolia on the North-west: and from the East it came according to the sign; for as Gibbon testifies, “Titus was adored by the *Eastern Legions* which, under his command, had recently achieved the conquest of Judea.” God came against them (the rulers and people of Israel); the Son of Man came against them; the Romans were the executors of their vengeance against Israel—they came by Titus, upon the principle that he who comes by deputy, comes himself.”

From these quotations it appears to be taught that Titus and the Roman Legions were the deputy of the Lord, and that James’s saying “the coming of the Lord draweth nigh,” and similar passages were fulfilled “in the language of history” by Titus and his legions coming against Jerusalem.

On these quotations I remark under three heads,—1. The deputyship ; 2. The language of history ; 3. The language of Scripture.

First, As to the deputyship. If Titus and the Roman Legions held appointment as *the deputy of the Lord Jesus*, then, according to the Latin maxim *qui facit &c.*, the Lord Jesus was the Desolator of the city and the sanctuary, and therefore upon *him* must be poured that that is “determined shall be poured upon the Desolator” (Dan. ix 27.) But there is no evidence whatever of such a deputyship, although it is asserted as confidently as if John the beloved apostle, who outlived the destruction of Jerusalem, had borne testimony to it in some of his epistles, or as if it had been recorded that Thomas saluted Titus, “my Lord and my God.”

Second, As to the language of history. When Gibbon speaks of the EASTERN LEGIONS which were under the command of Titus, he does not mean Legions east from Jerusalem, but east from Italy. The Roman Legions then assembled did NOT “come marching from the East.” There is no record as to what the Christians looked for at that time, but if they looked for the invasion of Judea from the EAST, then they certainly were mistaken, for the Roman Legions came from Antioch on the NORTH on the borders of Anatolia, and from Egypt on the SOUTH. I give a direct contradiction to the Herald in this reference to history. In Josephus’ History of the Wars of the Jews, book iii., chap 1. sect. 3, it is said :—

“Vespasian sent his son Titus from Achaia to Alexandria, to bring back with him *from thence* the fifth and tenth legions, while he himself, when he had passed over the Hellespont, came by land into Syria, where he gathered together the Roman forces with a considerable number of auxiliaries from the kings in that neighbourhood.”

Vespasian moved his army from Antioch, at the mouth of the Orontes, the capital of Syria, to Ptolemais, now Acre in Phœnicia, where he was joined by Titus with the fifth and tenth legions from Egypt, and afterwards by eighteen cohorts who followed them *from Egypt*, and by five cohorts from Cæsarea, and some other Roman troops and auxiliary forces. They invaded Judea from *the North*, so writes Josephus, an actor and spectator in the war. I trust this illustration from history will not be repeated. History has nothing to do with it. It is either a falsification of history, or another exemplification of Matthew xv. 14.

Third, As to the language of Scripture. If Matthew xxiv. 15, 22, can be rightly applied to the destruction of Jerusalem by Titus, then the language of Scripture is express that the Lord did *not* then come. Upon the maxim, “he who comes by deputy comes himself,” Christ *was* there, if Titus and the Roman Legions were *his deputy*. But our Lord taught that he would not be there, and commanded that if “then” any man shall say unto you, Lo, here is Christ, or, Lo, there ; BELIEVE IT NOT. False Christs would arise, and, if possible, they would deceive the very elect. But the true Christ would not be found in the desert, as the Roman Legions were in the course of their march, nor in the secret chambers, as Titus doubtless was often ; but as the lightning cometh out of the east and shineth even unto the west, so would also the coming of the Son of Man be. I have seen Scripture strangely applied many a time, but I never saw a misapplication that went beyond

this. A passage given to guard the disciples against believing that Christ would not come till *after* the great unparalleled and unparalleled tribulation, is made a ground for believing that Christ would come *before* it. No! no! If any man say, "Christ was there by deputy, and when he comes by deputy, he comes himself," I will not believe. Brethren, do not believe it, because that would be in immediate opposition to the express teaching of the Lord. There is *one*, and *only one* coming of the Lord spoken of in Matthew xxiv.—a coming with the simultaneous publicity and visibility of the lightning; but it is not till after the great tribulation. Then will the Son of Man come in the clouds of heaven with power and great glory at his appearing and kingdom. Every eye shall see him, and they also who pierced him.

I cannot make good this statement in this number of the Messenger, but in another article I hope to prove it, and bring at the same time to a focus and conclusion my proof that the gospel included, and continued to include the nearness of the Kingdom of God.

A. F.

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#### "G.'S" NOTE ON THE WORD "APOCALYPSE"\* CRITICISED.

WHILE there can be no doubt that the word "apocalypse" signifies a making manifest, it is not equally obvious that it necessarily implies a "plain unmistakable" mode of manifestation. It is, in fact, quite certain that revelation is sometimes communicated in a manner the very opposite of plain and unmistakable. We have an illustration in the visions vouchsafed to Daniel, who though distinguished for his "understanding, interpreting of dreams, showing of hard sentences, and dissolving of doubts," was constrained to say, concerning some of them, "I heard, but understood not." In the case of Nebuchadnezzar, we have a similar instance. He had a certain dream, which Daniel informed him was a making known, or apocalypsing to him, by the God of Heaven, of what should be in the latter days. Yet that revelatory dream required the interpretation of Daniel, before the king could perceive the things made known. To the same purport is the statement in Hosea, that Jehovah in speaking to Israel through the prophets, "*multiplied visions, and used similitudes*"—similitudes which in some instances were deemed so obscure by the people of Israel, that they said, "Doth he not speak in parables," Ezek. xx. 49.

It is also to be noted concerning the wisdom of God in general, that it is to be "spiritually discerned," (1 Cor. ii. 14). "The natural man receiveth not the things of the spirit of God, for they are foolishness unto Him." Therefore we read in Daniel, "none of the wicked shall understand, but the wise shall understand." These statements go to prove that a mind unenlightened in the things of the Spirit, is incapable of understanding "the deep things of God;" and this lesson is incompatible with the theory, that God's revelations are "plain and unmistakeable," and to be taken just as they stand, since, in that case, any understanding would comprehend them. The truth is, that it has pleased God to conceal much of his wisdom under enigmas, which the spiritually illiterate are incapable of solving.

But in regard to the word "apocalypse," as employed to designate the last book in the Bible, it has to be remarked that whatever conclusions are deduced from a critical consideration of the word, they are of no weight whatever, when placed against the self-evident character of the book so designated. "G."

\* Page 135, vol. III.

infers that "the book" styled the apocalypse, "should be a very plain one"—plain, we suppose, in the sense of being direct and literal in its meaning. But is the book of this character? It almost seems superfluous to discuss such a question. To me it is scarcely possible to conceive of an intelligent mind, advocating the literality of the apocalypse. There are some, however, who have recently exhibited tendencies in this direction; and it is because of this, that these lines are written.

Are the faithful servants of Christ to receive literal manna, and a literal white stone engraven? (Rev. ii. 17). Are they to wield a literal rod of iron? (verse 27). Are they to be made literal pillars in a literal temple of God? (iii. 12). Are they to be literally engraved with the name of New Jerusalem? (iii. 12). Are spiritually destitute christians to obtain literal gold, and white raiment, and eye-salve from Jesus? (verse 18). Are there four literal beasts in heaven, of lion, calf, human, and eagle resemblance, full of eyes before and behind? (iv. 6, 7). Is Christ a literal lion of the tribe of Judah? (v. 5). Is He a literal lamb with seven horns and seven eyes? (verse 6). Is every quadruped, reptile, and fish, to sing blessing, honour, and glory to the Lamb? (verse 13). Are the seals literal wax fixtures of a parchment-roll? (v. 1). Are the literal stars of heaven to fall to the earth? (vi. 13). Are the servants of God to be literally sealed on their foreheads? (vii. 3). Do the angels offer the prayers of the saints with literal incense ascending from a literal golden censer? (viii. 3). Are seven angels to sound literal trumpets? (verse 6). Is there a literal bottomless pit, with a literal key, and are the locusts ascending therefrom literal creatures, with literal crowns of gold on their heads, and literal hair of women descending over their shoulders, and literal teeth of lions, bristling in formidable jaws, and breastplates of metal encasing their bodies? (ix. 7, 10). Is there ever to be such a prodigy, as a woman literally clothed with the sun, and the moon under her feet? (xii. 1). And is she to have a persecutor in the shape of a literal red dragon from whose face the literal earth will protect her, by opening its mouth, and engulfing floods of water, spitefully emitted from the monster's mouth? (xiii. 16). And we might go on asking questions to the very end of the book; the inevitable answers to which, would witness the absurdity of asking us to regard the book of Revelation as a literal apocalypse. This book is very far from being a plain and un-mistakeable book. Every verse in it bears evidence of the truth expressed in the first verse, that Christ "signified it, (or indicated it by signs), by his angel unto his servant John;" and shows that it was intended for the wise mentioned in Daniel, whose previous spiritual enlightenment enables them to understand. Hence, the declaration of the spirit is "blessed is he that readeth, and they that hear (or understand) the words of this prophecy." "Here," says the Spirit, "is wisdom, let *him that hath understanding* count the number of the beast," showing that it requires depth and spiritual penetration, to understand the things set forth in this book.

Let us beware, lest by any irrational literalism, we include ourselves in the other class, who "shall not understand," a class which looks on the pages of the word of God with the indiscriminating, undiscerning eye of flesh, and perceives in it nothing but absurdity and confusion. We therefore warn the brethren against taking the book just as it stands. Popular heresy has gone to one irrational extreme, beclouding the sacred page with unauthorised mystical interpretation; but a disposition has recently been exhibited to go to the equally foolish and fatal extreme, of reducing all Scripture sayings to the literal precision of mathematical propositions, reducing much of its teaching to most extravagant absurdity.

Let us take warning in time, that when the Lord comes, we may not be found to be an ignorant and foolish people.

Huddersfield.

ROBERT ROBERTS.



## THE REST OF GOD.

*"His rest shall be glorious."*

IN the third chapter of the epistle to the Hebrews, the writer introduces some remarkable reflections upon a subject which is referred to repeatedly in the Old Scriptures; viz., a rest or repose, which God has distinguished as "His rest." The reasoning of the apostle in this place, appears to me characteristically excellent, and will demand from many more than a mere cursory reading in order to apprehend fully the strength and completeness of his conclusions. It should be noticed that he makes various references to the history of Israel, and the communications of God to that nation, in order to demonstrate that the reward of the rest—for it is held forth as the reward of steadfast faith—must still have been future from his time. Not only so, but he reaches to the very root of the matter, referring us even to the first page of Moses. In the fourth chapter, at the fourth verse, he quotes from Gen. ii. 2, concerning the seventh-day repose of God after the work of creation; and there is, I think, no more evident reason for his citation of this passage, "and God did rest the seventh day from all his works," presented as it is in this connection, than that, he wishes to show the origin and design of the rest, as conceived and determined by the Almighty from the foundation of the world. Considered thus, the seventh-day rest of God was intended not only to be enjoyed by the Creator, but by His creature also, which he made in his image; not a rest of inactivity, but of the enjoyment of that which had been laboured upon. And, was not this purpose to a certain extent carried out, when Adam was made the lord of all the fair creation? It was rest in the highest sense; there was as yet no sweat of toil, no privation, no blemish on the first Sabbath of earth. It was of short duration; but let us note that it was the design of God inaugurated. The rest was a thing of fact: and if the mouth of the Lord hath spoken it, shall it not be so again? We know how signally our first father fell; and how, from then till now, the dark shadow of sin has enveloped the earth, in which was the original, and where will be found the ultimate scene of the blessed rest of God. It would appear to us, as if the Lord in his wisdom occasionally permitted his decrees to be frustrated and postponed for a time, by the wickedness and evil desires of puny man; till in the end, His pleasure is magnified and made more glorious. Is it not so with this reward of the rest? How admirably Paul reasons regarding its continued suspension from age to age. He finds God, through David in the 95th Psalm, referring to his wrath with Israel in the wilderness, when he swore, that because of their hardness of heart, they should not enter into his rest; therefore, he (Paul) argues that it must then have been future, even "though the works were finished from the foundation of the world." Paradise, then, is the radical idea of the promised rest, it is to be an inheritance in the earth. To this the Scriptures bear abundant testimony, as thus, "the kingdom, dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." This consummation yet

awaits the development of God's purposes with the earth; which, however, we have already seen was initiated in the beginning, and will without fail be finally accomplished; no matter how long it be delayed. There is no rest, no abiding city, no paradise at present, nothing like what is spoken of by Paul as "remaining" to the people of God. If there had been no hiatus in its continuance, it would not afterwards have been spoken of as a reward to come, but we will find that though it has been imminent, it never yet has come. It will be manifest that Adam being placed at once, irrespective of any merit of his own, in the midst of Eden, it would not be necessary to preach to him the means of attaining what he already possessed; but rather the manner in which he was to retain it. It was not till after expulsion from the gates of God, that it could be preached as a thing to be aspired to by obedience and unwavering faith; consequently we do not find it proclaimed till after that, as Paul shows. He speaks of the gospel of the rest—which is neither more nor less than the gospel of the kingdom of God—being first preached in the desert camp of Israel, when they were circuitously journeying towards that land, which should yet become not only "a rest from their enemies round about," but, at a far future time, the realisation of a grand and gracious promise; when the Lord shall say to Zion, the hill of his anointed, "This is my rest for ever; here will I dwell; for I have desired it."

It is worth remark here, that the rest which was preached to Israel in the wilderness, was not spoken of as something far removed from them in time, or from the place of their wanderings; on the contrary, it was quite at hand, and conditionally obtainable by them. Through unfaith, however, a whole generation of them left their carcasses in the wilderness; and it was reserved to their children to enter into the land of promise. Are we to understand then, that at last possession of that rest was obtained? Not so again, the design of God is once more postponed, and the kingdom in its full intention is still in the future; for, says Paul, "if Joshua had given them rest, then would He (God) not afterwards have spoken of another day." This reasoning is so beyond gainsay that it needs no comment. Joshua could not have given *the* rest, since another day is spoken of, in which it is still preached as a matter of faith. This was in David's day; therefore, as with Joshua it came not, so neither did it come with David, nor with any king of Israel or Judah since: for Paul, who in the third chapter of his epistle tells us, that *the day* of salvation, spoken of by David, continued in his time; and again quotes the Psalmist (verse 15) as applicable to the ultimate rest. This makes it certain that it came not with Jesus in his humiliation; hence the apostle's conclusion, "there *remaineth* therefore a rest to the people of God," and as he found it necessary to exhort the brethren to hold the beginning of their confidence stedfast unto the end, in order that they might not come short of that rest; so have we also need to be exhorted to the same effect, for it has not yet appeared. To-day, then, if we will harden not our hearts, but remain stedfast unto the end, we shall assuredly receive the reward of our confidence, by an abundant entrance into the everlasting rest—the kingdom of God—under the leadership of the greater Joshua, when the kingdoms of this world have become the kingdom of our Lord and

of His Christ. It is now long since man was driven from the gates of his Paradise, and his wandering in the wilderness of the world has been a grievous and hard toil; many generations have left their carcasses to moulder in unsainted graves. Let us be of them who shall see life, and stand in the great company of the redeemed, having the right to enter in through the gates into the city—the true eternal city—where the throne of God and of the Lamb shall be; a rest all the better to be appreciated after the restless camp life of this wilderness of tears.

G. G. M.

## ORIENTAL ILLUSTRATIONS OF SCRIPTURE.

### III.

#### THE CONDITION IN LIFE OF THE TWELVE APOSTLES.

It is usual to call them as a body "peasants"; but if by that term is understood such as husbandmen and shepherds, this does not seem to have been the case. Those of whom we do know anything were fishermen, and dwelt in towns; and probably some others were of the same calling, and all of the same class, men earning their living by some trade—"working men," in short, as distinguished among ourselves from "labourers" and "peasants." Our Lord himself had been born into this class, and, till he took his place as a public teacher, was known only as a working man of Nazareth. This class, intelligent everywhere, is especially so in the East, where the language of the working man is about as good, and his manners as polite, as those of any rank; and public opinion quite recognises his fitness to discharge becomingly the duties of any station to which he may attain, or of any office he may undertake. Hence in the East no surprise is felt at a working man coming forward in any public capacity, political or religious, which with us might seem a strange thing. Thus we see that no one expresses surprise at the apostles appearing as public teachers. Persons of their grade received a good common and religious education, the terms being with them indeed synonymous, education being simply regarded as an instrument of religious knowledge. They were taught to read and write, and instructed in the laws of Moses and in the history of the Old Testament, and those who were attentive might gain a good knowledge of the other parts of Scripture from the Sabbath-readings in the synagogue. This supplied in part the deficiency of books, for, being copied by hand, and therefore consuming much time and labour, which had to be paid for in the price, books were scarce and expensive, and none but the rich could afford for their own use so costly a possession as a copy of the entire Bible, though copies of particular books might not be beyond the reach of working men.

We may be reminded that the Jews expressed surprise at the knowledge possessed by Jesus, saying "How knoweth this man letters, having never learned?"—John vii. 15; and similarly in regard to Peter and John, seeing "they were unlearned and ignorant men."—Acts iv. 13. But this means simply that they had not received what was considered a high theological education, which added to the common education, such as we have described, a *critical* knowledge of Hebrew, an acquaintance with the received interpretations of the law, and an intimacy with the traditions of the fathers; and whoever had not received this education in the schools, no matter what other knowledge he might possess, was regarded as an uneducated man by the arrogant Pharisees of that day.—*Kitto*.

## IV.

"BLESSED IS HE THAT WATCHETH, AND KEEPETH HIS GARMENTS."

Rev. xvi. 15.

This has reference to the law affecting the Levites who were appointed to watch in the temple. If they were found asleep, they had their garments cut off, and were compelled to wear them in their curtailed condition all the next day; that their want of fidelity in their charge might be apparent to all.—*Dialogues on Prophecy.*

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THE LIBERTY OF THE GLORY.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope; because the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."—Rom. viii 19-23.

THE meaning of this passage is obscured by the defective translation of one phrase, rendered "glorious liberty;" and by the indefiniteness of another, rendered "the whole creation." The first is literally *the liberty of the glory*—two nouns being employed by the apostle, and not a noun and an adjective, as in the common version. And this is in beautiful antithesis to "the bondage of the corruption," with which the former phrase stands connected in the passage. Hence the deliverance predicated of the "creature" is from a certain bondage to a certain liberty; not, however, the liberty of the sons of God, but a liberty in some way connected with the glory of the sons of God.

"The whole creation," or "creature," is an expression capable of embracing a very wide subject; and yet it is also used by the apostle in Col. i. 23, in a comparatively limited sense. He there states that the gospel had been preached to "EVERY CREATURE under heaven." So also Jesus, in his commission to his apostles, "preach the gospel to every creature,"—Mark xvi. 15. The Greek words rendered "every creature" in these passages, are the same words which occur in Rom. viii. 22,—in the former, in the dative; in the latter, in the nominative case. And the limited sense in which they are thus used will be quite admissible in Rom. viii., provided the scope of the writer demand it.

Besides, it is clear that, unless the apostle is using a mere figure of speech, the whole creation cannot refer to inanimate objects, because the apostle speaks of it "groaning and travailing in pain;" or to the lower animals, as some have supposed, because it is represented as having "earnest expectation." Hence the propriety of restricting its meaning to the human race in their natural condition, irrespective of any relationship to God through the gospel.

Presuming that "the sons of God" are identical with the "we ourselves who have the first fruits of the Spirit," we shall now inquire as to the bearing of the whole passage.

Observe, then, that the glory spoken of in verse 21, is the exclusive privilege of "the sons of God." The liberty into which the creature is to be placed is not the glory, although it is in some way connected with it; just as the bondage from which the creature is to be delivered is connected in some way with corruption. This is sufficient to shew that the two classes—"the whole creation" and "the sons of God"—are quite distinct, both as to present state and character, and also as to their future position and privilege. The one inherits glory, the other is delivered from bondage into liberty.

But it may be said, that, in verse 23, Paul seems to teach that the whole creation is destined to enjoy the identical privileges of the sons of God, when he says, "And not only *they*, but ourselves also, who have the first-fruits of the Spirit, . . . groan within ourselves, waiting for the adoption or the redemption of our body." But it will be observed that the word "*they*" is in *italics*, shewing that it is not in the Greek. The natural supplement is *so* or *this*; in which case, the passage should read—"And not only *so*;" that is, And not only does the whole creation groan and travail for this liberty, which we Christians know to be connected with the glory which is to be revealed in us, but we ourselves groan within ourselves, waiting for that which God has promised to us, namely, the redemption of our body. The identity here predicated of both classes is that of groaning and travailling for some prospective good, while the nature of that good is totally different in the two cases.

Again, it may be thought that identity of future privilege is indicated in verse 19—"the earnest expectation of the creature waiteth for the manifestation of the sons of God." But, here again, the language is quite consistent with the future possession of "the liberty of the glory," because this liberty is to be enjoyed by the creature, at the time when the manifestation of the sons of God takes place. Besides, it is not said they wait to be manifested as the sons of God, they simply wait for that manifestation taking place; nay more, it is not even certain from the language employed, that the creature has anything beyond an indefinite (though earnest) expectation for a better condition; for it is highly probable from the scope of the whole passage, that the apostle supplies from his own knowledge the precise event which shall terminate the waiting of the creature. That event is the manifestation of the sons of God. This Paul knew should usher in the blessedness of the nations promised to Abraham to be realized through him and his seed, the Christ. Hence, whatever might be the amount of intelligence possessed by the creature as to the means of its amelioration, the apostle was at no loss for the solution of the problem. He knew that the sons of God, raised from the dead incorruptible and glorified, shall be kings and priests to God, and shall reign with Christ a thousand years over Israel and the nations of the earth. "The whole creation" then placed under the righteous administration of this hierarchy, shall enjoy the work of their hands, and be delivered from the oppression and misrule—that bondage of the corruption—to which corrupt human nature has so long subjected it. "The good time coming" so often sung, yet so little understood, shall then have become matter of fact. The gospel preached to Abraham—"in thee shall all nations be blessed"—shall then be enjoyed. The proclamation of "liberty to the captives, and the opening of the prison

doors to them that are bound," shall, in this "acceptable year of the Lord," have become the welcome reality, waited for during ages of earnest expectation, to earth's remotest bound.

These remarks have been penned in the hope that they may be of some service in clearing up, what has been to many, an obscure and difficult passage of Scripture. If the true sense has not been given, perhaps these suggestions may stimulate others to bring it out.

J. C.

### CONSIDER THE LILIES.

THE lilies fair are found  
 On shadowed ground,  
 The shady haunts of sunny clime,  
 And breathe the balm of summer time ;  
 Refreshed by morning dew, and veiled from noontide glow,  
 They taste the softest light and air, and this is how they grow.

Updrawn from verdant sod  
 By look from God,  
 These holy, happy flowers pervade  
 The sloping lawn, the forest glade :  
 And charmed by zephyr's wing, and lulled by streamlet's flow,  
 They calmly muse, they brightly dream, and this is how they grow.

They bloom in sheltered nook,  
 By purling brook ;  
 And earth how firmly, fondly loves  
 These treasures of her streams and groves :  
 The dark mould cherishes their petals white like snow,  
 With heaven-apportioned nutriment, and this is how they grow.

I *have* considered them,  
 The flexile stem,  
 The blossoms pending airily  
 Beneath their leafy canopy,  
 Their witching fragrance, spotless hue, and thus I feel and know  
 That God imparts their loveliness, and this is how they grow.

*Dublin University Magazine.*

### GEHENNA.

THERE is perhaps no word in Scripture, which, in the mouths of the pious and profane, is used in a more perverted sense than the term "*Hell*." To the most of the inhabitants of christendom (so called) the word "*hell*" represents the idea of the most horrid spectacle possible to imagine—a lake of fire stretching far and wide, teeming with human beings of all ages, thick as the scattered leaves of autumn, tossing in agony the most intense, wailing in pitiless despair, and uttering in bitterest tones, blasphemies the most hideous and revolting; and all

this existing for ever and ever, without the possibility of a moment's cessation! Happy thought it is that such ideas and such scenes have their origin in heathen wisdom, and are unwarranted by the words of Him whose "tender mercies are over all his works." The terms in Scripture rendered "hell" are "Sheol" in the Old Testament, and "Hades," "Gehenna," and "Tartarus" in the New Testament. In the present paper we shall confine our remarks to the term "Gehenna." This word occurs twelve times in the New Testament, viz: Matth. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6.

Like most, if not all other words, the term in question is used, in the New Testament, both in a *primary* and *secondary* sense, or with a *literal* and *figurative* signification; and as the figurative sense can only be correctly apprehended when there is a knowledge of the literal, it is necessary that in the present instance we ascertain the *root* and *literal* import of the word "Gehenna," which in our English version of the Scriptures is thus uniformly rendered "*hell*."

*Gehenna* literally signifies "Valley of Hinnom," and designates "a narrow valley skirting Jerusalem on the south, running westward from the Valley of Jehoshaphat under Mount Zion. Here the Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice." (Robinson's Greek Lexicon, *en. loc*) It was also called *Tophet* from a Hebrew word signifying *a drum*, because a loud noise was made by these instruments to drown the shrieks of the children, consumed by slow torments in the idolatrous fires. (Read 2 Kings xxii. 10; Jer. vii. 31, 32; xix. 13; xxxii. 32, 35.) "After the captivity, the Jews regarded this spot with abhorrence, on account of the abominations that had been practised there, and, following the example of Josiah (2 Kings xxiii. 10), they threw into it all the filth of the city, the carcases of animals, and the dead bodies of malefactors. To prevent the pestilential exhalations which those would occasion if left to putrify, large fires were kept continually burning. These lurid fires blazing night and day at the bottom of a frightful glen, was one of the most appalling and terrific sights a Jew could conceive. It was called the "*Gehenna of fire*." Josiah commanded all the carrion of the city of Jerusalem to be carried into that valley, and burnt there, that it might not annoy the city; thither, says David Chimchi, were carried all the filth and unburied carcases to be burned. The Sanhedrim of the Jews for some offences, sentenced the bodies of offenders to lie unburied in that valley, to burn with the carrion cast there, which, among the Jews, was counted a great disgrace; and for offences most criminal they buried alive in that valley."—*Phoenix*.

"The fire of Gehenna," was therefore an object familiar to those whom our Lord addressed; and "*to be cast into Gehenna*" would obviously imply, in their minds, *death* associated with all that is loathsome and degrading.

The first instance in which the term Gehenna occurs in the New Testament, is Matth. v 22, where it represents the highest punishment inflicted by the highest court in Jerusalem, contrasted with the minor sentences by "the judgment," or by "the council." "Whosoever is angry with his brother without a cause, shall be in danger of the

judgment; and whosoever shall say to his brother Raca, shall be in danger of the council; but whosoever shall say Thou fool! shall be in danger of the Gehenna of fire."

To understand the force of this passage, it is necessary to keep in mind that in the Jewish law it is stated, that he who calls his brother "slave," shall be excommunicated; that he who calls him "bastard," shall be beaten with forty stripes; while if he call him "wicked," (*i.e.* fool or apostate) he may be tried for his life; which was also called being "thrust down to hell, or tossed into Gehenna." Further, it should be recollected that "there were *three* courts among the Jews, the court of the twenty-three, the court of the Sanhedrim, and the supreme court of Jerusalem, each of which took cognizance of crimes according to the degree of guilt involved; these were the tribunals to which our Lord referred."—(*Interpreter*, vol. ii. 104.)

It would therefore appear, that in this case, our Lord was not speaking of punishment in the future age, but, was simply referring to the actual "Valley of Hinnom," with which his hearers were thoroughly familiar.

In Mark ix. 45, 47. The contrast between "entering into life," "entering into the Kingdom of God," and being "cast into Gehenna," certainly warrants the inference that our Lord is there referring to the punishment awaiting the ungodly. Such also I take to be the case in Matth. v 29, 30; xxiii. 33.; Luke xii. 5. Still there is nothing to sanction the common use that is made of his language—nothing to authorize the assumption that the undying worm, and the unquenchable fire of Gehenna, represent increasing remorse, and unending torment, either in material or metaphysical flame. "This" it has been truly said "is not only to put our own fancies in the place of revealed truth, it is *directly to contradict Scripture*; for the very words in question, are but a quotation from Isaiah, who distinctly applies them, not to living beings, but to dead 'carcasses' (Isa. lxvi. 24). No supposed good that may arise from terrifying sinners, (even if they were commonly alarmed by such statements), can for a moment justify interpretations of this character."

When rightly viewed, the language of our Lord in these references to Gehenna, so far from intimating deathless-being in torment as the doom of the wicked, expresses in the strongest possible terms their utter destruction; and is in strict harmony with all other threatenings in Scripture regarding the final doom of the ungodly. They shall *die*—be "burned up with unquenchable fire"—be "consumed like the fat of lambs"—fit only to be taken and destroyed, "they shall utterly perish in their own corruption." An awful doom indeed! How sad that any who have listened to the pleadings of Jehovah's love, to be reconciled to him by the death of his Son, and believe the good news concerning his kingdom,—spurn his grace and go down to the blackness of darkness for ever!

With the afore-mentioned facts, regarding "the Valley of Hinnom" and its associations before our mind, the language of our Lord regarding the Scribes and Pharisees in Matth. xxiii. 15, when he said they made their proselytes "twofold more the children of Gehenna than themselves," must appear very forcibly to express the thorough corruptness of their



characters; and is parallel to the comparison in v. 27, "whited sepulchres—full of dead men's bones and all uncleanness."

In similar light, also, would I view the language of James (ch. iii. 6) regarding an evil tongue, when he says, "it is set on fire of Gehenna." So mischievous and corrupting are its workings, that he compares the evil propensities which set it in motion, and supply its missiles to the lurid and loathsome fires of Gehenna which are sustained by corruption.

W. LAING.

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#### THE MEANING OF SCRIPTURE.

"As all Scripture is intended for all men, so the literal principle of interpretation, which is the only principle possible for all men, is the principle intended for the interpretation of all Scripture. And it is the only principle which, fairly and wisely applied, can unlock the treasures of God's Word, and unfold to the eye of faith an intelligible consistent view of those good things to come which God has prepared for them that love him."—MOLYNEUX.

"The literal meaning is the whole foundation of faith; the only thing which stands its ground in distress and temptation."—LUTHER.

"In divinity, the more you recede from the Scriptures, by inference and consequences, the more weak and dilute are your positions."—BACON,

"The only question, if question there be, is whether Jerusalem, in its renewed glory, the holy city, and the holy mount, their own land, the land of Jacob and of their fathers, are to be understood of the literal or spiritual Jerusalem, of the literal or spiritual Zion, of the literal or spiritual Israel, of the land of type and metaphor, or the actual and geographical territory.

"Shall we try the question by the ordinary rules of constructive criticism? They seem to lead of necessity to the literal interpretation. Or, by the comparison of texts confessedly literal with texts confessedly figurative? The result is the same. Or, by the analogy of prophecies accomplished with prophecies yet to receive their completion; of events past with events future? The answer is not different. Or, by the difficulties of admitting the other hypothesis? Still we can arrive at no other conclusion. Or, by the concurrent opinion of the safest and soundest expositors? The adoption of one and the same solution of this mighty problem is still forced upon our minds; and, under the weight of irresistible convictions, we yield an assent which we cannot withhold. Lord, I believe! help mine unbelief!"—BISHOP OF WINCHESTER.

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#### THE BURDEN OF THE GOSPEL.

"It is a sad mistake, to suppose that "the gospel" is held (or preached, as the case may be) where the truths connected with the Lord's Second Advent are omitted. The "good news," or "glad tidings," of that coming "kingdom" being the very gospel. It is not a half gospel, in which they are not included; for fully three fourths (if not more) of the Bible are occupied with them exclusively. Take them out of the Bible, and the remainder may be comprised within the compass of a nut-shell, comparatively. Our Lord himself calls it "the gospel of the kingdom," viz. the kingdom of the second and seventh chapters of Daniel, which form what Joseph Mede called "The great almanac, and sacred calendar of Prophecy," and to which must properly be referred all

that is said of "the kingdom of God," or kingdom of Heaven, in any part of the word of God. The few passages which seem *prima facie*, to speak of a something now present, as the kingdom of God, being easily reconcilable with the statement just made, that there is no kingdom of God on earth known to the word of God, but the outward, visible, manifested kingdom of Daniel to be established on the ruins of Satan's usurpation, at a now nearly approaching period.

While therefore I would not condemn those who hold the Head, and have no other confidence before God, than what is founded on the righteousness and sacrifice of the Redeemer—because of their not yet recognising the "blessed hope" of the church, in its Scriptural character—I would *for myself* say, that with my views of the subject, as forming an essential part of that gospel which I am bound to teach—did I omit it, I could not feel justified in taking up the language of Paul, to the elders of the church of Ephesus, at Miletus, and say, "I have not shunned to declare unto you *all* the counsel of God"—three fourths of which (so far as revealed) concern this subject exclusively. Nor could I consistently explain that large proportion of the word, on any other principle than the full admission of the testimony of Scripture on this, and kindred subjects; the *Jew* being, as already said, the very *key* to the understanding of the word, the attempt to explain which, irrespectively of its aid, is necessarily as hopeless as that of the Israelites to execute the task assigned to them by Pharaoh, of making bricks without straw—and, being (unlike theirs) self-imposed, leaves no room for complaint on our part, as to any difficulty necessarily involved in such a course of proceeding."—*M'Cauley's "Hope of Israel"*

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### ON THE LITERALITY OF THE APOCALYPSE.

THE question which brother Roberts starts, upon an inference in my note on the word "Apocalypse," is a very important one, and one in which a very nice discrimination must be exercised.

I did infer from the use of that word otherwise in the Greek Scriptures, that the selection of it as the title of a particular book should indicate for that book an extraordinary amount of revealing or divulging: and as revealing implies making obvious or plain, that the book in question should be a very plain one. But being a plain book does not necessarily imply being destitute of figures. In ordinary cases the use of figures illustrates—as by pictures—the meaning of any author or speaker; and he who uses figures is not necessarily an obscure speaker. But there are a great many degrees between being enigmatical and being strictly literal. On the ground between these all ordinary speech and writing travels. We should be wary not to go to either extreme. The "irrational literalism," referred to by our brother, is a style of writing which happily is strange to the brethren: I have looked over the papers in the *Messenger*, but find no examples of it; and it would be uncourteous to say that any of the writers therein have, on the other hand, transgressed with *irrational figurism*.

Since writing the note in question, I have looked into the Apocalypse itself with more care than heretofore, and find that, with certain admissible qualifications, the book is a very plain one. It plainly gives an account of certain visions seen by the apostle John. The position from which he saw the larger number of those spectacles passing in review before him being taken into account (that is, the heavens, into which he

had been conveyed in spirit, chap. iv. 1, 2), there does not seem to be any difficulty in admitting that he saw many a wonderful sight, and that exactly as he narrated them. He did see four literal *living creatures* about the throne of God. It is a curious circumstance, that the description of the throne and glory of God by Ezekiel has substantially the same accessories (Ezek. i.; xliii. 2-5). From which concurrence of visions, six hundred years apart, we may conclude that, if another seer were to be privileged with a vision of the throne and glory of God, at a later date, he would see the same beings in the same place; that is, that the throne of God has always such surroundings. Is not this one of the things in the heavens which Moses was given as his pattern for the hand-made throne of Jehovah—the mercy seat—in the Holy of holies of the Israelitish sanctuary? I think it is.

That John saw a *book* or roll in the hand of Him who sat on the throne, and that it was sealed is absolutely true; but no one has a right to state what was the fabric of that book, or what its *seals* were. Again, the *creatures* who ascribed blessing and honour and glory and power to God and the Lamb, we should presume to be such creatures as those to whom the gospel was ordered to be preached (Mark xvi. 15). The *trumpets* which the angels sounded appear to be as literal as the angels themselves. The *locusts* are locusts, of a peculiar genus no doubt; for though their structure is not very different from ordinary locusts (except perhaps in having golden *crowns* or circlets about their heads), yet they are not to hurt vegetation. A careful examination of the description (ch. ix.) will determine what is absolute, and what is illustrative; while they had breastplates, for instance, these are said to be, *as it were*, breastplates of iron. As to the literality of the *bottomless pit* or abyss, and a *key* to its lips too, there seems no room for doubt. On the opening of these the smoke and the locusts issue forth; and when the *red dragon*—who is the devil, and Satan—is cast therein, they are closed again. As to a *woman* appearing in glory as if *clothed with the sun* (ch. xii.), and also as to the result of her birth-throes there is no reason for question: John saw them. Her appearance is described “as a great wonder in heaven,” but the same symbolical character is not attributed to her, as to the woman of chap. xvii. The *altar*, and *temple*, and *incense* in heaven are more literal than the figures of them which appeared in the midst of Israel in the days of yore. The seen things were temporal, the unseen are eternal.

As to the fashion of speech regarding the Christ and his saints, we find the same nomenclature used in the Apocalypse as was familiar to the early believers—the written record of their language being witness. Was not Jesus the *Lamb* of God? was he not prophesied of to wield a *rod of iron*? Is not the church the *pillar* and ground of the truth? Did not the early disciples *put on* charity as a garment? Did not Jesus promise to give his disciples better *manna* than the fathers of Israel ate? Were not those same disciples *sealed* with the Holy Spirit? And if there are any other things in that phraseology not before mentioned, surely the occurrence of these is precedent for such a figurative style of speech as is used in the earlier parts of the book of the Apocalypse; nay, such a figurative style of speech as we use ourselves.

If it be argued that the book *cannot be plain* because it was "indicated by signs," that is *signified*, we say this is a wrong conclusion from the use of that word. "Signified," in New Testament use, means indicated, intimated, or notified; whether this signifying refers to the specifying of charges against an apostle made to a Roman emperor (Acts xxv. 27), the intimation of the manner of Jesus' death (John xii. 33), or of his glory (1 Pet. i. 11), the occurrence of a famine (Acts xi. 28), or the stability of a kingdom (Heb. xii. 27). Our ordinary use of the word 'signify,' which is a fair equivalent of the original term, never conveys the idea of obscurity. So that if the book of the Revelation is "far from being a plain and unmistakeable book," there is no intimation of that in the first verse of it. Why should we manufacture a word for such an idea. Sign—ify is neither a Greek, nor an English word. There are signs or symbols in the book no doubt; but in most cases they are explained, so that every means is used to make the revelation as significant and clear as possible.

Being dissatisfied with the *historical* interpretations of the Apocalypse which have been in vogue for some time, especially from their not agreeing on the authorities quoted, I have tried whether it could not be understood with a simpler reading, and more childlike comprehension of its various visions and recitals; and from my success in that way, so far as I have followed it, I think I can venture to recommend my brethren to go and do likewise. Read as if it were a veritable narrative of visions, of future acts, and circumstances—a *few of these* being represented symbolically and explained—it is astonishing how coherent all its parts are. Try it!

Our discipleship is the guarantee for an intelligence sufficient to master all its allusions and revelations; and whatsoever disciple, therefore, continueth to look into the law of liberty, not being a forgetful learner, but a doer of the works therein indicated, will be blessed—blessed in his deed, and blessed in the reception of the glory of the coming kingdom. Let us beware, lest by any irrational symbolizing of its sublime visions, we endanger ourselves with a share of the plagues written in this book, or, on the other hand—by stint of revelation, and denial of truth already declared—we jeopardize the continuance of our names in the book of life.

May it be ours rather, brethren, prepared by the warnings and lessons of the revelation of God, to receive an approving welcome from our gracious Lord at his coming.

G.

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"It is not by exciting applications of prophecy to passing events that true edification is secured. The natural mind may feel the deepest interest in prophetic inquiries thus conducted; but Scripture was never designed to instruct us as to what transpires in the arena of political factions, or to occupy our souls with such subjects."—*Dr Thomas.*

## REFLECTIONS ON THE BOOK OF JOB.

THE gold fields of Divine Truth are so full of the precious metal, that we often feel at a loss which corner of the soil to turn up whereby to enrich ourselves. Figure apart, the volume of inspiration is so replete with practical instruction, that we need be at no loss to get some part which we may open up and search with profit. It appears to us that, among others, the book of Job is well fitted to teach the Christian many useful lessons: we shall, for the present, select it as the subject of a few reflections.

This man, Job, had the testimony of God that he was "a perfect and an upright man, one that feared God, and eschewed evil." There is no doubt but that the three friends who came to condole with him in his affliction were shrewd and intelligent men, yet they were at fault in their estimate of him and his misfortunes. When they beheld the desolation which surrounded him, and the appearance of his person defiled with a loathsome disease, they seemed to be deeply impressed; sympathizing with his sorrow by a silence of seven days. But when they opened their mouths, they showed that they laboured under two grand mistakes—they had wrong views of Job's true character in the sight of God, and were mistaken in their apprehension of God's dealing with him. And hence, as Job says of them, they turned out "miserable comforters." Notwithstanding the purity of Job's character, they thought they had seen something in him which did not come up to their mark, and hence they, like many in our own day, set him down as a hypocritical professor, and concluded that God, having found him out, was punishing him for his hypocrisy. Thus we find them vauntingly and triumphantly exclaiming—"who ever perished being innocent, or when were the righteous cut off?" As if to say, had you been a good man, had you been a man that feared God, would he have allowed all these calamities to come upon you? Would he have allowed all your wealth to be taken from you, and you to be reduced to a state of abject poverty? Would he have allowed your large and happy family to perish in one fell sweep, and your own person to be thus afflicted? The merest novice may see at a glance that the premises from which Job's friends reasoned were wrong; for all experience goes to prove that the innocent has often suffered, and the righteous frequently been cut off. Take, for example, the apostles of the Lord; all of them, perhaps with the exception of John, suffered violent death. Although we hear the Lord at one time saying to Paul—"Speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee," yet when Paul's work was finished, his enemies were allowed to set on him and put him to death. But will any one affirm that this was a mark of God's displeasure with the apostles, in allowing so many of them thus to be cut off? I think not.

But let us now turn to Job's other accuser, Satan, whose insinuations against Job were quite in keeping with those of his three friends; for we find him saying—"Doth Job serve God for nought; hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." No thanks to Job for being what

he is ; no thanks to Job for being generous and kind to the poor, to the widow and the fatherless. Job can do all these and never sacrifice one personal comfort, for Job has enough and to spare. But take away from him that protection which you have hitherto afforded him—take away his wealth, and send bereavements into his family ; lay upon himself personal affliction, and he will appear in his true colours ; he will turn out no better than other folks. Nay, “ he will curse thee to thy face.” These were dark insinuations indeed. But did they alter Job’s position in the sight of God ? Did they remove the love of God from him ? No, verily—“ the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.” What a contrast between the love of God, and that love which is found among our fellow-men ! To-day we may be highly esteemed and dearly loved, but before to-morrow’s sun sets, that love may be cooled down to the freezing point, and we may see only the averted face of our friends : the eye that once looked upon us with affection and love may now view us with indifference, or its supercilious language may be—“ stand back, for I am holier than thou !” What a mercy that the aspersions and reproaches of man can neither alter nor remove the love of God from us !

Speaking of Job as a perfect man, we would say he was a methodical man—everything he did he did it well ; he took right methods for doing everything. We infer this from the fact that he tells—he made a covenant with his eyes. It would have been well for David and Solomon had they followed Job’s example : it would have preserved their character from some dark spots. But Job was also an upright man, tearing God and eschewing evil. Yes, the fear of God was a governing principle in Job’s heart. This not only regulated all his affections, but led him to discharge wisely and well all the duties which he owed to God, and to his fellow-men. Is it not as important for us, christian disciples, to live daily under a deep sense of the all-seeing eye of God being upon us. What a blessed regulator this would prove to our thinking and feeling, our speaking and acting ! Let us put away from us the censorious spirit. I have heard of one whose touch turned everything to gold ; but the censorious, on the contrary, turns the gold of good actions into the very basest of metals—when even a kind action has imputed to it the most unworthy motives, and a small oversight is held up as an intended insult. This disposition to doubt the sincerity of others must bring upon its possessor a heritage of misery. Let us then put it away, and replace it with charity, that charity which thinketh no evil, but which “ believeth all things, hopeth all things, endureth all things.” We may, like Job, not get credit from our friends for being a friend of God ; we may, like him, fail in some things to come up to the mark which they set ; we may not find it our duty to be exactly at one with them in everything, but let us, like Job, in patience possess our souls, holding fast our integrity, keeping our hearts with all diligence, and seeing that our thinking and feeling, our speaking and acting are in harmony with the mind and will of our God and Father ; and having his approval, we can afford to carry more lightly the reproach even of our brethren, and look forward with joyful anticipation to that time when

the aspersions of friends or foes shall no more lacerate our feelings and cause our hearts to bleed. When we come to plant our feet on the shores of immortality, we shall then, with adoring gratitude, be able to say—"Not one word hath failed of all that the Lord hath spoken concerning us. Although he led us through the fires, and through the waters of affliction, yet in due time he hath brought us to the wealthy place, where clouds and darkness shall no more obscure our path, but where the Lord shall be our everlasting light, and our God our glory, and the days of our mourning shall be ended."

ELDER NORRIE.

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### TRUTH *versus* SPECULATION.

It is impossible to deny that there is an irreconcilable difference of opinion between the students of prophecy and the religious world itself, upon the merits of this latter body; and the discrepancy arises from the following causes. The religious world has taken it into its head that it is going to convert the heathen world, Jews, infidels, and papists, by means of books, tracts, and missionaries. It has been labouring at this work for above a quarter of a century; and annually prophecies, at all the annual meetings of all its societies, and of all their provincial auxiliaries, its positive certainty of so doing, provided only the people will give them money enough; and that in the meantime, the world will get better and better every day. The students of prophecy have got a very perplexing mode of consulting the word of God as to future events, rather than speakers on platforms; and they have therein found that the world is not to be converted by any such means: that, in the first place, the papal apostacy is not to be converted by preaching at all, but to be destroyed by violence, war, and bloodshed; that the Jews, as a nation, are not to be converted till *after* the second coming of the Lord Jesus Christ; that at His advent the elect, both Jews and Gentiles, will be caught up to meet him in the air; and that at that period, instead of the world being better than at any preceding period, it will be worse; and that the worst characteristics of it will be found among those "having the form of godliness;" which expression they hold to be synonymous with the modern phrase, "the religious world."—*The Morning Watch*.

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### THE THREE UNCLEAN SPIRITS LIKE FROGS.

"And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like to frogs; for they are spirits of demons, working miracles (or signs), which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 13, 14.

THERE have been many conjectures, and sometimes strong but unfounded assertions made, regarding what is meant by the three unclean spirits mentioned in the above scripture. It is probably the case, that a certain amount of conjecture must still attach to the passage. The

main features are manifest enough, but to pursue these to detail is to enter a province which neither the record nor its fulfilment has yet sufficiently illuminated. Notwithstanding, many have not hesitated to make embracing applications of this passage, condescending to particularise insignificant acts and events of their own time as its fulfilment. The "*words of this book*" have been constantly departed from in the attempt to fit a meaning upon it, and many strange fancies have been published regarding it.

Most of the readers will be familiar with the engravings to be found in Elliott's *Horæ Apocalypticæ*,\* and quoted in other books, representing respectively a shield bearing three frogs, with the words "this is the olde armys of Fraunce," and the banner and shield of Clovis, each bearing the same emblems. By these old heraldic symbols it has been sought to identify the French nation with the frog-like spirits of the sixth vial. Elliott makes this the chief "power employed by the three spirits to head their project of gathering the kings" to the battle, &c. Another author makes this power employ, or cause to be sent forth, the spirits, a difference of really little importance. The latter supposition is of no worth when we observe that the spirits themselves are thus left unexplained, save in a very secondary, or associative sense. The bulk of commentators have fixed upon the papacy as the true interpretation, sometimes finding the Dominicans, Franciscans, and Jesuits, explain the tripart division. Others have it Despotism, Infidelity, and Popery: and a thousand things beside. In the nature of things, many, or all of these cannot be right. To quote the quaint phrase of one of them (Jurieu) "there is a mighty great oversight" somewhere.

I hope that I shall give offence to none, if I should find fault with a favourite theory, and though I may have nothing more satisfactory to put in its place, save the passage itself, this should not deter us from proving and examining the founds of our convictions. The likeliest meaning to us is often far from being the true one, and the true one has seemed often unlikely; rather let us wait in uncertainty, than embrace with open eyes an unsatisfactory solution of any question, simply because it is the best that can be had. It appears to me that by no fair reading can the passage in view be made to express the idea of a "frog power," or source of energy distinct from, and additional to, the three mouths of the dragon, beast, and false prophet, from whence the three frog-like spirits issue. These spirits are not said to be vitalised or instigated to evil intrigues by any other agency than that from whence they directly proceed: to speak of an additional source is altogether unwarrantable. John simply states that he saw them come out from these three; by what authority can any one supplement John's statement? The introduction of a fourth party, in the understanding of the passage, as the prime and principal mover to mischief—in fact the first and last agent in the matter, the "frog power"—must be a piece of pure imagination.

Referring to Elliott's heraldic mode of identification, I would remark that the heraldry and symbols of a nation prophetically signalled, may in some instances be found to present very striking features of similarity

\* London, 1847, p. 64.



with those used in the vision or prophecy. Such, for instance, as the ram and he-goat of Dan. viii., which are there also explained to be the kings of Persia and Greece. On Macedonian coins we find the emblem of a goat's head, and learn otherwise that Grecian soldiers wore the same design in the crests of their helmets. A Persian coin also furnishes us with the figure of a ram's head, and on the obverse a complete representation of that animal. These coincidences we can thoroughly appreciate; but without some divine indication of the thing represented by the sign, such as is here given *first*, to guide us, it would be unsafe to lay much stress upon the varying and multiform insignia of nations as of themselves sufficient to point out the intention of the Spirit. Thus the Dragon was a symbol used by many nations. A red one appeared in our own country as late as Henry VIII's reign,\* and China is the very seat of Dragonism—their name is legion. The Frog if it ever was a French symbol was also extensively used in the same manner by the Egyptians. Indeed, if it in that way belongs to any nation, we have the best authority for assigning it to them; and, if we venture upon finding the symbol *first*, what stands in the way of Egypt being considered as represented by the unclean spirits? It cannot be objected that there is no present appearance or likelihood of that being the case, for, when John wrote, France and Frenchmen were nowhere. On the other hand Egypt was, and is now, and the gypsies are *everywhere*; and does not the fate of Egypt live in the prophetic word, yet to be accomplished? I have no wish to be understood as putting forth the land of the Pharaohs with its old and unclean mythology of cats, and bats, and reptiles innumerable, as having any claim to be what is called the "frog power" (a singular misnomer, for there are *three* frog powers in the vision) but as far as I can see, the one—judging from the humanly assumed symbolic point of view—has as much title to be considered the thing specified as the other. I submit that neither the one nor the other can be what the vision signifies, for these reasons:—

The vision demands that we should find *three*, not *one* frog-like agency. And the unclean spirits are not kings or kingdoms of the world themselves: they are the gatherers of these to battle. They also emanate from three distinct "mouths," and not from one king or nation.

Though the French had made, and did make, as liberal a use of the frog as the Chinese make of the dragon, it would not certainly argue that therefore the French were the frog-like spirits of the sixth vial: the divine sanction is quite wanting to warrant such a conclusion. There are many other points of identification made use of in the Scriptures besides heraldic ones. Thus, the king of Assyria is called a "razor" (Is. vii. 20), and we need not from that suppose the necessity of finding the figure of such an instrument emblazoned on his shield. In addition to the want of Scripture sanction for applying the vision to the French, we find that they will not meet the requirements of that vision.

But if stress be still laid upon "the olde armys of Fraunce" as an argument for that nation's identification or association with the frog-like spirits, I would remark that such a basis, assuming that it might be a

\* See Boutell's Heraldry p. 237.

proper one, is, under the circumstances, a very slender one indeed upon which to build so great a structure. The testimony is anything but clear or harmonious that that nation ever bore such arms. Elliott's foot-notes on this subject, which will be found incorporated with the text of "Elpis Israel" (pages 339-341), seem the strongest proofs advanced in support of the idea. Where the three-frogged shield found in Fabian came from, does not seem clear; but the following, from the same work, is more to the point. It has perhaps been purposely omitted by Elliott, because he had observed that there was a traditionary tone about it:—

"It is wytnessyd of Maister Robert Gagwyne yt before these dayes, all Frenche kynges vsed to bere in their armes iii Todys, but after this Clodoneus (Clovis) had Beceived Cristes Relygyon iii Floure Delys were sent to him by dyunne power, sette in a shyld of Azure, the whiche syns that tyme hathe ben borne of all Frenche Kynges."—(p. 72.)

This unique testimony given at least before 1516, may have furnished materials for the construction of the shields and banners of later times. There is a lack of reliable ancient authorities and antiquities. Montfaucon, a great, perhaps the best authority in the matter has been wisely passed over by Elliott, but he has otherwise been ingeniously made to support the frog-arm idea. Turning to his "*Monumens de la Monarchie Francaise.*"\* I find the following upon the origin of the fleur de lis.

"It is a great question—the origin of the fleur de lis in France; authors are not agreed upon it. They dispute upon their origin, upon their form, and upon the changes they have undergone. The difference of sentiment is also founded upon the symbols which have been attributed to the ancient French monarchy, rather according to the opinion of the vulgar (vulgaire), than upon the authority of any ancient author, or monument.

A popular and wide spread error is, that the early kings of France had three frogs for their arms; an opinion which yet prevails among the common (bas) people in certain places on the frontiers of the kingdom. All sensible authors reject this fable, which has no foundation. Some think this idea arose from the fleur de lis representing somewhat the appearance of frogs. I do not comprehend this resemblance which has been enlarged upon in vague arguments, that prove nothing and merit no attention."

There is small encouragement given here to the supposition that the ancient arms were three frogs.

Concerning the medal (ovale) found in Childeric's tomb he describes (pages 15, 16) after several rude silver pieces, two distinct medals, evidently both of a class, the one representing a black beetle, the other a frog. He says:—

"I am surprised, this (the black beetle) is so often found in Egyptian monuments (tombs). There are four or five in the cabinet of this abbey. These black beetles must have passed from Egypt to the ancient French, which they also made the object of their worship. Another medal, a frog, which is found also often enough in the Egyptian monuments."

What do we infer from this? It appears that Childeric was buried with a large collection of his belongings—his arms, ornaments, coins, his horses, housings, shoes, &c, and even some of his gods; for a full description of all which, this, and the work of Jean Jacques

\* Edit 1729, p. xxx. § iv.

Chifflet may be consulted. The king was an idolater, and two of his gods were a black beetle and a frog, both derived from the Egyptians; no more emphasis than this can be laid upon the frog found among the dust of Childeric.

Considering these things, would it not be unwise to build a theory upon so unstable a base? and doubly unwise, when the principle itself is unsound.

As to the question what or who the three spirits are, I am not prepared to give a very decided answer; but may make a few suggestive remarks towards the understanding of it.\*

They are said to be unclean spirits of demons, or devils; most probably from the character of those from whence they go, being devilish to the last degree. One of them—the dragon—is the devil himself, he is that old serpent called the devil and Satan—chap. xii. 9. No clean or good spirit could come out of such.

The three unclean spirits are like to frogs, for, or because they are the spirits of demons. The "because" is not so apparent to us in the present day, unless perhaps we adopt the ancient signification attachable to the use of the term "frog."† But setting this aside, may the real solution not lie in this, that John really *saw* in the vision three appearances, in *shape* like frogs. We may conjecture why such a figure was chosen; but we are not told the reason. Doubtless the Lord made use of such a guise as being the most appropriate. A frog was certainly, under the law, an unclean creature: in what other respects it suitably figured these evil spirits may not be so clear.

The point of likeness has been variously discussed, whether it is to be understood as referring to shape, or nature, or characteristics. They are, however, explained to be the spirits of demons. This of itself is not sufficient to determine whether persons or influences only are meant. We have very similar language applied to men in another scripture (1 Tim. iv. 1.) and when we consider the nature of the mission of these frog-like spirits, and the power they possess to work miracles or signs, we are inclined to personify them: and since it is said that they proceed from "mouths," we conclude that they shall do and speak the will of their senders.

Their mission is one of tremendous consequence, and the powers they are invested with are extraordinary: in this respect they are like the evil ones from whom they proceed. Altogether, they exercise such an overwhelming influence upon the powers that shall then be, that they congregate them all to the greatest battle of the earth. And though we cannot with confidence say we are sure we know and understand precisely the nature of the unclean spirits, this we can be confident of that *three* wicked agencies shall go forth, and, in a day yet to come gather to battle the kings of the whole earth.

\* There is a reading of the passage in question by Dr Thomas and others, given at the beginning of this paper, which, so far as I can judge, is preferable to the common English version; the 13th verse is transposed, and thus the whole passage is brought nearer the construction of the original.

† A frog was the figure by which the ancients represented an impostor. The Oneirocritics, or interpreters of dreams, so taught. See Warburton's Divine Legation b. IV.

It should be noticed that the spirits appear to be workers of wonders before they are sent forth, for this is given as one of their demoniacal characteristics. And if their powers be anything more than human, God must be understood as permitting their exercise, in order to the accomplishment of his purposes.

When we have without doubt found who the wicked trio, styled the Dragon, Beast, and False Prophet, are, and behold them contemporary, we may then expect to recognise also these three evil-spirit agents. In view of what they will do they must be easily recognised, and if it should so happen that on their armorial bearings (supposing them to have such) we find a frog emblazoned, well and good—the fitness of such heraldry will be most obvious; but if we should find no such thing, we need not be disappointed or surprised, for the passage makes nothing of the kind imperative. It will be requisite, however, that the spirits, though their work is identical, should be distinctly recognised as *three*; that in some manner this triple partition shall be apparent, and not that they are disposed as four, or eight, or any indefinite number.

Wisdom and safety and light lie in our accepting God at his word, even in this matter, especially since in close connection with it is this warning given:—"Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." May we all watch, and be ready to perform whatever part shall be assigned to the saints in "that great day of God Almighty."

M.

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### ANCIENT PHILOSOPHY AND THE GOSPEL.

By undeceiving, enlarging, and informing the intellect, Philosophy sought to purify and to elevate the moral character. Of course those alone could receive the latter and incomparably greater benefit, who, by natural capacity and favourable contingencies of fortune, were fit recipients of the former. How small the number, we scarcely need the evidence of history to assure us. Across the night of paganism Philosophy flitted on like the lantern-fly of the tropics, a light to itself and an ornament, but, alas! no more than an ornament of the surrounding darkness.

Christianity reverses the order. By means accessible to all, by inducements operative on all, and by convictions, the materials and grounds of which all men might find in themselves, her first step was to cleanse the heart.—The benefit did not stop here. In preventing the rank vapours that steam up from the corrupt heart, Christianity also restores the intellect to its natural clearness. By relieving the mind from the distractions and importunities of the unruly passions, she improves the quality of the understanding, while at the same time she presents for its contemplation objects so great and so bright, as cannot but enlarge the organs by which they are contemplated. The fears, the hopes, the remembrances, the anticipations, the inward and outward experience, the belief and the faith of a Christian, form of themselves a philosophy and a sum of knowledge which a life spent in the groves of academies or the "painted porch" could not have attained or collected.—*Coleridge's Aids to Reflection.*

## SHEOL—HADES.

IN the English version of the Old Testament scripture, the term "*hell*" occurs twenty-nine times; and, to the majority of readers, almost invariably suggests the idea of that place of endless torment to which the souls of the wicked, according to popular theology, pass immediately after death. This idea, however, is not warranted either by the etymology, or by the conventional usage of the Hebrew term so translated. Wherever the word "*hell*" occurs in the Old Testament, the Hebrew term so rendered is *Sheol*, which, according to Gesenius, signifies "*a hollow subterranean place, just as the German Hölle, hell, is originally the same with Höhle, a hollow or cavern.*" Dr Eadie in his *Biblical Cyclopædia*, says "The undoubted meaning of *Sheol* is the grave, or world of the dead. *Sheol* and *Hades* do not mean that narrow bed in which one corpse is laid; but, in this relation they signify that region of darkness and insensibility in which all corpses repose. Our corpse is lowered into its *Keber* (grave) all corpses lie in *Sheol*." Let the reader now take his concordance, and try whether this meaning of the term does not accord with the sense of the passages in which the word *hell* occurs in our version of the Old Testament.

Twenty-eight times have our translators rendered *Sheol, grave*; and twice have they rendered it *pit*, where the meaning is evidently *grave*. See Num. xvi. 30; Job xvii. 16. The following are the instances in which *Sheol* is rendered *grave* in our English version:—Gen. xxxvii. 35; xlv. 31; 1 Sam. ii. 6; 1 Kings ii. 6, 9; xiv. 13; xvii. 13; xxi. 13. Ps. xi. 5; xxx. 3; xxxi. 16; xlix. 16 twice, 15; lxxxviii. 3; lxxxix. 48; cxli. 7; Prov. i. 12; xxx. 16; Song of Solo. viii. 6; Isa. xiv. 2; xxxviii. 10, 18; Hosea xiii. 14, twice. Let the reader now take his Bible and read these passages, substituting for *grave* the term *hell*, with the meaning which theologians assign to it, and see how strange the language would sound, e.g., "I will go down to *hell* to my son"—"let not his hoar head go down to *hell* in peace." "For he only of Jeroboam shall come to *hell*, because in him there was some good thing toward the Lord God of Israel." Think of Job praying—"O that thou wouldst hide me in *hell*!" Yet the only word that is translated *hell* in the Hebrew scriptures is that which is properly rendered *grave* in the instances just noted; and in no instance represents the idea attached to the word *hell* in our popular religious literature.

The Greek term *Hades* which is ten times rendered *hell*, and once *grave* in the New Testament, literally means "*not seen—what is in darkness*;" and is affirmed by lexicographers to be the equivalent of *Sheol*; and its usage in the New Testament renders this manifest. The instances in which it there occurs are these:—Matth. xi. 13; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14. *SHEOL* and *HADES* then denote in Scripture, the *State* or *Place* of the dead.

Observe more particularly how *Sheol* and *Hades* are spoken of in the Bible.

1. The Bible affirms that *all* the dead, good and bad, are in *Sheol*. "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. lxxxix. 48. The

blessed Christ himself was no exception to this rule ; hence he is represented as saying in prospect of resurrection—" Thou wilt not leave my soul (i.e., *me*) in Sheol, (or Hades) nor suffer thine holy one to see corruption." Ps. xvi. 10 ; Acts ii. 27. " There the wicked cease from troubling, and the weary are at rest." " The small and the great are there, and the servant is free from his master," Job iii. 17, 19. How striking the contrast between the teaching of Scripture, on this matter, and the dicta of modern theology.

In further illustration of this point, let us look at one of the instances cited more particularly. Matth. xvi. 18.—" Thou art Peter, and on this rock will I build my church, and the gates of Hades shall not prevail against it." Suppose we read the declaration " the gates of hell shall not prevail against my church," using the word *hell* in its common acceptation, let us see what the sense shall be. By " the church " we understand " the called out " from amongst the nations ; men and women who have obeyed the call of God to believe on his Son and be conformed to his image. Against *these* Jesus declared " the gates of hell " should not prevail. Observe it is *the gates* of hell which Jesus affirms shall not prevail against his church. Observe also the term "*prevail against*" supposes an effort on the part of the church to get through the gates, in which it shall ultimately be successful. Here then we have the church either at the *inside* or the *outside* of the gates of hell, wishing to go through ! If at the *outside*, why should the church seek to get in ; or what comfort is it to know that it shall be successful in gaining admittance ? If the church is understood to be on the *inside* of the gates of hell, when is it supposed to have entered there ? We leave those who attach the popular notions of hell to the term Hades, to answer these questions.

Using the term *hell* or *hades* in its scriptural sense, as denoting the state or place of the dead, spoken of in Scripture as having *gates* and *bars* (Isa. xxxviii. 10 ; Job xvii. 16) the Saviour's language is beautiful and expressive. Long has the grave held the sleeping saints within its dark and dismal caverns ; but the hour is on the wing when He who is " alive for evermore, and has the keys of hades and of death " shall throw open its rusty and relentless gates, and set his ransomed free. Then shall be brought to pass the saying that is written—" O Grave where is thy victory, and where O Death thy sting ? " 1 Cor. xv. 55.

2. The Scriptures affirm that " there is no knowledge in Sheol," where all the dead are reposing. Eccles. ix. 10., " The living know that they shall die, but the dead know not anything," verse 5. " The dead praise not the Lord, neither they that go down into silence." When man's breath goeth forth " he returns to his earth, in that very day his thoughts perish," Ps. cxv. 17 ; cxlvi. 4.

3 *Sheol* and *Hades* are used figuratively in antithesis to *heaven* when that term represents the idea of *height* or *exaltation*. " It is high as *heaven*, what canst thou do ? Deeper than *Sheol*, what canst thou know ? " Job xi. 8., " *If I ascend into heaven* thou art there ; if I make my bed in *Sheol* behold thou art there." Ps. cxxxix. 8. " Though they *dig into Sheol* there shall my hand take them ; though they *climb up to heaven* thence will I bring them down," Amos ix. 2. " Thou Capernaum which art *exalted unto heaven*, thou shalt be *brought down to Hades*,"

Luke x. 15. The figurative uses of these terms, are, however, in strict agreement with their literal import and Scriptural use, as denoting the dwelling-place of the dead.

This paper would be incomplete without a particular examination of the parable of the rich man and Lazarus ; but the narrow limits of this sheet compel us to postpone that examination in the meantime.

W. LAING.

## ORIENTAL ILLUSTRATIONS OF SCRIPTURE.

### V.

#### THE ROAD FROM JERUSALEM TO JERICHO.

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. . . . But a certain Samaritan, as he journeyed, came where he was : and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.”—Luke x. 30-34.

Mr Buckingham thus describes the dangers of the road among the mountains, by which he went from Jerusalem to Jericho:—“We came to a very narrow pass,” he writes, “cut through the hill, in a bed of hard rock. . . . After going through this, we descended again into deeper valleys, travelling sometimes on the edges of cliffs and precipices, which threatened destruction on the slightest false step. The scenery all around was grand and awful . . . but it was that sort of grandeur which excited fear and terror rather than admiration.

“The whole of this road, from Jerusalem to the Jordan, is held to be the most dangerous about Palestine ; and indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been despatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys ; while the bold projecting crags of rocks, the dark shadows in which everything lay buried below, the towering height of the cliffs above, and the forbidding desolation which everywhere reigned around, presented a picture that was quite in harmony throughout all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of local beauty—the parable of the good Samaritan. One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn ;

one must be alarmed at the very tramp of the horses' hoofs, rebounding through the caverned rock, and at the savage shout of the footmen—scarcely less loud than that echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death would be accompanied with double terror, from the frightful aspect of everything around. Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act more than inhuman.”—*Buckingham's Travels*, vol. ii., pp. 55-57; *Scripture Topography, Palestine*, pp. 205-207.

### “TO DELIVER SUCH AN ONE UNTO SATAN.”

“To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”—1 Cor. v. 5.

*To deliver such an one unto Satan.* There have, from the earliest times, been two prevalent interpretations of this expression. According to one view, it means simply excommunication; according to the other, it includes a miraculous subjection of the person to the power of Satan. Those who regard it as merely excommunication, say that “to deliver to Satan” answers to “might be taken away from you,” in ver. 2, and therefore means the same thing. The Corinthians had neglected to excommunicate this offender, and Paul says he had determined to do it. Besides, it is argued that excommunication is properly expressed by the phrase, “to deliver to Satan;” because, as the world is the kingdom of Satan, to cast a man out of the church was to cast him from the kingdom of Christ into the kingdom of Satan. Compare Col. i. 13. In favour of the idea of something more than excommunication, it may be argued—1. That it is clearly revealed in Scripture that bodily evils are often inflicted on men by the agency of Satan. 2. That the apostles were invested with the power of miraculously inflicting such evils (Acts v. 1-11; xiii. 9-11; 2 Cor. x. 8; xiii. 10). 3. That in 1 Tim. i. 20 the same formula occurs, probably in the same sense. Paul there says, he had delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme. 4. There is no evidence that the Jews of that age ever expressed excommunication by this phrase, and therefore it would not, in all probability, be understood by Paul's readers in that sense. 5. Excommunication would not have the effect of destroying the flesh, in the sense in which that expression is used in the following clause. Most commentators, therefore, agree in understanding the apostle to threaten the infliction of some bodily evil, when he speaks of delivering this offender to Satan. *For the destruction of the flesh.* This is by many understood to mean, for the destruction of his corrupt nature, so that the end contemplated is merely a moral one. But as *flesh* here stands opposed to *spirit*, it most naturally means the body. “The man was delivered to Satan that his body might be afflicted, in order that his soul might be saved.” *In the day of the Lord Jesus*—that is, the day when the Lord Jesus shall come the second time without sin unto salvation. It appears, from 2 Cor. vii. 9-12, that this solemn exercise of the judicial power of the apostle had its appropriate effect. It led the offender himself, and the whole church, to sincere and deep repentance.—*Dr Hodge.*



## THE GOSPEL PREACHED BY SOME OF THE CLERGY.

FROM "DIALOGUES OF PROPHECY," 1829.

THE succession of parables in Matth. xiii. &c, is given by the Lord for the single purpose of teaching true and correct ideas concerning the Kingdom of Heaven, or the Kingdom of God. But first we must know what is meant by the words the Kingdom of Heaven, or the Kingdom of God, before we can profit by these parables which set forth its resemblances. John the Baptist came proclaiming, "The Kingdom of Heaven is at hand." And when the Evangelists would describe in one word what was the substance of their preaching, they called it "the Gospel," or "good news of the kingdom." Now, to one reflecting upon this, the constant theme of the Baptist, and of the Lord, and of his apostles, it is clear that the matter of the gospel, the word of preaching, the substance of faith, the object of hope, is the kingdom of God, which, also, is the only future thing that we pray for in the Lord's prayer,—“Thy kingdom come,” adding this commentary or exposition, “Thy will be done on earth as it is in heaven;” and therefore in the very first blush of the thing it is manifest that every preacher should be occupied in proclaiming to every man the kingdom of heaven which is to come, whatever may be his opinion concerning the same. We are not to be abused or derided for preaching a kingdom; but they who do not preach a kingdom are to be accused of not preaching the gospel of our Lord and his apostles. But besides this, another thing is manifest from this style in which the Baptist and our Lord began their ministry, namely, that the term “kingdom of heaven” signifies something with which the Jews were perfectly familiar. For had not this been the case, what would have been the meaning of preaching it *at hand*—of preaching a thing *at hand*, concerning which they knew, and therefore cared, nothing at all. For example, if a preacher were now to stand up and preach that the conclusion of the meteoric cycle were *at hand*, that the *annus magnus* was nearly closed; or any other event in time, to which you attached no ideas, and consequently no hopes or fears, would he be called a wise man or a fool? Certainly a fool; for every one will answer and say, what's that to me? what concern is it of mine? It were not like a message of God, upon which to send Messiah and Messiah's forerunner, to proclaim a thing to which the people were utterly strange. But if, on the other hand, he were to stand up and say in the midst of them all, “The judgment of the quick is at hand, the outpouring of the seventh vial is at hand,” then, indeed, you would feel it to be a most grave and mighty message with which he was burdened; because you have already a distinct apprehension, and a deep feeling of that which these words convey.

Forasmuch, then, as the Jewish people, to whom these tidings from the Lord were sent, must have well understood the meaning of the expressions in which they were couched, the question arises, and what did they understand thereby? They understood what God had taught them in the Old Testament concerning a kingdom which was yet to be upon the earth. That kingdom, which being everywhere mentioned in Scripture, is particularly set forth in its succession by the prophet

Daniel, as about to follow the four successive Gentile monarchies under which the Jews, as the church of God, were to be brought in bondage, (Dan. ii. 44). "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Again, Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And again, verse 27, "and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here, then, is the fountain from which the Jews drank their expectations. There is a fifth kingdom, coming in succession after four others, which is called the kingdom of God, the kingdom of the Most High, the kingdom of the Son of Man. Those four previous kingdoms had come, and three of them had passed away: they had already endured the fourth for two hundred years, a longer period than any of the three preceding; and they were in daily expectation of that fifth kingdom of God, of Messiah, of the Most High, or of Heaven, in which they were to hold the government under God, over all the nations of the earth. Now this, and nothing else, is or can be the thing which our Lord means in the gospels by the kingdom of heaven, for this, and this alone, is what the Jews understood by that expression—the kingdom of heaven.

Our Lord did not come to abolish, or make void the law and the prophets; verily not to destroy, but to fulfil them; not to alter their faith, that is, not to give them new objects of belief, but to correct any erroneous notions and conceptions which they entertained concerning that kingdom on earth, which is, and ever has been, and ever will be, the object of the church's expectation. . . . Yet I utterly despair of making this blinded, self-conceited generation to discern truth; and it is from amongst those who make no profession that the flock of Christ is now to be called in. . . . How awful it is to see the religious world treating the subject of the coming of the Son of Man with derision, unbelief, and hostility. . . . We hold that the Son of Man is to come like the lightning, and that he is to judge the quick, as the furnace judgeth between the gold and the dross; and he is to separate bosom friends, and close-knit companions, the one unto destruction, like the deluge or like Sodom, the other unto honour and to glory, according to no other principle of judgment than this, whether they are expecting him, and ready to receive him, or not. We say he is to come to destroy the careless church, all indifferent to his coming; to slay the great enemy of the Chosen One, which is antichrist, in all his forms; and to deliver his elect ones, who have cried day and night for vengeance upon the adversary—from his oppression, whether that oppression be the oppression of the world upon the living, or the oppression of the grave upon the dead.

And I say, moreover, that it is his elect who cry to him day and night for vengeance, and they only who have the promise of this deliverance; and those only who are on tiptoe readiness to obey the summons, who receive the escape from the fiery deluge. What say you, are not these things in the passage before us? Is not this, and this only, the substance of it? Shall I be ashamed to echo the words which my Lord has spoken? shall you be unwilling to hear the words which he has commanded us to speak? God forbid! Let the gainsayers gainsay, and let the deniers deny to the uttermost that the Lord is coming in person to judge the anti-christian church: it is the voice of God's word, and it cannot be broken. And if they would quench in death every living voice which declares it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men to hear it, aye, and to believe it too, but, like the devils, to believe and tremble. Therefore let men take heed how they hear.

ARISTO.

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## ORIENTAL ILLUSTRATIONS OF SCRIPTURE.

### VI.

#### PATMOS AND ITS SCENERY.

PATMOS is an island of about fifteen miles in circumference. Small as it is, it is broken asunder into two separate insulated peaks, united only by a narrow isthmus; and whilst the rocky hills are broken into innumerable crags, the shore is indented with innumerable bays.

The real interest of a visit to Patmos consists, not in the endeavour to ascertain those special localities of a doubtful tradition, which, even if true, would throw no clear light on the events or characters in question, but in the inquiry—how far the general situation yields any illustration of the vision of which it is the scene.

The discourses of the gospels, and the epistles of St. Paul are raised, for the most part, too far above the local circumstances of their times to allow of more than a very slight contact with the surrounding scenery. It is only when the teaching assumes a more directly pictorial or poetic form, as in the parables of the gospels, or the Athenian speech of St. Paul, that the adjacent imagery can be expected to bear its part. But this is precisely what we might expect to find in the Apocalypse. The "Revelation" is of the same nature as the prophetic visions and lyrical psalms of the Old Testament, where the mountains, valleys, trees, stones, earthquakes of Palestine occupy the foreground of the picture, of which the horizon extends to the unseen world and the remote future.

For this reason I had always desired to visit the island of Patmos. I was not disappointed. The stern rugged barrenness of its broken promontories suits the historical fact of the relegation of the condemned christian to its shores, as of a convict to his prison. And the view from its summit, with the general character of its scenery, still more deeply enters into the figures of the vision itself.

He stood on the heights of Patmos, in the centre of a world of his own. The island, then probably less inhabited than now, was almost a solitude. "He was in the Spirit," withdrawn from earthly things, like Moses on Sinai, or Elijah on Carmel. But the view from the topmost peak, or indeed from any lofty elevation in the island, unfolds an unusual sweep, such as well became the "Apocalypse," the "unveiling" of the future to the eye of the solitary seer. It was "a great and high mountain," where he could see things to come. Above there was always the broad heaven of a Grecian sky—sometimes bright with its "white cloud," sometimes torn with "lightnings and thunderings," and darkened by "great hail," or cheered with a "rainbow like unto an emerald." Over the tops of Icaria, Samos, and Naxos rise the mountains of Asia Minor, amongst which would lie, to the north, the circle of the seven churches to which his addresses were to be sent. Around him stood the mountains and islands of the Archipelago—"every mountain and island shall be moved out of their places;" "every island fled away, and the mountains were not found." At his feet lay Patmos itself, like a huge serpent, its rocks converted into the most fantastic and grotesque forms, which may well have suggested the "beasts" with many heads and monstrous figures, the huge "dragon" struggling for victory,—a connection as obvious as that which has often been recognized between the strange shapes on the Assyrian monuments and the prophetic symbols in the visions of Ezekiel and Daniel. When he stood "on the sand of the sea," the sandy beach at the foot of the hill, he would see those strange shapes "rise out of the sea" which rolled before him. When he looked around, above, or below, "the sea" would always occupy the foremost place. He saw "the things that are in the heavens, and in the earth, and in the sea." The angel was "not to hurt the earth or the sea;" nor to "blow on the earth or on the sea." "A great mountain," like that of the volcanic Thera, "as it were burning with fire," was to be "cast into the sea." The angel was to stand with "his right foot upon the sea, and his left foot on the earth;" the vial was to be "poured out upon the sea;" the voices of heaven were like the sound of the waves beating on the shore, "as the sound of many waters;" the millstone was "cast into the sea;" "the sea was to give up the dead which were in it;" and the time would come when this wall of his imprisonment, which girdled round the desolate island, should have ceased, "there shall be no more sea."

We understand the Apocalypse better from having seen Patmos, but we can understand the Gospel and Epistles of St. John as well in England as in Patmos or Ephesus, or even in his own native Palestine.—*From Notes appended to "Sermons in the East," by Arthur Penrhyn Stanley, D.D.*

## VII.

### LIGHT AND DARKNESS.

"The light shall be dark in his tabernacle, and his candle (or lamp) shall be put out with him" (or over him).—Job xviii. 6.

THE word rendered *candle* in our translation would be more properly translated *lamp*, as in the margin. Such is the force of custom, or su-

\* I have not enlarged upon this; but the extraordinary aspect of Thera, (the moderh Santorin) even when its volcanic fires are dormant, may well have furnished this image.

perstitious fear, that in almost every house of any pretension (in the East) a lamp is kept burning throughout the night. Each house has generally its "lamp" and its "lantern." The lamp is for a light to those who are within, and the lantern for those who may have occasion to go out. The lamp may be suspended from the roof, or rest on a raised stand from the ground, &c. For a house to have no light burning, shows that it is inhabited by poverty-stricken people, or that it is a ruined and desolate dwelling. For any one to be cast out into the darkness which reigns without, is used by Oriental writers to describe the climax of the misery of the wicked. This will illustrate Matt. xxii. 13, as also Job xviii. 18; xxix. 2, 3.

W. R. O.

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### THE SIMPLICITY OF THE FELLOWSHIP.

EVERY Society is based upon some characteristic which is common to the whole membership, in which none is defective, whatever else may be possessed. Be it an Anti-Corn Law League, Freemason fraternity with world-wide relationships, or the simple village Newspaper Club, the same rule applies. Membership, with its duties and privileges, is based upon some common qualification, which, and which alone, makes the whole each others fellows, or equals, so far as corporate status is concerned.

Divine wisdom has seen fit to incorporate that community called the church upon the same simple principle. The members of that body may be the merest babes in Christ, or they may understand all mysteries and have all knowledge; but if they have complied with the terms which God has been pleased in his infinite wisdom to prescribe, they are in virtue of this, and of this alone, entitled to be ranked as fellows of the very chief of the apostles, because they are the brethren of the Lord Jesus the Anointed, the Son of God.

This principle finds a beautiful illustration in the designation by which the community of Christ's brethren are most commonly known in the New Testament—"THE CHURCH." Modern nomenclature has obscured the light which the original word sheds on the simplicity of the constitution of the christian community. The Greek is *ekklesia*, which is compounded of *kaleo*, I call, and the preposition *ek*, out, and signifies "the called out." That is, the ecclesia or church consisted of the aggregate of those who had been "called out" from among Jews and Gentiles. This aggregate was again divisible into groups of smaller dimension, according to the different localities in which it had pleased God to cast the lot of his called ones. But there is no indication that any other principle than that of "local habitation" ever was allowed to further subdivide the sons and daughters of God Almighty. Pity it is that what God hath thus joined together, any man should presume to put asunder.

But how is this calling out effected? The simplicity which is in Christ is here abundantly manifest. The gospel is the means by which the disciples are called:—

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : Whereunto HE CALLED YOU BY OUR GOSPEL to the obtaining of the glory of our Lord Jesus Christ.”—2 Thess. ii. 13, 14.

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner ; but be thou partaker of the afflictions of the gospel according to the power of God ; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”—2 Tim i. 8-10.

Thus, the faith and obedience of the gospel of the kingdom of God, are the means by which we are called.

This is also seen by that to which we are called, namely, the glory, honour, incorruptibility, and eternal life connected with that kingdom :—

“As ye know how we exhorted and comforted and charged every one of you, as a father doth his children. That ye would walk worthy of God, who hath called you unto his kingdom and glory.”—1 Thess. ii. 11, 12.

“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—1 Pet. v. 10.

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”—1 Tim. vi. 12.

“I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. iii. 14.

Those thus called to God's kingdom and glory by the gospel, constitute God's ecclesia or church, irrespective of all other human requirements which the foolishness of men might impose upon the wisdom of God. When Paul wrote to the church at Philippi, he had no other idea in his mind regarding the fellowship than that of the called out by the gospel. He says, “I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy.”—For what? “For your fellowship in the gospel from the first day until now.” But the Philippian ecclesia seems to have been highly favoured in this respect. For we read of the simple fellowship being interfered with by men who would have “God's easy unencumbered plan” eked out with human wisdom, which too often proves to be folly. Thus, at Antioch “certain men came down from Judea and taught the brethren, Except ye be circumcised and keep the law of Moses ye cannot be saved.” This was happily quashed by a decree of the apostles at Jerusalem, based on the simple fact stated by Peter :—

“How God at the first did visit the Gentiles, to take out of them a people for his name.”

This form of human attempt at improvement on Divine wisdom was fruitful of evil in Rome, Galatia, and probably at other places. (See Paul's letters to Rome and Galatia.) This seems to come nearer the thing reprobated by Paul in Rom. xvi. 17, 18, than anything I can find in New Testament history ; for was this not “causing (or making, *poieo*) divisions and offences *contrary to the doctrine* which they had learned.” And be it remembered the main design of the letter to the Romans was

to vindicate the simplicity of the faith against the very class who taught the necessity of keeping the law of Moses in order to justification.

Paul manifested the greatest concern regarding the purity of the faith and fellowship. To the Corinthians he wrote:—

“For we are labourers together with God; ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.”—1 Cor. iii. 9-11.

And to the Ephesians,—

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.”—Eph. ii. 19-22.

The one foundation having been laid in Jesus the Christ, the chief corner stone, and the “called out” ones being thus associated in the “fellowship in the gospel,” there could not fail to be many diverse elements outlying the cementing medium, that one faith and hope of the calling. This diversity in unity was acknowledged from the first by the apostles. (See 1 Cor. xii.) The oneness was in Christ Jesus, not in the manifold units of the body. Thus, an eye never became an organ of hearing, nor an ear an organ of vision. A man remained a man, and a woman a woman; a Jew a Jew, and a Greek a Greek; but in Christ all were one. Each was a child of God, an heir of the kingdom, a joint heir with the Christ. Hence in assembling together there would be a need of forbearance, lest those things in which they were diverse should exalt themselves over that in which they were one, and thus mar the unity of the body.

Here Paul’s exhortation to the Ephesians is beautifully appropriate:—

“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. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.”—Eph. iv. 1-7.

Here are surely elements of unity sufficient to constitute the most stable bulwark against division if only allowed to have their due influence.

The application of these principles to modern times is not difficult to the sincere respecter of God’s will in preference to man’s. If God has called my *fellow*-creature to his kingdom and glory by his gospel, what am I that I should not hail him as a *fellow*-worshipper in the house of God. Shall I presume to say, “stand back for I am holier than thou; I understand all mysteries and have all knowledge, and you know little else beyond the gospel which Christ and the apostles preached for the obedience of faith.” Nay, for has not my Master said,—“Whoso shall offend (cause to stumble) one of these little ones that believe on me, it were better for him that a mill-stone were hanged about his neck, and

that he were drowned in the depths of the sea." "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my father who is in heaven." Matt. xviii. 6, 10.

J. C.

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## THE BOOK OF THE REVELATION.

REFERRING to and following up my remarks in the January *Messenger*, I go on to observe,

*5th*, That during the days of the locusts under the first woe, or fifth trumpet, there is NO DEATH. "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them," (Rev. ix. 6). For five months the unsealed ones are given over to torment so terrible that death is coveted more than life, and cannot be found.

*6th*, That the days of the prophesying of the two witnesses end shortly before the conclusion of the sixth trumpet or second woe. Rev. xi. places this, I think, beyond question or doubt. The witnesses prophesy forty-two months—they are slain, and their bodies are exposed (query, crucified?) in the street of the great city, where also the Lord was crucified. The spirit of life enters into them, and they stand on their feet, and a voice is heard from heaven, "Come up hither;" they ascend up to heaven in a cloud,—the same hour an earthquake takes place, and the remnant (in the city) give glory to the God of heaven. Then it is added, as if including all these things in the days of the sixth trumpet, "The second woe is past; behold the third woe cometh quickly."

*7th*, That the two witnesses have perfect immunity from hurt, and ample means for punishing those seeking to hurt them, during all the days of their prophecy. So long as their forty-two months last they are safe, no one can hurt them, their hour is not yet come. "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them he must in this manner be killed," (Rev. xi. 5). A writer has spoken of their twelve hundred and sixty years' contest with the beast; but that is a mere thinking of the flesh. The Apocalypse is silent, utterly silent as to such a contest. But on this Scripture is express, that "WHEN they shall have finished their testimony," that is when their forty-two months are ended, and not before they are ended, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them," (Rev. xi. 7). After that and their exposure and ascension, comes an earthquake, and these ominous words are heard, "The third woe cometh quickly."

*8th*, This third woe belongs to the seventh trumpet, as the first woe belonged to the fifth trumpet, and the second woe to the sixth trumpet (see Rev. viii. 13). It is consequent upon the casting of the devil out of heaven. When this takes place, there is heard a loud voice, saying, "Now is come salvation, and strength, and the kingdom of our God,



and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night," (Rev. xii. 10). But the salvation, and strength, and kingdom, and power of God and of Christ are not then manifested on earth, for succeeding verses show that the third woe then begins, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time,"—a time of twelve hundred and sixty days, during which the woman is nourished in the wilderness, unscathed by the enmity of the dragon, while he goes to make "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Mark specially that these twelve hundred and sixty days belong to the third woe, that they are subsequent to the second woe, which included within it the twelve hundred and sixty days of the prophecy of the two witnesses. These periods, though of equal duration, are not to be confounded; they do not run together. The one is ended when it is said the third woe cometh quickly; the other begins when, or after, the third woe comes. The sum of the two periods is two thousand five hundred and twenty days, which, on the year-day theory, would give two thousand five hundred and twenty years for the accomplishment of the days of the witnesses and of the dragon's power against the woman. Thus, according to that principle, the dragon has a lease of power on earth for some hundreds of years, even although the witnesses began their prophesying in the very year that the Apocalypse was written. May God grant that the dragon's "short time" (Rev. xii. 12) may not prove such a long time, such a long woe, as that indicates, after heaven has resounded with the loud voice, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

JOHN DUNCAN.

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#### FURTHER REFLECTIONS ON THE BOOK OF JOB.

Job's friends do not condescend to tell us their reasons for having arrived at such mistaken views of his character; perhaps the mere fact of him being overtaken by such calamities was the only ground upon which they founded their opinions: their mode of reasoning seems to bespeak this. We have already found Eliphaz saying, "Who ever perished being innocent, or where were the righteous cut off?" meaning to imply that if Job had been a good man no such calamity would have overtaken him. Again, we find the same person accusing Job with having "cast off fear, and restrained prayer before God." This was a serious charge, if well founded, but all the circumstances of the case go to prove that this was mere assertion,—there is no proof brought forward to establish the fact. Besides, is it conceivable that a man who had cast off fear, and restrained prayer before God, would still be found saying, in reference to God, "though he slay me, yet will I trust in him"?—although he slay me with the aspersions of dear friends, although he slay me with bereavements or with personal afflictions,—although he slay

me with reproach till my heart break, yet will I go down to the grave in the firm faith "that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." What a noble faith the faith of Job!

But still further, in that beautiful delineation of Job's character, given by God in the beginning of the book, there is not a word said either of Job's faith or of his practice being faulty. Whereas in the description given to John of the seven churches of Asia (Rev. ii., iii.) not only everything that God approves of is mentioned, but everything that is faulty as well, and held up to reprobation; a solemn warning is also given, to rectify all that is wrong or wanting both in their faith and practice. We find no such warning given to Job; and we are inclined to think, for the best of all reasons, that it was not needed. And here is the proof, as well as the key that opens up and unfolds the whole transaction (chap. ii. 3), "And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man; one that feareth God and escheweth evil, and still he holdeth fast his integrity, although thou movedst me against him to destroy him *without cause*." Ah! but Job's friends did not see as God saw; their thoughts were not as his thoughts; they saw many causes why Job should be thus dealt with, but God saw none.

Methinks I hear some neutral person of his day, who knew him, commenting upon Job and his three friends, in some such soliloquy as the following:—"Well, up till the present time we have always looked upon Job as a good man; but when we think of those awful judgments which have befallen him, and more especially, when we hear of the very indifferent character given him by his own friends, we begin to feel some misgivings regarding his integrity—we cannot avoid the conclusion that there is something radically wrong in Job's character. It was an easy thing for him to keep up appearances with us, for we seldom came into contact with him; but it must be very different with his own friends. They have known him from his youth, they know all about his private character, they know all his antecedents, there can be no mistake in their opinion of Job; surely nothing but the purest motives could induce them to give him such a character."—This is a very specious sort of reasoning, and just such as we meet with in our every day life: but it is only human, and not divine—we must take it therefore for what it is worth. The day of reckoning will come in God's own time, and in his own way. It did come to Job and to his three friends—when the judges were judged, and the critics criticised. Behold those three friends arraigned at the bar of God, standing non-plussed, self-condemned—the voice of Jehovah, the God of truth, not only making a clearance from Job's character of all their aspersions, but raising up the poor man to the office of daysman, to plead and to pray for his erring friends. O, how Job's friends must have been astonished and confounded when such words fell upon their ears—'It was so that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, "my wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is

right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you; for him will I accept, lest I deal with you after your folly, in that ye have not spoken of me the thing that is right like my servant Job."—I say, how Job's friends must have been astonished and confounded, when they heard this decision from the God of truth (from his judgment there is no appeal). Doubtless they would go about this burnt offering with an exceeding bad grace, being quite crestfallen. Their cogitations must have been somewhat like those kindled in the minds of Joseph's brethren when he put them in ward—"they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us."

But we now come to the closing scene of Job. "And the Lord turned the captivity of Job when he prayed for his friends." What are we to understand by this? Doubtless when Job's friends heard him praying with such fluency and fervour, not for himself, but for his erring friends, they could resist no longer the conviction that had been brought home to their minds by the decision of the Almighty. Their wrong views of Job all vanished, and they there and then resolved that every man should give him a piece of money, and every one an ear-ring of gold. And God blessed this freewill offering, and increased it, until Job had twice as much as before.

The lessons suggested by the history of Job are many and diversified. We only notice two. First, what a happy reflection that, although the aspersions of friends and the insinuations of the great adversary may change our position among men, they cannot alter our condition in the sight of God. For after Job's friends, and after Satan had spent all their shafts upon him, we find God saying, "My servant Job will I accept," and the Lord accepted Job. Secondly, what a beautiful harmony subsists in the teaching of the Spirit of God throughout the whole volume of inspiration. God accepted Job, and heard his prayer, being an upright man. How exactly this coincides with the testimony of the inspired writer of the book of Proverbs, chap. xv. ver. 8—"The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." This is strange language, but not more strange than true; the same writer says, ver. 29,—"The Lord is far from the wicked, but he heareth the prayer of the righteous." My dear friends, is your prayer the prayer of the upright, in which God delights? Is your prayer the prayer of the righteous, which He has promised to hear? If so, what encouragement to be frequent and fervent at the throne of grace—holding converse with Deity enthroned amid the glories of the upper sanctuary, yet condescending to dwell with the humble and contrite among the children of men. Whatever be our standing among men, let it be our object so to live that we may stand well with God. He has, for these many years, been digging about us with various providences; he has been watering us with the fertilizing influences of his truth; and he now expects our fruit to be unto holiness, and the end everlasting life. Finally, if a man such as Job had friends so oblivious of his true character, and who could say so many unkind things of him,

let us not suppose that some strange thing has befallen us if we should meet with the same treatment, and from the same quarter. Let us resolve to follow the Saviour, through good and through bad report; and let us daily drink deep from the refreshing streams which flow from the word and promises of our God. This is the river, the streams whereof make glad the city of our God. This should be our song in the house of our pilgrimage, and in our journey to the land of promise.

ELDER NORRIE.

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**PERSONAL RESPONSIBILITY.**—It has almost passed into a proverb, that an individual will perpetrate acts in the capacity of a member of a Corporation, which he would shrink from committing were the sole responsibility resting upon himself. It is the old practice of “following a multitude to do evil,” and being “partakers of other men’s sins” The Divine teaching is far otherwise. “Let every one be fully persuaded in his own mind;” “Every one of us must give account of himself to God.” “We must all appear before the judgment seat of Christ; that every one may receive the things in his body, according to that he hath done whether it be good or bad.” It will not matter that our contemporaries have diverged from the path of duty—that will be no excuse for any one following such an example, however noted for certain virtues they may be. How noble and how influential was the decisive resolution of Joshua:—“Now therefore fear the LORD, and serve him in sincerity, and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the LORD; and if it seem evil unto you to serve the LORD, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; BUT AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD.”

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**MEEKNESS OF WISDOM.**—If meekness means deferring to the judgment of others, instead of trusting to our own—as the conduct of Moses, Num, xi., and the drift of Ps. xxxvii., seem to show—this counsel of the apostle must be taken to forbid that show of learning which the men of the world often affect, and which, by reason of its gratifying our own esteem of ourselves, is apt to be imitated even by those of the divine brotherhood. Let us be on our guard against all such pride of learning, or ostentation of ability. And, as this may manifest itself not only in our own independent utterance, but in the echo of the expressed opinions of others, let us shut our ears against the flatterers. It is no less offensive to hear a man parading the adulatory sentences of others addressed to him, than those which his own vanity has spoken. Moreover, the proper way in which such acquirements should be displayed is by actual deeds; words are easily spoken, but it is a different and a difficult thing to act what the mind prompts, and the intelligence directs. “Is there, then, any man endued with knowledge among you, let him shew, out of a good conversation, his works with meekness of wisdom.”—*Lacon*.

## THE POST-ADVENTUAL INITIATORY WORK OF CHRIST AND HIS SAINTS.

Ere the sceptre of the Prince of Peace shall bear resistless sway over Israel and the nations in the Age to come, there must of necessity be a great work of subjugation. The Messiah is to break the nations in pieces with his iron rod, before they will submit to his authority, and yield to the influence of his grace. This we learn from the prophetic announcement of the second Psalm :—" Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron ; thou shalt dash them to pieces like a potter's vessel ;" and in the cx.— " The Lord at thy right hand shall strike through kings in the day of his wrath."

An important inquiry here presents itself. Have we any reliable information in the Scriptures regarding the means which Christ shall employ for effecting the submission of his enemies I think we have, and therefore request the reader's attention to some scriptures which appear to me to have a very direct bearing on this question.

One class of agencies to be thus employed is distinctly intimated in the following testimonies :—" And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel ; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God ; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood ; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire, and brimstone. Thus will I magnify myself, and sanctify myself ; and I will be known in the eyes of many nations, and they shall know that I am the Lord." Ezek. xxxviii. 18-23 :—" And I will send a fire on Magog, and among them that dwell carelessly in the isles ; and they shall know that I am the Lord." Ezek. xxxix. 6 :—" Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem ; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them ; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem : and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."

Zech. xiv. 3, 12-14:—"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be **BROKEN WITHOUT HAND.**" Dan. viii. 23-25:—"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many." Is. lxvi. 15-16. In these passages it is clearly announced that the Messiah shall subdue the kings and nations by what we usually term supernatural agency. Pestilence, earthquakes, destructive hail, fire, and brimstone from heaven, are among the agencies to be wielded against the enemies of Jehovah, preparatory to the establishment of his kingdom.

Another means to be employed for this purpose is the military power of Israel. This is intimated in the passage quoted from Zech. xiv.—"Judah also shall fight at Jerusalem." It is more fully declared in the following:—"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Mic. iv. 11-13:—"The Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Zech. x. 3:—"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of their forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." Mic. v. 8.—"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem." Zech. xii. 5, 6:—"This must be so evident to every reader that I offer no remark in addition to the scriptures quoted.

Another means of destruction is referred to in the passages quoted from Ezek. xxxviii; and Zech. xiv; namely, the mutual slaughter of the armies that are opposed to Jehovah's Anointed—"Every man's sword shall be against his brother."

All these various means have been employed by God in His past dealings with Israel and the nations. Hence the word of Zechariah:—"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle." This is also intimated in Micah vii.

15\* :—“ According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see, and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf.” The character of those terrible days of leaving the Egyptian territory and bondage is here given as the type of the wonders which Jehovah shall perform in the sight of the nations. This coming out of Egypt was preceded by severe plagues upon that land and people, culminating in the fearful destruction of the first-born in every house, and of Pharaoh and his host in the Red Sea. This terminated the marvellous things, as well as the days of Israel’s coming out of the land of Egypt; for they stood on the eastern shore of the Red Sea, and sung the song of their deliverance from Egypt and their oppressors. That song contains a prediction of the alarm which should be excited among the neighbouring peoples by the “marvellous things” inflicted on Egypt, which is singularly illustrative of the prophecy of Micah regarding the Divine judgments in the latter day :—“ The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them : all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them, by the greatness of thine arm they shall be as still as a stone ; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.” Exod. xv. 14–16.

The subsequent history of Israel shows how “the Lord fought for them in the day of battle.” Immediately after their “coming out of the land of Egypt,” they received the promise that God would interfere on their behalf by extraordinary means :—“ Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites, and I will cut them off. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.” Exod. xxiii. 20, 23, 28. And this was fulfilled to the letter on God’s part, while Israel observed the conditions annexed to the promise. Witness, as examples, the destruction of the walls of Jericho, at the sounding of trumpets according to the direction of Jehovah; the slaughter of the host of Sennacherib by an angel of the Lord; and the numerous instances scattered through the history of Israel, in which the various agencies already enumerated were employed. See 1 Sam. xiv. 15, 20;

\* This passage has been supposed to teach that forty years will be occupied in the restoration of Israel, and the subjugation of the nations; but it is evident that the point of comparison is the character and not the number of the days, because number is not expressed, while character is. Even if number were expressed, it could only refer to the period between the demand made by Moses to Pharaoh to let the people go, and the termination of the passage across the Red Sea—“the days of their coming out of the land of Egypt.” This is corroborated by a similar rendering of the Hebrew preposition translated “according to,” in verse 15. It occurs also in verse 14, and is there rendered “as in,” also, in connection with “days,”—“as in the days of old.” Thus, verse 15 should read “as in the days of thy coming out of the land of Egypt.”

Josh. x ; 2 Kings i. ; Judges vii. 22. It is thus then that "the Lord shall fight against the nations as he fought in the day of battle." It is not a common war familiar to ordinary human experience, but "the battle of that great day of God Almighty," and the agencies by which he will effect his purpose are pestilence, earthquakes, hail, fire from heaven, and the military force of the twelve tribes of Israel.

But besides Israel there is another class of persons who are in an especial manner to co-operate with Christ in this work of subjugation, namely, the resurrected saints, and those who shall be alive at the coming of the Lord. What share in the work shall be assigned to them? Shall they be degraded to the position of common soldiers in the rank and file of Israel's twelve tribes, or shall they, as joint-heirs with Christ, have the honour to participate with him in the general direction of affairs, and in wielding the agencies of judgment for the destruction of His and their enemies? This is an important question, and must be answered only by direct Scripture testimony. Here is one from the Old Testament to which the question might be safely left for an answer:—"The Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." Here the saints are represented, eastern fashion, reclining on couches or divans in the banqueting hall of their great leader. They are, moreover, said to be "IN GLORY;" not, as in the days of mortal flesh, "rejoicing IN HOPE of the glory of God," but "joyful IN GLORY"—Christ their life having appeared, they have now "appeared with him IN GLORY." In fulfilment of the promise of verse fourth, the Lord hath beautified the meek with salvation, and they are about to take possession of the earth in fulfilment of that other promise—"Blessed are the meek, for they shall inherit the earth." The "HONOUR" of thus subduing the nations is to be possessed by all the saints; and Christ promised this as part of the reward of those who overcome, and that in terms almost identical with the promise to Christ himself in Psalm ii:—"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. ii. 26, 27. Thus beautified with salvation, and being "IN GLORY," and participating with Christ in the "HONOUR" of breaking in pieces the oppressor, they possess the glory, honour, and incorruptibility they had been seeking, by patient continuance in well-doing during their pilgrimage in the age which has just passed away.

But it may be said they have a two-edged sword in their hand, and are to execute judgment upon the heathen or nations, to bind their kings with chains, and their princes with fetters of iron; and all this is inconsistent with their being spiritualised and glorified. But it must be borne in mind that substantially the same things are predicated of the glorified Christ himself. Besides Psalms ii. and cx., already quoted



where it is said he is to "break the nations with a **ROD OF IRON**," and to "strike through kings in the day of his wrath"—it is said to Christ in another prophetic Psalm:—"Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." Psalm xlv. 3-5. Here, with his **GLORY** and his **MAJESTY**, the Messiah girds his sword, and his right hand teaches him terrible things—the people falling under him. This is obviously at the same epoch with the scene described in Psalm cxlix, where the saints in glory have the honour, with a sword in their hand, of inflicting the judgment written. Again, it is declared of him in Rev. xix., that "out of his mouth goeth a sharp sword, that with it he should smite the nations," and that "the remnant were slain with the sword of him that sat on the horse." That this sword is a fighting and destructive agency is plain from the last quotation, and is corroborated by Rev. ii. 16—"I will fight against them with the sword of my mouth." In Ezek. xxx. 25, God says—"I will put my sword into the hands of the king of Babylon, and he shall stretch it out upon the land of Egypt." This could be nothing else than the authority which God gave to Nebuchadnezzar to employ his military power against Egypt. Hence the army of Babylon became Jehovah's sword. In like manner may we understand the sword of Christ, and the sword of the saints to be the military power of Israel, in combination with those extraordinary agencies already noticed, all under the personal direction of the glorified Messiah and his brethren. This finds even more direct support in Zech. ix. 13, where apparently the same time is referred to:—"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." An apt illustration of this occurs in the history of Israel:—"And it came to pass when Joshua was by Jericho, that he lift up his eyes, and looked, and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: and Joshua did so." Josh. v. 13-15. This was immediately before the fall of Jericho, on which occasion, after the walls had fallen at the sound of trumpets, the slaughter of the inhabitants was effected by Israel, probably under the direction of the captain of the Lord's host, whose sword, like those carried by military commanders, must be viewed rather as a badge of authority than an instrument of actual destruction.

A circumstance worthy of mention here is the co-operation of angels with Christ during the period referred to. "Michael, ONE of the chief princes," otherwise called "the archangel," is to "stand up for the children of Daniel's people." Jesus is to "send his angels with a great sound of a trumpet, and they shall gather together his elect (probably

Israel) from the four winds, from one end of heaven to the other." Matt. xxiv. 31, compared with Deut. xxx. 4. It is extremely improbable that the saints shall be called to perform any duties implying inferiority to the angels. But this question is set at rest by the testimony of Jesus. In his conversation with the Sadducees, who asked him whose wife the woman should be **IN THE RESURRECTION**, who had been married to seven husbands, he said unto them, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 34-36. Here equality with the angels is declared to be the position of the saints in the resurrection, and this is the reason given by Jesus why they neither marry nor are given in marriage. They are, moreover, said to be "the sons of God, being the sons of the resurrection." They are thus the subjects of the birth from above—"born of the Spirit," and become possessors of "the adoption (or sonship), to wit, the redemption of our body." "That which is born of the Spirit is spirit," and therefore qualified to co-operate not only with their equals, the angels, but with the Son of God, *par excellence*, in the work of subduing all things to himself.

In view of all these testimonies, omitting others on the resurrection in the meantime, I submit for the consideration of the brethren, whether they do not establish as a Scripture truth that Christ and the saints, in the glorified condition, shall conjointly have the honour to inflict upon the hostile nations the direct judgments of heaven, and to direct the movements of Israel as God's "battle-axe and weapons of war," for the conquest of the kingdoms of this world as the lawful inheritance of the Christ.

J. C.

## THE RICH MAN AND LAZARUS.

LUKE XVI. 19-31.

IN spite of the many plain statements of Scripture regarding the utter unconsciousness of the dead, such as, "The dead know not anything," (Eccles. ix. 5.)—"The dead praise not the Lord, neither they that go down into silence, (Ps. cxv. 17.)—"When man's breath goeth forth he returns to his earth, in that very day his thoughts perish, (Ps. cxlvi. 4) this parable is constantly brought forward as demonstrative evidence to the contrary. Surely this, to say the least, is making a different use of the parable from what our Lord intended. Besides, it is a fair rule to apply to the teaching of Scripture, that those parts which are parabolic, metaphorical, or obscure, must be understood by the light of those parts which are plain, direct, and explicit. We must not understand parables literally, if, by doing so, we require to make plain, direct, or explicit statements figurative. Thus: in the parable before us, *two dead men* are represented as conversing with each other—suffering—desiring and reasoning; while in the scriptures already quoted, we are

distinctly told that "the dead know not anything,"—that in the same day that man "returns to the earth his thoughts perish." These direct statements regarding the condition of the dead are not to be understood by the representation given in the parable, but as containing in themselves an expression of absolute truth: while the representation in the parable must be understood in a sense harmonious with these direct statements regarding the condition of the dead. This, we submit is fair dealing.

When we read of the blood of Abel crying unto God from the ground (Gen. iv. 10.) and that "the blood of sprinkling speaking better things than the blood of Abel," (Heb. xii. 24.) we never imagine that a real voice was heard. And if shed blood be represented as speaking, as well as other inanimate objects, such as mountains breaking forth into singing, and trees of the field clapping their hands, (Is. lv. 12.) is it at all wonderful that dead men, who know not anything, should be (for a purpose) represented acting as if they were alive? Surely not.

This is not the only instance in which the dead are represented as speaking. In Isa. xiv. 10., the inhabitants of Sheol are represented as rising up to meet the king of Babylon, and exclaiming with astonishment, "Art THOU also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, The worm is spread under thee, and the worms cover thee," yet no one would affirm that those thus covered with worms in the grave, were at the same time in a state of conscious being; and it requires no great endowment of ideality to perceive the beauty and force of the figure. Let the parable in question be viewed in a similar way, and its teaching shall be found in no degree contradicting the direct testimony of Scripture regarding the unconscious state of the dead.

There the matter might be left to rest; but in confirmation of what has been advanced, we submit a few animadversions on the common method of understanding the parable as setting forth a conscious state of disembodied existence between death and resurrection. The representation in the parable gives no countenance whatever to a disembodied state of conscious being. By what process of reasoning could we infer the consciousness of a *disembodied spirit* from the declaration that in *Hades*, the rich man lifted up *his eyes*, and felt his *tongue* tormented in a flame, requesting that Lazarus might dip his *finger* in water to cool his burning tongue? Besides, the scene of the representation is in *Hades*—the grave, or state of the dead (See article, Sheol—Hades p. 35) where there is neither "knowledge, wisdom, nor remembrance." The rich man *died* and was *buried*, and in the grave he lifted up his eyes, being in torments." Does it not meet all the requirements of the case to understand our Lord as making use of a parable to convey reproof or instruction to his prejudiced auditors, the Pharisees?

According to Whitby, this same parable is contained in the "*Gemara Babylonicum*," and was probably familiar to the Jews at the time our Lord repeated it in their hearing. His object seems to have been to reprove the Pharisees for their covetousness, (see verse 14, *et seq.*)

While this parable, by no fair means can be held to militate against the positive declarations of the Scriptures regarding the condition of the dead, it contains strong presumptive evidence against the theory

that men exist consciously as spirits, between death and resurrection. I refer to the request the rich man is represented as making that Lazarus should be sent *from the dead* to warn his brethren. From the answer given it appears that to accomplish this, Lazarus would require to "*rise from the dead,*" verse 27-31. This, certainly, does not well accord with the notion that at death—or what is vulgarly called death, the soul, or man proper, only bursts the cerements of his chrysalis covering, and soars forth unfettered to the exercise of nobler and transcendent powers, capable of performing far more arduous duties than that of carrying a message of warning to men in the flesh; and, having never ceased to live, had no need to *rise from the dead* to perform that service. The spirit-mediums manage things much better now, though, unfortunately for them, and the philosophy which sustains them, the words of the living God proclaims them "deceiving and being deceived."

W. LAING.

## THE SON OF GOD—THE SON OF MAN.

### THOUGHTS ON JOHN V. 19-30.

Verse 19.—"Then answered Jesus and said unto them, verily, verily, I say unto you the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these doeth the Son likewise."

We see in this verse the Son's submission to the Father; attributing all power to him, and giving him all the glory of the works that he (the Son) doeth. For proof of this, see chap. xvii. 4; viii. 28; ix. 4; xii. 49; xiv. 10; and v. 20. We see the fellowship subsisting between the Father and the Son, but still the acknowledgment of the Father's power in giving him the glory. In verse 21 the Father's power is proclaimed, by the resurrection of the dead; and that same power is delegated to the Son. We also see the Father transferring all judgment to the Son, for the express purpose (it would seem) that all men "should honour the Son, even as they honour the Father." Ver. 23.—He that honoureth not the Son honoureth not the Father that sent him.

Jesus, after acknowledging the Father's power, and giving him all the glory, and showing the fellowship he had with the Father, and acknowledging the power and judgment he had received from the Father, and the equality of honour all men ought to give him—see ver. 24—manifests forth his great prerogative, when he says—"Verily, verily, I say unto you, he that heareth my word, and believeth in Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." See also chap. iii. 16, 18; vi. 40, 47; viii. 51; xx. 31; 1 John iii. 14; ii. 23.

John iii. 18, reads thus,—"He that believeth on the Son is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." We have here two characters presented; the first are those who are taken out of the condemnation, because they have believed the message of

God's mercy, in the gift of the Lord Jesus Christ as their life. Previous to their believing they were under the condemnation of eternal death, consequently were dead in trespasses and sins; but having believed, they are taken out of that condemnation of death, and have passed from death unto life. Their life is now hid with Christ in God. In chap. iii. ver. 16, we see the position of men as perishable creatures. Now, we know that the word *perish* implies, in our English language, to die, to decay, to be lost—therefore God sent his only begotten Son into this lower world to save them from perishing eternally; they believing that God so loved them that he gave his Son as the eternal life to them, to save them from perishing, and to give them everlasting life. I say, those who believed on him were taken out of the condemnation, and passed from eternal death unto eternal life. Rom. v. 8; 1 John iv. 9.

Returning to chap. v., we read, ver. 25—"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." I do not think that the words life, and death, and perish, have any reference to our present existence, but to that future life and death so clearly defined in the two foregoing verses. The words, "the hour is coming," I conceive, have reference to the first resurrection, and "that now is" has reference to the present; to us, that is those who hear the message of mercy by the Lord Jesus Christ, and have believed in him. I would take believing and hearing to be synonymous; they, by believing, are passed from death unto life—they have heard the voice of the Son of God, and are now brought out of that state of death into life in Christ. Ephes. ii. 1; v. 14; Col. ii. 13. These passages have reference to the dead state that those christians were in previous to their hearing Christ and believing, so that it carries out the meaning of the words, "and now is."

There is another thing here to be noticed, viz.—"The dead hear the voice of the Son of God." Mark—it is the *Son of God's voice*—not the Son of Man's. He is speaking to them in mercy, grace, and truth now; but when Christ speaks in judgment, he speaks to them as the Son of Man. Let us look at the 26th and 27th verses—there we see the power invested in the Son by the Father, with eternal life to bestow upon his believing children, as the Son of God. And also (ver. 28), the authority given to him because he is the Son of Man. It would appear that those to whom he was speaking were amazed at the description he had given of his power; for he says—"Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice." Mark, it is not the voice of the Son of God, in his mercy, truth, and grace, but it is the voice of the Son of Man in the judgment. "And shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." We see in ver. 24, 25, there is no mention made of works, nor yet of judgment; whereas, from ver. 27-29, we see the judgment of the Son of Man to be according to works; it is they that have *done good*, and they that have *done evil*, that are to be judged by the Son of Man, and to be dealt with accordingly. Whereas in ver. 24, 25, it is those *who hear and believe* that shall live. When the Lord Jesus Christ came into this world to save sinners, he came

forth from the bosom of the Father, laid aside his glory, and though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich; he took upon him our nature, and became sin for us, though he himself knew no sin, that we might be made the righteousness of God through faith in him. But although he took upon himself the form of a servant, and humbled himself, and became obedient unto the death for us, yet he was the acknowledged Son of God. God the Father acknowledged him as such, when he said, "this is my beloved Son in whom I am well pleased. Matth. iii. 17; xvii. 5. In addition, Matth. viii. 29; xvii. 16; John i. 34, 49; 1 Thess. i. 9, 10; and many more scriptures show him to be the Son of God.

He undoubtedly was the Son of Man, as well as the Son of God. But we have the reason given why he became the Son of Man, and that was, love to poor sinners under the condemnation of death. Jesus Christ came to deliver them from that condemnation, and bring them back to God; that they might have eternal life. We must remember, however, that although he suffered as a man, yet all his actions were performed as a God. How godlike his bearing with the contradiction of sinners. How godlike the freely giving up of himself to the death for us all. When he could have called legions of angels to destroy his enemies, we see him bearing all their mockery, and all their cruelty with perfect patience and resignation. And, O what wondrous love and sympathy! instead of calling for judgment upon his enemies while extended upon the accursed tree, he prays for them, saying, "Father, forgive them:" even in the agonies of death showing the intensity of his feeling towards them. And what proofs of his undying love he gave to his followers while he sojourned upon earth! What assurances of his unalterable love—what comfort he produced in their hearts with regard to the future kingdom and glory, and of their being ever with him, when he said—"Let not your hearts be troubled." How satisfying to reflect that that same Jesus, who was crucified on Calvary, rose again from the dead by the mighty power of God, and ascended up on high, and took his seat at the right hand of God the Father; and into his hands the Father hath committed all things, both in heaven and in earth, and that He has made him head over all things to his body the Church. And also, that same Jesus will come again in all the fulness and riches of his grace and love, and gather all those who have heard him, and believed on him that sent him, and taken upon them his name, and will take them home to himself to be put in possession of that inheritance which he has provided for them.

But to those who reject him, he will come in the clouds of heaven with power and great glory, with all his saints, and then he will come as the Son of Man. He came at first to save sinners, as the Son of Man in all humility laying aside his glory: but then he will come in all the pomp of his glory to take vengeance upon them who know not God, and obey not the truth. This one thing I have remarked, that when judgment is to be executed, it is by the Son of Man. As the Son of Man in his humility, he was rejected: so as the Son of Man shall he execute judgment when he comes in all his glory, and all his holy angels with him. In Dan. vii. 13, 14, we read—"One like

the Son of Man came in the clouds of heaven, &c., and in Matt. xxiv. 30—"And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory." See Matth. xvi. 27; xix. 28; xxv. 31; xxvi. 64; Mark viii. 38; xiv. 62; Luke xxii. 29; John v. 27. All those Scriptures speak of him in the judgment as the Son of Man; as the Son of Man he suffered, but as the Son of Man he will come again to vindicate his honour, and execute judgment on all those who know not God, and obey not the gospel of his Son. But unto his Church he will come again as the Son of God; to them who are looking for, waiting for, and watching for him, he will come the second time without sin unto salvation. I further remark that in none of the epistles of the Apostles wherein they direct the minds of the believers to a constant waiting, watching, or looking for the second appearing, do they ever direct their minds to the coming of the Son of Man, but to the coming of *The Lord*, The Lord Jesus Christ, The Son of God. Let us be ready for him that we be not ashamed before him, nor confounded with the presence of his glory.

J. G.

### THE HIGH PRIEST SEATED

"AT THE RIGHT HAND OF THE THRONE OF THE MAJESTY IN THE HEAVENS."—

Heb. viii. 1.

The phrase to *sit at the right hand of God*, is derived from the seat of God in the most holy place over the ark of the covenant; in relation to which symbol only can a right and left hand be ascribed to HIM "who filleth all things." No mortal dared to venture upon entering the most holy place, except the high priest alone, who once in every year, not without apprehension of death (for death would be the consequence of the slightest oversight in performing the ceremonies), and with the blood of expiation, entered into this terrible and sacred darkness. To sit down at all in the most holy place would have been a rashness and insult unheard of; but for a person to place his seat close to the cherubim, at the right hand of the invisible God who dwelt above them, would have been strictly equivalent to *declaring himself God, and requiring to be adored as God*; for every prayer of the Israelites was addressed, without any other visible object, to the most holy place, and, indeed, to the Deity who held His invisible throne at the western end of the sanctuary. When therefore Jehovah says to 'the Lord,' the king and Priest of the race of David, 'Sit thou at my right hand,' it is in the highest sense equivalent to saying, 'Enjoy with me divine honour and adoration; be the object of all the religious service of my people.' But still further, from the next clause 'until I make thine enemies thy footstool' (*i. e.*, till the time when thou shalt again come forth out of the most holy place, and wilt have beneath thy feet, instead of the ark of the covenant, the field of battle covered with thy prostrate enemies), it appears to be intimated that, in like manner as the most holy place was inaccessible to men, and concealed entirely from their eyes, so the Messiah should be withdrawn from the sight of his enemies. This final circumstance has been accomplished by the ascension of Christ into the heavenly state, by which he entered into the true most holy place, the peculiar presence of God, where no mortal eye can pierce to view him, where no enemy can reach to injure him.

*Michaelis on Ps. cx. 1.*

## LIBERTY OF SPEECH.

SPEAKING in the assembly of the disciples is both a privilege and a duty. Its right exercise should be matter of careful cultivation and judicious control, so that the end to be gained (for speech is but a means) may be the more certainly secured. To aid in this discipline many useful exhortations are contained in the apostolic writings. There is one consideration, however, which if kept in mind, would do much towards the proper exercise of church speaking, and that is simply to realize the true relation of the speaker to his audience, as regards his right or liberty of speech. Paul truly says, "Ye may all prophesy one by one, that all may learn and all may be comforted." Here, then, all who are properly qualified are placed upon the same level. No one has any *inherent* right or liberty to speak which is not possessed by all his fellow disciples, assuming a moderate degree of qualification to exist in all. Hence, in a meeting where there are ten such disciples, there will be ten equal measures of liberty to speak, one measure for each individual. But, according to the dictum of Paul, only one of these measures can be in exercise at any one given time; for, says he, "ye may all prophesy one by one." The consequence of this is that one disciple's liberty to speak is counterbalanced by the nine measures of liberty possessed by his brethren. Hence individual liberty to speak is reduced to one-tenth of the aggregate; and can only be exercised while the nine equals or fellows are silent.

Is not this a weighty consideration for brethren who may be gifted with ready tongues? Should the question not be with each as he mentally resolves to address his brethren—"May not some one have something as instructive and comforting and edifying as I have to say, but who may from some cause be less forward than I? May not even some brother, with few words it may be, have some weighty matters to communicate, better far for the general good than the many words I may be able to utter? Why then should I take that from my brethren which, with a little encouragement, they might enjoy and exercise themselves?"

But there is another side to this subject. Why is it that there are generally so few who speak in the church? It seems to me it is not so much that brethren cannot become qualified for this duty, but in many cases they do not lay their account with being more than mere listeners to others. Their voice is sometimes heard, when some statement is made which is directly opposed to some favourite idea of theirs. On the spur of the moment the tongue is loosed, and something comes out with a force and clearness which astonishes not only the meeting but the person himself. It is at once perceived that if a proper effort were made to get above some little natural reserve, and to arrange one's ideas on some subject, make a special study of the Scripture teaching regarding it, and then sit down as if to write a letter to a friend at the antipodes, with a view to enlighten him on the particular point in hand, and having made sure to put the letter in the pocket of the writer's Sunday coat, nothing remained but to read it the first opportunity that offered, in order to confer a boon on his brethren and sisters.

Were this more frequently attempted than it is, there would be little danger of any one being under the necessity to speak merely to fill up the time, which is never agreeable either to speaker or hearers; while individual improvement, as well as the general good, would be promoted.



## “ WITH WHAT BODY DO THEY COME ? ”

At page 51, vol. iv., I attempted to present a portion of the Scripture testimony regarding the work to be performed by Christ and the saints, prior to the full establishment of the kingdom of God. I quoted direct and explicit scriptures which affirm that Christ is to “ gird his sword, with his glory and majesty,” and that his “ right hand is to teach him terrible things, the people falling under him ; ” “ to strike through kings on the day of his wrath ; ” and to smite the nations who oppose his claims. Also that the saints are to co-operate with him in his work ; and being beautified with salvation, and joyful in glory, with the high praises of God in their mouth—they are to execute the judgment written on the nations of the earth. This judgment is plainly declared by the prophets, to be inflicted by means of pestilence, earthquakes, hail, fire, and brimstone from heaven, and also by the tribes of Israel as Jehovah’s “ battle-axe and weapons of war,” under the direction of Christ and his saints. I also referred to angelic agency at the period when this work of subjugation is going on, I quoted the testimony of Jesns, to shew that **IN THE RESURRECTION**, the saints are to be equal to the angels, and so qualified by a spiritual nature for the mission then assigned to them.

I now ask attention to certain scriptures where the resurrection is professedly, and in the most direct manner treated of.

In 1 Cor. xv., 51, 52, Paul says—“ We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

The first point to be noted here is what is spoken regarding the dead (in Christ), “ the trumpet shall sound and **THE DEAD SHALL BE RAISED INCORRUPTIBLE.**” If this were all the testimony in the book regarding the condition of body in which the saints are to be raised from the dead, it would be sufficient to express at least one quality of the angelic nature, in strong contrast to the corruptibility pertaining to mortal man, and that in a manner too explicit to be affected by any mere inference drawn from statements not directly bearing on the subject. But observe, that this takes place at the sound of the trumpet, at which time the living are “ changed in a moment, in the twinkling of an eye.” the apostle first says—“ we shall all be changed in a moment. . . . at the last trump ”—and then proceeds to speak of the raising of the dead as preceding the change of the living, but still as taking place at the sound of the trumpet. Hence the resurrection of the dead, and the change of the living are as nearly simultaneous as it is possible for any two consecutive events to be, which take place in a moment of time. Again, if the change of the living do not take place when the dead rise, and if the dead do not rise actually incorruptible, why does the apostle speak of the change of the living only ? Would not the whole company of the saints—those raised and those alive at the coming of the Lord—equally require to be changed ? This, I submit, is explainable only by understanding the apostle’s words—“ the dead shall be raised incorruptible ”—in the strictly absolute sense. He does not say raised *to be* incorruptible—but **RAISED INCORRUPTIBLE.**

But let us glance at the circumstances in which the apostle penned the words quoted. He was correcting an error which had crept into the church at Corinth, some of whom had said there was no resurrection of the dead. In the course of his argument he introduces an objector asking—"How are the dead raised up? and with what body do they come?" that is, How are the dead raised up from the death state to live again? and with what body do they come forth to life from that condition? Paul gives a distinct answer to both questions. Verse 36 is a complete answer to the first, which seems a mere expression of difficulty as to the "HOW" of the matter. Paul settles that by the simple statement, that a living plant is not produced except from a seed which first dies.—"Thou fool, that which thou sowest is not quickened, except it die."—Verses 37 and 38 contain the substance of his answer to the second question. "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."

Bare seed produces not bare seed, but a plant composed of stem, leaves, and seed, combined in one body, very different from the bare seed from which it sprang. Here is the answer to the second question—"with what body do they come?" namely, with a DIFFERENT KIND of body from that which died. Verses 39-41 are merely illustrative of the last clause of verse 38—"to every seed his own body." In verse 42, the apostle reverts to the figure of bare seed producing a complete plant in verse 37, and institutes a comparison between it and the death and resurrection of the saints. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body." Here the points of comparison are the death of the sown seed with the death of the saint; and the production of the complete living plant, with the resurrection of the glorified body. It is not burial which the apostle expresses by the word "sown," but simply death; for it is the fact of the sown seed dying when put into the ground, which forms the point of his argument, although the reverse of death and burial. Note here, also, the identity of language with that already quoted from verse 52—"the dead shall be raised incorruptible." Paul here distinctly declares that the dead are "RAISED IN INCORRUPTION"; "RAISED IN GLORY"; "RAISED IN POWER"; RAISED A SPIRITUAL BODY." This last embodies, in a single term, the answer to the second question—"With what body do they come?" Answer—"A SPIRITUAL BODY."

Paul then proceeds to illustrate this answer by a reference to the Adamic or natural body, and the spiritual body of the Lord from heaven, as the two conditions of bodily existence he is treating of. The natural first; then the spiritual, when "IT IS RAISED A SPIRITUAL BODY."

The apostle having thus disposed of the questions regarding the RESURRECTION-BODY, seems to anticipate a question which might suggest itself to the believer, regarding those who shall be alive when the dead are raised. It might be thought that only the dead in Christ thus raised with spiritual bodies should be privileged to inherit the kingdom of God, and that the living saints in bodies of flesh and blood should thus be

placed at a disadvantage. Hence he says—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. He then proceeds to shew that the living are to undergo a transformation in which "this corruptible shall **PUT ON** incorruption," and so put them on an equality with those "**RAISED** in incorruption." And as has been already shewn, this change takes place only upon those who are alive and remain to the coming of the Lord, and that in immediate sequence to the resurrection of the dead in Christ.

There is another passage from Paul, which has a bearing on this subject, which we must briefly glance at. It is in 1 Thess. iv. 13-17—"I would not have you to be ignorant, brethren, concerng them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Here, the chief thing to be noted is the snatching away of the living and raised saints in one company, from many points on the earth's surface to meet the Lord in the air. Is it conceivable that a translation, of the character here indicated, should take place with reference to human beings of ordinary flesh and blood? This is settled by the testimony of John—"we know that when he shall appear, we shall be like him for we shall see him as he is." The appearance of Jesus to his saints is when they are caught away to *meet* him in the air, and the being like him is not to be assumed as the effect of seeing him, but as the qualification for seeing him. The instances recorded by Daniel, Paul, and John, clearly shew that the sight of Christ "**AS HE IS**," would be too overpowering for ordinary men, to warrant the conclusion that the saints shall be allowed to meet the glorified Christ in their natural bodies. Hence we are shut up to the reception of Paul's non-symbolical, non-metaphorical, non-elliptical, and non-poetical words in their absolute sense—"IT IS RAISED A SPIRITUAL BODY."

This translation and meeting are prior to the appearing of Christ on the earth; for Paul testifies concerning "the coming of our Lord Jesus Christ **WITH** all his saints"—1 Thess. iii. 13. And Jesus told his disciples that this coming should be "**IN POWER AND GREAT GLORY**"—Matt. xxiv. 30; xxv. 31. The descent into the air was **FOR** his saints—the first stage of his coming. Now he comes **WITH** his saints—the final stage. See Zech. xiv. 5; and Jude 14. Hence the testimony of Paul—"When Christ our life shall appear, then shall ye also appear with him **IN GLORY**." Col. iii. 4. Whether this refer to his appearance to his saints when they first meet him, or to his appearance with his saints when his feet stand on the mount of Olives, (and it must refer to one or the other) the conclusion is inevitable, that the saints are glorified prior to their co-operation with Christ on the earth for the subjugation of the nations.

I have thus endeavoured to present positive testimonies regarding this important subject, avoiding everything of an inferential character, and I submit that these testimonies are so distinct as to render it little else than a wresting of the Scriptures to attempt to evade their force by any mere inferences drawn from statements having only an indirect bearing on the subject.

J. C.

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## REFLECTIONS AND OBSERVATIONS ON THE PRACTICAL IN SOCIAL LIFE.

The Spirit of God makes honourable mention of the Bereans, that they were more noble than those in Thessalonica, in that they searched the Scriptures (*not weekly*, but) daily to see whether those things the apostles taught, were in harmony with the teaching of Moses and the prophets; for they had no other scriptures at that time. This searching of the Scriptures has been a profitable pursuit in all ages: the psalmist David tells us that that study had made him wiser than all his teachers. Now what it made him it may also make us. There are many passages of Scripture, the full import of which does not lie on the surface, nor is it to be fully comprehended at the first glance; requiring a good deal of mental digging to bring out the hid treasure.

We have sometimes felt inclined to think that the brethren who are in the habit of writing in the Messenger have a preference for what we would term being from home. We do indeed find the psalmist at one time away among the wonders of the starry heavens, exploring the glories of our Heavenly Father as he has been pleased there to reveal himself by his hand works; the lessons the poet-king learns from these, and the deductions which he draws from them are very instructive no doubt; but as a general rule we find his mind engaged with objects nearer home, and with subjects of easier comprehension. What should we think of a farmer who spent most of his time in speculating upon the capabilities of the soils in foreign lands to raise their various crops, but who took little or no pains to study the nature of his own farm, and to learn how to crop it most profitably? I leave the reader to supply the answer.

Again there are individuals who seem to look upon it as a kind of virtue to be always on the look out for some stray word, and, if that be the least out of keeping with their way of thinking, to find fault. Now if we never begin to speak or to write until we can please very one, we may never begin at all; for this would imply a condition of things that we can scarcely expect in this imperfect state. It would be well for us to remember that we have all different organizations, and, as cause and effect ever go together, so there will always be different developments. Every brother has a style of language as distinct as his own identity, he has a mode of clothing his ideas quite peculiar to himself. Let us remember how Mary manifested her love and affection to the Saviour, her shinking innate modesty would not allow her to express it in the glowing language of Peter, and say "Lord thou knowest all things, thou knowest that I love thee;" but she did it in a way quite intelligible to the Lord, he understood her perfectly, and when she was found fault with by the brethren, he took her part and said, "let her alone, she hath wrought a good work on me, she hath done what she could." Let this be our motto, *let us do what we can*; let every brother in our meetings, from the youngest to the eldest, regularly take a part in the exercises; let every brother who has hitherto hid his talent now lay it out to usury; let him brush the rust off it, and make it shine more and more; and thus our profiting may appear to all.

When we go into a flower garden we are delighted not alone with the beauty of the flowers, but with the infinite variety of their shades and colours ; every one bearing the impress of the Divine Creator. Who but a fool would find fault because they were not exactly alike, because the roses were not all red, because all the flowers did not give forth the same fragrant smell to gratify our senses. Again, the stones in Solomon's temple were not only all hewn and polished before they were placed in the building ; but they were all fitted to suit their appropriate places. They were not all ornamented, or for the front of the building ; there were stones in the obscure back parts as well, and stones in the foundation, all equally necessary to the stability and compactness of the whole. And if one stone had been taken away, even from that part of the building least seen, what would have been the consequence ? The building would have been incomplete, perhaps insecure. Let us so endeavour to bring our minds to acquiesce in the arrangements of infinite wisdom : perhaps God has in no way given us such displays of his wisdom as by the infinite variety of his handiworks ; this is apparent in ourselves, in that our Father in heaven has thought fit to bestow upon his children an immense variety of talents, let every brother endeavour to ascertain his true position, and the duties devolving upon him in it, and to discharge these wisely and well ; and let him extend to others that tolerance and charity which he wishes to receive himself. And finally brethren, "be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you."

R. N.

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## THE KINGDOM OF GOD IS AT HAND.

### FOURTH AND CONCLUDING ARTICLE.

THERE is no scripture of the New Testament which places the coming of the Lord at any considerable distance from those by whom, and for whom, it was written. Some passages place it in close proximity to them, and attempts have been made to explain these away from their natural force and meaning. Peter says, "The end of all things is at hand." John says, "This is the last hour." James says, "The coming of the Lord draweth nigh," or rather, "The coming of the Lord hath approached"—the same Greek word as is translated, "at hand," in the phrase, "The kingdom of God is at hand." Paul speaks of the day as being seen approaching.

Some persons (among whom I am sorry to find some of my personal friends) have a decided objection to understanding these passages in their natural sense, an objection as decided as some others have to understanding in the natural sense those passages which speak of Christ's sitting on the throne of David, and reigning over the twelve tribes of Israel. Each of these two classes has its own peculiar objections, and each takes just such liberties with Scripture language as suits itself, and will allow no other liberties to others. And this oneness of system, although differently applied, and for different purposes, is not confined to those to whom we may most readily refer these, from our association, but extends to the Romish and Greek churches, the Swedenborgians, the German Rationalists, and all religious bodies of whatever persuasion or name I know. They do not all equally carry out the system ; and plainly the axioms of the one are not regarded as self evident propositions

by the others; but all equally agree that the Scriptures are to be a rule for others, but not at all times and in all cases of imperative obligation upon themselves.

That is the reason why those who would recoil from the Swedenborgian notion, that the last judgment took place last century, can maintain that the end of all things took place 18 centuries ago,—that those who have no words ~~tyo~~ severe or vile with which to bespatter those who, like Origen, seek to find in the Scripture a higher meaning than the letter expresses, as if that where possible, can seek to find in it a lower meaning than the letter expresses, down even to making Titus Vespasian a synonym for the Lord. That is the reason why some say that the coming of the Lord means one thing when found in an epistle addressed to the circumcision, and another thing in an epistle addressed to the uncircumcision.

That those who explain the coming of the Lord to be the coming of Titus Vespasian to Jerusalem may mean well, I freely allow. They cannot bring themselves to believe that the coming of the Lord was at hand 1800 years ago, and has not come yet,—because they cannot understand why, although at hand, it might still be retained at hand for so long a period; and so they seek to find an explanation of the passages speaking of the nearness of the coming, which will enable them to get clear of their difficulties. But other people, who have had as good intentions as they, have made fearful havoc of God's words in getting clear of their difficulties; and we do not read history aright, nor the signs of our own times, if we do not discover that we have no right to get rid of our difficulties by forcing a meaning upon the words of the Scriptures.

The brethren in the apostle John's time thought that the coming of the Lord was so near that John would live to see it; and long after that a faucey was cherished, that John, though buried, was not dead. John gave no countenance to the opinion that he would live till the Lord should come. He did not say that it would be otherwise; but he said that the brethren's opinion rested on a misapprehension of his Master's words. Our Lord did not say that he would tarry till he should come, but *if I will that he tarry till I come*, what is that to thee? John xxi. 23. The brethren had overlooked that little word *if*, and so made an inference which the Lord's words did not warrant. This should be a warning to us how carefully we should regard every word in the Scriptures. This passage is also useful otherwise, as showing that to live till the Lord should come was, in apostolic times, to escape death altogether, and not, as some teach, that the coming of the Lord means death. The brethren thought that that disciple should NOT die, and not that he would live till the Lord would come to him at death—that is, that he would live till he died. Neither is there one syllable to intimate that they expected he would live till the destruction of Jerusalem, and would die after that, as is most foolishly taught to be what our Lord said. The saying went abroad among the brethren that he should not die. John points out wherein they had misapprehended our Lord's words, but he says nothing which would lead the brethren to place the coming of the Lord either at the destruction of Jerusalem, or in the distant future. Peter would be bound, and carried about with-

out his will, in his old age (John xxi. 18), but the words of the Lord, when correctly reported and remarked on by John, would still allow them to look for the coming of the Lord as an event which possibly *might* happen before John's death. Evidently they considered that the coming of the Lord, bringing immortality, was near; and the apostle John, knowing that opinion, does not say they were wrong in that, even when he corrects them in another particular which they had erroneously associated with his coming.

I have a difficulty in understanding the meaning of Matt. x. 23, where it is said to the disciples, "When they persecute you in this city flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come." I do not know when that coming took place, but I do not on that account see that I have any warrant to refer it to a coming into every city and place whither he sent the seventy, by two and two before his face (Luke x. 1); or that I have any warrant to refer it to a coming at the destruction of Jerusalem, which the Scriptures never mention; or to refer to it the passages at the commencement of this article (1 Pet. iv. 7; 1 John ii. 18; and Jas. v. 8), which speak of the nearness of the Lord's coming. For the twenty-fourth chapter of Matthew, which is relied on to prove the coming of the Lord at the destruction of Jerusalem, has a perfect forest of difficulties for such an interpretation. Our Lord had said that Jerusalem would not see him again till they should say, "Blessed be he that cometh in the name of the Lord;" but Jerusalem did see him again before that, if he came at its destruction, with the velocity and visibility of the lightning. Our Lord spoke of certain temptations to which they would be exposed *after* the abomination of desolation spoken of by Daniel the prophet should stand in the holy place (verse 15). Some invert the order, and place the temptations *before* the abomination of desolation. But these temptations all rest upon this, that they believed that the coming of the Lord was at hand. Without that, the rumour of Christ's appearance would have proved no temptation; but because they believed him near, such rumours derived their power. Our Lord takes three methods of guarding them from falling: First, If, during the perils of their flight and sojourn in the mountains, any man say, Lo, here is the Christ, believe it not (verse 23); Second, The manner of his coming shall be as the lightning which cometh out of the east, and shineth even unto the west (verse 27); Third, He shall come *AFTER* the tribulation and sundry heavenly phenomena (verse 29). The chapter does not say he shall come twice; neither do the parallel chapters in Mark (xiii.) and Luke (xxi.). One verse denies that he shall be revealed in the desert or the secret chamber, and gives, as a guard against that temptation, that his coming shall be swift and visible as the lightning. That verse speaks of the manner of his coming. Some who drop out the word *IF* in their reading of our Lord's saying concerning John, fill in the word *then* in their reading of this other saying of our Lord, so as to make the verse speak both of manner and time of his coming. The one error is by no means a compensation for the other. But if Matt. xxiv. 27 did read, "So *then* shall the coming of the Son of Man be,"—which it does not—and if the time was at the destruction of Jerusalem, still the Lord's teaching in Matthew

would in itself form a sufficient ground for believing that the coming of the Lord and his kingdom were at hand after that. For he says, "immediately after that tribulation" certain heavenly wonders would take place, and "then shall appear the sign of the Son of Man, and then shall the tribes of the earth mourn, and then (Mark xiii. 26) shall they see the Son of Man coming in the clouds, with great power and glory," bringing redemption. Here there is no uncertain sound. The tribulation is the shortened period of their peril and flight into the mountains, and the coming of the Lord and his kingdom are placed *immediately* after the tribulation of those days.

Here it might be supposed that objections would cease, and that those who regarded the Lord as being at hand, during the 30 or 40 years preceding the destruction of Jerusalem, which they synchronize with the abomination of desolation and the connected troubles, would not object that thenceforward he must be at hand, since Scripture says his coming would *immediately after* take place. But no, they have one of their habitual changes again to make on Scripture. "Immediately after," means, according to them, "immediately after;" but the word "then" which usually signifies "at that time" means they tell us "after a long time," viz. 1800 years after, in Matthew xxiv. 30, and Mark xiii. 26. Such a meaning is unworthy of either a Greek or an English scholar; but if it were allowable to an English reader, still it would not be allowed by a faithful translator from the Greek. The Greeks have several words signifying or implying "afterwards" such as *eita* and *epeita*; both these words occur in 1 Cor. xv. 23, 24, (*epeita*) "*afterward* they that are Christ's at his coming," (*eita*) "*then* the end" these Greek words are sometimes rendered "then" and sometimes after "that" or afterwards, and strictly mean afterwards. but the word *tote* although occurring 159 times in the New Testament, is never translated otherwise than "then," except 4 times, when it is translated "that time" which has precisely the same meaning. With such an invariable practice, and such a well attested meaning before us, I again insist that the coming of the Son of Man in the clouds of heaven with power and great glory, is in this chapter, Matt. xxiv. distinctly affirmed to be *then* or *at the time* of the shaking of the powers of the heavens, immediately after the tribulation connected with the abomination of desolation; so that if the latter named event was at hand, the glorious coming was at hand also.

I might go into an examination of the passages in John's epistle, the epistle to the Hebrews, and Peter's epistles, and shew how unwarranted and arbitrary are the methods resorted to, to refer these to past events, and how they are ramified and connected with so many other scriptures, that the system of exposition which I have been denouncing becomes a pest to almost every passage with which it comes in contact. But I will not pursue this work any further. The epistle of James shows that the poor would be oppressed, and the rich would be grasping till the coming of the Lord. Then the poor need to suffer no longer, their patience comes to an end, but so long as that continues, they are taught on apostolic authority to endure in patience because the coming of the Lord draweth nigh, or is at hand. It is truly a quaint fancy that some have that the poor among the twelve tribes scattered abroad were called to patience under affliction only till the destruction of Jerusalem!



I might go into an examination of the New Testament usage of the words "the day" which Paul says was at hand in an epistle to a Gentile church (Rom. xiii. 12,) and show that it is the same day as is called elsewhere "the day when the Son of Man shall be revealed" (Luke xvii. 30,) "the day of wrath, and revelation of the righteous judgment of God" (Rom. ii. 5), "the day when God shall judge the secrets of man by Jesus Christ" (Rom. ii. 16,) "the day of our Lord Jesus Christ" (1 Cor. i. 8; iii. 13; v. 5; 2 Cor. i. 14; and similar phrases in epistles to both Jews and Gentiles), and that it is contrasted with the present day which is "man's day," for so 1 Cor. iv. 3, literally reads. I might go into an examination of the words "*parousia*," translated the coming of the Lord; and show that it is the one great coming of the Lord; and that it is contrasted with another word *apousia*" which means absent, and is so rendered in Phil. ii. 12. And I might carry my examination through many other words and phrases, all tending to the same end; but as my argument has extended to so considerable length, I will only remark in chief on Paul's epistles to the Thessalonians, and then bring my subject to a conclusion.

Here I meet an objection to what I have said, of a very imposing kind, so explicit and direct, that of itself it would seem at once to settle the whole matter. It is this: does not Paul say in 2 Thessalonians, 2d chapter, "Be ye not soon shaken in mind &c. . . . as that the day of Christ is *at hand*"? Does he not here specially warn the Thessalonians against the very thing for which I have been contending? And does he not go on to remind them that a series of events necessarily requiring a very long time, was first to run before the coming of the Lord? Now to all these questions I give an emphatic *No!* Paul tells them, indeed, that a series of events would run before the Lord's coming, but these events do not in themselves—that is as indicated by Paul's words—necessarily require a long time. The fact is that many brethren looking for the coming of the Lord as near, look for the most of these events as yet to happen, and history shows that for centuries after the epistle was written, these events were looked upon as occupying but a very short time. It does appear indeed that Paul warned the Thessalonians against believing that the day of Christ was at hand; but that is appearance only, as I shall briefly proceed to show. *The Greek Scriptures, from which our translation has been made, do not support the objection.* In these articles I am now concluding I have generally found our translation correct, and consistent with itself; but here it is neither; as every one may see from what follows. The word which elsewhere is translated "at hand," which we have been considering, is not the word used in 2 Thessalonians ii. 2: the word translated "at hand" in this passage is elsewhere translated "present," and rightly so. In some of these passages it is contrasted with the future, and this fact should settle its meaning, as well as fix it on our minds. It occurs in Rom. viii. 38, 1 Cor. iii. 22, "present;" 1 Cor. vii. 26, "present;" Gal. i. 4, "present;" Heb. ix. 9, "present;" and 2 Tim. iii. 1, "shall come." These are all the places in the New Testament where the word occurs. The last passage may seem to be an exception to the common usage of the word; but when it is noticed that the perilous times should be "present" in the last days, and not that they should then be in the

future, it will be felt that it is no exception. "In the last days perilous times shall be present;" that is, the character of the whole of the last days. If now we reject the words "at hand," and accept "present" in 2 Thessalonians ii. 2, we will find that the passage expresses a doctrine quite in harmony with all the other scriptures. "Let no man deceive you . . . by word . . . or by letter (forged) as from us, that the day of Christ is *present*." The Thessalonians had turned from idols to serve the living God and to wait for his Son from heaven. That character of waiting for the Lord is brought out in every chapter in both epistles to that church; and they were waiting for him, as if his coming was at hand. Of that there is not the smallest room for doubt. For they were waiting for him as if not one of them should die before his coming, and even after some of them had died they were concerned only for these, and not as if they too would fall asleep. They sorrowed concerning them who fell asleep, and not for themselves, as if they also would be laid in the corrupting tomb. Paul cheers them concerning their deceased friends; but so far from telling them that the Lord's coming was distant, he speaks of himself and them under the term "we who are alive and remain unto the coming of the Lord," and encourages them to watchfulness and sobriety, in the knowledge that the day of the Lord would come as a thief in the night. Such language is consistent with their belief that the coming of the Lord was at hand; but cannot be understood in connection with any diverse belief whatever. They believed that the Lord's coming, bringing immortality with him, was at hand. Paul knew this, but instead of telling them they were wrong, he used language calculated to confirm them in that faith. Their knowledge, that the day of the Lord so cometh as a thief in the night, would be worthless as an immediate practical doctrine, unless it was belief that he might come at any time: that unless they so looked, that day might come upon them unawares. But if they so looked for him then, to them his coming would not be as a thief, but as for one looked for and waited for with anxious desire. The Thessalonians grasped that truth perfectly, and for that reason Paul had no need to write to them concerning the times and seasons: their knowledge rendered that altogether unnecessary. Some now a days are full of the times and seasons; continually talking about them, as if they were of the very highest importance. Well, so they may be to some, and surely let them be thoroughly and *correctly* indoctrinated in them. But these need that knowledge, because they cannot attain to the higher knowledge that the day of the Lord cometh as a thief in the night. If they could know that perfectly, as the Thessalonians did, they would not need to be taught concerning the times and the seasons any more than them. If Paul had said, as our translators represent, that the day of the Lord was not at hand, and if, in order that they be not soon shaken in mind or troubled, he should assure them that it was distant, then surely agitated and troubled we should be, who believe that now that day is at hand. In comforting them he would have given us cause of profound agitation and trouble. But the coming of the Lord is that which we long and weary for, as a loving wife longs and wearies for her absent, but coming husband, and like her we are not troubled because we believe him to be at hand, but are filled with the holiest spirit and the purest

joy. But the doctrine which troubled them was one well calculated to cast them into the profoundest agony and dismay, for they had expected that when the Lord did come they would be caught up to meet him, and would be changed into a glorious immortality: but then if the day of Christ had come, if it was present, as the word has been seen to mean, then their hopes had been dashed, they had not participated in the change, or they had been deceived in the glorious promises connected with that event which they had believed. In short it would be with them as it would be with any of us if we could really and truly believe that the end of the world had happened 1800 years ago. It would require in us unexampled faith that we were not in "this present evil world," but in that which is called "the world to come," or we would grieve as those who have no hope. For "the harvest" is "the end of the world" or the end of the world is "the harvest," that is the time when the wheat is ripened; and if we could believe that the wheat was ripened, and the tares were consumed almost 18 centuries ago, then we must also believe that "then the righteous shone forth in the kingdom of their Father." If not believing that we were without God, we would certainly be without hope in the world.

The result then of all these examinations is this; the kingdom of God was at hand, and was preached as at hand by our Lord and his disciples before his rejection, that was known as the gospel of the kingdom—they were commanded to preach the same, "this" gospel of the kingdom, as a witness unto all nations, which they could not and did not do till after his ascension,—with that kingdom is immediately connected the coming of the Lord, as it is the coming which prepares for the kingdom's manifestation, that coming was declared and believed to be at hand, and consequently the kingdom also was at hand, the disciples were waiting and looking for the coming of the Lord as if it might happen very soon, as if it might overtake them, although not unawares, because they were looking for it. So ought we to wait and look for the coming and kingdom of our Lord. *When* he will come we know not. When the Son, who is to come, was on earth he knew not when he would come, neither did the angels who are to come with him and execute his commands. The Father only knew, he had reserved the times and the seasons in his own power. Since then he has not revealed them to men on earth. The word still stands "watch, for,—that is for this reason—*you know not when your master shall come.*" "Yet a little while and the coming one will come and will not tarry." Soon shall he appear—"be seen" the second time without sin unto salvation to them who look for his coming. The kingdom of God was anticipated (phtano) same word as rendered "prevent" in 1 Thessalonians<sup>iv</sup>. 15, it was anticipated (Matthew xii. 28; Luke xi. 20,) when the powers of the world to come (Hebrews vi. 5,) were foreshown before that world itself; but soon it shall come wholly and not in partial anticipation, the Lord is ready to judge the quick and the dead, and soon shall he do so at his appearing and kingdom. Therefore let us hold on by this, that his coming and kingdom are verily and indeed at hand, although we do not know whether they will immediately appear, they are in God's power, and when he speaks the word they will speedily come forth.

“The time is at hand.” Our Lord saith “surely I come quickly” and well may we respond “Amen, Even so, come Lord Jesus.”

A. F.

### THE ABYSSINIAN JEWS.

THE only copy of the Old Testament which they have is the translation in Geez; the same made use of by the Abyssinian Christians, who are the only scribes, and sell these copies to the Falasha Jews; and no controversy or dispute about the text has ever yet arisen between the professors of the two religions. They have no *kerikatib*, or various readings; they have never heard of talmud, targum, or cabala; nether have they any fringes or ribband upon their garments; nor is there, as far as I could learn, one scribe among them.

The Falasha deny the sceptre has ever departed from Judah; as they have a prince of that house reigning; and understand the prophecy of the gathering of the Gentiles at the coming of Shiloh to be fulfilled on the apperance of the Messiah, who is not yet come, when all inhabitants of the world are to be Jews. They pretend that the book of Enoch was the first book of Scripture they ever received. They know nothing of that of Seth: but place Job immediately after Enoch; so that they have no idea of the time in which the former lived; but say they believe it to have been soon after the flood; and they look upon the book bearing his name to be the performance of that prophet. . . . They have indeed no knowledge of the New Testament but from conversation; and do not curse it in general, but treat it as a folly where it supposes it the Messiah come—who, they seem to think, is to be a temporal prince, prophet, priest, and conqueror.

The Abyssinians, both Jews and Christians, believe the forty-fifth psalm to be a prophecy of the Queen of Sheba's voyage to Jerusalem; that she was attended by a daughter of Hiram's, from Tyre to Jerusalem; and that the last part of the psalm contains a declaration of her having a son by Solomon; who was to be king over a nation of Gentiles.”—*Bruce's Travels.*

**BE SWIFT TO HEAR.**—When therefore thy friend counsels and teaches thee, spurn not the message and gift of God by him! But who is thy friend? Not only he to whom thy caprice assigns the name and specific rights of a friend; but if thou wouldst be called a child of God, every other child of God, every brother in Christ, when he thus in brotherly wise speaks to thee, he is thy pastor, sent of God in that particular, even as thy pastor, to whom thou givest this title, comes to thee with his counsel as a brother. Dost thou desire that thy brother should hear thee—and who is without that desire?—then do the same to him. If thy brother has anything against thee, should he conceal his angry feeling in his heart, and count thee unworthy of brotherly converse, and thus make himself partaker of thy guilt? And yet how infrequent even among Christians is the sentiment of David the king, who, bowing down before every man, said—Let the righteous smite me in kindness, and rebuke me; it shall be a balsam, from which I shall not turn away! (Ps. cxli. 5).—*Stier.*

## THE KINGDOM OF HEAVEN IS AT HAND.

WE shall endeavour to avoid anything like a strained or artificial exposition in considering this subject, and will strive to be guided to the true meaning thereof by the facts which actually transpired, which Christ and his apostles point to as the amplification of this most interesting announcement. It was proclaimed by John (Matt. iii. 1, 2), also by Jesus (Matt. iii. 17; ix. 35), also by the twelve disciples (Matt. x. 5, 7), and by the seventy which Christ sent forth (Luke x. 1-19).

We take the phrase "*at hand*" in its usual acceptance, as something just about to make its appearance, and, consequently, John announced a new era about to be introduced (Luke xvi. 16)—"The law and the prophets were until John, *since that time* the kingdom of God is preached;" Mark i. 15—"The time is fulfilled, and the kingdom of God is at hand," hence it is said, Matt. iv. 17, "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand;" 23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people;" Matt. x. 1,—"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, and to cast out devils, and to heal all manner of sickness and all manner of disease;" verse 5, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand."

It was manifestly an exhibition of the power and glory of the kingdom of God, *which was AT HAND*, which was given to the nation of Israel, to induce them to enter into it by faith, and so become entitled to the heirship and government thereof. But they refused, and put it away from them. In proof of the correctness of these conclusions we quote Christ's own words, "They said he casteth out devils through Beelzebub, the chief of the devils." Christ showed the blasphemy of this accusation, and gave the following explanation, which throws clear light on this subject (Luke xi. 20), "If I by the finger of God cast out devils, *no doubt the kingdom (or reign) of God is come unto you*"—notwithstanding, be ye sure the kingdom of God is come nigh unto you. So that when they demanded when it should come, he replied, "It is among you."

That this is the scriptural sense of the phrase, in the connection in which we have been considering it, will further appear from the following portion, Matt. xvi. 28,—"Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom;" xvii. 1,—"And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light." Verse 5,—"And behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him." Now we are helped to the true

understanding of this language by Peter, in his first epistle (i. 15), "We have not followed cunningly devised fables, when we made known unto you the power and coming of the Lord Jesus Christ, but were eye-witnesses of his majesty." Verse 17, "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount." This was an exhibition of the "powers of the world to come," and belong to the kingdom which the God of heaven shall set up, which shall never be destroyed, and which the saints of the Most High shall take, and possess for ever, even for ever and ever. But it could not be this grand consummation which was intended, by the intimation, "the kingdom of God is at hand;" this is evident from the fact, that the constituents thereof were not then made up, and are not completed yet. Besides, the Messiah had to give up his life for sin, rise from the dead, and go into a far country, and return, clothed with power and glory, to take the kingdom. These considerations could be greatly enlarged, but we reckon this unnecessary. As regards the gospel to be believed for salvation, we believe it is essentially the same from its first intimation till its consummation in the restitution of all things; there is not a gospel to the Jew and another to the Gentile, but the one gospel of the kingdom. But the accompanying circumstances and instructions to the apostles, *after Christ had risen*, are not alike, as will appear by comparison, Mark xvi. 15,—"*Go ye into all the world, and preach the gospel to every creature.*" The "at hand" was strikingly applicable to the Jews when uttered, but let any one try it now, and it will be found an addition of his own.

WM. NAISMITH.

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#### REMARKS ON MATT. x. 23.

"Ye shall not have gone over the cities of Israel, till the Son of Man be come."

THE resemblance between the counsels and instructions given to the twelve apostles and the seventy disciples, on the occasions of their being sent forth to preach, must be obvious to all readers. In some particulars, indeed, the words used by Jesus in both cases are identical—certainly their meaning is so. This general similarity, I think, helps very much to explain a phrase occurring in the commission to the twelve,—"*Ye shall not have gone over the cities of Israel, till the Son of Man be come.*"

The idea usually attached to the coming of the Son of Man in Scripture, that is, his glorious return from the right hand of the majesty in the heavens, is so familiar to Bible readers, that the form of words here used is liable to be understood as directly referring to that great event. They have also been apprehended by some as relating to the destruction of Jerusalem (as in *Messenger*, vol. i., p. 154), but I think there are several circumstances connected with their utterance here, which may conclusively point to a different meaning of the terms.

Glancing at the narrative of the sending out of the twelve, it will be apparent, though it is not expressed, that a place of meeting or rendezvous must have been understood between Jesus and the twelve, where they should congregate after their evangelizing tours had been accomplished. This is indicated, I think, in what Mark and Luke say of their return,—“And the apostles gathered themselves together unto Jesus, and told him all things,” &c. It is reasonable to suppose that they knew where to find him, before it could be said they “gathered themselves together unto” him; for it must be remembered that Jesus himself was abroad at the same time as the twelve, both master and disciples parted at the same point, and engaged in the same work; for Matthew says, “When Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities;” so that some point of convergence would undoubtedly have been understood between them, in order that they might readily come together again. It is presumable that the order of dispersion and meeting may have been a little different in the case of the twelve from that of the seventy. In the latter, he deputed them, two and two, to such places as he meant to visit. The account given by Luke shows how minute and well arranged was the order of preaching—“into every city and place whither he himself would come;” and when we consider there were thirty-five pairs of evangelists, we may judge that much arrangement would be necessary to apportion to each a share of the country to be traversed. I think that the phrase, “whither he himself would come,” used to the seventy, is not exactly equivalent to that used to the twelve—“Ye shall not have gone over the cities of Israel, till the Son of Man be come.” In the former the import certainly is, that he sent them to every city and place which he himself should visit at a subsequent time. But in the latter, I am inclined to think the place of meeting is simply meant, the point to which he—the Son of Man—would after such and such a time come. If we closely consider the words immediately preceding the phrase we are remarking upon, this supposition is rendered more evident. He had been telling them of the hardships and evil treatment they might expect in the course of their mission, and this persecution, in many places, would be so constant and so strong, that, what with flying, because of it, from one city of Judea into another, they would so quickly go over the cities of Israel, that the appointed place of meeting would be reached sooner than they might expect it to be; and the first to reach that meeting-place, on account of the stronger persecution he should have to undergo, would be Jesus himself. The disciple was not to be better than his master, in suffering less, nor the servant above his Lord, in having a smaller affliction to bear—suffice it for the disciple that he be served as his master, and the servant no worse than his Lord. Taking this view of the matter, I think there is no obscurity nor ambiguity of meaning in the passage, and viewing it thus, I will take the liberty of paraphrasing it, in order to make my idea as plain as possible:—“But when they persecute you in one city, flee into the next one you are appointed to visit; and verily I say unto all of you, ye shall not have gone over the cities of Israel, before the Son of Man, who also goes preaching the same word of the kingdom, shall, through greater persecutions than ye shall endure, have arrived at the

place appointed for our meeting again." Though the Lord did seem to go, in a great measure, unmolested and unhindered about the towns and districts of Palestine, it is also evident that he suffered many cruel interruptions during the course of his ministry, especially in Judea, which opposition at last culminated in his crucifixion. Examples of such persecutions as he foretold in the evangelism of the apostles, and which I opine he at the same time also anticipated for himself, are to be found in his own experience, as related in the following passages:—When at Nazareth, the people assembled in the synagogue were so incensed against him that they "rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way," (Luke iv. 29). Again, at Jerusalem the Jews repelled his offer of eternal life by "taking up stones again to stone him;" and though he remonstrated with them, it was all unavailing, "they sought again to take him, but he escaped out of their hands." See also John vii. 1, and viii. 49. With usage such as this the *rejected* Son of Man would accomplish his portion of the work of preaching in the cities of Israel sooner than any of the twelve, and thus *come* first to the place where they had agreed to gather themselves together, and relate the results of their mission.

G. G. M.

### "IT IS RAISED A SPIRITUAL BODY."

I have endeavoured in two recent papers, to present the positive teaching of the Spirit regarding the work to be performed by the Christ and his brethren, in the inauguration of the kingdom of God; and regarding the condition of body in which the saints are to co-operate with their Lord in that work. It was found that that work mainly consists in the outpouring of divine judgments of an extraordinary character, and that the tribes of Israel in mortal flesh are to fight with the sword; while the saints with their glorified head,—possessing bodies "fashioned like his glorious body," should, according to the testimony of the prophetic psalmist, "being joyful in glory, execute vengeance on the heathen" in concert with Christ, "with his glory and his majesty."

I humbly submit to the candid reader of those articles, that the evidence adduced is of the most positive kind, consisting of Scripture testimonies having a direct bearing upon the subject. I am not aware of having **INFERRRED** from any passage what was not contained in the language of the Spirit. And I make this reference now for the purpose of noticing the use which has been made of **INFERENCE** in regard to this important subject. For it must be noted that there is not a solitary scripture, which has a direct bearing on the question, but what is completely in harmony with those already quoted in the papers referred to. But then we have inferences drawn from Scripture statements not directly treating of the subject, and these inferences are placed in competition with the express words of the Spirit, and the latter are made to bend to human deductions.



Let it be observed here what an inference really is. The word is derived from *in*, and *fero* I bring, and means literally something *brought in*, or in dictionary phrase, "a conclusion from premises;" that is, a conclusion by a human mind from an antecedent proposition. Now there should be the greatest care in discriminating between premises and conclusion: for while the former may be of the greatest value *as far as they go*, the latter is liable to many sources of fallacy arising from the imperfection of the medium through which it is arrived at—the human mind.

We have a striking illustration of this in the way the doctrine of the kingdom is treated by the religious teachers of the day. The divine declaration is—"the Lord God shall give unto him (the Messiah) the throne of his father David"—and no Scripture statement is contradictory of this. But it is **INFERRED** from the fact that Jesus is now exalted to the Father's throne in the heavens, that the throne of his father David is not what the plain words express, but is a different thing altogether. Now this arises from a fallacious inference, that is, a "*bringing in*" of something into the premises, which has no necessary relation thereto; for nothing can be clearer than this—that the temporary enthronement of Jesus in the heavens is perfectly consistent with his future occupation of the throne of David on the earth. But notwithstanding this, a mere human inference is allowed to subvert the pure word of God, by virtually blotting out the name of "David," and adding the words "in the heavens;" making the angel say "the Lord God shall give unto him the throne of his Father in the heavens." This is the modern phase of the Pharisaical practice of "making the word of God of none effect by their traditions," with this difference, that inference supplies the place of tradition, the result being the same—the subversion of the word of God.

Well then, Paul makes the affirmation at the head of this paper as his answer to the question, "How are the dead raised up? and with what body do they come?" "**IT IS RAISED A SPIRITUAL BODY.**" Now this is as positive a statement as that of Gabriel to Mary regarding the throne of David. Indeed a more absolute affirmation, so far as expressness of language is concerned, could not be framed by the Lord Chancellor of England. And yet it has been attempted to weaken its force and undermine its authority by a human inference. It has been inferred from what Paul wrote to the Corinthians, regarding their appearing at the judgment-seat of Christ, to receive in body according to their deeds, good or bad, that they must appear at that tribunal in the "natural body," and that the bestowment of the "spiritual body," being part of their reward, must necessarily take place subsequently, in virtue of the judgment. This is then brought to bear upon Paul's absolute affirmation with the practical effect of reducing it to a nullity, thus—"It is sown a natural body, it is raised a natural body."

Let us examine the legitimacy of the inference which is of such potency as to nullify the positive statement of the apostle. The premises are in these words:—"We must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10. The inference may be thus expressed:—We must be judged ere it can be determined

whether we are worthy to receive a spiritual body; therefore we must stand at that judgment-seat in the natural body, in which we must of necessity have been previously raised. Now observe, first, that so far as Paul speaks of the award in this passage it consists of certain "THINGS RECEIVED in body." The apostle assumes the possession of body, without defining its quality, and it is fair to infer that he speaks of the spiritual body, as of the natural. But it seems to me the apostle intentionally leaves the quality of body undefined in this passage, and that because he has two distinct classes before his mind. Paul knew the liability of the disciples to fail in maintaining their steadfastness to the end, and in this very passage, he plainly refers to that possibility even regarding himself. He says—"Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." Paul well knew that even his position as an apostle could not save him from the necessity of constant watchfulness against the flesh. Hence his language in another letter—"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Much more might he say of the Corinthians—"Knowing therefore the terror of the Lord, we persuade men"—for some of them had shewn themselves to be but little under the influence of the gospel as a transforming agency, and others had gone the length of saying "there is no resurrection of the dead." It is plain therefore that Paul here speaks of the judgment-seat of Christ, in relation to two classes—those who are to receive the things in body according to the "GOOD" they have done, and those who are to receive the things in body according to the "BAD" or evil they have done. This latter class would include all apostates and backsliders among the Corinthians, and the inquiry now presents itself—Does Paul in this passage give us any information as to the quality of body in which those two classes are to be raised from the dead, and as to the time when they are to appear at the judgment-seat of Christ? With respect to the latter point the answer must be a decided negative. Neither is there a particle of information here as to the quality of body in which the "bad" are to be raised. The preceding context points to the "house not made with hands eternal in the heavens" in connection with being "present with the Lord," so far as regards the class who "labour" successfully so as to be "accepted of him." But the immediate design of the apostle is not to teach anything about quality of body, or as to the time when the persons spoken of are to appear before the judgment-seat of Christ, but simply to refer to the latter event as a motive to persuade men to "labour" in the present state, in order to acceptance in the future, we are of necessity left to seek information on those matters in passages where they are professedly treated.

This being the case I again submit, that in regard to quality of body, the passage already quoted from 1 Cor. xv. is professedly devoted to this subject, for the question raised by the apostle is,—“How are this dead raised up? and WITH WHAT BODY do they come?”—and he answer is—“It is raised a spiritual body.”

But it is also inferred that quality of body is a matter to be determined by a post-resurrectional judgment before the tribunal of Christ. But the dictum of Christ himself is that the resurrection out from among the dead, is to be obtained only by those who shall be accounted worthy of it—"They who shall be accounted worthy to obtain that world, AND the resurrection (*tēs anastaseōs tēs ek nektrōn*) that out from among the dead ones." This worthiness of resurrection must be determined prior to the event for which the worthiness qualifies, and so cannot be a matter to be determined at the judgment-seat of Christ: their appearance there being subsequently to the resurrection. Hence Paul also "suffered the loss of all things, and counted them but dung, that he might win Christ, and be found in him, . . . that he might know him and THE POWER OF HIS RESURRECTION, . . . if by any means he might attain to the resurrection out from among the dead," (*tēn exanastasin tōn nektrōn*); the outresurrection from among the dead ones. Why all this exertion and self-denial on the part of Paul in order to attain to a resurrection, unless it possessed peculiar characteristics, and unless his worthiness were to be determined at a point of time prior to that resurrection? Paul knew that it was the "DEAD IN CHRIST," or "they who are Christ's" who should rise at this time, and hence his anxiety to be "FOUND IN HIM," and so "attain to the resurrection from among the dead ones."

Now Jesus expressly states in the passage quoted above, that the subjects of the resurrection out from among the dead "are equal to the angels;" and this is given as the reason why "they neither marry nor are given in marriage," and die no more." The question of the Sadducees was not, whose wife shall she be *at the judgment-seat of Christ?* but, "in the resurrection WHEN THEY SHALL RISE." And the answer is—"WHEN THEY SHALL RISE FROM THE DEAD they neither marry nor are given in marriage, BUT ARE AS THE ANGELS WHICH ARE IN HEAVEN," (Mark xii.).

But what is to be determined at the judgment-seat of Christ if the spiritual and incorruptible body is previously possessed? The RANK pertaining to the crown of righteousness. The degree of HONOUR to be conferred by Jesus on his brethren will be regulated by the character developed in this present probationary state. This is clearly indicated in the parable of the pounds (Luke xix.), where authority is given according to the magnitude of the sphere in which FIDELITY had been exercised. If any weight is to be attached to the teaching of this parable in regard to the award which is contingent on the judgment then instituted, it is simply "AUTHORITY TO RULE" which is conferred on the approved at this judgment-seat. Spirituality of body, and eternal life are not mentioned, and the time when these blessings are bestowed is left to be ascertained from scriptures which professedly treat of the subject.

Another inference deduced from 2 Cor. v. 10, is, that the good and bad there referred to appear simultaneously before the judgment-seat of Christ. The passage contains no warrant for any such doctrine—the apostle states the simple fact of their appearance there as a motive to duty now; and here again we are left to ascertain from other scriptures the precise time when the good and bad shall stand at that tribunal.

And here again the uniform teaching of Scripture is that the first resurrection is limited to those "who are Christ's at his coming." John saw thrones, and those sitting on them who lived and reigned with Christ a thousand years. "But THE REST OF THE DEAD LIVED NOT AGAIN TILL THE THOUSAND YEARS WERE FINISHED. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power," &c. That is, a PORTION of the dead live and reign with Christ a thousand years; but THE REST of the dead live not again till the end of that period. This is too explicit to be set aside by any human inference from passages where the matter in question is not directly treated by the writer. Is not "the first resurrection" of Rev. xx. identical with that taught by Jesus to the Sadducees, the subjects of which, "when they shall rise from the dead, are equal to the angels."

I know only one passage which has the appearance of being opposed to the plain teaching of those scriptures. It is Dan. xii. 2—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." It is inferred that the two classes here awake simultaneously from the dust, simply because no interval is taken notice of. But is not this frequently observed in the prophets, whom Peter speaks of as "searching what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." Does not Isaiah connect the preaching of the gospel to the poor with the glory of Israel in a manner that, but for other passages, would lead us to expect the two things to be simultaneous? Besides, a strictly literal rendering removes even the apparent difficulty. The word rendered "some" primarily means "*these*," and when two different groups are referred to, the second is frequently described as the "*other*." The latter usage may be seen in 2 Sam. ii. 13, and 1 Kings xx. 20; the former is the lexicon meaning. The passage thus read is—"many that sleep in the dust of the earth shall awake—these (that is the "many" spoken of,) to everlasting life; but the others (that is, not of the many,) to shame and everlasting contempt." Thus the first class being connected with the period referred to in verse 1, is identical with those who are "accounted worthy to obtain the resurrection from among the dead ones, who die no more, being equal to the angels." The second class being exclusive of the "many," are not related to any definite period, so far as this passage informs us, and are naturally identified with "the rest of the dead," who "live not again till the thousand years are finished."

J. C.

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## ORIENTAL ILLUSTRATIONS OF SCRIPTURE.

### VIII.

#### FOOD FOR THE FLOCKS OF ISRAEL IN THE DESERT.

"About mid-day we entered the Wadi-Ahthi, in which name Lord Lindsay, I think, first discovered the Arabian Etham in which the Israelites encamped after their passage through the sea. It is of great breadth throughout, widening towards the sea, and differs but very

little in level from the flat plain around. There is abundant pasturage for camels and goats among the dwarf shrubs, which grow in great profusion, and in this respect it would have been a suitable place for the encampment of Israel with their flocks and herds. . . . Sandhills of considerable height separate the wadi (valley) from the sea, and prevent the winter rains from running off rapidly. A considerable deposit of rich alluvial loam is the result, averaging from two to four inches in thickness, by sowing upon which, immediately after the rains, the Bedouins would certainly reap a profitable harvest; but they affect to despise all agricultural labour. The ground at length became so soft and slippery, that it was with the greatest difficulty the camels retained their footing. Yet though such spots are to be met with now and then, no one can travel through this waste and dreary region, without forming a very decided opinion that it never could have supplied food, by its own natural vegetation, for so great a multitude of flocks and herds as followed in the train of the Israelites. Their support, during the forty years' wandering, must be attributed to Jehovah's miraculous intervention, no less certainly than the support of their owners. From an expression of the psalmist, in Ps. lxxviii. 7-9, it appears that this was effected by bounteous supplies of rain covering the wadis along the line of march with deposits of alluvium, such as we found in Wadi Ahthi, thereby enabling them to yield 'grass for the cattle,' and imparting rich luxuriance to the stunted herbs indigenous to the soil. "O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God. . . . *Thou O God didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.*"—*The Tent and the Khan.*

## TO DRAW NEAR TO GOD—HOW SOLEMN!

No saying is more common among us, or perhaps a more transient impression, than that to approach to God, while enjoined as a duty, is also an eminent privilege. As no one thinks of questioning it, we easily let it pass as if there needed no more but to assent to it.

That it can thus be an unmeaning sentence, a lifeless notion, indistinctly presented to the apprehension, and holding no communication with the affections, betrays that the soul is taking little account of its best resources for happiness. But such it will be, unless we can be serious enough for an exercise of thought, to apprehend as a great and interesting reality what we have so often allowed ourselves to hear, or to utter, as little more than an insignificant common-place of religious discourse. Can we be content it should be so? When it is understood that, among the things possible to man, is the very extraordinary one of "*coming to God,*" shall we not make a faithful, earnest effort, that the thing so affirmed and believed may have to us all the effect of a reality, in being brought with clearness to our apprehension, and with power over our feelings?

It is a wonderful idea, even as apprehended at once, in a single act of thought, without intermediate process of advancing from less to greater, in ascent towards the greatest—the idea of the infinite, almighty, eternal Being, as to be approached, and spoken to, and communicated with, by *man*. But a gradation of thought, a progressive rising toward the transcendent and supreme, might contribute to magnify the wonderfulness of the fact, of man daring and permitted to enter into a direct communication with God. But by what order and train of ideas might we seek to advance towards the magnificence of the contemplation.

If we might allow ourselves in such an imagination, as that the selected portion of all humanity, the very best and wisest persons on earth, were brought and combined into a permanent assembly, and invested with a sovereign authority—the highest wisdom, virtue, science, and power thus united—would not a perfectly free access for the humblest, poorest, most distressed, and otherwise friendless, to such an assemblage, with a certainty of their most kind and sedulous attention being given—of their constant *will* to render aid—of their wisdom and power being promptly exercised—would not this be deemed an inestimable privilege to all within the compass of such an empire? Indeed, if such a thing might be (an extravagantly wild imagination, we confess), it would take the place of Providence in the minds of the multitude, and be idolized.

But take a higher position, and suppose that there were such an economy that the most illustrious of the *departed saints* held the office of being practically, though unseen, patrons, protectors, assistants, guides, to men on earth; that the spirits of patriarchs, prophets, and apostles, could be drawn, by those who desired it, to a direct personal attention, and to an exercise of their benignity and interference—would not this appear a resource of incalculable value? It is, because it naturally would be so, that the Romish Church was so successful in imposing on the people the fiction of such an economy as an undoubted reality (and, indeed, paganism had before done something of a similar kind). So gratifying, so consoling, so animating, has this imaginary privilege been felt by millions of that Church, that their devotion has seemed actually to stop at this level of invisible existence; the Almighty Father, and the Redeemer, comparatively forgotten.

But there is another far loftier ascension. We are informed of a glorious order of intelligences that have never dwelt in flesh; many of whom may have enjoyed their existence from a remoteness of time surpassing what we can conceive of eternity; with an immense expansion of being and powers; with a perpetual augmentation of the goodness inspired by their Creator; and exercising their virtues and unknown powers in appointed offices of beneficence throughout the system of unnumbered worlds. Would it not seem a pre-eminent privilege, if the children of the dust might obtain a direct communication with them; might invoke them, accost them, draw them to a fixed attention, and with a sensible evidence of their indulgent patience and celestial benignity? Would not this seem an exaltation of felicity, throwing into shade everything that could be imagined to be derived to us from the benevolence and power of mortal or glorified humanity?

Now, here we are at the summit of created existence; and up to this sublime elevation we have none of these supposed privileges. No! there is no such conjunction of the greatest virtue, wisdom, and power on earth. Departed saints have no appointment to hear our petitions; and when we perceive, as it were, the distant radiance of an inconceivably nobler order of beings, it is with the consciousness that we cannot come into their sensible presence and recognition, cannot invoke their express attention, cannot lay hold on their power, cannot commit to them the momentous charge of our interests.

Thus we have ascended by degrees to the most illustrious of created beings, for the transient luxury of imagining what it would be to engage in our favour the intelligence, goodness, and power of those glorious spirits; but to find ourselves hopelessly far off from such access. In the capacity of receiving our petitions, they exist not for us. As objects, these mighty agents are strangers to us.

What, then, to do next? Next, our spirits have to raise themselves to an awful elevation above all subordinate existence in order to approach a presence where they *may* impel their petitions for attention, and enter into a communication with Him whose power is infinite; a transition compared to which the distance between the inferior to the nobler, and then to the noblest of created beings, is to nothing; as one lofty eminence on an elevated mountain—higher—and the highest—but thence to the starry heavens!

But think, who is it that is thus to “*come to God?*” Man! little, feeble, mortal, fallen, sinful man! He is, if we may speak in such language, to venture an act expressly to arrest the attention of that stupendous Being; to signify, in the most direct manner, that he is by choice and design in that presence intentionally to draw on himself the notice, the aspect of the Almighty. The purpose is to speak to Him in a *personal manner*; to detain Him in communication. The approaching petitioner is to utter thoughts, for God to admit them into *His* thoughts. He would cause himself to be distinctly and individually listened to by a Being who is receiving the adoration of the most exalted spirits, and of all the holy intelligences in the universe; by Him whose power is sustaining and governing all its regions and inhabitants. He seeks to cause *his words* to be listened to by Him whose *own words* may be, at the very time, commanding new creations into existence.

But reflect, also, that it is an act to call the special attention of Him whose purity has a perfect perception of all that is evil, that is unholy, in the creature that approaches Him; of Him whom the applicant is conscious he has not, to the utmost of his faculties, adored or loved: alas! the very contrary!

What a striking, what an amazing view is thus presented of the situation the unworthy mortal is placed in, the position which he presumes to take, in “*coming to God!*” How surprising then it is, how alarming it well may be, to reflect on the manner in which, too often, we use this privilege. What a miserably faint conception of the Sovereign Majesty! A reverence so defective in solemnity, that it admits the intrusion of every trivial suggestion. Thoughts easily diverted away by the slightest casual association. An inanimate state of feeling, indifference almost, in petitioning the greatest blessings, and deprecating the

most fearful evils. So that, on serious reflection, the consciousness would be forced upon us, of its being too much to hope that such devotions can be accepted, such petitions granted.

To rebuke this irreligion, infesting and spoiling the very acts of religion, think again of the situation of such a creature as man coming into the immediate presence of the Divine Majesty. The very extremes of spiritual existence—the infinitely Most Glorious, and the lowest, meanest of all, brought into communication; the absolutely holy, and the miserably depraved, the guilty. We may conceive that a creature even of such humble rank as man, if he were but perfectly innocent, might approach to a communication with the Eternal and Infinite Essence, though not without inexpressible awe, yet without terror; but since he is impure and guilty, the idea of his “*coming to God*” would be no other than the image of a perishable thing brought within the action of “*a consuming fire*,” the moral quality of the Divine Nature being in direct antipathy to that of such a creature approaching. Let a man, really and deeply affected with the debasement of his nature and his individual guilt stand consciously before the all-perfect holiness of God; let him think what it must be to come in immediate contact (shall we say?) with that holiness; every look at his sinfulness, every secret accusation of his conscience, would fix and determine his attention to the Divine holiness—irresistibly so—rather than to any other attribute; for in all comparisons, even with our fellow-men, our attention fixes the most strongly on that in which we are the most in contrast and antipathy with them, especially when the contrast presents something for us to fear. So with a creature consciously full of sin in immediate approach to Him who is “*glorious in holiness*,” the attention would be arrested by that, as an opposite, a hostile, and a terrible quality; and the longer it were beheld, the more it would appear kindling and glowing into a consuming flame.

A sinful being immediately under the burning rays of Omnipotent Holiness! The idea is so fearful, that one might think it should be the most earnest, the most passionate desire of a human soul, that there should be some intervention to save it from the fatal predicament. No wonder, then, that the most devout men of every age of the Christian dispensation have welcomed with joy and gratitude the doctrine of a Mediator, manifested in the person of the Son of God, by whom the holiness of God and the sinfulness of man are, as it were, *kept asunder*; and a happy communication can take place through the medium of One who stands before the Divine Majesty of Justice, in man's behalf, with a propitiation and a perfect righteousness.—*John Foster.*

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“I earnestly beseech all lovers of truth not to cry out that the church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools, and ought certainly to be refused to no believer; since we are ordered to *prove all things*, and since the daily progress and light of truth is productive of less disturbance to the church than of illumination and edification. Without this liberty there is neither religion nor gospel, force alone prevails; by which it is disgraceful for the Christian religion to be supported.”—*Milton.*



## THE AGGREGATE MEETING OF 1863.

THE aggregate meeting of persons in Britain claiming to be baptized believers in the gospel of the kingdom was held this year at Glasgow, on Sunday, the 12th of July, in the Mechanics' Institution, Bath Street. Unusual interest was attached to the meeting upon the present occasion, from the fact that it was understood that most important subjects would be taken into consideration, involving the basis upon which the fellowship of the churches has hitherto been maintained. On this account we have ventured upon a much longer report than on former occasions.

In addition to those usually assembling in this place, the meeting included brethren and sisters—Thomas and Mrs Forsyth, *Airdrie*; Gavin Cree, *Biggar*; Maria Henry, *Birmingham*; Matthew Patterson, *Coatbridge*; Henry Mackintosh, *Dundee*; George Dowie, William Ellis, John Norrie, and Isabella Pearson, *Edinburgh*; William Pearson, William and Mrs Clark, *Glasgow*; James M'Kinlay, *Hamilton*; William Norrie, *Lewes*; John Kay, *Motherwell*; Adam Connell, John B. Newlands, Kennedy Picken, James and Mrs Stevenson, and Thomas Stewart, *Paisley*. A deputation waited upon the brethren meeting in Stockwell Street, Glasgow, inviting them to attend, but none of them were present.

The usual preliminary meeting was held on the Saturday evening, for the purpose of making such arrangements as should expedite the despatch of the business on the following day. The proceedings were commenced by the reading of a letter which had been received from the church in Aberdeen, which was as follows:—

ABERDEEN, 8TH JULY 1863.

DEAR BROTHER CHRISTIE,

We see, by the *Messenger*, that the annual meeting of brethren is to be held in Glasgow this year, and that all intimations and suggestions concerning it are to be made to you. There are none of us here who can find time and convenience to be present at the meeting. We have no suggestions to make regarding the conduct of the meeting, but as you have intimated that the subject of first principles is to be brought up, I have been desired to write stating our views thereon, and, in doing so, we shall merely repeat what we sent to the annual meeting of July 1858.

The great foundation upon which Jesus of Nazareth said he would build his church is, "That he is the Christ, the son of the living God." This grand truth, then, must be believed and confessed by every one before he or she can be baptized into the name of the Lord. Therefore only such baptized believers are regarded by us as christians. We believe that the Scripture definition of the term "Christ," or "Messiah," embraces him as the seed of Abraham, "in whom all nations shall be blessed," and who, with Abraham, is to receive the land of Canaan for an everlasting possession. It also embraces the seed of David, who is to sit for ever on the throne, and in the presence of David (2 Sam. vii. ; Is. ix. 6, 7, &c.), and who is to reign over the restored tribes of Israel, as set forth by the prophets, and announced by the angel Gabriel to Mary (Luke i. 33); and also that his "dominion" shall extend over the whole earth, as set forth in the book of Daniel (chaps. ii., vii.); and we believe that

God the Father has made Jesus of Nazareth both Lord and *that Christ* (Acts ii. 36); and that the resurrected believers are the saints who are to be associated with him in the administration of the affairs of the world to come (Dan. vii. ; 2 Tim. ii. 12).

We understand Jesus of Nazareth to be the son of the living God—*first*, as being the son of God and Mary by conception and birth, as recorded (Luke i. 35), and as such proclaimed by a voice from heaven at his baptism, when the Father gave him his spirit without measure (Matt. iii. 16, 17; John iii. 34), and who was thus “God manifested in the flesh” (1 Tim. iii. 16), “Emanuel,” “God with us.” *Second*, as the son of God, with power according to the spirit of holiness by the resurrection from the dead (Rom. i. 4; Acts xiii. 33). That is to say, God the Father raised him from the dead by his spirit, and set him on his own right hand, and gave him his own name, which is above every name, that at the name of Jesus every knee should bow, of things in heaven, in earth, and under the earth, and that every tongue should confess that he is Lord, to the glory of God the Father; so that he who honoureth and worshippeth the Son honoureth and worshippeth the Father, inasmuch as the Father’s name is in the Son, “for,” said he, “I and my Father are one.”

We understand by the phrase “living God,” that ever-living and uncreated being who is the origin of all things, the one God and Father of all (Eph. iv. 6; 1 Cor. viii. 6), and who is “the God and Father of our Lord Jesus Christ” (Eph. i. 3), and also he of whom Christians are heirs, as in Romans viii. 17—“We are heirs of God, and joint heirs with Jesus Christ.”

This, then, is what we consider essential to be known, understood, and believed by every one before the immersion of such an one can be valid for the remission of sins through his name, and the heirship connected therewith.

Yours, in the above faith and hope,  
[For the church in Aberdeen.]

W. GILL.

David Christie, after reading this letter, explained that the reason why the brethren in Glasgow had caused a notice to be inserted in last month’s *Messenger*, desiring that, as a preliminary step, it should be ascertained how far the brethren assembled at the aggregate meeting were agreed upon first principles, was the divided state of some of the churches. In consequence of these divisions, it was impossible that, at such a meeting, all those present could unite together in Christian fellowship unless there was first some re-assertion of first principles, and a mutual understanding come to respecting them. This was what it was proposed should be done previous to the breaking of bread on the following day.

The brethren then entered into a consideration of the order in which the several points of the subject should be taken up, and after a somewhat lengthy conversation, it was finally arranged that a declaration of faith should first be given by all those present; next, that an understanding should be come to respecting the course to be pursued in maintaining the faith in its integrity, and whether it was not possible that, although the faith was believed, other things might also be believed of such a character as to nullify it. Did time permit, it was also agreed that some attention should be given to the causes of division among the brethren in Britain at the present time, and to the duty of the brethren in relation to those churches where divisions existed. It was arranged that James Mackinlay, of Hamilton, should preside during the time that these matters were under consideration; and, under the circumstances, it was not deemed expedient that the meeting should

be opened by united prayer, but it was recommended that every one should pray heartily, before coming to the meeting, that the brethren might be guided by divine wisdom in their deliberations.

The meeting accordingly commenced at eleven o'clock on Sunday forenoon, by the chairman reading the announcement that had appeared in the *Messenger*, the letter from the church in Aberdeen, and also the confession of faith that had been issued by the Bath Street meeting in Glasgow, which is as follows :—

*Confession of the Faith of the brethren Meeting in Mechanics' Institution, 38 Bath Street, Glasgow.*—Every one who is admitted to our fellowship must have been baptized after having confessed his faith in the Gospel of the Kingdom of God as preached by Jesus and his apostles; having also confessed Jesus of Nazareth to be the Messiah, the Son of the living God.

Every one must agree to maintain the faith of the Gospel of the kingdom of God, and the things concerning the name of Jesus, as the ONLY faith revealed for salvation in this present age.

Every one must agree to maintain that all lordship in heaven and on earth belongs to Jesus,—that he is the only mediator between God and men,—the Great High Priest who, by his acceptable offering in the heavenly tabernacle, hath procured that salvation which sinners receive though his name,—that baptism is the appointed means whereby sinners receive his name, in order to the remission of sins, and the receiving of the gift of the Holy Spirit.\*

G. Dowie said, that these two papers, either separately or together, expressed what he conceived to be the one faith. It expressed what was his own faith at the time of his immersion, and what was still the faith he held.

D. Christie also expressed his concurrence in the statements contained in the two documents.

H. Mackintosh thought the third clause should read, "Every one must agree to maintain that Christ died for our sins according to the Scriptures, that he was buried, and rose again." With that alteration, he was quite willing to take the Glasgow document as a complete summary of his faith. As it at present stood, it merely stated that Christ had procured salvation, but did not express that this was obtained by his death.

W. Ellis said, he had felt considerably disappointed at the intimation which had been made by the chairman at the opening of the meeting, that there was to be no discussion. Not that he desired discussion, but he had understood that, on the previous evening, it had been arranged that they should meet to discuss, in the first place, not what was the individual faith of those present, but what was the faith revealed in the Scriptures; instead of which, it now appeared that it had been decided to begin at the other end. If he were asked whether he agreed to the statement drawn out by the Glasgow brethren, he should say that he did not, as he considered it was entirely imperfect. It lacked the very element that had caused the gospel to be announced. It was the introduction of sin and death into the world that had caused every promise and arrangement of God to be made, and the document in question ignored this. The Aberdeen document implied this, but the

\* For want of space we omit a much larger portion, in which there is a detailed explanation of the terms made use of in the above concise statement. At another time we shall be able to give the whole.

Glasgow one did not. The Glasgow paper said, "The words 'Son of the living God,' when properly understood, *may* lead us to contemplate Jesus as our life-giver;" but, on the other hand, it might not lead to such a contemplation. He looked upon this as a radical point. For his own part, when he was baptized, he believed that he was a mortal being, a descendant of Adam, and inheriting death from him. He believed in the announcements of the prophets, and of Jesus himself, that he was the life-giver. Jesus came for that purpose, and the life that he brought to light was to be obtained through believing that he was the Messiah, the anointed son of God. He (W. Ellis) believed these things, and in consequence had been immersed into his name, that he might attain to that life at the resurrection, when the Lord should return. He did not see this, or anything like this, stated in the Glasgow document. He merely mentioned this as one objection to be found with the confession.

It being suggested that he should state all the objections he had to the document, W. Ellis said, that he had not had sufficient time to examine carefully all the statements in the document, but from the examination he had given it, he was perfectly satisfied that it was defective on a most important point. He would not recognise as a brother, any one that did not know that he was a mortal being, and acknowledged the scripture to that effect—that he obtained life only through Jesus Christ, God's appointed medium.

G. Dowie said—He had already spoken for himself, but as some hesitated, and would not speak, he might say that the amendments to, or rather the developments of the statements contained in the two documents he did not deem contradictory. Further that he had been cognisant of the baptism of William Norrie, his brother John, sisters Isabella Pearson, and Maria Henry, upon a substantially similar confession to that contained in the two documents.

W. Ellis said—He had been given to understand that George Dowie, a few years ago, in Nottingham, had discussed with Robert Roberts on quite the opposite side of the life question from that he had just been advocating. Whilst Robert Roberts argued that man was naturally a mortal being, George Dowie had contended that he was not.

G. Dowie explained that this must be a mistake. It was true that, when in Nottingham, he had a lengthy conversation with some of the brethren there, and particularly with Robert Roberts, upon the subject of eternal life, but he certainly had not advocated the doctrine of natural immortality, or even expressed any doubt upon the subject; because, since the year 1852 there had been no doubt in his mind about the matter. This was what he had told Robert Roberts at the time he first heard of this, a few weeks ago, and it must have been owing to some hallucination, or some unaccountable misunderstanding, that such a statement had come to be made and circulated.

W. Ellis said—He would like to have more evidence in support of George Dowie's explanation. He did not expect to get such evidence at that meeting, but the circumstance he had mentioned, taken along with other things, had produced an impression upon his mind which was not erased. As another objection, he instanced the fact that, some time ago, George Dowie had written an article upon "The Phrenological

Bearings of the Christian Faith," in which he wound up with the expression, "This dome of thought, this palace of the soul." He would allow G. Dowie to put his own construction upon this expression, but he would ask what the soul was if the head were its palace.

G. Dowie explained, that the words in question were a quotation from an English poet. But further explanation was waived at the time, as the brethren deemed it then unnecessary.

W. Pearson thought with brother Ellis, that the confession of faith which had just been submitted was the most imperfect, so far as he was aware, that had ever emanated from the believers of the gospel of the kingdom. Consequently, were he asked if he were willing to break bread upon this confession, he should most emphatically say "No," as he should wish to know better what was meant by certain phrases.

A. Fordyce then made a confession of his faith at the time of his baptism, and having expressed his willingness to answer any questions that might be put to him; several were proposed by W. Pearson, to all of which he gave answers.

The whole of the assembled brethren then, in succession, gave a statement of their faith, and it was found that they were unanimous in adopting the aforesaid documents (with such explanations and amplifications as had been given) as expressive of their faith, and as a right basis for fellowship. Some reservation, however, was expressed by a few as to the act of fellowship, till the standing of all was tested, in relation to holding views which might nullify that faith; and also till it was satisfactorily shown there were no other disqualifying circumstances in any case.

The meeting then adjourned for a brief interval, and on re-assembling they partook of a repast which had been provided, after which the conference was resumed.

William Ellis then rose and said—I presume it is well known to all here, that I, along with several other brethren and sisters in Edinburgh, left the fellowship of the meeting we formerly recognised as holding the faith in Edinburgh, and that we assigned certain reasons, some of which were given in brief, for so doing, but did not deem it necessary at that time to specify all the reasons for our leaving; and a great deal of advantage has been taken of this fact. We did not deem it necessary to specify the whole of our reasons to those to whom the published letters were written, as these reasons had repeatedly been brought before the meeting, and had frequently been discussed there. In consequence, however, of a positive demand made by those meeting in Surgeon Square, a letter was written by the brethren then meeting in Union Street, and now meeting in the Calton Convening Rooms, specifying certain things, and stating certain objections, because of which we could not hold fellowship with them as a meeting. In the letter that had previously been received from the meeting in Surgeon Square, the reasons were demanded, and here they are:—(Letter No. 7) "We had special reference to the literal mode of interpreting the prophetic scriptures, taught by brethren Dowie and Laing"—others I might mention, but these are the principal—"and exemplified in their teachings from 1 Thess. v. 1, Rev. xi. 3, and context, Rev. xvii. and xviii., &c." 1 Thes. v. 1 says, "But of the times and the seasons, brethren, ye have

no need that I write unto you." An exposition of this by William Laing was to the effect that there are no times and seasons, and therefore there was no use in Paul writing about them. That was the meaning Paul intended to convey to the Thessalonians.

G. Dowie—As William Laing is not here, perhaps you will confine yourself to the other person.

W. Ellis—It does not matter although William Laing is absent, if there is any one in the whole brotherhood who holds these sentiments, my remarks apply to him as well as William Laing.

A. Fordyce—Does William Ellis ask us if we endorse these sentiments of William Laing, then? For my part, I distinctly repudiate the statement. I assert that there *are* times and seasons.

W. Ellis—I mention this passage because we had special addresses upon it, and it is to the special understanding of it that I allude. Rev. xi. 3—"I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." George Dowie intimated in his exposition, that these were two human men. The next passage is the 17th and 18th chapters of Revelations. In these two chapters the apostacy is symbolized by a city called Babylon the Great. These brethren teach that the village of Hillah, somewhere near the Euphrates, shall yet merit the title, or, in other words, that Babylon is yet to be built upon the banks of the Euphrates, is yet to become a mother of harlots, yet to slay the apostles, and yet to fulfil all that is written in these two chapters concerning it; whereas the angel of the Lord taught John that the city was then reigning over the kings of the earth—in John's days. Another reason is, the whole teaching of these brethren concerning the manifestation of the man of sin of 2 Thess. ii. They hold this to be a human man who has yet to appear upon the earth. If I in any way misrepresent, I shall be corrected. I think all the scriptures used by these brethren for the purpose of defending this exposition—that he is yet to be manifested 3½ years in the land of Palestine, in which he is to build the temple, to establish the daily sacrifice, to set up the worship of the true God, and therefore to become the one who shall merit the title of antichrist itself, as it is implied in this passage,—are wrested out of the meaning intended by the spirit of God. This was in existence last year, is still in existence, and other things have been added since. Last year, at the annual meeting held in Edinburgh, it was stated by some who were present—I think by John Duncan of Dundee, and David Lawson of Newburgh, and I am not sure whether by Allan Fordyce or not—that, in order to believe the gospel of the kingdom, it must be believed that the kingdom of heaven was at hand 1800 years ago. I mean to say that any man or woman who holds that the kingdom was at hand then, in the sense proclaimed by the prophets—as an after resurrection manifestation—subverts the purpose of God. It never was intended to be at hand at that time in the sense explained by these brethren, for God's works were known, and that from the beginning, and all that he intended to do has been done. The resurrection did not then take place, and the kingdom could not be established until this was effected, and this one fact shows positively that it was not at hand. Another proof is that the Gentiles were not brought in, which must be effected before

the kingdom in its glorious manifestation could be at hand. Therefore, I maintain that any one who holds that the kingdom of heaven was at hand, as expounded by these brethren, is a subverter of the truth. The man who has learned the "at hand" element in the gospel since he has been immersed—George Dowie is one, I do not know of any others—has apostatised from what he was immersed into, and consequently believes another gospel from what he believed then. George Dowie has circulated that, and lectured upon it, and I think his views are in accordance with those propounded by Allan Fordyce in the *Messenger*. I therefore say, that I cannot hold fellowship with any brother, or any church, which holds these notions. There is also stated in the confession of to-day, what is very ambiguous to me—namely, that persons who believe and are baptized receive the Holy Spirit. This, of course, is a matter for those who believe it to explain; I do not know that any one now receives the Holy Spirit in the sense in which the Scriptures state it.

A. Fordyce—Is that an objection?

W. Ellis—It is not an objection to the same extent as the others I have stated, which I hold as standing objections.

A. Fordyce—Before going any further, I would ask William Ellis what was the gospel that Jesus and his apostles preached, for he, along with us, subscribed to the statement that every one must be baptized, "after having confessed his faith in the gospel of the kingdom of God, as preached by Jesus and his apostles." The preaching of Jesus and his apostles is to be found, I presume, in the writings of Matthew, Mark, Luke, and John,—do you believe that?

W. Ellis—I do.

A. Fordyce—I want a clear understanding that this teaching was concerning the kingdom of God; and if this is admitted, and if it was preached as being at hand, I want to know from William Ellis what was the thing predicated concerning the kingdom of God.

W. Ellis—I agree with the statement in this confession (alluding to the Glasgow document), which is a statement of what every one who comes here must believe. I presume that every one who made this confession did it intelligently, because a confession of faith in an unintelligible sentence, is no faith. Those who believed Jesus were those who understood, and the same is to be said of those who believed the apostles. The matter that was presented to them was, "The kingdom of heaven is at hand, or near." What I understand by this is, that, throughout the prophets, God had invariably shown that the resurrection must necessarily come before the kingdom. If Jesus Christ preached that the kingdom was at hand, he did not mean his disciples to understand that it was to come before the resurrection, and consequently it would not be at hand in that sense. He preached that the kingdom was at hand in the sense of developing heirs, and he gave them a sample, on a small scale, of what his kingdom should be. His disciples fell into the mistake that the kingdom should immediately appear, and, to correct this mistake, Jesus told them that the Son of Man should go into a far country, to receive the kingdom, and to return. The kingdom was present in the manifestation of the power of God,

and this same power, which is the inheritance of the saints, will become theirs when they inherit the kingdom.

A. Fordyce—What, then, is to be understood by the words, "This gospel of the kingdom shall be preached in all nations for a witness, and then shall the end come?" Do you still hold that the kingdom of God at hand, as preached by Jesus and the apostles, was the power of God, manifested in the working of miracles? And is that power of God the gospel of the kingdom, which was afterward to be preached in all nations for a witness?

W. Ellis—I think so. Jesus and his apostles were witnesses, and they preached this to the world, as Paul testifies, so that their sound had gone into all the earth, and their words to the end of the world. They preached for a witness, and another witness has not appeared since that end came.

A. Fordyce—Then you absolutely deny that the kingdom was preached as at hand?

W. Ellis—In its present power and manifestation, I absolutely deny that it was so preached.

G. Dowie—William Ellis has said that brethren Dowie and Laing have exemplified the "literal mode of interpreting the prophetic scriptures, by certain teachings from 1 Thes. v. 1—"But of the times and seasons, brethren, ye have no need that I write unto you." And it is affirmed that William Laing, in his public teaching in Edinburgh, said there were no times and seasons. I must have been absent from the meeting on the day on which this was spoken. I was present one day, however, when he spoke on this passage, and he read another verse, which afforded an explanation of it—"But of the times and the seasons, brethren, ye have no need that I write unto you, *for yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*" I think that was the substance of what he said, so far as I heard that day. But I am not here to answer for what William Laing teaches, as if it affected our fellowship to-day. I think either William Ellis must have quite misunderstood him, or else he refers to an utterance upon a day when I was not present.\* I have no objection to answer for what I have spoken myself, either to hold by it or to set it aside. It has been urged that, in the church in Edinburgh, I taught that the two witnesses spoken of in Rev. xi. are two "human men," as they have been called, which is perhaps a solecism; but that they are two men called prophets

\* Anxious for correctness in all things, we have applied to brother Laing, who furnishes the following note.—"The purport of my remarks on 1 Thess. v. 1-2, was to the effect, that in ver. 2, Paul gives the reason why he had no need to write to these disciples regarding "the times and seasons." That the reason he assigns is not that he had already fully instructed them in regard to "the times and the seasons," but that they knew "perfectly that the day of the Lord so cometh as a thief in the night." That, *knowledge*, on their part, rendered it unnecessary for him to write to them about "the times and the seasons;" but the knowledge he refers to, relates *not* to "the times and seasons," but to "THE DAY OF THE LORD," that it "so cometh as a thief in the night." That knowledge would naturally keep them continually on the watch, so that, while the day of the Lord would come as a thief in the night, it would "not overtake them" unawares, but find them, like faithful servants waiting for their Lord. Seeing they "knew perfectly that the day of the Lord so cometh," and would, therefore, be constantly waiting its approach, he had no need to write to them about "times and seasons." Those who wish to know my belief fully, regarding the proper position of the church in regard to the Lord's appearing, will find it recorded in the Tract,—*"The return of the Lord Jesus, and the Hope of the Early Church,"* or *Gospel Witness,*" pp. 176-182.

W. LAING.



is what I have always believed, and will continue to believe, until I receive some distinct intimation more than I have at present, that they are to be understood in a different way. I hold, and seven years ago taught in the church, that the two witnesses spoken of in Rev. xi. are two prophets, because they are so called (ver. 10), and the term "prophet," so far as I am aware, is always applied to men or persons. I do not remember having used any phrase expressive of their *human* (in contrast to divine) character, but I may have done so, and may even have gone a little further, and suggested who these men might be; but as this has not been referred to, I will not allude to it. What William Ellis has asserted respecting what I have said in the church in Edinburgh is quite correct, but I cannot see that it subverts the faith. Again, I think it must be *my* teaching respecting Babylon that he refers to, for I do not remember of William Laing speaking about it. Here is what I wrote about it in the April number of the *Messenger* for last year, in a short article entitled "A Contribution to the Geography of the Apocalypse." [See *Messenger*, vol. III. p. 38, paragraph "Babylon."] This I wrote deliberately, and I thought over the subject years before it was written. It will be observed that, in what is here written, I have gone upon this principle—a principle upon which I am strongly inclined to act to the end of my days, that, in order to understand the Scriptures, the only proper clue we can have to the correct comprehension of what is spoken, is to have a clear understanding of the subject concerning which it is spoken. The subject in the passage I have referred to, I take to be Babylon, because it is so called; and whatever difficulty we may have in the way of understanding it in that way, a greater difficulty appears to me to be caused by losing hold of the name. It is to Dr Thomas I am indebted for this principle, which has been a kind of guiding star to me in the reading of the Scriptures. "When," said he to me, "you read in the Scriptures concerning Zion, and Jerusalem, and Israel, you must understand Zion, and Jerusalem, and Israel to be meant, and refer to these places or people, and not speculate upon them as referring to anything else." I apply the same principle to the Apocalypse that I apply to Isaiah; and when I read about Babylon, I understand that it is Babylon that is meant. I am not aware that, in my public teaching in the church, I have said that Hillah shall yet merit the title of Babylon, and I do not say so in what I have written here, for Hillah is Hillah, and Babylon is Babylon. As to the teaching concerning the Man of Sin, I never spoke of that in the Edinburgh church, so that it does not concern me.

A. Fordyce—Respecting what William Ellis has laid to my charge, I have not changed from my baptism, and——

W. Ellis—I did not say that you had.

A. Fordyce—I am just going to plead guilty to the charge you have brought against me, and I feel it a privilege to do so. I will just remind the brethren here, that, before I came from Dundee to Glasgow, I sent them a copy of a pamphlet I had written, entitled, "Elements of the Prophetic Word, by a Working Man." That work was in the hands of most of the brethren in Glasgow, and also of most of those in Edinburgh at the same time. I received from the whole of the brethren in Glas-

gow their congratulations upon that pamphlet, in which the kingdom of heaven is set forth as strongly as in anything I have since written.

W. Ellis—(addressing G. Dowie)—I accept your explanation as an honest one, but in my estimation it quite unfits you for my fellowship. I have no faith in any one who holds the literal system of interpretation, of which George Dowie has just given a specimen.

A. Fordyce—You have no faith in him as an expositor—is that what you mean?

W. Ellis—I have no faith in his brotherhood. I have been satisfied about it long ago, and it is now patent to all who are here.

The Chairman—Are we to understand that William Ellis cannot hold fellowship with any one who holds these views?

W. Ellis—Certainly.

The Chairman—As the time agreed upon for the consideration of this subject is nearly expired, if any one has anything else to bring before this meeting which will disqualify any one for fellowship, let him do so at once.

W. Ellis—What I have already mentioned are only specimens of the system of interpretation to which I object. Here is another. George Dowie holds (he will correct me if I am wrong) that the whole of the Book of Revelations has to be fulfilled after the day of the Lord's appearing, and that the seven churches have had no existence yet. Is that a fact?

G. Dowie—No.

W. Ellis—Well, I have heard this advanced by some who hold themselves to be brethren.

W. Norrie—Will William Ellis tell us when he first came to consider the figurative interpretation of prophecy an essential condition to fellowship? The literal system of interpretation, charged against George Dowie, has been adopted in the Edinburgh meeting for many years, and I never, until to-day, understood that it was deemed subversive of the faith.

W. Ellis—I am aware that it has, but it was not until recently that I came to see the pernicious tendency of this system of teaching.

W. Pearson then stated objections, of a purely personal character, which he had to the fellowship of Allan Fordyce, Mrs Bright, and William Smith.

Gavin Cree said he also declined to take part with the brethren assembled, in consequence of the teaching in certain articles that had appeared in the *Messenger of the Churches*.

G. Dowie explained that the *Messenger* was not to be taken as the expositor of the faith of the several churches collectively, but of the belief of the writers individually.

W. Ellis said that, as the *Messenger* had been mentioned, he desired that his name, and the names of those brethren and sisters associated with him in Edinburgh, might be withdrawn from it, as they could not be identified with the teaching which it contained.

Gavin Cree having still urged his objections to the fellowship of the brethren assembled, after repeated questions had been put to him, he was understood to say that it was with sorrow he could not recognise

as brethren those who followed the literal plan of understanding the prophecies.

There was here again a short interval, after which the breaking of bread was attended to. William Ellis, William Pearson, William Napier, Wm. and Mrs Clark, and Gavin Cree did not take part.

After the breaking of bread, brief exhortations were given by David Christie, George Dowie, James Mackinlay, and Allan Fordyce. The last condemned, in strong terms, the step which had been resolved upon by those brethren who had declined to break bread.

G. Dowie then, in accordance with a notice he had given on the Saturday evening, read a paper on the subject of divisions among the brotherhood, having special reference in it to the recent separation in Edinburgh. In this paper the causes which had led to that division were endeavoured to be traced out. Reference was also made to the light in which Dr Thomas of America had been viewed by many in the meeting. Whilst admitting that Dr Thomas was a man to whom the brethren were largely indebted, he considered it his duty, in that assembly, to raise a voice of warning to the brethren, against the reception of the doctrine "that the resurrection of the dead saints is to be a reviving of their natural life; so that what is sown a natural body, is also raised a natural body"—as taught by John Thomas. He regarded this doctrine as a fatal error, and one likely to imperil the faith itself, and therefore he called upon the brethren to be wise, and to make a just discrimination in a matter so momentous. G. Dowie also alluded to the manner in which the seceders in Edinburgh had been recognised by brethren from distant places, and expressed much surprise at the course that had been pursued by Robert Roberts, of Huddersfield, in reference to them.

W. Ellis made a few observations in reply to the remarks of George Dowie, and, in order to exonerate Robert Roberts, read a letter which had been received from him a short time previously. In answer to A. Fordyce, W. Ellis also stated the circumstances under which James Lamb had been in membership in the Calton Convening Rooms, Edinburgh, although confessedly holding the views which W. Ellis had asserted unfitted any one for his fellowship.

The proceedings were brought to a close about nine o'clock in the evening.—*Reported by William Norrie.*

The above is a faithful report—JAMES MACKINLAY, *Chairman.*

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## THE TRUTH—THE FAITH—THE GOSPEL—SUBVERSION OF THE FAITH, &c.

HAVING some time since had my attention arrested by a brother applying the phrase, "The Truth," to the year-day theory, and to certain other interpretations, I was led to devote some attention to this matter, and also to what has been alleged as reasons of separation in Edinburgh, namely, that certain views of times and seasons, the Man of Sin, Babylon, &c., affect the One Faith so much as to render fellowship impos-

sible. This latter point would be more easily handled, if the brethren who urged it had acceded to the request, addressed to them in writing, that they would shew **HOW** the One Faith is so affected by the views referred to. The following extract from the correspondence contains this request:—

“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 one 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 our 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.”

The reply to this letter specified several points of diversity of teaching, but made no attempt to shew how the teaching complained of affected the One Faith. In these circumstances I can only wait for more light, and, in the meantime, do the best I can to arrive at a correct understanding of the matter. I shall therefore esteem it a favour if any brother would enlighten me on the point.

In regard to the misapplication of the phrase referred to,—“The Truth,” I can only quote a few specimens of its use in the New Testament, illustrative of the only two modes in which it is there used, and warn the brethren against a usage which has a tendency to invest things, which may be true enough in themselves, with an importance they do not possess in the Scriptures.

First, then, “The Truth” means truth in the abstract, as in the following:—“I say the truth in Christ, I lie not,”—“because I tell you the truth.” But the more common use of this phrase is to signify “the Faith,”—“the Gospel,” as in the following examples:—“ever learning, but never able to come to the knowledge of **THE TRUTH**,”—“received not the love of **THE TRUTH**,”—“belief of **THE TRUTH**,”—“who believe not **THE TRUTH**,”—“turn away their ears from **THE TRUTH**,”—“obeying **THE TRUTH**,”—“if any do err from **THE TRUTH**.” Now, though the brother referred to did not use these words to denote identity between the year-day theory and the gospel, but only to express his conviction that it was a scriptural theory, still, I humbly submit that it is an unscriptural use of the definite article **THE**, as conjoined with the word truth, to express the truthfulness of any item of scripture-teaching, short of the gospel itself. I do not remember to have ever

observed in any of the utterances of the brethren, written or oral, such a usage, and this is the reason why I was struck with the instance referred to. On the contrary, I find the most distinct evidence of the scriptural usage obtaining among the brethren, one of which I take the liberty to refer to, as perhaps the most direct to the point of any that I know. I refer to an editorial paper reprinted from the "Herald of the Kingdom," and published in pamphlet form, entitled "What is the Truth? or Pilate's question answered." The exposition there given of "The Truth" is confined to the things concerning the kingdom of God and the name of Jesus Christ," and contains not a single reference to "times and seasons," the "man of sin," "Babylon," or any of the details of the future. The following extracts will show the way in which "The Truth" is defined; after quoting John xviii. 37, it is said:—

"Ah, Pilate, thou, like myriads besides thee, knewest not that voice, though it was witnessed in thy presence. The truth was confessed (1 Tim. vi. 13) before thee but thou didst not understand it, because thou wast not of the truth. Let the reader hear the voice of the King. "I came into the world that I might witness unto the truth." Now hear what he saith in another place, "I am sent to preach the kingdom of God," Luke iv. 43. He did so. He preached it through the length and breadth of Judea."

Again, "The Word of the Truth of the Gospel of the Kingdom, though a long title to the message borne by Jesus to the children of Israel, will be easily understood by the enquirer, from what has gone before. It imports the Law and the Testimony that sets forth the promises, which makes the message relating to the kingdom good news. Paul says, that 'the hope laid up in heaven' is reported of in 'the word of the truth of the gospel,' and therefore he styles it 'the hope of the gospel;' and as there is but one true gospel, though many false ones, there is but one true hope, which he terms, 'one hope of the calling.'"

I observe this pamphlet is being reprinted in the pages of the "Gospel Banner," published at Geneva, Illinois, America, with this notice on the cover:—"This tract we believe to be one of the best expositions of the gospel of the kingdom ever published." I take this as a token of the entire soundness of the writer of the tract, and of the editor of the "Banner," as to the usage of the phrase, "The Truth," and hope that this purity of speech may be long preserved among all the brethren.

Then, in regard to the subversion of the gospel by certain views of Babylon, the Man of Sin, &c., I find that this is also of recent origin. I find that brethren who have spoken or written on the gospel, and on these topics, have expressed the fullest assurance of faith regarding the former, and the modest suggestion of probability regarding the latter. Take, as an example, the following from the "Herald of the kingdom," vol. vii., p. 130:—

"*Dr Thomas has published that the recent Russian war would not terminate till the Lord should come, and destroy Gog and his army on the mountains of Israel. The war has terminated in a general peace: the Lord has not come; Gog has been turned back, and consequently has not been on the mountains of Israel.*—*Expositor*, p. 662, A.D. 1857.

"Our friend of *The Expositor* seems to think that what he terms 'the recent Russian war' is over, having terminated in 'a general peace,' as he considers the present suspension of arms among the belligerents. We have said that the antagonism between Russia and Britain, aided by whatever allies she may be able to diplomatise in her interest, will not terminate until the Lord comes and punishes leviathan, the crooked and piercing serpent, the dragon of

the sea (Is. xxvii. 1), upon the mountains of Israel. Our contemporary thinks that we have made a mistake in this matter. Now, we never have pretended to infallibility, or an exemption from error, especially in our views of the *details* of the future. As to the *general outlines*, we have 'full assurance of faith,' and 'full assurance of hope,' and cannot be shaken with respect to them. We are certain that the kingdom of God will be set up or restored in the Holy Land; that the twelve tribes of Israel will be planted there by Jesus Christ, and that he will conquer leviathan on the mountains of his kingdom. We can make no mistake about this while we retain the faculty of reading the English Bible, where these points stand out in such bold relief that a child may read and understand. Upon all these points, with a multitude of others equally plain and obvious, our respected friend has been infidel and dogmatically deniant, while professing to be a true believer and a christian. These are errors that cannot be offset or transmuted into harmless mistakes, by publishing mistaken notions of Dr Thomas' views or opinions of unrevealed details strongly expressed."

This is conclusive, so far as it goes, as to the comparative importance of the gospel, which is so plainly written that a child may read and understand, and certain details of the future which are spoken of as matters of opinion. But here is a more unequivocal testimony from the same source. In the "Herald of the Kingdom," vol. vii. p. 131, there is an article by brother J. R. Lithgow, Halifax, Nova Scotia, entitled, "The Re-building of Babylon, and the Reign of the Latter-day Assyrian therein, affirmed from the Prophets." The Editor, in an article entitled, "Remarks on the Above," and in which he characterizes brother Lithgow as "our highly esteemed correspondent," negatives the "Rebuilding of Babylon" in a style highly unexceptionable, though with what success I do not pretend to say. In the same vol. p. 174, there is an article headed, "The Four Great Kings of Babylon." [Abridged by J. R. Lithgow from the "Light of Prophecy," by Thos. Lumsden Strange, London, 1852.] The design of this article is to affirm the Babylonish character of the four dominions symbolised by the metallic image and the four beasts of Daniel's prophecy, of which he says, "Such kings and kingdoms, in effect, there have been, to the extent of three, and the characteristics of the fourth, and the most important one of the whole, are given with an amplitude and plainness that place him also with distinctness before us." The editor, in "Notes on the above," styles it "an ingenious bit of sophistry," "the foundation of which being removed, the superstructure is in ruins," but in a spirit which is quite becoming and proper.

In the "Herald of the Kingdom," vol. viii. p. 132, there is an article by brother J. R. Lithgow, entitled, "The Assyrian and the Re-building of Babylon," which begins,— "Dear and respected brother, I am not changed in my belief respecting the rebuilding of Babylon 'upon her own base,' and of its becoming the throne of the Latter-day Assyrian empire. I likewise as confidently expect that the Assyrian will palm himself off on the Jews as their Messiah, and, in *their* temple in Jerusalem, shew himself that he is God," &c. He says also :—

"I am confident that there are many strange developments to obtain in the Euphratean and Mediterranean countries—many things to be developed which '66 or '68 will not see matured, and for this reason regret your having so decidedly fixed upon that time for the resurrection, and the overthrow of the Assyrian.

"\* \* \* \* The subject is a deeply interesting one, and necessitates a revis-

ing of new and old expositions of the prophecies pertaining to the time of the end." \* \* \*

The editor, in a lengthy article, discusses the question under six items, and then proceeds:—

"Dismissing then, these six points, we proceed to remark that we admit that there are 'many things to be developed which '66 or '68 will not see matured.' We have, however, 'decidedly fixed' upon no particular year. All we say is, that, from all the evidence we can obtain, and which commends itself to our minds as the most scriptural, points to those dates of our era as the most probable. The time is ample enough for the accomplishment of what is predicted, though certainly too short for the development of Mr Strange's theories. We do not feel bound to find scope for these, in which our beloved correspondent doubtless perceives we have no faith, and of which we only speak respectfully for his sake. The Assyrian will possess Jerusalem before the resurrection, and will probably be broken on the mountains of Israel before it, and then the awakening comes."

Now, here is a brotherly discussion of Babylon, in which the symbolical is denied by brother Lithgow, without evoking the faintest whisper of suspicion that he was in danger of subverting the One Faith, and in which "probability" regarding the dates '66 and '68 is all that is insisted on.

Now, I do not say that there may not be such a thing as subversion of the truth by certain things being believed which are in greater or less opposition to it: but I do say, that brethren who think that such views are held by those they esteem as brethren, fail in their duty if they do not, especially when requested, use every means in their power to shew WHERE the subversive tendency lies, and HOW it operates in nullifying the faith of the gospel. To my way of viewing these matters, those who adhere most closely to the plain mode of understanding the Scriptures are in least danger of departing from the faith, for the simple reason that they "can make no mistake about this while they retain the faculty of reading the English Bible, where these points (of the Faith) stand out in such bold relief that a child may read and understand." Whereas those who are unduly prone to the figurative, are manifestly in danger of making figurative what is intended to be literal, as the sects do in regard to Zion and Jerusalem, and so make void the word of God. But I dare not judge any brother for his mode of viewing the prophecies, so long as he acknowledges his faith in the Gospel of the Kingdom of God. Time enough when subversion has taken place, and the gospel is denied, to talk of calling any one in question. Not that due warning should be abstained from where one thinks another in danger, either as to faith or practice,—this is the duty of every one, but it is a duty difficult to discharge, and should never be attempted except in the spirit of the apostolic injunction, "Let him that thinketh he standeth, take heed lest he fall."

The church is "the pillar and stay of THE TRUTH," and ought to "stand fast in one spirit striving together for THE FAITH OF THE GOSPEL." Individuals may teach on general topics, and differ, but the united striving of the church is for the FAITH ONCE DELIVERED. Any combination to contend for aught beyond this at once degenerates into a sect, because it ceases to be distinguished by "the truth, the whole truth, AND NOTHING BUT THE TRUTH." Is not this subversion *in fact* of true

christian fellowship? And the cause of all the sectarianism we see around us? And is not this sectarianism classed by Paul with the grossest crimes in Gal. v. 20. The word "heresies" (*haireseis*) is thus defined in the Polymicrian Greek Lexicon:—"strictly a choice or option; hence a sect, faction; by implication discord, contention." Paul must be held to use it here in its strict meaning of sect or faction, seeing that he expresses its implied meaning by various other terms in the same category, such as "VARIANCE, STRIFE," &c. Apropos of this, I find a most distinct testimony in the "Herald of the Kingdom" vol. viii. p. 144:—

SECT.—A sect is a body of men following some particular master, or united in some settled tenets. The word is derived from the Latin *secta*, which comes from *sequor*, to follow; hence a *following*. For this reason the apostles and their brethren were a sect, because they followed Jesus as their master. All who follow Jesus are members of this sect which is everywhere spoken against to this day. But while the disciples of Jesus are a sect, the founders of it would tolerate no minor sects within it. It recognises but one following—"The truth as it is in Jesus."—EDITOR.

I have submitted these things as preliminary to a more detailed discussion of the subject, and would again repeat the request that some one would inform me what in these latter days has arisen to justify separation, because of diversity of views regarding Babylon, &c; in other words, *how* does any one's views regarding Babylon, &c., affect the one Faith so has to render fellowship with such impracticable?

J. C.

## Intelligence, Notes, etc.

TO THOSE WHO HAVE SUBSCRIBED TO THE SECOND EDITION OF BROTHER ROBERTS' LECTURES.—After waiting a sufficient length of time, brother Roberts is compelled to abandon the scheme of republishing his lectures, for want of a sufficient number of guarantees to make a re-issue possible.

THE DISCIPLES' CHORAL SERVICE OF BIBLE THEMES will be resumed soon. Although the subscriptions are not up to the paying point yet by a good way; still, from various indications, I am led to conclude that the rest of the brethren who have not yet sent word, will do so soon, and thus I shall have confidence to proceed.—G. DOWIE.

THE BRETHREN IN ABERDEEN now meet every first day of the week in *The Music Hall Buildings*, Union Street.

There is a report of the arrival of brother Wm. Scott and his family in **NEW ZEALAND**.

Word has been received from brother and sister Sinclair in **BRISBANE, QUEENSLAND, AUSTRALIA**. They are well and prosperous; but lonely as yet; they do not refer to the expected arrival of brother Cornwall, in their neighbourhood.

Additions to the churches in **GALASHIELS** and **TURRIFF** during the past month.

[We are compelled to condense this month, owing to the great length of the report.]

The Treasurer acknowledges receipts for the *Messenger*, from Birmingham, Dundee, Fraserburgh, Galashiels, Halifax, Lewes, Paisley, Turrieff, and Brisbane.

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



## EVENINGS WITH THE PROPHETS.

### I.

#### THE TRUE PRINCIPLES OF EXEGESIS.

THE chief apostle, in his letter to the Romans says, "whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Now because the prophets form the main portions of the writings spoken of, it follows that they must contain those essentials to the christian pilgrim, —patience-causing, comfort-giving powers. If then our consolation, and the patience whereby we may win the future glory, are dependent on the knowledge of the prophets, how important it is that we have a correct view of them.

Yet at the first sight, a right understanding of them seems the most difficult thing to acquire. Among the conflicting statements of those who reject prophetic records as bygone and fulfilled books, as incomprehensible writings, or as interpretable only with a certain wisdom called "spiritual understanding by spirituals," who is not ready to exclaim "who will show us any good?" The honest inquirer, floundering amid the thousand and one differing interpretations, yet required to give all human authority an equal degree of value, is at length compelled to exclaim 'away with them all, surely the plain word will be enough to give me wisdom.' And so he finds it; the prophets, read simply as other writings are "able to make wise to salvation."

The first principle then must be, to *read them with the conviction that they are easy of comprehension.* Any writing, no matter how simple if read on the suspicion that it had a secret meaning, would lose all its power. Take as an instance Genesis. Were we to read it as some do, *i.e.* as an allegory, where would be its meaning to us. And in another connection take the Pilgrim's Progress. Who has not experienced the difference of interest between the first reading as a simple narrative, and the second examination of it as an allegory. We should remember that the prophetic testimonies, whilst they are all prophecy, (*i.e. teachings*), are not wholly *predictions.* It is their narrative of the experience of the prophets in person and of others of whom they speak, which constitute their patience-making power, and we lose full half the good of this, if we think, all the while we read, that these narratives are nothing in themselves, but important only as they symbolize or represent future persons, economies, or conditions.

What then? Do we decry study? By no means. Only we should do all things in their order. If you wish to acquire "patience" and "comfort," the feet of hope, *read* as simply and naturally as if they were any other book. If you wish to get knowledge and power in the Scriptures, *study* and analyze. Be confident of this, that the critic loses much of the interest and beauty of the author he reviews, for it is no more possible for analytic study to give these in any influence, than a boy's parsing lesson out of Gulliver's Travels would afford him amusement. In a word, the difference is much that between viewing a landscape, and having our minds calmed and elevated, and stooping down to add to our stock of knowledge from an examination of the flowers around us.

This second principle is, *not to seek for any abstruse, allegorical, or figurative meaning, more than appears on the surface when you are reading.* Consider that all these are beside the main purpose. They may be deduced by analogy, and thereby be instructive, e.g. Gal. iv. 22-31, but no sensible man would think that the original narrative was written with the sole object of teaching this.

Even when studying and analysing the Word, we may not arbitrarily assume the mystic sense. We should remember that one of Jehovah's grand self-eulogiums is that he "speaks righteousness," (literally "exactness"). But this he would not do were his word open to the objection that it may be made literal or figurative at pleasure. It ought to be a settled principle that *all it says is meant to be literally understood, unless it is said plainly otherwise.* Thus in Messenger, vol. ii. page 131, we find Isa. xiv. 12 quoted as a proof of the figurative meaning of the term heaven in 2 Peter iii. But while the latter appears in a didactic passage, the other is part of an expressly named "proverb," *i.e.* parable, which, of course, mostly necessitates rhetorical variations in language. Only when the context allows it, or the subject presents an impossibility, (though this latter is most frequently only our ignorance), may we figure or symbolise.

When we address ourselves to study, we must do it upon similarly exact principles. Perhaps these will be made most plain by taking them concurrently with examples founded on Zechariah's prophecies.

1. The date of the writing should be ascertained and kept in mind.

Thus Haggai and Zechariah form one continuous portion so far as time. The one begins only two months before the other, so that the circumstances causing their prophecies are the same.

2. Because the current events and circumstances bring forth the "word of the Lord," we ought to know what those were.

Haggai and Zechariah spoke just before the re-building of the temple, after the return from Babylon. Therefore the temple and the restoration of its service form a considerable portion of their matter, Hag. i. ii. 1-19, Zech. i. 12-16, iii., iv., vi. 9-15, viii.

Again, they had lately been released by the judgment upon Babylon. So that whilst Daniel saw the four monarchies, with the first in transit, (Dan. vii. 34, with viii. 3), Zechariah sees the judgment of the first passed, (ch. i. 8, 11, vi. 6, 8). He sees the mission of the first cherubic chariot accomplished in the north country, *i.e.* in the fulfilment of Isa. xlvi., Jer. l. 1-3.

3. We need not always suppose that the prophets had the far distant future, *i.e.* the great day, in view continually. Much of their speaking referred to their to-morrow, which is therefore to us the far off yesterday, Zech. vii., viii., 1-19.

4. But whilst so, we must remember that if the same sins recur, so will the same punishment; if the same desolation, so a similar restoration. Hence we must be careful not to limit the time of fulfilment, but be always aware of the *double application.* Perhaps an instance from Moses will best illustrate this point. He brought out water from the rock twice, Ex. xvii., Num. xx. Suppose this had been a matter of prophecy in the same terms of its mention in Psa. lxxviii. 15, 16. Israel after the first might have called the plural usage hyperbole, but the

second event would show them that the terms "rocks" and "streams" were exactly true, though fulfilled on two occasions, at different places, and with an interval of 38 years. So we must analyse the prophets, and not fall into the error of confounding events which differ, like one who publicly expounded the smittings of the rocks as one occurrence. If we find anything unrealized on one occasion, we may be sure the circumstances will recur; so that not one jot or one tittle of the prophets shall fail. For instance, whilst most of Zech. viii. was fulfilled in the first restoration, those giving it force, *e.g.* "many and strong nations," "all languages" &c., have not come *as such* to pray before the Lord. Hence it follows that the prophet sees both first and second returning in one line of vision.

5. The same double view is true in respect of prophetic personages. Thus, because some things are affirmed of Zerubbabel and Joshua which seem to have been in part wanting, it is concluded we must wholly spiritualise them—ch. iv. 6-10; iii. 1-7. If, instead, the more natural conclusion had been reached that what was unfinished then they will *live again* to complete, how much error would be starved and die. But of this more on another occasion.

6. This leads us to the great principle, that in all investigation we must pay attention to the *words* of the prophecy. No student ought to neglect his dictionary, as otherwise he will select meanings of occasional words very haphazard. Thus I once heard a brother speaking on Zech. i. 21, define "fray" to be "fright."\* This was just as though some one defining "quit" in 1 Sam. iv. 9 as "leave" were to read it "Be strong, and *run away* like men". "Fray" is obviously "to rub or fret" as Johnson defines it; *i. e.* the horns are sawn, pared, or otherwise fretted away. To vary a grammar rule, every definition must agree with its substantive in making clear its nature, action, and time. In this case horns are not sentient, so cannot be terrified; the four artificers are not carpenters but artizans in horn. And, if the horns are understood to be the four great powers, then the workmen must be Elohic ones, because the dynasties were successive.

Again, we cannot be too observant of some of the essential minor words, especially the preposition of comparison "as." I have frequently noticed a skipping over of this when the symbolic meaning of Scripture is being *attempted*. For instance, the literal ascent of the saints to meet Christ in the air being denied, it is said that the "clouds" are simply spoken of congregated saints. Isa. lx. 8, is quoted as though it read "Who are these who fly a cloud," the "as" being as it were transferred to 1 Thess. iv. 17, "with them *as* in clouds."

7. We should not hurriedly conclude that a word is symbolic because it speaks of what *we* have never seen. How much safer it is to regard the horsemen and horses of Zech. i. 8-11; vi. 1-8; Rev. vi. 1-8, as heavenly beings, such indeed as were seen by Elisha, 2 Kings, ii. 11, 12; vi. 17. These truly were the chariots and horsemen of Israel; but has Jehovah no messengers to do his will among the Gentiles? Dan. iv. 35. Verily he has, and not messengers alone, but obviously every nation whom he has called to take part in the execution of his

\* In this he followed both Conquest and Boothroyd, but as I think erroneously.

will has its presiding Elohim, or *Charge d' Affaires*, or in Daniel's words, its Prince.—Dan. x. 13, 20, 21; xi. 1. Were our eyes opened like Elisha's servant's, we should no doubt see the chariots, or else the higher dignitaries of the MEN like Dan. x. 5-7, 16. The *Cherubim* no doubt really exists as the animal intelligences of the heavens. If there are horses in heaven, why not the grand compound creatures of Ezek. i., as the very chariot of the deities or archangels. Psa. xviii. 10. But that they really do exist, and therefore that Ezekiel saw them, and not something symbolic which has no existence, is beyond the region of presumptive evidence. If the narrative of Eden be not a fiction, their reality is indisputable, Gen. iii. 24. And it is noteworthy that Moses receives no particulars of the form of the cherubim he is commanded to make overshadow the mercy-seat. Why? Because he had seen the beings, probably often enough to be familiar with their appearance. Nay more, they had most probably been often seen by the ante-diluvians; and hence the preservation of portions of their forms in the deities of the surrounding nations—winged lions, oxen, sphynxes, and human-bodied eagles.

An observance of these principles of reading and analysing the prophets cannot fail to produce great mental benefit and power. But it will of course be objected, that in contending for a plain, simple understanding of their writings I commit myself to folly, because they are so highly figurative and symbolical. But this is the issue between us. I demur to a great number of the so called figures and symbols being such. Keeping apart the two, of figures I may say that the advance of knowledge and science makes many of the formerly received figures into literal facts, and undoubtedly most others will be found to be the same. Does this destroy their poetry then? Nay, it enhances it, and proves also the divinity of the authorship, for only he who has made the whole creation an existing harmony, could have so aptly spoken out its teachings to the mind of man. But even supposing that they contained twice the supposed number of figures, would that render them difficult to understand, and open to any one's rendering? Far from it. That is no true figure which is not plain to the most cursory reader: which does not translate itself into natural sense as we read. So inwoven are they with our language, that we can neither read a page of a book, or a column of a newspaper, without their meeting us on every hand. "The market is 'quiet' or 'steady,' 'breach of promise,' the 'journals are fighting among themselves,'" &c., are instances of such; and among the higher walks of rhetoric, what more common than to speak of "a train of thought," a "tree of liberty," &c. Yet no one is ever at a loss to know the meaning of these. Figures are to plain speech what colours are to a picture; and any which hide their meanings cease to be figures and become simply blots, like a child's colouring which allows none of the engraving to appear beneath.

A symbol, being a more finished figure, requires more circumspection in its use. According to Johnson, it is "that which comprises in its figure the representation of something else." Consequently, if it be intended to represent *something*, and not any or everything, that something must be either afterward explained, or the symbol so guarded that only one meaning can approach it. Upon this principle, the use of

names, persons, and places, will be generally improper. Hence to translate Caanan into heaven, Jerusalem into the church, New Jerusalem into the saintly corporation, the new heavens and earth into civil and political governments and constitutions, the land of Shinar into an apostacy, (Zech. v. 11.); the temple into a church, chapel, or the worshippers in a meeting-room like ours, are all alike offences against true symbology.

Remembering the intention of prophecy, *i. e.* to be "a lamp to our feet, and a light to our path," we cannot admit so much symbology, because it allows such scope for human folly "in darkening counsel with words." And if the light in a certain expositor be darkness, how great will be our darkness when we imperfectly comprehend his writings. And how pitiable the mental obscuration of those who receive these at second or third hand. The Lord said to Habakkuk, "Write the vision, and make it *plain* upon tables, that he may *run* who readeth it," (ch. ii. 1, 4). In these unfortunate days every expositor has endeavoured to improve the black writing upon the white table by widening or altering the letters, so causing them to run into great patches, and in a short time we may be in the predicament of the artist, having only a black board with no warning at all upon it.

The true use of symbol is to impress a truth upon the mind, by using some figure which has a connection, and will suggest more thought. Thus we have in Gothic architecture, finials in the form of demon-heads, gnomes, dogs, &c., writhing in stony captivity. These represent the action of christianity in conquering and chaining superstition and all its hideous conceptions. The classic architecture has also its symbology, representing the diversity of character in the human frame. Yet who would say that a man had no taste in building who was ignorant of these. His eye could be as true, his love of the beautiful as living, and his knowledge of harmony as great or greater than the man who was always discerning the symbol, oftimes to the exclusion of the appropriateness to situation and use.

Even so may a man be a true student of the word, and firm in the faith, even though not holding to symbolic exposition. And he is a sinner against his brother's conscience and against the faith of God, who dares affirm that the man subverts the truth, who, seeing enough in the plain testimony to satisfy his faith and knowledge, refuses to acknowledge another's symbolic exposition. If the Apocalypse is to me generally plain upon as natural a reading, as Ezekiel xxxviii. xxxix., am I to be accounted a candidate for gehenna if I do not receive so and so's symbology, as the whole and sole exposition? If I can give the symbolic its proper secondary or helpful place, I do what the apostles do in their quotations of the prophets; I have both the actual teachings and the connected lessons. It does not need much wisdom to tell who would be approved in respect of the judgment of Rev. xxii. 18, 19: he who takes any human exposition alone, or he who holds "the sayings of this prophecy as faithful and true," (*i. e.*, literal; verses 6, 7). And if so of this, so of all the other prophecies.

"Lord, I will *walk at liberty*; for I seek Thy precepts," Ps. cxix. 45, ought to be the determination of every inquirer.

BASIL.

## REFLECTIONS ON THE FIFTH PSALM.

## VERSES 1-7.

THE psalmist David seems to have acted upon that principle laid down by our Lord and Master, "freely ye have received, freely give;" he did not wish to conceal in his own bosom the discoveries he had made of the God of Israel, nor the rich mercies he had received from his gracious hand. For we find him saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul; he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God." Ah, yes, this is the great ultimatum God has in view in all his dealings with the children of men. When the great design of salvation shall be fully accomplished, the result will be glory to God in the highest, on earth peace, and good will to men.

In the first seven verses of this psalm, the psalmist seems to have two leading ideas in view; first, to give expression to his own personal experience; second, to give us the benefit of his observation. He begins thus,—“Give ear to my words, O Lord, consider my meditations.” What could be the subject of his meditations, that he could appeal to the consideration of God? He does not tell us here, but we are not left in doubt concerning this, for he tells us elsewhere, that the law of the Lord was his study all the day. Doubtless, David, as king of Israel, had many weighty and important duties to discharge; but we have reason to believe that many of his leisure hours were spent in his favourite study. One of the grand truths that dropped from the lips of infinite wisdom is—“Where the treasure is, there will the heart be also.” As water is the element in which the fish delight to live, and as the air above is the element in which the fowls of heaven delight to live, and in which to soar; so the heart of God and the atmosphere of Divine truth constitute the elements in which the child of God delights to live, and to soar, and in which to luxuriate. Doubtless the psalmist in these meditations got an instalment of answer to that prayer,—“Open thou mine eyes, that I may behold wondrous things out of thy law.” Yes, before you ask I will answer; and while you are yet speaking, I will hear. It is a truth that God anticipates some of our prayers, and gives us an instalment before we ask. We have a beautiful confirmation of this in the case of Solomon; shortly after he was anointed king, the Lord appeared to Solomon in a dream by night, and God said, ask what I shall give thee, and Solomon asked an understanding heart to judge his people. And the Lord said I have given thee a wise and understanding heart—he does not say *I will give*—but *I have given* thee—we also find his father David confirming this truth in his dying charge to Solomon, a considerable time before this prayer was presented, “for thou art a wise man and knowest what thou oughtest to do.” We see then that Solomon not only got an instalment of this prayer before he asked, but God answered it above and beyond his asking, for we find God saying, I have also given thee that which thou hast not asked—both riches and honour. It is true that God is a liberal master, but he is not prodigal of his mercies; we have no right to expect that he will bestow upon us additional talents, if we do not make a wise improvement of those he has already given. To make way for new mercies, we must fully appreciate and wisely prove those we have already received; and that our prayers may be answered, they must ever be in harmony with the arrangements of infinite wisdom, and in accordance with the revealed will of our Father in heaven. We see, too, the happy effects produced on the mind of the psalmist by these meditations; the devotional spirit is awaked, the devotional feeling is kindled up—“O Lord, in the morning will I direct my prayer unto thee and will look up.” In these meditations the psalmist must have seen the law of the Lord not only to be

perfect, but holy, just, and good; this furnished him with material for prayer and supplication. He must have seen them all so framed, as not only to promote the glory of God, but to secure man's present and everlasting happiness, here and hereafter. This supplied him with matter for song. Yes, the mercies of God, as they have been developed at sundry times and in divers manners in the great scheme of man's salvation will ever be the main spring to set in motion the redeemed song in the church on earth. While in the age to come, every additional discovery of the glory of God, every new token of his love, every refreshing draught from the river of the water of life, that proceedeth out of the throne of God and of the Lamb, will put fresh life and vigour into the song of the redeemed, and make the response of every heart to be—"O the depth of the riches, both of wisdom and love of God: how unsearchable are his judgments, and his ways past finding out." Not one half was told us in the house of our pilgrimage. Though here we see as through a glass darkly, yet there we shall see face to face.

The psalmist begins with the 4th and two succeeding verses, to give his personal observations; he says—"for thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest all workers of iniquity; thou shall destroy them that speak leasing, the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy." But as for me, my position is quite different from these men; they never recognise the hand of God in any mercy that they receive; they never contemplate that these mercies are designed by God to lead them to repentance, to melt their hard and stony hearts, and bring them to the obedience of faith, and that God may bring upon them far richer blessings in the age to come: but as for me, I see the finger of God in every mercy that I enjoy; I have come to His house to worship in the multitude of his mercies, to give expression to the overflowings of a grateful heart, to raise the redeemed song—yes, they that dwell in thy house, will be ever found praising thee. My dear friends, how does this tally with your experience; do you come up to the house of God to worship, not only under a deep sense of the all-seeing eye of God being upon you, but deeply impressed with a sense of his loving kindness and tender mercies, or are your minds wandering up and down upon the mountains of vanity, and, like the fool's eyes, in the ends of the earth. Are you laying upon his altar the dead body of a mere external homage, instead of the living sacrifice of a devout heart, and an enlightened mind, with which, for Christ's sake, God is well pleased.

But, finally, we see in this psalm the manner in which David spent his mornings, he gave unto God the first fruits of his time and the fruits of his thoughts; he tells us elsewhere "whatsoever time I awake, I am with thee." Yes, the internal outgoings of his heart were towards God, and the remembrance of his name. Yes, the unuttered aspirations of the devout heart are as intelligible to the ear of our Heavenly Father, as the most eloquent prayer that ever was expressed in words. We have a delightful proof of this in Hannah, recorded in Sam. i. God not only answered her mental prayer, but answered it above asking, gave her not only a son, but a prophet, one to whom the Lord revealed his secrets.

Let us, like David, make the word of God our study all the day; that we may daily be receiving instalments of that prayer presented by our Lord and Master to his Father and our Father, to his God and our God, *Sanctify them through thy truth, thy word is truth*; that our path may indeed be the path of the just, shining more and more until the perfect day. Let us remember the position of the foolish virgins, perhaps they spent their time, while waiting for the appearing of the bridegroom, in speculating about the possibilities and the probabilities of those events that were shortly to transpire, to the neglect of their more immediate duties, in seeing that their vessels were well supplied with oil. There has been more than enough of this speculating going on among the

churches of late, and less than enough of stirring up one another to love and to good works. The foolish virgins were professedly waiting for the appearing of the bridegroom, but they were not waiting in a prepared state; hence, they failed to gain admission into the marriage supper. What a solemn lesson this ought to convey to us; one well fitted to awaken up in our mind serious reflections, and lead us to fill up the little space that yet remains, before the closing scene of our individual history in this life arrives, by endeavouring to ascertain our true position in the sight of God, and the duties devolving upon us in that position, and see that they are discharged wisely and well; that when our Lord appears, we may have an abundant entrance administered into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The Lord says—"As the Father hath loved me, so have I loved you, continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love,"—John xv. 9, 10.

R. N.

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### THE LITERAL METHOD OF UNDERSTANDING THE SCRIPTURES.

It is rather a startling fact, that there are some persons living at the present day who claim to be believers of the Gospel of the Kingdom of God; and who profess to hold, as a cardinal article of saving faith, that man is naturally a mortal being, and can only live for ever by believing that Jesus is the Christ, the Son of the Living God—who, at the same time, publicly declare the literal method of interpreting the Scriptures to be pernicious in its tendency; and that those who adopt it are entirely unfit for their fellowship.

So much does our own faith in the establishment of the Kingdom of God under the Messiah, and the possession of glory, honour, and immortality in that Kingdom by the faithful in Christ Jesus, depend on the literal understanding of the oracles of God, that we are at a loss to understand how it is possible for one to have the faith and yet deny that the Scriptures of the prophets and apostles are to be literally understood. If "the belief of the truth" can be nullified by the holding of any other sentiments, surely it is by such a sentiment as that. How can we believe that man is by nature as destitute of immortality as the beasts that perish; and that, if the dead rise not, even "those who have fallen asleep in Christ have perished," unless we understand the words of Scripture in their ordinary acceptation? How else could we know that Abraham and his seed shall inherit the land? that the whole house of Israel is to be restored to their own land? that the Messiah shall reign over them and all the nations of the earth? and that all the faithful shall be fellow-heirs with Him of his eternal inheritance? Give up the literal understanding of the Scriptures, whether of the prophets or apostles, and, as regards the future, our faith and hope depend on nothing.

And yet, forsooth, the literal interpretation of the prophecies is pernicious; and unfits one for the fellowship of believers in the gospel of Christ and the mortality of man! Much more correctly is the real state of the case expressed at p. 101 of this volume. "Those who ad-



here most closely to the plain mode of understanding the Scriptures are in least danger of departing from the faith, for the simple reason that they 'can make no mistake about this while they retain the faculty of reading the English Bible, where these points (of the faith) stand out in such bold relief that a child may read and understand.' Whereas those who are unduly fond of the figurative, are manifestly in danger of making figurative what is intended to be literal, as the sects do in regard to Zion and Jerusalem, and so make void the word of God."

Most earnestly would I impress on the minds of all the vital importance of holding "fast the *form of sound words*" of the prophets and apostles; for they spoke words taught them by the Holy Spirit: and it is a fact worthy to be pondered, that all who oppose the faith which we hold to be saving, do so by ignoring this literal understanding of the Scriptures: *it is indeed impossible to do so by any other process, unless flatly denying the Divine authority of these writings.* Hence it is that all who write or address the public in defence of our faith, do so from the stand-point that the words of Scripture are to be taken in their ordinary acceptation. A case in point is furnished in the lectures recently published by R. Roberts of Huddersfield, at pp. 13-17.

In reply to the question, "How is the Bible to be understood?" he justly remarks,— '*The Bible means what it says*; if it does not, it is no revelation." Referring to the literality of the language of the prophets, he says, regarding Zech. ix. ('Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee, riding upon an ass,')—

"It is impossible to conjecture what spiritualizers would have made of this prophecy had it been still unfulfilled; but certainly we may safely suppose it would have been furthest from their mind to believe that the great Messiah would really humble himself so far as ride upon the back of the humble animal with which we are all familiar, just as they refuse to believe that Christ shall sit upon a real throne, and be personally present on earth during the coming age, although that is, if possible, still more plainly declared; but how stands the matter? Matt. xxi. 2,— 'The disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and set him thereon.' All this was done that it might be fulfilled which was spoken by the prophet."

"And so shall we find it is with all fulfilled prophecies. They came to pass exactly as the terms of the prediction, plainly and literally understood, would have led us to expect; that is, a certain thing was predicted, and that thing came to pass. NOW, ARE WE NOT HERE SUPPLIED WITH A RULE FOR THE UNDERSTANDING OF UNFULFILLED PROPHECY? IF THIS IS NOT THE RULE, WHAT IS?"

Most assuredly this is a safe and certain rule by which to understand those predictions yet unfulfilled; and whenever it is laid aside, without Divine warrant, human speculation and uncertainty is the result. The allegorising method commenced and prevailed in the 3d century, and has continued ever since, so as to afford too much ground for the scoffer to declare that "the Bible is an instrument, on which you may play any tune you please."

Referring to this pernicious practice, the writer of "Prophetic Landmarks" justly exclaims,—

"What liberties do some interpreters take with the prophetic word. They find in almost every page what they call figurative language; and with this

idea they explain away whole chapters without scruple or remorse. They complain much of the obscurity of the prophetic language: it is an obscurity, however, of their own creating. If they will force figures upon the prophets when they are manifestly speaking with all plainness and literality, no wonder that darkness and mystery seem to brood over the prophetic page. 'The truth is, there is less figure and more literality in Scripture than many will allow.' Page 172.

Abandon the literal method of understanding the prophets, and we are set adrift on a shoreless sea without rudder or compass; for how else can we know, with certainty, that a prediction has been fulfilled unless by the occurrence of the events described in the prediction?

Some, while readily admitting the correctness of the foregoing, regarding the prophets of the Old Testament—take exception to that later prophecy—The Apocalypse. But is there sufficient warrant for this? Surely that prophecy which is emphatically styled "The Revelation," i.e. "the uncovering"—is not of all others the most ██████████ or enigmatical. Metaphors, figures, and symbols, indeed, there are in this vision of John—but so is there in "the vision of Isaiah the son of Amos," and in the writings of the other prophets. There is no peculiarity in the apocalypse rendering the means of understanding the language of the other prophecies inapplicable to it. A great deal of the obscurity in our minds regarding this later prophecy, arises from the circumstance, that, from our earliest years, we have been led to regard it as an enigma; and because the most of writers who have essayed to interpret it have treated it as an enigma; and by their various conflicting speculations, rendered all attempts to ascertain its meaning, with certainty, apparently hopeless. The latest interpreter of this prophecy, which we have read, very plainly, and with very much self-complaisance, hints, in his prospectus, that it is in vain trying to understand the Apocalypse without his book. Nevertheless, believe that the book of the Apocalypse is really and truly what it professes to be—not an enigma, but a REVELATION. Apply to it the same rule which you apply to the prophecies of Isaiah, and the effort to understand the Apocalypse shall not be so hopeless a task as is too commonly supposed. Symbols there are in most, if not in all the prophets; but the explanation of the symbol generally accompanies it, and when the language of prophecy is not represented in Scriptures to mean something different from what is expressed, we are not at liberty to understand it otherwise than we would do were it the language of history. Having, in a former article on "The Language of Prophecy," indicated some criteria for understanding its meaning, I shall simply refer to it, (See Messenger, vol. ii. 97), quoting this much, however, that "*when the language of prophecy, or visions of the future are interpreted in Scripture, the interpretation there given should not be interpreted.*" This rule has been adopted and accurately expressed in the lectures by R. Roberts, already referred to. At p. 102 he writes, "On no principle can an interpretation be converted into figurative discourse, for its very nature, as such, compels us to recognize its statement in a plain and literal sense." This rule will do as well for the visions of John, as for those of Daniel; and, were it as fairly applied in both cases, the same satisfactory results would follow. There may be a tendency in some minds to carry the literal method to an unwarrantable length; but the danger lies most on the other side. It seems to me that our

Heavenly Father will be far less offended with his children for mistaking a figure for a reality, than for daring to assume that he, in revealing his secrets, expressed something else than he meant, while he has not so interpreted his own language. Blessed is the man who trembles at the word of the Lord; and, as a little child, receives with implicit faith, the oracles of the Most High, for "the secret of the Lord is with them that fear him, and he will shew them his covenant."

W. LAING.

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## THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST.

It is evident from Scripture testimony, and from true christian experience, that the human mind, naturally corrupt and sinful through transgression, is regenerated and reconciled to God through knowledge, which produces obedience: but although this general statement may be acknowledged and believed, there may still be a radical defect, either in not knowing the truths specially adapted by the Holy Spirit to effect this transformation, or, when known, by failing to keep the mind under their influence.

Now, in passing through our present probation, we become either conformed to this present evil world, or transformed, by the renewing of our minds, for the world to come: these effects result from the nature of the objects we contemplate, attach our affections to, and endeavour to gain possession of; and such effects are in strict accordance with the constitution of our minds: God in his wisdom and goodness acts upon this law, then he commands us to "seek first the kingdom of God, and his righteousness." These are the glorious objects exhibited throughout the Scriptures, to excite our desires, to elevate and purify our affections: and this will be accomplished, just in proportion as we are impressed with their purity, and holiness, and see the absolute necessity of personal conformity to their likeness—as "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." It is vain therefore to dream about an interest in Christ, and an inheritance in the kingdom of God, unless we "crucify the flesh with its affections and lusts" and become partakers of his spirit, which "works by love, purifies the heart, and overcomes the world." In this we are exhorted to follow Paul, when he says, (Phil. iii. 8,) "Doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," and we are thus urged to "press toward the mark for the prize of the high calling of God in Christ Jesus."

As a remarkable summary of this essential truth, we quote the following (Acts viii 12,) "When they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." This portion is most valuable, inasmuch as it shews the divine balance of the truth, what God has joined together, let no man put asunder. In the first constituent—the kingdom of God—we have the climax or consummation of redemption, and in the second we have the means and process through which that salvation is accomplished, and shared in. The end then can only be gained by the use of the means prescribed, hence we have the most earnest exhortations, not only to know these things, but, after they are known, to take heed lest at any time we should let them slip: this exhortation occurs in the Heb. ii. 4, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, for if the word, spoken by angels was steadfast, and every transgression and disobedience, received a just recompence of reward, how shall we escape, if we

neglect so great salvation, which at the first, began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will." We have here a way which opens up, and points to the great salvation. It is only necessary to turn to the commencement of Christ's ministry, to see at a glance that the coming reign or kingdom of God, is the great salvation for this fallen world, and God's arrangement in Christ is the means of its accomplishment: both are essentially necessary to be understood and together believed in, for individual salvation. These we are to "keep in memory" and continue in the faith of, and so become grounded and settled, and be not moved away from the hope of the gospel. One of the great evils of the human mind is a want of balance, a liability to swerve from the true centre: this has been remarkably the case with the saving truth, the gospel of our salvation. The second constituent—the things concerning the name of Jesus Christ—especially his sacrifice for sin, has been detached from the first; and that too for so long a period that few are conscious of any defect. On the other hand we must guard against an opposite evil; lest in our zeal for the publishing of the gospel of the kingdom, we should overlook or undervalue, either in thought, or word, or deed, the essential necessity, or importance of the death of Christ for sin.

One passage will suffice to shew its infinite value, and importance in the plan of redemption. "If, while we were yet sinners, we were reconciled to God through the death of his Son, much more, being reconciled, we shall be saved by his life." The apostle warns us in his letters to the Corinthian and Galatian believers, that all our believing will be in vain, if we do not keep in memory the death of Christ; and in his epistle to the Romans, he says "Christ Jesus, whom God hath set forth to be a mercy-seat, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus." We see from this, that there is no mercy-seat for sinners, but through faith in his blood, and no ground of justification, but through Christ crucified; as the apostle Paul, in Gal. vi. 14, expresses it—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world," all therefore who desire to reach the same mark, must "walk by the same rule, and mind the same things."

Natural things are, in the Scriptures, frequently taken to teach spiritual—hence we have these saving truths represented in the parable of the sower, as the seed of the word, which when sown in a good soil, or in good and honest hearts, produces much fruit; this necessitates the putting off of the old man, and the putting on of the new—which is most expressively represented in the ordinance of baptism, Rom. vi. 4, "therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This, as stated in Rom. xiii. 14, consists in "putting on the Lord Jesus Christ," signifying entire and cordial obedience, and conformity to all his requirements and laws. In proportion as we become acquainted with these, and with our own natural corruption, so will we see the necessity of diligence and activity—before we can be "complete in him." In this way there will not be much time left for criticising, correcting, and trimming our brethren, (which is well enough in its own place, only, often begun at the wrong end). The apostle Paul always commences with *I*, and finishes with *I* when he says "I have fought a good fight, finished my course, and kept the faith."

The one course naturally leads to discord and destruction, the other to order and harmony. The one, if persisted in, will lead to the condition described in the parable of the ten virgins.—give us of your oil, for our lamps are going out;

the other will lead to readiness to enter in to the marriage supper with the Lamb, when the cry is made, behold the bridegroom cometh, go ye out to meet him.

WM. NAISMITH,

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## RESPECT THE RIGHT AUTHORITY.

I have observed that the authorities which I have been able to adduce from Charnock, Toplady, Gill, Horsley, and others, have influenced men more in favour of the doctrines connected with the purpose of God, and reign of Christ, than any passages whatever from the Bible. . . . If men are believing doctrines only in consequence of such an authority, and not on the bare testimony of God, they are nothing but the most specious infidels that Satan has ever produced. This is being an angel of light with a witness; and it appears to be the only way in which infidelity could be engendered in those who make a greater profession of religion than others. On such the Lord denounces fearful judgments; "woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye those that are entering to go in." John the Baptist began to preach that the kingdom of heaven was at hand, and prepared the people for its immediate arrival by baptizing them with water, to signify that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. His preaching and his ordinance were gladly received by the common people, yea, even by the publicans and sinners; but the Scribes and the Pharisees turned a deaf ear unto him; and when the Lord put the question to them, whether he was a true prophet or not, they durst not answer him a word, yea or nay; for if they said yea, then why did they not believe on him? But if they should said nay, they feared the people, for all the people held John to be a prophet; and thus did they throw all the weight of their influence with the people into the scale, against the preaching of the kingdom. In like manner they resisted the preaching of the Lord, whom the common people gladly heard, as he went about teaching in the synagogues, and proclaiming the good news of the kingdom; but the Scribes and Pharisees, which were the rulers of the church, withstood him at all hands, waylaid him, perverted the people with their vain traditions, and in every other way did their utmost endeavour to prevent the people from receiving the gospel of the kingdom. So that it was like storming a city for any one to enter into, the opposition and the strife was so great; as it is written, "from the time of John the kingdom of heaven suffereth violence, and the violent take it by force." To the obstinate resistance, and, alas, effectual also, which the men of name and influence, and reputed piety, offered to the preachers and to the preaching of the kingdom, our Lord refers in the words I have just quoted. Now, how perfectly parallel is this with the conduct of the Scribes and Pharisees of our own time. The leading authorities in the church, who, however divided among themselves they may be, are well agreed in this, to oppose with all their might us who preach the kingdom of heaven to be

at hand, and for themselves they utterly throw the subject away from them as an abominable thing; and "the people who hear it gladly," they resist and repudiate, and with all their might hinder from believing. In the absence of right knowledge of the subject, and of sound argument, they much misrepresent, falsify, and by all modes of injustice seek to depreciate us with the people. Let the people take heed lest they prevail. To a greater extent they are prevailing, and as these Pharisees brought Jerusalem low by hindering her from knowing the day of her visitation, so the ruling and influential men in the church will bring Britain low, by preventing her from knowing the day of her visitation. I trust that many will not be deceived by such hypocrisy, for hypocrisy it is for any man to take upon himself to judge and condemn that whereof he is ignorant. Now observe how these same men are shewn to be hypocrites, in that very thing upon which they pride themselves: They pride themselves upon what they call their spiritual mindedness; and they accuse us of preaching an outward and temporal kingdom merely. Now God, to prove how false they are in their pretensions to spiritual mindedness, has raised up men who preach fully and freely, unto every sinner, justification by faith, and the consolations of the blessed Spirit, and straightway they have flamed against these men as violently as against us: so, that the assurance of faith, the peace and joy in believing, are at present as much the object of their insolent and ignorant attacks, as are the coming and kingdom of the Lord. Beware of such calumniators of the truth. This is the day of your visitation; take heed unto it, lest it be hid from your eyes.

Whence does this opposition to the kingdom of God, and to the preaching of it, prevail so much in men, who are otherwise reputed honourable and pious?

Because they love the honour which cometh from men.

"How can ye believe," says our Lord, "who expect honour one of another, but look not for the honour which cometh from God?" They love the uppermost rooms in the feasts, and the most honourable places in the synagogues; they are wedded to some form of this world's goods; they are wedded to some form of the church, and cannot bear to hear of the removal of these things. They accuse us of saying "destroy the temple;" and by their accusations they will prevail, and the temple shall be destroyed; but, as I trust, to be raised up again. Many among my own congregation do not love the subject of the kingdom. They endure it indeed, but would prefer that I should take up and handle matters of a more common kind. They would have the house patched up; but I tell them to flee out of the house, for it is a ruin, and ready to fall. They would rather not endure the scoffings and the violent opposition of men directed against this subject; but I would have them to stand up stoutly to it, like men storming a walled city, and take it by force, through the opposition of fathers and mothers, and brothers and sisters, at the risk or loss of their life also.—*Dialogues on Prophecy.*

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"Whosoever would persevere in the course of a holy life, let him apply his whole mind to the hope of Christ's coming."—*Calvin.*

## SUBVERSION OF THE FAITH.

In my last paper I referred to the unscriptural application of the term "The Truth" to certain teachings regarding Babylon, &c., and while I feel bound to testify against such a usage, it is so far satisfactory to know that no one has ventured to identify Babylon with the Gospel—that there is a tacit if not express acknowledgment that the "One Faith" is one thing, and Babylon quite another. This is the only hope I have of brethren who have fallen away from first principles as regards the "FELLOWSHIP IN THE GOSPEL," finding their way back to the only tenable, because only scriptural position, of acknowledging as their brethren, and that by DEED as well as by WORD, all who have put on the Christ by immersion into his name, subsequently to their believing "the things concerning the kingdom of God and the name of Jesus Christ," irrespective of whatever opinions they may hold and utter regarding any other matter of scripture teaching.

But here we are met by the assertion, (and as yet it is only assertion), that certain opinions regarding Babylon, &c., "affect the one faith so much," as to necessitate separation. Nay, more, at the Aggregate Meeting in Glasgow, (July 1863), the holding of these opinions was declared by brother Wm. Ellis to deprive of brotherhood. I quote from the printed report:—

"W. Ellis—(addressing G. Dowie)—I accept your explanation as an honest one; but in my estimation it quite unfits you for my fellowship. I have no faith in any one who holds the literal mode of interpretation, of which George Dowie has just given a specimen. [This was regarding the two prophets of Rev. xi. and Babylon.]

A. Fordyce—You have no faith in him as an expositor—is that what you mean?

W. Ellis—I have no faith in his brotherhood. I have been satisfied about it long ago, and it is now patent to all who are here.

The Chairman—Are we to understand that William Ellis cannot hold fellowship with any one who holds these views?

W. Ellis—Certainly."

Now, no explanation is attempted as to the way in which one's brotherhood can be affected by holding such views. It has never been affirmed that the symbolic view of Babylon is a part of the Gospel, and that consequently the denial of that view is denial of The Faith. But while the One Faith is held to be distinct from either view of Babylon, it is asserted that the literal view subverts the Faith.

But what is subversion of The Faith? Seeing it is something different from direct denial of the Faith, or any part of it, what is the precise significance of the term? The only clue to this I can lay hold of is derived from a little controversy which appeared in these pages on the power given to the beast, in which it was maintained that a certain conclusion, supposed to be deducible from certain statements, was subversive of the purpose of God to establish his kingdom over the nations of the earth, because said conclusion was supposed to leave no nations of the earth to be governed. This is an intelligible mode of making the word of God of none effect by a conclusion. But I think it cannot be maintained that anything short of this can be held to subvert the Faith. If there be no such direct antagonism between the two things as to be mutually destructive the one of the other, there can be no ground for alleging subversion.

But even supposing that a brother entertains an opinion that is deemed contradictory of the Faith, did it never occur to any one that while such opinion might be subversive of the Faith, the Faith is as certainly subversive of the opinion? And even supposing the brother's hold of his opinion to be as strong as his hold of the Faith, would it not naturally occur to one imbued with even

a small measure of the love that thinketh no evil, and hopeth all things, not to speak of brotherly kindness, that the Faith in such an unequal struggle must gain the victory, seeing that it is based on plain scripture testimony, "that a child may read and understand," whereas the opinion may be a mere inference drawn from obscure statements, about which different minds will often disagree.

But this is an extreme case, and one that I am not aware has any existence among the brotherhood. There is not the slightest approach to it as regards Babylon, the Man of Sin, Times and Seasons, &c., about which so much has been said. Those who view Babylon as a literal city bearing that name, and not the apostacy, believe as firmly as any that it shall be destroyed and its power suppressed, to make room for the kingdom of God to be established on the earth. Those who consider the Man of Sin to be a literal man and not a system of iniquity, believe that he shall be destroyed by the brightness of the coming of the Lord. Where is there any room for the charge of subverting the Faith here? Are not the two things quite compatible, supposing the literal view correct? And supposing it to be erroneous, is not the faith still preserved intact? Will not the coming of the Lord to establish his kingdom be as certain whichever view of Babylon, the Man of Sin, the two prophets, or the times and seasons, shall prove to be correct? And is not the Faith of the literalist regarding this as firm as that of the symbolist? How then can the One Faith regarding the establishment of that kingdom under the Messiah and the saints, over Israel and the nations be affected in any way by any opinion regarding the matters referred to. To my mind, the foundations of the Faith are too solid to be affected either for good or evil by any such debateable questions. Is it not admitted by those who put so much value upon these prophetic details, that a vast amount of study is necessary for their comprehension, involving mental endowments and knowledge of History possessed by very few? Whereas the things of the Faith "stand out in such bold relief that a child may READ and UNDERSTAND."

But it seems to me the danger of subverting the Faith lies in another direction. For instance, brother Ellis holds that the words of Jesus—"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"—were fulfilled in the Roman army coming against Jerusalem in A.D. 72. Is not this a parallel case with those who in the apostles' days declared the resurrection to be past already, and so overthrew the faith of some? and with the Swedenborgians who say the New Jerusalem has already come—and with the Roman Catholics who believe that the Millennium is past, it having ended about the time of Luther, who with his coadjutors, they view as Gog and Magog. If the same mode of interpretation be applied to predictions of the coming of the Son of Man that is thus applied to the words just quoted, where is there any foundation for the Faith regarding the coming of the Messiah in person to immortalise his saints, and establish his kingdom? For if this plain passage, occurring in a prosaic, didactic discourse, professing to give an answer to certain questions of the disciples, may be made to speak of a proxy coming of the Son of Man, why may not Daniel's vision (Dan. vii. 13), John's vision (Rev. i. 7), which occur in connection with symbols, be explained on the same principle, and the personal coming of Christ be thus set aside, and a coming of something else substituted for it.

While I present this as the legitimate result of this principle, I do not call those who use it subverters of the Faith, for I know that those who hold it accept the literal view of Dan vii. 13, and Rev. i. 7. But it is the nearest approach to subversion of the Faith that I am aware of among the brotherhood. And I say this the more freely, that I clearly see the force of Jesus' words, to lie in their having exclusive reference to his personal advent in the clouds of heaven. They were uttered as a caution to his disciples against being deceived



with reports of his presence in connection with the siege of Jerusalem, and he gives as the reason that when his coming should take place, it would be unmistakably apparent as the lightning's flash. The passage referred to is **Matt. xxiv. 23-27.**

I forbear to characterise the spirit of intolerance exhibited in the quotation from the report of the Aggregate Meeting in Glasgow, but would respectfully submit to the whole brotherhood that the time has now come when it is the duty of each to settle for himself and herself what is the individual duty they owe to the Lord, to the truth, to themselves, and to their brethren in this matter. Are we to "STRIVE TOGETHER for the Faith of the GOSPEL," before a world lying in wickedness, or to magnify theories, at the best uncertain and changeable, as if they were the very gospel of Salvation.

J. C.

## EVENINGS WITH THE PROPHETS.

### II.

#### THE TEMPLE.

The grand feature of the kingdom as revealed by the prophets is the institution of Zion as the rallying centre of religion. All the nations will thereto come, "to worship the king, the Lord of hosts, and to keep the feast of tabernacles," (Zech. xiv.) the conclusion is therefore inevitable, that there will be a *new temple* at Jerusalem.

For no worship can consist without a temple. From the savage in the lowest to the Jew in the highest degree of civilisation, each has a house for his god. The ancient Druid erections of our land; the Indian and Egyptian caverns; the groves on every high hill of Israel; all testify to this necessity. And recognising the sublimity of site and surroundings of temples in nature's own retreats, we might at first wonder why the prophets so forcibly condemned them. But when we remember the tendency of the worship taught by the Spirit,—to draw mankind into true brotherhood, by making them know one Father,—we see the natural temples of idolatry, apart from the spirit of the worship itself, tend only to isolation and strife.

So the grand master-piece of the Spirit—the combination of the highest civilisation with the greatest fraternity, and the most perfect worship of the Most High,—must needs have its beautiful temple as that worship's centre. Jehovah has wonderfully linked all things to himself, so that the highest worship of God is the highest benefit to man. "Where the fear of the Lord is, there is liberty." "He who loveth God will love his brother also." Hence with all the nations mingling in one common ecclesiastical palace, and being ministered to by the Son of God's love, the holy High Priest (Heb. viii. 2.), what blessed influences of peace, love and joy, will be spread throughout all the earth!

Civilisation through means of religion has been the divine principle of operation from the first. For this were Israel chosen; for this were they educated, that thereby they might bless all nations. And the first object presented to their sense was "a dwelling place of the Most High." The human mind cannot dispense with tangible objects to assist its

comprehension of unseen things. Therefore, seeing religion may be defined as *fealty to Jehovah*, the first step after the enunciation of his authority is to command the erection of a house for his name. This house at first was of necessity like their own, a tent. They were a marching army, so their king-commandant would have his tent, that he could ever be seen as with them (Exod. xxv. 8, 9.) This tent (a better designation than tabernacle) marching in their van, or pitched in the centre of their encampment, would be a certain token of the existence and presence of their otherwise unseen monarch.

The time came when the commander's tent was exchanged for the stable palace of king Jehovah (Deu. xii. 5, 11, 14; xiv. 23 25; 1 Kings v. 5; ix. 3, 7; viii. 16, 29, 33, 43; 1 Ch. xxix. 1). How awe-inspiring must have been the thought to a mind like David's, that the temple he desired to build was for a "house," "habitation," or palace of the Mighty God (2 Sam. vii. 1, 2, 5-7, 13). And Solomon's prayer at the dedication of this building evidences that he realised his position as being then in the very presence chamber, having audience of, and petitioning, as Israel's delegate, the Monarch of creation (1 Kings viii).

The temple was built on a site rich in historical associations,—there Abraham offered his son Isaac, receiving him back from the dead in a (dramatic) figure; and there David offered the sacrifice of reconciling penitence which stayed the plague (1 Ch. xxi; 2 Ch. iii. 1). And being at the metropolis of Israel's confederate states it virtually occupied the position the tent had done, *i.e.* the centre.

The temple stood as a material test of Israel's moral and religious allegiance to Jehovah. Consequently all their declensions and sins reacted upon it. And when they had filled up the measure of their iniquity in rebelling and departing from their king, he left his palace as a profaned dwelling. Ezekiel (x. 4, 18, 19,) saw the departure of that Schekinah, or visible glory of God, whose incoming attended Solomon's prayer, and which has not returned to this day.

What, not in the second temple? No, for that was no more a restoration of the former house, than was the return of the few thousands from Babylon a restoration of the kingdom of Israel. They were but shadows of the past, but temporary interludes. Even as there has been no king on David's throne, so has there been truly no second temple. That built by Zerubbabel, was but as it were a *souvenir* of the first, much in the sense in which we regard the portrait of a deceased friend. It was the body without the indwelling spirit of the Lord. We have no record that Jehovah ever recognised it as his habitation by the descent of the cherubic glory. The Jewish authors agree that it wanted five things present in the first; the cloud, the fire, the ark and its furniture, the Urim and Thummim, and the spirit of prophecy. Probably the aged men recognised the principle that the house of Jehovah could not be established while the throne of Messiah's kingdom was laid low in the dust, hence their wailing at its foundation (Ezra. iii. 12, 13). A mansion, erected in the absence of the proprietor, and tenanted only by servants, cannot properly be called a Lord's dwelling. And the fact that it was at least twice rebuilt by foreign influence is a mark of its human character.

Had it then no value? Such a conclusion would be far from the

truth. God commanded its building by his prophets (Haggai i. ii.) but it is noticeable that there is a distinct reservation of promise of occupancy, and obvious indication that he required it for *their* good. He wanted a test of their sincerity, a remembrance of his choice of Jerusalem, a memento of his purpose, and a *witness* for their continued hope. Its moral significance was also important, for as Judah was all this time a dependency of the successive empires, it showed them that they were equally indebted to the charity of their rulers for religion as for government. And thereby the spiritual amongst them would see in it a standing token of Israel's sin, in rejecting the government of Jehovah when they forsook his righteousness. And again, the national religion being now a formal thing (so the heir of their great sovereign proved it to be) a temple humanly built and maintained was a fitting accompaniment. Yet, despite this formality, a temple was necessary to keep alive the worship of the true God by these material objects and ceremonies till the coming of him who had power to gather their varied threads into his hand, and substitute the cords of divine *love* as the reconciling power. Recognising the importance of this intermediating building we can understand the pleasure of the Lord and his angels, at the proof that Judah had not forgotten their duties, as indicated in Zech. iv. 6-10, \*whose proper fulfilment is not however till the building of the second divine palace.

The temple of our Lord's day had been rebuilt by Herod, the Edomite tyrant, and was even then unfinished (John ii. 20.) From the account of it in Josephus we are led to conclude that it had not so much the features of a house built for the worship of the true God, as to display a tyrant's magnificence. Hence we may understand the almost contempt with which the Lord doomed it to destruction (Luke xxi. 5.) His ire was roused, not so much by any sanctity in the place, but by the impiety of the actors, when he scourged certain dealers out of it (Luke xix. 45, 46).

If then Judah has not truly had a house of Jehovah during the time when Israel has been "without king, prince, sacrifice, pillar, ephod, and teraphim;" it follows that when they shall "return, and seek the Lord their God, and David their king, they shall fear the Lord and his goodness" in the temple of "the latter days" (Hos. iii. 4, 5.) This we find taught in many, many places, (Is. ii. 2, 5; lx. 7; lxii. 9; Zech. vi. 12-15; xiv.) but most plainly and elaborately in Ez. xl. to xlviii.

The Lord's House will be exalted in the top of the mountains. This will be literally true, because the temple will be erected upon a mountain plateau (Ez. xl. 2, 3) The language does not imply that it will be built upon the highest peak of the Himalayan mountains, but that it will surmount some prominent summit in the land of Palestine. And should this be a *new meridian* range, as may be deduced from various testimonies, it will be beautifully appropriate. This is but in accordance with God's natural principles. To build the temple in a valley would be like putting a light under a bushel. The palace of Jehovah ought to

\* The strange fancy of symbolising the mountain, the site of the temple into an oppressing empire; Zeubbabel the builder, into the New Jerusalem corporation of Christ and the saints; and the eyes of Jehovah's angels into the same; is a stretch of absurdity only supported by other like absurdities of symbolic interpretation.

be as his heaven, visible above all others. That which is meant to be the centre of God-tending aspirations, that which evidences the highest exaltation of human intelligence, but which denotes the meeting point of human and divine mind,—the throne of grace made visible,—ought to be set on high. The temple of the Most High is therefore exalted as a magnet of progress (Ps. cxviii. 19, 20; lxviii. 24; cii. 16, 21, 22; Is. vi. 1, 2; xxxiii. 5; lv. 9; lvii. 15; lxvi. 1, 2; Jer. xvii. 12.)

The site of the second temple seems as near as we can discover it, to be at Bethel. In this case its name has been a beautiful prophecy from its first giving (Gen. xxviii. 16, 17.) A temple at the very "gate of heaven," how significant!

Bethel is situate in a most hilly district, so that the expression, "top of the mountains," would be beautifully apt of this site. Such could not be as truly said of Moriah, because Olivet overlooked it. And there is this difference in the sites of the two temples; that on Moriah had in a great degree to be made by building up from the bottom of the valley with huge stones, whereas it will be the duty of Zerubbabel to level a ridgy peak into a plain (i.e. plateau) Zech. iv. 7.

Ezekiel gives us some good outlines of the plan and the measurements of the building. A comparison of these with those given us of Solomon's temple enable us to discern that this is a larger and nobler edifice, appropriate to the wider range of its votaries. The first was for the worship of Israel, this is for all nations. Not that its dimensions are at the ratio of the difference in extent between Palestine and all the earth, but it is so arranged that in connection with the orderly *rotation of visits* by different peoples (Is. lxvi. 2, 3, with Zech. xiv. 16.) accommodation will be provided for "all nations" to share in the "house of prayer."

It is only with this universality that its full *teaching* will be accomplished. The general plan of both temples closely resemble that of the tabernacle. They were and will be really this done into stone, wood, and metal. The same general relationship also obtain: their isolation from Israel's dwellings; their priest's courts, with altar of burnt offering and lavers (baths); and the holy and most holy places, with the same furniture and sanctity. This unity of design proves that they are the embodiment of some universal arrangements. If we translate some of them as miniaturizing creation,—e.g. the holy of holies as the highest heaven, the holy as the heaven, the court of the priests as the holy land of Palestine, and the court of the people as the earth in general,—we follow out the Apostle's analogy, (Heb. ix. 11, 12, 23, viii. 5.) And therefore we conclude that it requires the *wideness* of the second covenant to complete the scope of the temple building.

What was the style of architecture of the first, and what will be that of the new temple we are not taught. David the shepherd, poet, musician, and warrior, was also one of those gifted architects who appear at rare intervals, conceive some new form of architectural beauty, and pass away. For that the plan was David's, divinely inspired, is plain from 1 Chron. xviii. 11, 12. Probably the reticence of description of the temple was to prevent impious copies. A similar keeping back is observable in Ezekiel's description, though for this there is the evident reason, that what has not been invented (except in the divine mind) is naturally indescribable. We may speculate at pleasure, but it will need

the resurrection of Ezekiel \* to accomplish the work of erecting the millennial temple in all the beauty of its *new order* in architecture. For none of the five classic orders, or the extant styles, answer to the indications given; though no doubt it will embrace all the true and beautiful of which they are the exponents. Its ornamentation will blend all the eastern magnificence of colour and metallic sheen, with western taste in form and harmony.

David and his princes provided for the first temple, gold and silver variously estimated at from £900,000 to £7,000,000. Yet this must have been a minor item in comparison with the inferior metals, the timber and stone, the gems and woollen fabrics, the gold and silver added by Solomon, beside the labour value (200,000 men more or less during 7½ years.) But what will be the excellent value of the Messianic House, drawing as it will upon Jehovah's hidden treasures of gold, silver, and precious stones (Hag. ii. 2,) and also upon the great liberality of all nations, especially of redeemed Israel, bringing with them "the riches of the Gentiles," like as their fathers did those of Egypt (Ex. xxxv. 21; xxxvi. 5, 7.) Costly as it may be, still it will be no tax; there is wealth enough among the nations to build many such, for they would assuredly cost less than the peoples spend annually in slaughtering each other: probably the whole building will cost less than is offered in one year in Britain to the Moloch of intemperance.

In the letter to the Philadelphian church is a promise (Rev. iii. 12,) which conjoined with Ez. xli. 18, 19, may indicate that the saints will therein be memorialised by statute or inscription. Men think they do great honor to their heroes by inscribing their names on tablets or monuments in their temples, such as Westminster Abbey or St Paul's Cathedral. But how excellent the honour to those whose names will be enduringly perpetuated in the temple of God, and whose fame will thence be carried into all the earth. May all our names be there written for works of patience and labours of love.

In keeping with the magnificence of the building will be the enthusiasm of the ceremonial opening of the world's grand mansion of praise. Psalm xxiv. comes to us as the far-off, soft echo of the mighty hallelujah of that day. Borne on its inspirings we seem to see the gloriously rebuilt Jerusalem, decked in every beauty.

Through its garden girt, palm strewn, street of palaces,—every one the abode of some redeemed Israelite, and built of beauteous marbles, stones, and woods, and enriched with sapphire and agate ornaments,†—we wend our way. Onward through the shouting hosts we go, a mighty, mighty procession. At our head is the King, the Captain of our salvation, riding an ass's milk-white colt,‡—yet the observed of all the observers. See all our trophies, mark all our glories, as the train stretches in an unbroken line through the many-miled avenue to the temple.

\* The following table indicates the relative duties of the persons spoken of:

	<i>First Temple.</i>	<i>Second Temple.</i>
<i>Architect.</i>	David.	Ezekiel.
<i>Builder and Artist.</i>	Huram.	
<i>Prince of the City.</i>		Zerubbabel.
<i>Monarch.</i>	Solomon	Messiah.

† Isa. liv. 11, 12.

‡ Zech. ix. 9.

Now the gates are reached: the golden gates of the outer court. We halt! hark to the heavenly anthem which swells from within:—

“The earth is the Lord’s and the fulness thereof,  
The world, and they who dwell therein;  
For he hath founded it upon the seas,  
And established it upon the floods.  
Who shall ascend into the hill of the Lord?  
Or who shall stand in his holy place?  
He who hath clean hands and a pure heart;  
Who hath not lifted up his soul to vanity, nor sworn deceitfully?  
He shall receive the blessing from the Lord,  
And righteousness from the God of his salvation.  
Such is the generation of those who seek him,  
Who seek thy face, O God of Jacob!”

And now we take up our challenge,—

“Lift up your heads, O ye gates,  
And be ye lift up, ye everlasting doors,  
And the king of glory shall come in.”

The pealing answer comes from within,—

“Who is this king of glory?”

As the voice of many waters we reply,—

“The Lord, strong, and mighty!  
The Lord mighty in battle!  
Lift up your heads, O ye gates!  
Even lift up, ye everlasting doors!  
And the king of glory will come in.”

Again the keepers challenge,—

“Who is this king of glory?”

And then in response to the mighty thunderings of our voices,—

“The Lord of hosts,  
He is the king of glory!”

The mighty gates rise swiftly upward and we enter in. Dazzled with the magnificence which greets our eyes,—the rays from hundreds of gems inlaid on wrought gold and polished stones, the many lofty palm-like columns, the solid crystal roof,—we pass the vestibule. Before us rises now the sanctuary, a very monarch of all buildings, whilst round about it is the court of most excelling splendour. Heralded by the priests in their lustrous vestments, the Prince of Peace approaches the gates of the Holy House. Again the challenges and answers, and these gates also rise, letting in the King of kings, and Lord of lords to the throne-room of his Father. Here vision fails us, and we can but cry out in prayer, “Lord, grant us an entrance with him!”

BASIL.

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## CONVERSATIONS ON SCRIPTURE THEMES.

### No. I.

*Visitor.*—You object to the popular systems of religion, you say: May I ask what your objections are?

*Believer.*—We object to the teaching of the clergy, because they do not make known the salvation which is set forth in the Scriptures.

*V.*—Do they not teach what Paul said to the Philippian jailor—“ Believe on the Lord Jesus Christ, and thou shalt be saved? ”

*B.*—They will readily enough quote that and such like passages ; but it is one thing to quote a passage, and another thing to understand its meaning. There are two leading things there, to be known and understood, which contain in them many secondary matters, also necessary to be known and understood before we can be benefited by the application of such a passage.

*V.*—Well, I shall willingly hear you.

*B.*—The first is, “ What is the salvation that believers are to receive by believing? ”

Second.—“ Who is the Lord Jesus Christ, and what about Him are we to believe in order to be saved? ”

The first question would naturally suggest such considerations as—“ What is man presently, and his natural destiny? ” “ What is he by faith and consequent destiny? ” Now in considering these questions, we must be guided solely by the Scriptures, and set human wisdom and philosophy aside. Do you consent to that?

*V.*—Willingly.

*B.*—Well, Moses tells us that “ The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul,” Gen. ii. 7. This was his original constitution. Adam being formed, and placed in a garden to dress and to keep it. “ The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for on the day that thou eatest thereof, thou shalt surely die,” (*margin*—dying thou shalt die). He did eat of that tree, and consequently received the sentence. . . . “ In the sweat of thy face shalt thou eat bread until thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.” From this transgression and sentence, we see that man is a sinner, and that his consequent destiny—“ dying thou shalt die ”—is detailed as a period of labour and sorrow, ending in a return to the ground from whence he was taken. You will perceive that there is nothing there about an immortal soul being consigned to hell fire, as the clergy teach?

*V.*—No, but don't we find it afterwards, when God revealed himself and his purposes more fully?

*B.*—Well, I have been studying the Scriptures pretty closely for a good few years back, but I have not been able to discover such a doctrine in it. We do not find in the Scriptures, nor in the judicial history of our own country, the case of a judge supplementing the sentence of a prisoner after he has been already tried and sentenced, unless proof of additional crime had turned up ; and then a new trial would be instituted. You do not allege that God has arraigned mankind before Him again, and as sinners, supplemented their original sentence?

*V.*—Well, I am not prepared to say that exactly, but go on.

*B.*—The law of Moses condemned the transgressors of it in many of its points to death without forgiveness, but we find nothing supple-

mentary after death recorded. In his closing address he says—"I have set before thee this day life and good, and death and evil."—Deut. xxx. 15.

V.—Yes, but look at the 19th verse, where he along with life and death, mentions "blessing and cursing." May not that refer to punishment after death, although not clearly stated as such?

B.—No, for we find in the first verse—"And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and shalt call them to mind among all the nations whither the Lord thy God hath driven thee," &c. This shews us that the "blessing and the cursing" were things that they would experience in the present life, either the one or the other, according to how they obeyed the laws. What the "blessing and the cursing" are, you will find in the three foregoing chapters.

But to resume, we find in Job. xxxiv. 14, how Elihu understood man and his destiny. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and *man shall return again to dust.*" To the same effect is Ps. cxlvi. 4.—"His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Solomon in his wisdom said that man in death had no pre-eminence over a beast; as the one dieth, so dieth the other. All go unto one place; all are of the dust, and all turn to dust again.—Eecl. iii. 19, 20.

V.—But does he not say also—"The spirit returns to God who gave it."—Ch. xii. 7.

B.—Yes he says so, and in saying so, does not contradict himself. Take all the verse—"Then shall the dust return to the earth *as it was*, and the spirit shall return to God who gave it." "*As it was*"—what *was* man before he was formed? Dust: *as he was* then so he will be. "The dead know not anything."—Ch. ix. 5. So also Elihu already quoted—"If God gather unto himself the spirit and the breath, man shall return *again* to dust." From all which we see that what constitutes the man goes to dust. And hence the "spirit" is no more the man than the "breath" is, but that by which he is kept a living man. And not only man, but "all flesh." Man and beast, says Solomon, have all "one breath" (should be *spirit*). Further, Elihu says—"The spirit of God hath made me, and the breath of the Almighty hath given me life." And so Paul (Acts xvii. 28), "*In him* we live, and move and have our being."

V.—Do you mean that the spirit in man is the spirit of God?

B.—Quite so. It was the spirit of God that gave man life at first; it is what sustains him in life. To use a figure—God is said to be "the fountain of life," mankind are sustained from the stream which flows from that fountain. But when, through disease or general debility, he is rendered unable to drink of the stream of life, he dies; but the stream runs on, and others continue to be sustained by it.

V.—But we read in Zec. xii. 1. that "God formeth the spirit of man within him," which does not seem to agree with that view.

B.—I think so: "spirit," "breath," and "dust," were all existents before man was formed; "of dust of the ground God formed man." Then "breathed into his nostrils the breath of life, and man became a



living soul"—literally, a breathing frame. From all which, we find that through the combination and adaptation of these different parts, a living man resulted. Not one of them could constitute a living man without the other. It is therefore mere human foolishness to assert that after the separation of these parts, one or other of them still continues to be a living man.

V.—Don't you understand "soul" and "spirit" to be the same thing.

B.—No: soul generally in the Scriptures means a person or rather a living creature, man or beast. See for instance, in Gen. i. 20. where the inhabitants of the waters are called "creatures that have life" (*margin* soul). The same phrase occurs in verse 24, 30; ii. 19; ix. 12, 15; Lev. xi. 10. In all these cases it is the same phrase that is translated, "living soul" in Gen. ii. 7. We often meet with such expressions as "hungry soul," "thirsty soul," "fainting soul," &c. "And every living soul died in the sea." From all which we conclude that souls are mortals, subject to hunger, thirst, suffering, and death. But the "spirit" is the life which mortal souls give up at death to its original giver. It is quite a common Scriptural expression—"give up the ghost, or spirit" in the act of death. But we never read of giving up the soul.

V.—I must think over these things, such views quite upset all my religious ideas.

B.—No doubt they do: I have endeavoured to shew that the Scriptures teach that, through sin, man's ultimate destiny is death. And consequently, if there be no provision made by God to redeem him from death, he must remain for ever dead. The salvation must, therefore, be adapted to this sinful state, and destiny of man. But we will speak of that at another time. You will perhaps have enough to examine into for the present.—Good night.

V.—Yes.—Good night.

W. GILL.

To assist in following up these conversations, perhaps some of the brethren may be so kind as send me such objections or difficulties as may have been presented to them by inquirers or opposers.—W. G.

## ORIENTAL ILLUSTRATIONS OF SCRIPTURE.

### IX.

#### JERUSALEM DURING THE SOLEMN FEASTS.

"Looking down upon the city this morning and comparing the area with that of other great capitals, the question how Jerusalem could have accommodated the vast multitudes that resided in or resorted to her continually occurred to my mind with unwonted emphasis.

It has perplexed many before you, but the problem has been embarrassed by extreme assumptions. We are not required to find room for more than 200,000 regular inhabitants at Jerusalem in her highest prosperity and largest expansion. As to the 2,565,000 assembled at the Passover in the time when Cestius was governor, or the 1,200,000 shut in by Titus and his army, they were not citizens, but strangers. Josephus has given us an elaborate and minute topo-

graphical description of the city, from which, if no mistake has crept into his numbers, it is certain that the area within the walls did not much exceed one mile square. Other statements give larger dimensions, but we shall adhere to the thirty-three furlongs of Josephus for the entire circuit of the walls. Allowing for the Temple, there could not have remained more than the above superficies for dwellings, markets, offices, shops, streets, pools, and all other purposes and demands of a great city. Reasoning from these data, and from the statistics of *modern European* cities, Mr Fergusson, in his ingenious but reckless critique, reduces the population to a very low figure indeed, and scouts the numbers of Josephus with utter contempt. But it will not appear unreasonable to allow for ancient Jerusalem twice as many rooms on the *ground floor* as can be found in a mile square of any modern European city, and *double* the number of people, on an average, to each room. This would give 100,000 inhabitants upon Mr Fergusson's own data. But there were doubtless two, if not three storeys to the houses, and upper storeys have more rooms and larger available space than the lower, and so always accommodate much the greater number of people. . . . Take in the whole, cover it with habitations as it once was, and I hesitate not to say that two hundred thousand inhabitants could dwell comfortably "within thy walls, O Jerusalem." Should any one think differently, I will not argue the point with him. We are not obliged to assume so high a figure, for neither the Bible, nor Josephus, nor any other old author, gives such a number for the actual resident population of the Holy City.

"How the vast multitudes at the great feasts could be accommodated may easily be explained. Let us take even the astounding statistics of Josephus himself, and suppose that the two millions and a half who partook of the Passover at the time of Cestius was neither an exaggeration nor an exception, it is by no means certain that one-fifth of this multitude sat down to the Paschal Supper within the walls. The Jews originally were dwellers in tents. It is certain that in some parts of the country they did not abandon this custom, at least not until after many generations. The proverb, "To your tents, O Israel," was not a mere Oriental metaphor; and the tribes, when they assembled at small places, such as Gilgal and Shiloh, must have come up with their tents, or at least, prepared to sleep out-doors. Nor is even this last supposition absurd. The feasts occurred in the warm, non-rainy months, and throughout all the southern part of Palestine the people at this season do not hesitate to sleep in the open air, under trees, vines, or even in the open gardens. Now not only two, but half a dozen millions of people could find room to eat and sleep on the mountains which are 'round about Jerusalem.' At such times, no doubt, every garden was thrown open, and every available spot occupied. We may gather this much from two incidents in the history of our Lord. When he drew near the city, and sent two disciples to prepare the Passover, they were to say to the man whom they should meet bearing a pitcher, 'Where is the guest-chamber?' (Mark xiv. 12-17), implying the existence of such apartments, and the custom of allowing the use of them as a matter of course. Again, after supper our Lord went out into a garden in Olivet (John xviii. 1). Neither he nor his disciples owned a garden there, but the matter thus mentioned clearly implies that such gardens were on these occasions left open for all who needed them.

"We might arrange the tribes, with their ensigns and standards, round about Jerusalem, as they were commanded to pitch their tents about the Tabernacle in the wilderness. Without some well arranged system, there would be endless confusion in such vast assemblies. Each tribe had its proper station on these noble hills. Every important city may also have had its appropriate quarter, every village its terrace, every family its shady tree or sheltered arbour. Fancy now, if you can, this great city, thus surrounded by all Israel, assembled here to worship; the glorious Temple towering up on Moriah like a pyramid

of snow; the smoke of victims and the clouds of incense ascending up to heaven from morning to night; while Temple, court, hall, street, valley, and hill side echo and re-echo with the songs of Zion from millions of devout and joyful worshippers of the living God. Who would not join the sons of Korah in their triumphal psalm: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the great King. God is known in her palaces for a refuge. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. Let Zion rejoice, let the daughters of Israel be glad; for this God is our God for ever and ever: he will be our guide even unto death" (Psalm xlviii).—*The Land and the Book.*

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**"WHAT IS SOWN A NATURAL BODY, IS ALSO RAISED  
A NATURAL BODY."**

In the report of the aggregate meeting of 1863, as given in the August MESSENGER OF THE CHURCHES, at page 97, we find the above passage embodied in the warning of G. Dowie to the brethren, against the reception of the doctrine,—“That the resurrection of the dead saints, is to be a revival of their natural life; so that what is sown a natural body is also raised a natural body, as taught by John Thomas.”

As the above is given to the readers of the MESSENGER as a quotation from the writings of John Thomas, perhaps G. Dowie will favour them by kindly inserting, in the October copy of the MESSENGER, from what book and page of the writings of John Thomas the above is quoted, as I have never seen or heard of such in any of his writings or conversations.

The MESSENGER is the only place I have ever met with such an expression, as the fact of a body being raised from the dead excludes all idea of being natural.

The Editors of the MESSENGER OF THE CHURCHES have surely forgot their motto—"I speak as to wise men, judge ye what I say."

ANDREW TAIT.

Portobello, 21st Sept. 1863.

[While the Editors do not hold themselves responsible for every sentiment expressed in these pages, they wish to afford all proper advantage towards the clearing up of any misunderstanding, and the correction of any mis-statements that may occur. G. Dowie therefore avails himself of this provision.]

The quotation referred to in the foregoing communication is not given as an extract from the writings of John Thomas, but as an extract from the paper I read at the meeting in Glasgow. The placing of the quotation commas has made it appear ambiguous; and therefore, I presume, the mistake of brother Tait.

But although the sentence may not be found *verbatim* in any of the works of Dr Thomas, it appears to me to be a correct enough statement of the doctrine which he has taught in "*Eureka*, vol. i."—as the following extracts may shew. It was upon the strength of these, and their repetition and development in conversation, that I offered such a sentence in my warning to the brethren. If the passages herewith quoted do not bear the above idea as their obvious meaning, I presume the editors of the MESSENGER will afford a reasonable opportunity for explanation by any one who is better posted up in the niceties of the language of the author referred to.

"In commencing life at this epoch, this renewed man (the "true believer" of the context,) is said to be 'waked as a man that is waked out of sleep.' At

this waking he is as Adam was before he fell; because, having been pardoned, or justified from all sin by an obedient faith, perfect in kind and degree in his former lifetime, and after that 'walked worthy of God' to the end thereof, in the resurrection he is awakened as a man without sin. Being thus renewed he is still in the image of the earthy Adam, but before he fell. But he is not always to continue in this image. . . . 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 out of their graves, the saints shall be immortalised does not appear to be explicitly revealed. . . . Several years may intervene after the awaking from death to the epoch of change in the twinkling of an eye."—pp. 63, 64.

"From the fact that all the raised are not 'quickened,' and yet are living in post-resurrectional contempt, it follows that the quickening is an operation superadded to the formation of living bodies from the dust of the ground. It is *the making alive of saints with life eternal.*"—p. 111.

"Jesus was the great example of all things pertaining to his brethren the saints. When their bodies come out of their graves, they come forth as Adam or Jesus. Had Adam the first, (who was the figure of Jesus,) shone forth in glory, it would have been when he should have been permitted to eat of the tree of life. All the time between his creation and such eating would have been ordinary human existence. It was so with Jesus, and will be so with the saints. Between their resurrection and glorification is the resurrection state, styled 'in the resurrection,' a period of forty years preceding the millenium, in which some of the most important events of the apocalypse are to be transacted."—p. 137.

From these quotations it appears that however A. Tait may be disposed to establish a distinction between a born natural body, and a resurrected natural body, such as that of Lázarus of Bethany, as if it could not be natural because it had once been dead; this distinction does not appear to be recognised by John Thomas; for the condition of the saints when resurrected he says is to be "in the image of the earthy Adam, but before he fell." This however is styled "ordinary human existence." It should be distinctly noted that "the first man Adam was *made* a living soul," (the term "living soul" is said by Dr Thomas to be identical with that of "natural body,") we have borne this image, and presently do bear it. Now I have not represented Dr Thomas as teaching that the saints shall be raised with the stain of sin upon them—but "that the resurrection of the dead saints is to be a revival of their natural life; so that what is sown a natural body, is also raised a natural body."

I found myself justified in using such particular phraseology in representing Dr Thomas's ideas on the subject in question, because of a simple occurrence while he was in this country: one sister accosted him with this question—"what is this new doctrine about the mortal resurrection"? to which he promptly replied—"Not the mortal, but the *natural* resurrection." Surely if I take his own words thus choicely and pointedly given, along with the meaning most obvious to me in his writings, I cannot be said (at least wilfully) to misrepresent his ideas.

I have concluded that Paul only recognises two conditions of the saints—the natural and the spiritual, or the mortal and the immortal. If there is a third, an intermediate one, let us see the Scripture testimony regarding it as plain and satisfactory as these two, and I shall be satisfied, and shall hold it, and teach it.

I speak as to wise men, judge ye what I say.

G. DOWIE.

# A GLANCE AT THE HISTORY OF THE ART OF INTERPRETATION.

## TIMES AND SEASONS.

**First Century.** During the first century, the general persuasion amongst the christian disciples was that all prophetic times are fulfilled literally,—in proof of which we may cite a very commonly received idea, that the 2300 evening-mornings of Dan. viii. 14. had been fulfilled by Antiochus Epiphanes, who suspended the daily sacrifice so long as to forbid the offering of that number of lambs—one in the morning, and one in the evening, therefore for 1150 days. They expected the personal Antichrist, though possessed by a devil, would be an individual man—a false Christ raised up by Satan, reigning 1260 days, or three years and a half, who should lay claim to divine honours, setting up himself above all that passes by the name of God, or is made an object of worship. Before this they expected a coming of Elias, and that he, and probably Enoch (as the second witness of Rev. xi.) would preach against Antichrist—exercising the miraculous powers of Moses and Elias. When slain, their dead bodies were to remain three days and a half on the streets of Jerusalem; on the fourth day they would come to life again, and ascend to heaven.

**Second Century.** In the second century, we find Papias declaring—“There will be a certain thousand years, after the resurrection of the dead, during which the kingdom of God will be established upon the earth. This”—said Eusebius in A.D. 320—“I suppose came from his misunderstanding (?) the teaching of the apostles; and not allow for what they said mystically, and in figures.” On the same question Justin (A.D. 150.) says against the Jews—“with all perfectly orthodox christians I acknowledge the future resurrection of the flesh. Now the thousand years in Jerusalem, when it shall be built up, adorned, and enlarged, are declared by the prophets Ezekiel, Esaias, and others.”—Again—“He who will utter blasphemies and insults against the Most High, even he is at the door; whose duration Daniel fixes at a time, times, and half a time. But you, not knowing how long he is to continue, think differently; for you take a time to mean a hundred years. If it be so, the Man of Sin must reign at the least 350 years, supposing that we understand by Daniel’s times no more than two.”

In this century the church of Smyrna suffered under a hot persecution, which they considered to be the fulfilment of that prediction in Rev. ii. 10, given to the church in Smyrna—“ye shall have tribulation *ten days*.” This lasted during the April games of the year 168, A.D., whose duration was nine or ten days, and in that persecution there perished the flower of the Smyrniotes—as Polycarp and Germanicus. This was recognized by all as a fulfilment of the aforesaid prophecy. “It is,” said one, “for ten days only, and not long.” “It will not be long,” said another, “its severity will be ended in ten day’s space.” In this idea many others express themselves concurrent.

A testimony of Irenæus, and another of Tertullian, who flourished at the close of the second century, may be here cited. Says Irenæus “And when this Antichrist shall have laid waste all things in the world, reign-

ing three years and six months, and sitting in the temple of Jerusalem, then the Lord shall come from heaven in clouds, in the glory of the Father, and casting him and those that obey him into the lake of fire, will bring about to the just the times of the kingdom—that is the rest, even the seventh day made holy. And he will restore to Abraham the promise of the inheritance; in which kingdom, saith the Lord, many shall come from the east, and from the west, and sit down with Abraham, with Isaac, and with Jacob.” And says Tertullian,—“we confess that a kingdom is promised us upon earth, but before heaven, and in another state, even for a thousand years after the resurrection, in the city of divine workmanship, the Jerusalem brought down from heaven, which the apostle styles our mother who is above.”

Third  
Century.

In the end of the third century, Victorinus says, in reference to Rev. xii.,—“So also the Lord says in the gospel ‘then let them which be in Judea flee to the mountains,’ that is, let as many as are gathered together in Judea flee to that place which is prepared for them, and be nourished there for three years and six months from the face of the devil. . . Now, though the woman is here shewn to us, both before the birth, and again, as flying after the birth, the two events do not take place in connection. For some time has now elapsed since Christ was born; but that flight from the face of the serpent is still future.”

Of all the professedly christian writers of the first three centuries, constituting what is called ‘*the primitive age*,’ there were only two—Origen and Dionysius—who denied a plain literality to the time of Rev. xx.—a thousand years of blessed and honourable life for the saints on earth.\* There seemed, however, to be a general admission by all that the three years and a half of Rev. xi., and xii. also expressed as forty-two months, or 1260 days, were to be taken literally. These had for a long time been generally understood as corresponding to the last half week of Daniel’s 70 weeks (of years).

4th, 5th,  
and 6th  
Cent.

‘*The age of the fathers*,’ occupying the fourth, fifth, and sixth centuries, on the other hand, seems to have been a time when the Scripture doctrine of the millenium was denied, or so far obscured that it was left out of sight. For the first century of that period, the three years and a half of Antichrist’s reign were understood as literal times. Thus we find Cyril (bishop of Jerusalem) about 370 A.D. so treating them, and also Jerome, about the year 400. But these also are swept away, and in their place, within ten years of Jerome’s day, Tychonius, who had belonged to the Donatists,† revived the Jewish theory rejected by Justin, that a *time* may signify a century. To these he added some new conceits, such as making the “hour, and day, and month, and year” to be three years and a half. The notion of his, however, which has longest survived his memory is that a *day*, in some parts of prophecy, means a *year*. In the three and a half days of the witnesses’ death he professes to find the three and a half years of Antichrist’s reign. For this bold and novel deviation from the uni-

\* Origen is said to have opposed this, because it contravened some of his opinions. But Nepos, an Egyptian bishop, attempted to revive its authority, in a work written against the allegorists, as he contemptuously styled the opposers of the millenium.—*Moshelm*.

† Followers of Donatus of Carthage (A.D. 258.), who, among other things, held that the true church was in Africa only.

versal custom of Scripture he attempts an excuse:—"How can the inhabitants of the earth rejoice over the death of two men, if they die in one city? or how send gifts to each other if in three days' time they that rejoice over the death will be grieved by the resurrection? or, what sort of feasting or pleasure can there be, while in the streets there are human bodies infecting the banquet with the effluvium of a three days' putrefaction."

Augustine, who flourished at this time, and whose opinions have a strong hold on the Protestant mind even yet, taught that the millenium of Rev. xx. was the undefined duration of time between the first and second advents of the Christ, "when Satan's power is restrained and curtailed to deceive and possess those who are set free;" and therefore that the coming of the Lord is at the end of the thousand years. A contemporary writer, Hesychius, again taught that the seventy weeks of Dan. ix., were 490 years between the first and second advent. This was an idea which had been advanced twice before his day, by Judas in the third, and Apollinarius in the fourth century.

**Seventh Century.** In the seventh century is a date from which much of the year-day interpretation has been reckoned. It is said, for the first time, by a writer in A.D. 780, (Paul the Deacon), that Phocas, or Focas, the eastern emperor, issued a decree in A.D. 606, "ordaining that the See of the Roman and Apostolic church should be the head of all churches, because the Constantinopolitan church had entitled itself the first of all churches." Another writer, in 860 A.D., quotes the precise words of this sentence; which again is echoed by a third in 880. Against the testimony of this servilely copied passage, must be set the profound silence of history for 170 years; the omission of the incident in all the lives of Gregory, including that by John the deacon, written about 870; also its non-appearance in the histories of Cedrenus, Zonaras, and Theophanes, and probably in the whole range of Byzantine historians.

**The Dark Ages.** The views of times and seasons already indicated, kept hold of the mind of the church for more than a thousand years; and, during the depth of the darkness of the middle ages, they became, like many other notions of "the fathers," indurated in so decided a manner that it was hard to think beyond them, or shake one's self clear of their power. The most that can be traced during that gloomy period in the way of interpretation of times, is an occasional application of that same canon; although there sometimes appeared gleams of the antique light of truth and apostolic tradition.

**Twelfth Century.** About the year 1190, an abbot called Joachim said,—“There will be 1260 years from the birth of the child Jesus, to the birth of Antichrist.” He afterwards indicated the time of the opening of the sixth seal, and therefore the revelation of the Man of Sin, for the year 1199. Yet again he expressed himself, but in more general terms,—“All the time after 1200 I consider dangerous.” This shifting of events, and alteration of the application of dates, seems to be an unavoidable concomitant of the interpretation of those periods as applicable to the days in which the interpreter lives. In those early and mediæval times, there were frequent changes in the schemes of interpretation, owing to the occurrence of unexpected events. In our

own days, we find the same necessity for revision on the part of the patrons of the year-day scheme.

**Thirteenth Century.** Anon the year 1260 A.D. came; and, on account of the prediction of Joachim, it excited some alarm. But the year passed without any event to shew the correctness of the prognostic. An Englishman, called Walter Brute, shortly after, set out on the same track, and, by a little scheming, contrived to interpret the "time, times, and half a time," to be 1290 years:—thus, a time—1000 years, times—two periods of 100 years each, and the half time—60 or 90 years. He applied the period thus obtained to the duration of an abomination of desolation, set up by Adrian in the temple of Jerusalem,\* and which was, or was to be followed by the papal Antichrist.

**Fifteenth Century.** Still bolder ground was taken in the fifteenth century. One Vincent of Ferrers first calculated, and then gave out as true that Antichrist was born! It should be remembered that it was not so popular then as it is now, to reckon the Pope and Antichrist to be identical: so that an idea of this kind could be propagated, even in the heyday of popery. The speculations which thenceforth arose, however, were reckoned very prejudicial to the whole subject of prophecy; and it was perhaps mainly to set aside such ideas as his that, more than a century later, the first council of Milan (1565) decreed,—  
"Let none give out as certain the time of Antichrist's coming, or of the day of the last judgment; since it is testified by the mouth of Christ our Lord,—It is not yours to know the times and seasons."

**Sixteenth Century.** Luther particularly, but his companions also, had no hesitation in applying the prophecies concerning the Man of Sin, the Beast, and the False Prophet, to the Pope and popery. A stigma from which they have not been relieved to this day. Luther himself reckons the Pope's kingdom shall stand 666 years, according to the number of the beast in Rev. xiii. The Pope is the right Antichrist. His standard of the *times* was according to the age of Christ, 80 years—so making 105 years out of them: but he was disposed to apply these to the duration of the Turkish empire. He recognised the millenium as stretching from the birth of Christ to A.D. 1000. Foxe, the martyrologist, again, set its beginning 300 years forward, to the days of Constantine, so that it extended to the year 1300. He further had a scheme by which he reckoned the forty-two months to be 254 years: these added to the former period made up the date to 1594, when he expected the days of Antichrist to finish. Melancthon added together the 1290 and 1335 days of Dan. xii. obtaining 2625 (years) which he supposed would extend from the days of Daniel to the time of Christ's second advent. One Aretius, again, reckoned the 1260 year-days of the treading down of the sanctuary to extend from Constantine, (A.D. 312) till his own day, 1572; and that they should immediately look for an end of the tyranny. But neither one nor other of these reformers, nor any of their contemporaries seemed to be satisfied, or at least any way confident of their respective theories. Indeed it was a grave question whether the thousand years already past, (whether by Luther's or Foxe's reckoning), were years of the triumph of Christ, or of Antichrist.

It was about this time that an ingenious apology for the year-day

\* When he rebuilt Jerusalem by the name of Ælia Capitolina, in the year 137 A.D.



theory was invented.—“It was observed that the prophetic periods were for the most part revealed by the medium of angels. But angels, look-down from their heavenly watch towers, might have lost sight of the *rotatory* motion of our planet, and thus have been led to measure the terrestrial day by the only movement visible to them—our circuit round the sun. Thus, when an angel spoke of a day, he might fairly be supposed to mean a year\*.”

It is rather remarkable that the first opponent which attacked this now popular year-day, or angel-day theory was Cardinal Bellarmine, (A.D. 1590). He shewed the unfitness of those very passages which, to this day, are used for its support, viz.,—the 390 days of Ezek. iv. and the “to-day, to-morrow, and day following” of Luke xiii.: using a good deal of acuteness in correcting this and other ideas of his day on the subject of prophecy.

In the succeeding century, the fire of the reformers, and much of the strength of Protestantism were exhausted, while the still considerable strength of the Catholic party appeared in controversy as much as in intrigue. One Catholic writer, Walmsley, interpreting the locusts of Rev. ix. to be the Protestants, calculated the five months of their torment to stretch over the 150 years succeeding the Reformation. Thus were the equivocal weapons of the reformers turned against themselves and their successors. In 1630 wrote the famous Mede, whose name is taken as a sort of authority in the year-day scheme, he even went so far as to ask where an exception was to be found to the rule—that when the prophets spoke of a day they meant a year.

Less than a hundred years afterwards, appeared Fleming (1701), who followed in the same track. He, with a host of others in succession, occupied the attention of the eighteenth century with applications of the same scheme. The principal point in which they differ from each other being the time when the 1260 days (which they interpreted as years) should end. Of course this difference rose from having selected different dates on which to set the first leg of their compasses. It is astonishing how these thus varied: sometimes the same writer had several different dates, and at least as widely did they differ from each other. Among the writers of the eighteenth century alone there is detectable a difference of more than 900 years in the allotment of some of their dates: thus, one of them finds the year 476 A. D. a right point for the commencement of the 1260 years aforesaid; another one puts this same beginning as late as 1406: and each one of them all gives some sort of reason for his preference.

The close of the eighteenth and beginning of the nineteenth century was the period of the French revolution, and the wonderful history of Napoleon Buonaparte: which novel events stirred up the expositors of the day to new and personal applications of the old schemes, so that much of what had been attributed to the Pope and popery was now applied to the characters of that wonderful revolution. It was discovered that it was exactly 1260 years from Justinian to Robespierre, while the marvellous successes of Napoleon

\* Maitland, p. 435.

hastened some to the conclusion that he was the Antichrist. In the year of the battle of Waterloo one (Frere) predicted a very different fate for the French Emperor, even that he should fall in the valley of Megiddo by the hand of the most High: while, a few months before his death in the island of St Helena, another (Hoblyn) pompously announced that he would return from that captivity, recover from his wound, and enter into "the land of Sabaeim, the land of glory". All such augurs however proved mere vain words; and were it not that they, with many more such, were simply the utterances of uninspired speculators, and that the word of God itself remained untouched and unaffected by their guessings and calculations we might be tempted to question altogether the value of those prophecies which are susceptible of so many and so contradictory fulfilments. The failure of so many has not however deterred others from applying the same measures to the prophetic periods, and up to the day in which we write there appear now and again expositors, of greater or less value, who still urge the old canon that the *days* of the prophets are the *years* of the historian. With them the periods end in our own day, for "the time of the end" is confidently spoken of as having *begun* in 1843, or at latest in the spring of 1863; and the grand *finale* cannot be later than 1868. Regarding the first we ourselves fail to perceive any notch in the tally of time sufficiently deep to indicate the commencement of a new era, and for the second we must afford to wait, anxiously expecting that the long delayed but sure coming of the Lord may take place then, if not previously: always welcome, and all the more to be desired that it will set at rest once and for ever the speculations of those who, in their blind enthusiasm, have blundered among times and dates which were not meant to be revealed.

Let it not be imagined however that this year-day school of writers has been allowed to indoctrinate the public mind, without one qualifying agency to set forth the more primitive mode of reading the prophets, and applying the prophetic dates. The names of Burgh, Maitland, and others of note, men of our own epoch, have laboured well in the advocacy of a simpler rule of interpretation, and by their writings help to bring us back to the severe simplicity of apostolic times, when the word of God was taken for what it said. In the prosecution of this work these men have not hesitated to analyse with a searching rigour the bases of former interpreters, and correct their misquotation of *facts*; and the high blown boast of Mede, already referred to—challenging the world to find an exception to the year-day rule—is exploded by the equally imperative demand of Samuel Maitland to be shown a single instance in support of it.

G. DOWIE.

[It is only right to state that the facts of the foregoing paper are for the most part derived from "The Apostles' School of Prophetic Interpretation, with its history down to the present time" by Charles Maitland.]

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### "THE BREATH" OR "SPIRIT OF LIFE"— ITS SCRIPTURAL IMPORT.

THE statement that God breathed into man's nostrils "the breath of life" has frequently been adduced as evidence of man's immortality, and superi-

ority to the other animals inhabiting our globe. This argument assumes that the possession of this “breath of life” is peculiar to man,—that the Almighty has not communicated it to other animal tribes, an assumption which is distinctly unscriptural; and manifests great ignorance, or neglect of the teaching of holy writ. Not more distinctly is it affirmed of man than of “the beasts that perish” that in his nostrils is “the breath of life.” “Behold” said Jehovah “I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall die;” Gen. vi. 17.

To avoid the threatened destruction there entered into the ark of safety, not only Noah and his family, but also “every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort went in unto Noah into the ark, two and two of all flesh *wherein is the breath of life*,” Gen. vii. 13-15. Again, in describing the fate of all men, and the other animal tribes that did not enter the ark, similar language is employed, “all flesh died that moved upon the face of the earth both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and of every man, *all in whose nostrils was the breath of life. . . . died*,” 21, 22.

It is thus evident, according to the divine record, that whatever be the import of the terms “breath of life,” it is not something peculiar to man, but possessed by him in common with all the various classes of the animal creation.

Should it be urged that there is no mention of God breathing this “breath of life” into the nostrils of the inferior tribes, it may be sufficient to reply that, neither is it stated that the Creator so communicated the breath of life to Eve “the mother of all living;” yet, we presume, that she was not only “bone of his bone, and flesh of his flesh,” but also inspired with the same breath of life by the communication of which her husband became “a living soul.” Since it is a fact that all the animals that were saved in the ark, in common with Noah and his family; and that all the animals that perished in the flood, in common with the sons of men, had in their “nostrils the breath of life” they must have received it from the Maker of all, and, for aught we know, in the same manner; though, surely the mode by which the Almighty was pleased to communicate “the breath of life,” to “all flesh” does not affect the quality of the “breath of life” itself, or constitute the pre-eminence of man above “the beasts that perish”.

That “the breath of life” is the common property of man and beast is still further corroborated by the manner in which the *death* of both is spoken of in Scripture. Thus, of the beasts it is said. “Thou takest away their breath, they die and return to their dust.” Ps. civ. 29. Of man it is affirmed “his breath goeth forth, he returns to his earth, in that very day his thoughts perish,” Ps. cxlvi. 4. Of both it is testified If he [God] gather to himself his spirit and his breath, all flesh shall perish, and man shall return to the dust, Job xxxiv. 14.

“As the one dieth so dieth the other; yea, they have all one breath, so that a man [in this respect] hath no pre-eminence above a beast. All go unto one place; all are of the dust, and all turn to dust again,” Eccles. iii 19, 20.

It is worthy of mention here, that the terms "breath of life" occurring in Gen. ii. 7 ; vi. 15, 17, literally rendered would be "breath of *lives*." The fitness and expressiveness of such terms to indicate that which is the common endowment of all animated creatures on earth is very striking and impressive.

From the instances quoted in which the phrase "the breath of life" or "lives" occurs, its meaning is very apparent. It is indeed "the breath of lives," for by means of it all animal existence is sustained. When God formed man of the dust of the ground his entire organism was complete: the symmetry of his form, the completeness and fitness of the complex mechanism of his whole structure was there; but without action or the power to move. The muscles without motion, the eye but no vision, the brain and nerves, but no thought or sensation, the whole man was there, ready to begin his mysterious functions. How shall this wonderful creature be quickened and energised? The living Father "breathed into his nostrils the breath of life and man became a living soul," and immediately exults in possession of conscious being, and blissful exercise of his varied and, compared with the other creatures around him, transcendently superior faculties.

"The atmosphere is called the 'breath of lives.' on account of its excellence for the production of such wonderful results as issue from its inhalation; or because it is the one element whereby so many and so different lives are sustained. It is a gift divine; and as we breath we should praise. It is our breath; in a higher sense it is God's, for he is the great proprietor, and we see his might and his mercy in its production, and in the means whereby it is constantly purified and rendered vitalizing." (*Expositor of Life and Immortality*, p. 21.)

Philosophers, in their ignorance of such matters, may ask "How can a creature, formed of the dust of the ground, simply, on having the breath of life imparted to it, perform the various physical and mental functions peculiar to man?" There is only one answer that I know of, namely,— "By the power of God." Is it not satisfactory? Such teaching may appear humbling to man, who would fain regard himself as being, by birthright, an immortal; and having a different origin and destiny than "the dust of the ground," but to the God-fearing and reflective mind, the doctrine in question is suggestive of wonder, reverence, and praise. Who, that contemplates himself in the light of scripture, "meditates upon his varied organs and their functions,—the breathing process, and the unwearied throbbing in his bosom; considers that his life, so mysterious, is as frail as the spider's lue; that all this thought, and curiosity, and emotion ascending towards the Infinite and the Divine, may, in a moment, be quenched in darkness," can help exclaiming "O my God, I will praise thee, for I am fearfully and wonderfully made." Compared with the inferior tribes, man is, indeed, a glorious and vastly superior being. To be the lord of creation—to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," man must needs have been made fit by his Creator to fill such a position; but in whatever his superiority consisted, it could not be in his having "the breath of life," for in that respect, all other creatures on earth were his equal.

The superiority of man to the creatures around him is not to be found in

his *mode* of existence, but in the *construction*, and *functions* of his organism—especially mental discernment and emotion. Considered in such light, his superiority and adaptation to his position, as lord over all other earthly beings, is manifest.

It would be unwise to conclude this article without testifying that, while the circumstance of Adam's having "the breath of life" breathed into his nostrils, neither constituted himself nor his posterity immortal beings, still every man within sound of the gospel of salvation, may become an heir of immortality, for "God so loved the world, that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life." "He that believeth on the Son, hath everlasting life; he that believeth not the Son, shall not see life, but the wrath of God abideth on him." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." "Thanks be unto God for his unspeakable gift."

W. LAING.

## CONVERSATIONS ON SCRIPTURE THEMES.

### No. II.

*Believer.*—Well, have you been thinking over our last evening's conversation?

*Visitor.*—Yes I have, and I frankly confess that the Scriptures, then quoted and commented on, favour the view you take of man and his destiny. But still there are some passages in the New Testament which seem to favour the other and more common view of an existence after death. For instance, Phil. i. 21, 23, where Paul speaks of being in a strait betwixt living in the flesh, and departing to be with Christ.

*B.*—I have no doubt such a passage would be so understood by you. It is natural that it should be so understood by those who hold the popular notion of immortal souls. But then, if it is proved that the scriptures do not teach such a notion, then such an inference from this and other passages cannot be a correct one. However, as this passage treats of the "destiny of man by faith," it would be better to leave the consideration of it until we come to that phase of our inquiry.

*V.*—I am quite agreeable: likewise that you begin with that subject now.

*B.*—I am glad to meet with one who is willing to listen to the teaching of the Scriptures. Paul, writing to Timothy, says—"Refuse profane and old wives' fables, and exercise thyself rather unto godliness." The best that can be said of many of the religious notions of the present day is, that they are profane and old wives' fables. The reason that Paul gives for this exhortation is:—"For bodily exercise profiteth little, but godliness is profitable for all things, having the promise of the life that now is, and that which is to come. This is a faithful saying, and worthy of all acceptation. For, *therefore*, we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of them that believe," 1 Tim. iv. 7-10. Here we have in a sentence "what man is by faith and consequent destiny." Let us con-

trast the two. We found "that man as a sinner was sentenced to a period of labour and sorrow, ending in a return to the ground from whence he was taken." Here we find that the man who accepts of this "faithful saying" and "exercises himself unto godliness, has the promise of the life that now is, and that which is to come." Do you see how aptly the one case meets the other? The apostle, however, does not mean that the promise of the life that now is takes away our labour, but as it were sweetens it—takes away the *bitterness* of the sorrow that otherwise accompanies it. He says—"For, therefore we labour and suffer reproach, because we trust in the living God." The hope of the life to come enables him to rejoice in his labours and reproaches. "For," says he, "we glory in tribulations also." In Rom. viii. 28 we have a very comprehensive statement on the point—"We know that *all things* work together for good to them that love God—to them who are the called according to his purpose." To the man of faith, then, every thing that might be called good or bad "works for *good to him*." If he trusts continually in the living God, the life that now is, instead of being one of sorrow, will be one of enjoyment—"rejoicing in hope of the glory of God." Which hope, according to the Scriptures, is to be realized at the resurrection from death, to which, as children of Adam, we were destined. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming," 1 Cor. xv. 21, 23. We thus see that "the life which is to come" is not something that good men have been passing into *all along at their death*. But that they are only to be made alive *at his coming*.

V.—We all admit that there is to be a resurrection at the last day.

B—Yes, but you don't all admit that your salvation depends upon it, as Paul is here arguing for, "For if the dead rise not, then is Christ not raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished." From this argument, we are shut up to this, that without a resurrection there can be no future life. Paul recognizes no intermediate state, or else he would not say that they who had fallen asleep in Christ are perished. For, according to modern theology, the souls of such are safe in the presence of Christ, and it would not matter much to them whether they ever saw their bodies again at all, as I think the general idea is that they would manage much better without them, for they sing—

"We know that when the soul unclothed,  
Shall from this body fly,  
'Twill animate a *purser frame*,  
With life that cannot die."

We might ask the question what is to become of this "purser frame," when their bodies are raised again to be united to their souls? Is it to be cast off next?

V.—It is generally understood that the souls in heaven have some sort of "frame," or body, which, if not put off at the resurrection, would necessitate every "soul" to have two bodies. That is something I never thought of at all.

**B.**—You see that when men begin to go astray from the truth, they always fall into absurd notions. For the truth will not harmonize with error. Such an absurdity, however, is quite different from the resurrection that Paul treats of. With him there is no life until Christ's coming. They that are Christ's shall all be made alive at his coming. At whatever time, during the course of things past or present, believers in Christ die through Adam, the one has no precedence over the other in being made alive in Christ. For the dead saints, and saints living at his coming, shall all receive the life of the age to come at once. "We shall all be changed in a moment, in the twinkling of an eye, at the last trump."

**V.**—But does not 2 Cor. v. teach that there is an intermediate state—"an house not made with hands eternal in the heavens," with which, on the putting off "of this tabernacle," the saints are to be "clothed."

**B.**—The apostle does speak of such a clothing, but when? He says,—"For in this we groan, earnestly desiring to be clothed upon with our house which is *from* heaven; if so be, that being clothed, we shall not be found naked, for we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed *upon*, that mortality might be swallowed up of life." Now mark, the apostle does not speak of an immortal soul "animating a purer frame," but of mortality being swallowed up of life. The temporary "tent" being substituted by the "eternal house" which is at the resurrection. There is an intermediate state between the dissolution of "this tabernacle" or tent, and the being clothed with the "house from heaven," which he calls the undesirable state of being unclothed, in which "naked" state he does not wish to be always found. The same may be said also of that saying of his which you quoted from Phil. i. 23,—“having a desire to depart, and to be with Christ which is far better.” Now he did not desire to be naked; so the departing and being with Christ which is far better, will be when mortality shall be swallowed up of life; in other words, at the resurrection. For he desired "that he might know Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means he might attain to the resurrection of the dead," chap. ii. 10-11.

**V.**—What then does he mean by saying—"for me to live is Christ, and to die is gain?"

**B.**—When the apostle used these words, he had been speaking of his "bonds in Christ" at Rome; and of some who had preached Christ of contention, supposing thereby to add affliction to his bonds. That is, by constantly agitating the public mind about the Christ, it might tend to prevent the liberation of the apostle. But *he* rejoiced that Christ was being preached, whether by pretence or in truth. "For," says he,—"I know that this shall turn to my deliverance, through your prayers and the supply of the spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing I shall be ashamed, but with all boldness, as always so now also, Christ shall be magnified *in my body*, whether by life or by death. For to me to live is Christ, and to die is gain." The great thing before the apostle's mind seems to be the honour of Christ. And if he should be liberated, he would devote himself to his service and honour, and for their furtherance and joy in the faith,

But should he have to die for the name of Christ, he would not "be ashamed" of that name, but with all boldness and confidence confess him even unto death, assured that Christ would be thereby magnified in his body, and also be to him gain, according to the words of Christ:—"Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of the heavens. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil things against you falsely for my sake, rejoice and be exceeding glad, for great is your reward in the heavens; for so persecuted they the prophets that were before you," Math. v. 10-12. I have already shewn you when he expects that reward.

V.—But how would he desire to die, if he did not expect any immediate gain?

B.—The desire was not the dying, but to depart, and to be with Christ, which was far better than to live in the flesh, or to die.

V.—And what do you understand by "to depart and to be with Christ?"

B.—The word *anulusai*, translated "to depart," is a compound word, signifying "to be loosed again," "to be set free." It has the definite article before it, which gives it a special signification—"The loosing again," *the* being set free. "The loosing again,"—The freedom that Paul desired and looked for in order to be with Christ, was to be "loosed from the pains of death," as Jesus was by the resurrection, Acts. ii. 24. "For," he says, "we ourselves groan within ourselves, waiting for the adoption—the redemption of our body," Rom. viii. 23.

V.—Does the word not mean "depart" at all?

B.—It may mean "depart" by implication, as that which has been loosed is at liberty to *depart*. But in the same way it may also mean *return*; if the forced one desire to return to any given point. It is translated "return" in Luke xii. 36—"Be ye like unto men that wait for their Lord, when he will *return* from the wedding." It might also be rendered "depart from the wedding," viewing it from the point of departure, instead of the place to which he was to return. Either way the signification was being set free from the wedding party. Either way the subject of discourse with Christ and Paul was the returning of the Lord—the loosing or being set free from death, to be with him at his returning.

V.—Then you utterly repudiate the idea of any state of life for a Christian, or any man, between death and the resurrection?

B.—Yes; and I do so, as you see, on Scriptural grounds. "Death has passed upon all men, for that all have sinned," Rom. v. 12. None can, by any means, redeem his brother, nor give to God a ransom for him, *that he should still live for ever, and not see corruption*. For he seeth that *wise men die*, likewise the fool and the brutish person *perish* and leave their wealth to others. . . . But God will redeem *my soul* from the power of the grave; for he shall receive me, Ps. xlix. 7-10, 15. The psalmist had no idea of any existence before the redemption of his soul from the grave. It is written further,—"*put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish,*" Ps. cxlvi. 3. 4. The dead praise not the Lord, *neither any that go*



down to silence, Ps. cxv. 17. This applies to the dead universally, good and bad—"all that go down to silence," which cuts off both the idea of a soul-heaven of praise, and that of a soul-hell of torment and cursing; for they are "all silent in darkness." The dead know not anything, Eccl. ix. 5.

V.—These are passages that I always understood to refer to the body, and that the "dead know not anything," nor have any "thoughts" about the things of this world.

B.—The great objection to that idea is that the Scriptures make no such distinction. They view man as man in his whole constitution. Not as a "body" at one time, and as a "soul" at another. And if we were to adopt such a mode of interpretation, we could never be sure that we were right. But there is no such confusion of ideas in the Scriptures.

Thus far we have examined, and found that man's destiny as a sinner "is a period of labour and sorrow ending in death." His destiny "through the faith," as "having the promise of the life that now is, and that which is to come." By the knowledge of these general principles you will be better able to understand the proposition:—"What is the salvation that believers are to receive by believing." The consideration of which we must leave over until another evening.

W. G.

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### BY WHOM, AND BY WHAT IS THE TRUTH IN MOST DANGER OF BEING SUBVERTED.

THE parties by whom the truth is in most danger are false brethren, either come in unawares, or arisen among the brethren. Both these speak perverse things, and consequently subvert the truth, drawing after them the weak-minded first, and latterly overturning the truth, even in those of stronger mind. And the system that will subvert the truth most surely is the system of error containing the most truth *in mixture*.

Truth and error cannot be held together, and the truth retain its vitality. The truth was given in its purity by Moses, the prophets, Christ, and the apostles; but in all the different ages in which it was given, error overpowered it. This has been strikingly exemplified since Christ and his apostles proclaimed it. The truth has been overwhelmed by error, until it has been entirely lost, except to a mere fraction, who have come into existence in these latter days. From this we see that the nature of error is to commence in small beginnings, and to eat out and overcome the truth. A believer in the good news of the kingdom of God knows that there is a time coming when error shall hide its head, and truth shall have the ascendancy. But in the present, how dangerous to trifle with it, seeing it is all but all-powerful. Not only do some trifle with error, but court it, and these claiming to be believers in the gospel of the kingdom: as for instance, in "Messenger" for October, we read, that if one is baptized according to the proper formula, he may hold any opinion he pleases,\* actually claiming the liberty of brethren to hold error. There is a blessing for him who shall bring back a brother from the error of his ways into the way of God; but what shall be the fate of him who, trifling with error, advocates the liberty of brethren to err, for to hold that which subverts

\* This is incorrectly quoted.—Eds.

the truth is to err. All Scripture teaching is in connection with the purpose of God, his purpose is the basis of all Scripture, and therefore error in any part detracts from the understanding of the gospel,—“All Scripture is given by inspiration of God, and 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.” The same writer says—“Is the truth not as likely to subvert the error, as the error the truth.” No, for we have already seen that facts prove the contrary. If a believer is holding on by the truth, having become spiritually minded by imbibing the teaching of the spirit, the truth will be strong in him, and therefore he will not tolerate error, he will be a very intolerant person to one full of error. Being full of truth, he will not revel in opinion, but live in things most surely believed, testing everything by that truth he already has, even that truth which he received from Moses, the prophets, Christ, and the apostles. But every one in whom the truth is weak, being largely supplemented by opinion, knows not that a little leaven leaveneth the whole lump. Should error be presented to such an one it finds a ready entrance, is taken in, lodged and cherished, until truth is held only as opinion, and therefore dead. But “all the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart.” Error and truth never can live together, the seed of the serpent and the seed of the woman cannot live in harmony, the one must cast out the other. But, as we have stated, error and truth may be mixed together, by the truth losing its vitality, and in those cases the more truth the more danger, because the difference is not so easily recognized by those unskilled in the discerning of spirits. A fountain cannot send forth at the same place both sweet water and bitter; but the sweet water may be made bitter. A believer cannot serve God and mammon, but he may be corrupted to become mammon’s servant.

If the small beginnings of the subtle element get an entrance, by degrees they will do their deadly work. To the brethren then I would say, be on your guard: imbibe nothing but the teaching of the spirit, that you may be able, rightly, to divide the word of truth; so that you may be invulnerable to the subtle, gentle, and fawning speech of those who would lead you astray from your steadfastness in the truth. To those already astray, because enjoying their opinions, I would say, dwell no longer among the evening shadows, deepening into the gloom of midnight, but awake to the reality of your position, and dream no longer, for the night is far spent, and the morning at hand, when every man shall give an account of his work, and shall receive either praise of God, or being cast into outer darkness. “For we must all appear before the judgment-seat of Christ, that every one may receive the things in body according to that he hath done, whether good or bad. Remember this is the sowing time, we are the ground that has received the seed, all the ground will not be fruitful, for “that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned.” And even that which produces does not all produce alike, but that which did produce “understood,” did not hold an opinion, but understood. Let us see to it then that we understand, and that our talent yield produce, in other words, seeing we have understood the mind of the Spirit a little, let us add to that little more, becoming more spiritually minded, until we reflect the image of our Lord, in our knowledge and conversation, reaching forward to those glorious things which are before. Away then with error and all its attendant train of sympathies, crotchets, likes, and dislikes, all of the flesh, fleshly, and going to corruption.

CHARLES SMITH.

## EVENINGS WITH THE PROPHETS.

### III.

#### PHYSICAL CHANGES ACCOMPANYING THE ADVENT.

IN reading Zechariah xiv., all must be particularly impressed with an air of *intense reality* in its statements. It is this which has made it always a favourite chapter with our speakers when desiring a tangible basis for prophetic teachings. Isaiah portrays the advent of Messiah in its poetry; Ezekiel, plainly as he speaks, seems to bring to our minds mainly the political aspects; Joel's is the herald's voice of warning in our ears, whilst to Zechariah is left the energy to carry us into sight of the occurring events. In a word, we may regard him as the Lord's 'special correspondent.' And we should almost as soon symbolise the "Times' own's" narrations as this of Zechariah's.

In this portion of his prophecy, we are rapidly presented with a panorama of events synchronous with the end of this, and the beginning of the new era. We see Jerusalem a prey to the spoiler, and in her last extremity; suddenly heaven opens, the deliverer appears with his attending legions; the mountain shrinks in twain at the touch of his feet, as though it confessed sin—unworthiness; we see the extent of the earthquake-made valley; the light of heaven is strangely obscured, as though the night of the Saviour's murder were conflicting with the morning of his exaltation; but now at eventide the clear shining sunbeams gild the scene with sevenfold glory. They gleam upon the waters of a new river flowing in a new channel, soon to have built upon its banks the resurrected city of our God. And with Jerusalem made the abode of Emmanuel, the world's metropolis, and social and political heart of righteousness, the scene closes.

This, briefly, is the scope of this section of the prophetic word. But it has another value. It stands as a concentrated *syllabus* of all the rest of the prophetic testimonies concerning this most eventful time (and place) of the world's history. We shall therefore be doing it only faint justice, if we attempt to trace out more amply the details supplied in other prophecies. In so doing, we can hardly improve the arrangement of subject as it stands in the chapter.

The scene opens with the time of Jacob's deepest trouble. When this will chronologically occur, we dare not affirm. Some, wise above what is written, would make it begin in March 1866. But seeing God has kept times and seasons in his own power, we may save ourselves all the trouble and confusion of face, by confessing our total ignorance. It is enough to know that the day is not far distant. In this freedom from time-bonds we can devote more attention to events, and the first of these is that last memorable siege of Jerusalem which ensues on Gog's return from Egypt, (Dan. xi. 41-42; Ezek. xxxix. 1. 2). Our hearts are harrowed at reading the dreadful trials of the former sieges, but then there was a *nation* fighting for *independence*; now a *handful* are warring for *very life*, and if the city falls and they be massacred, their national name and memorial will apparently be blotted out from the earth. Hence the superlative importance of the issues. Israel or Gog; righteousness or oppression; true religion or paganism, hang trembling

in the balance. Another assault; half the city has fallen; the heights only hold out; the scales are going down against all truth! Help, Lord, or Thy righteous nation will be cut off, and Thy name cease from the earth!

The prayer has not far to go; help is nearer than they deem. With too many of them the human help has been their hope. Messenger after messenger has left the city to pray succour from their allies. But vain is the help of man. None could pierce through those beleaguering thousands. Those who trust in Jehovah, how anxiously they gaze heavenward. There are signs and portents many. The moon's wonted silvery sheen is now a blinding blood-red hue. Heaven seems sometimes ablaze, and as though it were raining out its stars upon the earth, so many are the meteors and falling aerolites. And in the daytime the sun appears arrayed in funeral trappings. Darkness and gloom and horror seem gathering upon the earth in stifling folds.

Surely these are the signs of the approach of the deliverer? Joel (ii. 30-32; ) Isaiah, (lx. 1, 2,) predicted such portents as the forerunners of his appearance.\* And when can he come so opportunely, riding upon the cherubic chariot, (Hab. iii. 8), the light thereof absorbing all other light, and causing a thick darkness beneath and around him, (Ps. xviii. 7-10; Ezek. i. 5, 22, x. 4). When the angel of freedom escorted Israel out of Egypt it was so, (Ex. xiv. 19, 20). So surely he must be near now!

Yes, Jehovah is nigh in the person of his Son, whom Judah once crucified. The claim of their rejected Messiah is now just about being put into force. He who ascended to the Father from Olivet, now darts down most probably to the spot where he had sat and wept over the recreant city. But he comes not now to judge, but to save its citizens out of their deep distress. Those hosts, whose blasphemy against Jehovah is culminating against Jerusalem; whom human armies could not drive off, must now succumb to this new power. They cannot fight upward, they have no weapons with which to answer those hurtling darts of heaven, no bolts to touch those mighty warriors, no shields or coverts to escape those lightning spears, and bomb-like hail. Jehovah is fighting them with the weapons of his indignation, with which he discomfited the hosts of old; so that as it was with Midian, (Jud. vii. 22; Isa. ix. 45), the blinded, maddened troops turn their arms against each

\* So did Jesus, Matt. xxiv. 29, 30. When *he* by whom God made the worlds, poured out his soul to death, the heavens were shrouded in a great darkness, and earth shook and rent with horror, Matt. xxvii. 50-52. How much more then the veiling when he comes with judgment. And that these are physical rather than political disturbances, is an inevitable conclusion from the analogy of the faith. For if these "signify" political convulsions, then those of the crucifixion did also; nay, if these are not predictions of extraordinary natural phenomena, then the evangelists' words are merely poetical colouring, if even we can admit any basis of fact in them, history and prophecy stand or fall together.

What most excites my wonder is the idea that there should be thought any necessity for symbolising any of the prophecies. There is nothing which conflicts with poetic vision of future events; there is nothing improbable in them. It would be as unnatural to suppose a similar sunny day for the advent, as that it should beam through a thunder storm. And meteorological history teaches us that extraordinary eras, have always their extraordinary physical accompaniments—meteors, comets, eclipses, storms, &c. Were we better acquainted with the arcana of nature, we should see that the physical and the political events have a causative reaction upon each other. Note the plagues of Egypt, I Sam. vii. 10, &c.

other, and become an easy prey to the sallying Jews, (Zech. xiv. 13, 14).

The general and the soldiers of this effective victory are Messiah and his attendant saints. These have been before caught up to meet him in the air. Now they and he have come back to the scene of their labour and reward. The rapt eye of the seer viewed in anticipation what those of the city may have a momentary but thrilling glimpse of. He saw the Lord coming with ten thousands of his saints,\* (Jude 14), and in an extacy exclaimed, "the Lord my God shall come, and (as it were raising his hands in advocatory address), all the saints with thee!"

They come to Olivet. At the touch of the feet which often, in the days of humiliation, toiled over the rugged path, but which are now the feet of the Holy and Powerful One, the mountain cleaves into two parts. At present, the northern spur of the hill over above Gethsemane, gives a view on the west of the city, on the east of a region extending miles away over desolate hills to the Dead Sea. But at his presence the mountain subsides, parting as a billow of the sea might, each half rolling away or swelling over the regions north and south, so that a valley stretches in a line from Kidron to the Lake Asphaltus. American prairies are likened to suddenly transformed waves of the sea, so we may imagine the appearance of that present desolate hill-country. The earthquake, whilst giving "a line of depression" through Olivet, and laying the mountain gently down on each side, will elevate the region generally, so that for some 40 by 20 miles "from Geba, (about 10 miles N.) to Rimmon," (25 miles S. of Jerusalem, Zech. xiv. 10), will be a plateau of city and garden-suburb site. We need not suppose the new valley is of chasmic depth; its greatness appears rather to be in extent, (Zech. xiv. 4. 5). The locality of Azal is undetermined by geographers, but we may safely suppose it toward the head of the Dead Sea, so that the length of the valley would be over 20 miles. This would form a splendid river-reach for the city of the Lord's presence, (Ezek. xlvi. 35)

The purpose of this volcanic depression is chiefly to make a river-bed for the river of the living-waters, (Ezek. xlvi. 1-12). These issue out from the base of the altar in the New Temple. Through a rapidly deepening channel they flow, till that which, at the Temple-door, was a small rill, at 1½ miles is an unfordable river. In this beneficent volume it flows through the city, making glad and healthy the world's metropolis, (Ps. xlv. 3, 4; Isa. xxxiii. 20, 21). By its means Jerusalem will receive that needful element of prosperity, connection with the sea. With this advantage, she will not have the present discount of a liability to naval assault; for those waters will never witness the passage of any

\* Could they descend with him if they had never ascended to meet him? Yet I have heard of some who believe that they will, after resurrection, have to take train and steamer on a pilgrimage to some desert place in Judea to meet Messiah in secret. I much fear that if they were allowed to set out on such a chase, they would, ere long, cry out in the words of one of their own songs, "Carry me back to Ole Virginny." For he expressly forbid their doing it, (Matt xxiv. 26), so they certainly will not find him there.

The line of argument which makes out the meeting him in the air to be sharing in "the political ærial," destroys the contextual consolation of resurrection, and proves that Christ has not ascended to the Father, but is in the "political heavenly" somehow, (Acts i. 9, 11).

war vessel. Peace shall flow to it as a river, and prosperity on the river.

The new valley will be the channel for these waters to flow into the Dead Sea. As they run, they water the *trees of life*—"the plant of renown" \* recreated,—which grow on each bank prepared for the use of a race now prepared to use them. The waters make their way into that most desolate of all regions, the Dead Sea, appropriately so named. But then it will no longer be a true designation, for the river, with its wonderful vitalising power, will resuscitate the whole where it flows. The thick pitchy waters will be transformed to a pure limpid lake, abounding in fish and fowl, and musical with the song of fishermen. Even the marshy places, reserved as stills for the manufactory of that vital necessity, salt, will add to the beauty of the scene, instead of, as now, making the desolation doubly desolate.

But this inland sea will apparently experience another change, no doubt contributing to the previous blessings. The earthquake will raise the bed of the lake, closing the vein through which (as is supposed) the waters of the Jordan find their outlet.† For this subterranean, will be substituted the old open outlet into the arm of the Red Sea, called the Akabah.‡ By this means the Lake will become a most magnificent natural dock, wherein thousands of mercantile fleets may ride securely at anchor. What Leith is to Edinburgh, Greenock to Glasgow, Havre to Paris, may resurrected Sodom or Gomorrah be to Jerusalem, (Ezek. xvi. 53, 55, 60 62). For we cannot with propriety conceive the city of Holiness as the scene of the noise and bustle of a shipping port, whereas with ports in this lake, drawing the commerce of the whole east, and a corresponding western port in the Mediterranean Sea, she will have all the advantages of a London or Liverpool.

Thus far we have traced one branch of the living-waters' river. The direction of the other is very uncertain. The bifurcation appears to be in or near Jerusalem; their debouchere wide asunder. The difficulty of tracing of route lies in the identification of the seas and the middle object. If this be Jerusalem, then the Dead and the Mediterranean Seas are the front and back waters of the vision. But if it be the contextual lateral barrier, or new made mountain ridge, then the former and hinder seas will be the Lakes Asphaltus and Genesareth. This would give a use for the healing virtues of the stream, because the waters of the Sea of Galilee are brackish. If the outlet were the Mediterranean Sea, these virtues would be lost, (See Ps. lx. 2, 6). A probable new outlet for this crater-filling lake into the Black or Caspian Seas, or if not, great canals from one or both would give that needful access by water to and from the vast regions of N. Europe and Asia.

But this double river of living-waters, though the chief is not the only

\* Ezek. xxxiv 29, The context forbids this being a title of Messiah. What more proper than to understand it as the Edenic tree of life?

† Whether the lake will then be fed by the Jordan, cannot be decided. If the "valley of Shittim" in Joel iii. 18, be the valley of that name, it is proof that the outflow of the Jordan is altered by the earthquake, because that place is east of this river, (Josh. iii. 1). But possibly Joel's should be *Siddim*, (Gen. xiv. 3), and if so, he speaks of the same stream as Ezekiel and Zechariah.

‡ The "cutting off of the tongue of the Egyptian Sea, i.e. the Gulf of Suez, and the drying up of "the seven streams" of the River (Is. xi. 15, 16), are probably subsequent special changes, completing the grand purpose subserved by the first and chief one.

e sult of the earthquake. Such a convulsion began Israel's expulsion from the land, and locked up the fountains of waters. At this time the land, now arid like the parched skin of a fever-stricken man, will be bedewed again with refreshing water bursting forth at every pore; and with the sickness of the earth will depart the sickness of its vegetation and its inhabitants. By means of this great watering will the desert bud and blossom as the rose, and the unparalleled fruitfulness of the land be ensured. (Isa. xxx. 25; xxxv. 7; xli. 18; xliii. 19, 20.) The desolating policy of the Turk has contributed much to the sterility of the land. Not knowing the natural truth that trees are the meteorological conductors, (equivalent to the hairs on the human body,) they have de-forested whole regions, thereby causing the waters to dry up; in fact, *realising* the curse of the earth being made iron, and the heavens brass. It is possible in a length of time to revive much of the fruitfulness of the land by artificial irrigation, and such horticultural operations as the planting of orchards, &c. Jehovah will, however, do this with his own celerity of operation, by making "waters run down every high hill," and feed the now dry river beds. Winter's rains will not overflow, summer's heats will not dry up, the river of life; for in summer and in winter shall they be ever flowing. And a corresponding constancy of flow may be predicated of the other rivers. And where the waters run and lakes spread, there trees and flowers spring quickly up. Each towering palm, each verdant oak, each spreading cedar stands as a lord in the floral world, governing and blessing its subject shrubs, herbs, and grasses. They call to the clouds, and the rain falls gently by them; they gather the waters by their roots, and, as with an aqueous mesmerism, vitalise the surrounding earth and air. Thus is bread provided for strengthening man's frame, and wine for gladdening his heart, Psa. civ. 10, 13-16. And it is by the excelling virtue of the predicted natural irrigation, thus operating, that "there shall be corn in the top of the mountains, the fruit whereof shall shake like Lebanon," being also so greatly indebted to the resuscitated forests of Lebanon, Carmel, and Hermon. (Psa. lxxii. 16; Isa. xxxv. 1, 2; li. 3).

This also implies a great climatic change, which is elsewhere plainly affirmed. (Psa. cxxi. 6; Isa. xlix. 8-10; xxxii. 12-19.) That land has even now one of the finest climates of the earth; so much so that it, more especially that of the Lebanon region, is proposed as a restorative for consumptive and other invalids. Still it is but a climate in ruins. If so noble the ruins, how excellent the restored and perfected clime! No wonder that, if it is now a sanatorium, the inhabitant of the land then will no more say "I am sick." The balmiest of airs, redolent of flowery fragrance and spicy odours. The clearest of atmospheres, where the eye no longer troubled with excessive refraction of the pencils of light, will be able to see doubly and trebly the distance, and so tenfold to minister to the mind's education. The music of murmuring rivers, of whispering trees, of the cattle on a thousand hills, borne on the breeze to charm the attentive ear. Thus nature, clad in her comparatively holy vestments, will exercise her true influence upon the mind of her lord, making him more holy, true, powerful, and divine.

The Annot. Para. Bible of the Religious Tract Society on Ez. xlvii., says,—“The very size, form, and nature of the country are such as to

render the literal fulfilment of this portion of the vision physically impossible, without such convulsions as would destroy the identity of the land." With this we join issue. So far from this being correct, it requires some great convulsion to give the land its true identity, even as a paralytic needs a counter stroke to restore his distorted visage to its recognisable features; or further, even as we need the resurrection-body to make our real being. Land and man have each lost their first estate.

The great step,—I do not know whether it may not be the final as respects the Promised Land,\* antedating the re-creation of the rest of the earth by the thousand years of the kingdom,—will be the earthquake of which Zechariah and many other prophets speak, and to which I have to make constant allusion. A convulsion "perverted the face of the land" (Isa. xxiv. 1; xiii. 13; † Mic. i. 4) of Israel in concert with the other neighbouring nations. Therefore, a like earth-throw will restore it to more than its pristine Edenism. (Isa. xxiv. 19, 20, with xxv. 8-10; Psa. xxix. 6, 11.) Or more exactly, an earthquake will, in dealing judgment to the Lord's adversaries, (Ez. xxxviii. 20; Hab. iii. 6; Psa. xcvi. 4, 5; Isa. lxiv. 1; Luke xxi. 11,) provide that altered topographical and thermal condition of things which shall conduce to the restitution of the Paradisaic state of the world of nature.

It is only conducive, not realised. In this present Cosmos, alike in physical, social, mental, and moral dynamics, a *negative evil* is needful to *realise a positive good*. So to sustain or enhance the brightness of Israel's terrene Eden, the land of Idumea will be reserved to judgment. (Isa. xxxiv.) A desolate volcanic region, "a lake of fire," will thus remain throughout the millennial era, as a central warning to redeemed Israel, Egypt, and Assyria. (Ez. xxxv. 9-15.) A local evil is ever a general good in God's providence. What other blessing to the nations is bound up in Edom's curse, we may not now discern; this only can we decide, that it will not continue in the new earth. (Rev. xxi. 1, 4, 5.)

It is objected by some that Isa. xxx. 26 cannot refer to physical light. "A sevenfold increase of light would paralyse the optic nerve; beside which it must be attended by an equal increase of heat, which, especially in the tropics, would be 'a consuming.'" This is a mistake in physics. Reason teaches us that solar heat and light are not so equally conjoined. The higher elevation we attain, and the nearer to the sun, the lighter and the colder do we find the air. On the other hand, as we descend deeper into the darkness of the earth, we find a corresponding increase of temperature. And dew, which depends for its formation on quick radiation of the earth's heat, is only deposited on a night of cloudless sky. The natural conclusion is, that solar heat is mainly due to the watery and other foreign bodies in the atmosphere, acting as conductors or refractors of the latent heat of the earth, which, like light, is developed by the exciting electric action of the sun. Late scientific research of Herschel and others fully establish

\* Paul's reference to Hag. ii. 6, seems to indicate that this is an anticipation or forerunner of the great change preceding the eternal state of the new earth. (Heb. xii. 26, 27)

† This cannot safely be symbolised into political change, nor even regarded as hyperbole. It is a grand poetic description of actual occurrences, like as we find other kindred events of history referred to. (Jud. v. 5; Psa. civ. 32: cxliv. 5). Poetry often records details which history passes by.



this point; therefore, Isaiah's testimony reads to me as a beautiful scientific statement that, by the operation of the earthquake, or that agency which causes the earthquake, (be it electric or otherwise,) there will be a great deposition of the watery and mineral particles which now adulterate the air we breathe. This will allow seven times the amount of light to be manifested, therefore, a sevenfold greater beauty in colour, &c \* And with free circulation of those angels of the scientific forces,—light, heat, electricity, &c.,—the earth will be healthier, and more equalised in climate. But most especially will man be benefitted thereby. This being a partial restitution of the antediluvian heaven, the first patriarchal longevity (Gen. v.) will be again experienced. (Isa. lxv. 22.) For those direful evils of colds, asthma, rheumatisms, fevers, consumption, — all diseases arising out of a deranged atmospheric circulation, — will cease with their cause.

It is the great day of this grand meteorological change which Zechariah speaks of (chap. xiv. 6, 7). The storms of judgment, the garnered treasures of hail, (Job xxxviii. 22, 23,) having been now expended, the evening glory of "clear shining after rain" heralds the administrative glory of the kingdom, and the morning without clouds of the millennial righteousness, political and natural changes combining together. As the loveliness of eve, after the crashing storm has cleared the sultry air, so will "the sun of righteousness beam forth, with healing in his wings." Magnificent as will be the glory of the sunlight then, still will Messiah, when invested with the Father's (physical) effulgence, cast it all into shadow by his excelling brightness. (Isa. xxiv. 22.)

Doubtless, I may be accused of having made too material or Cerinthian an article. To those who thus demur, I would say,—Can we be too regardful of the *actual* features of the prophetic testimony when these are the most impressive? Eye, ear, and every sense are constituted to present to the mind vivid ideas of material things only. The Maker knows this, and has, therefore, told what he has done and will do in this world in plain words. It behoves us, then, if we would attract men's thoughts to that future material kingdom, to give its gospel in all *its own realism*. Symbolic vaguenesses and spiritualising vagaries consort with the unreal orthodox abstractions of heaven and hell. We need plain sound words to describe our hoped for inheritance, and its inbringing.

"Make me to understand *the way* of thy precepts;  
So shall I talk of thy wondrous works.  
I have *stuck* to thy testimonies;  
O Lord, put me not to shame."

BASIL.

"They who are watching do not require to be told when the hour is, for they are ready at all times."—*Bengel*.

\* We are, as yet, unable to estimate the power of dilation in our wonderful instrument, the eye. Nor do we know how much its weakness is due to the atmospheric impurities and derangement. But we may safely conclude that its power will be equal to its enjoyments in that atmospheric "restitution."

## A BROTHERLY CORRECTION.

In the September Messenger, among the otherwise good remarks of BASTL, at page 105, occurs the following:—"In all investigation we must pay attention to the words of the prophecy: no student ought to neglect his dictionary; as otherwise he will select meanings of occasional words very haphazard," also—"To vary a grammar rule, every definition must agree with its substantive in making clear its nature, action and time."

I submit that we must apply to the right dictionary. Thus, while in the English one, among the equivalents of the word "fray" (as occurring in Zech. i, 21, and cited by Basil in illustration of the above principles) there are to be found both the idea of "rubbing or wearing away" and that of "frightening," the Hebrew dictionaries agree in uniformly rendering "*Chered*"—the word here used, to 'tremble,' to be 'frightened.' And in the passage in question, the word being used in what is called the *Hiphil Conjugation*, it properly means 'to cause to tremble,' 'to be afraid.'

We may give a few examples from the Bible where it is so rendered. Thus:—Gen. xxvii. 33. (margin) "And Isaac *trembled a great trembling*" xlii. 28, "Their heart failed them, and they *were afraid*." Exod. xix. 16,— "So that all the people in the camp *trembled*"—ver. 18, "The whole mount *trembled* greatly." Lev. xxvi. 6.— "And none shall *make you afraid*." 1. Sam. iv. 13.— "His heart *trembled* for the ark of God." xiii. 14.— "All the people followed him *trembling*." xxviii. 5. "His heart greatly *trembled*." 2. Sam. xvii. 2. "And I will *make him afraid*." Ezk. xxvi. 16. "Then shall all the princes of the sea come down from their thrones, and shall lay away their robes, and put off their broideder garments, and shall clothe themselves with *trembling*, and shall sit upon the ground, and shall *tremble*." xxxii. 10. "And they shall *tremble* at every moment." &c.

The above are a few examples where the same word occurs as in Zech. i. 21: where I apprehend it would not make good sense to be translated "sawn, pared, or fretted." We fear the author of "Evenings with the Prophets" has here neglected his own advice to consult the dictionary; and has given this meaning in Zech. i. 21, rather haphazard.

These remarks are given with the desire to assist in the correct translation of the word of God, and therefore the right understanding of what it says.

A. S. D.

## THE REAL QUESTION AT ISSUE.

Thankful for brother C. Smith's attempt to show "by whom and by what is the truth in most danger of being subverted," I regret he has treated the subject in such general terms, and not met the question, How does the literal view of the man of sin subvert the One Faith? The pith of his remarks is expressed in this extract,— "Truth and error cannot be held together, and the truth retain its vitality." Now, this is true in one sense and false in another. If it mean—"Truth and error [in relation to a given subject] cannot be held together and the truth retain its vitality," it is true. But if it mean—"Truth [in relation to one subject] and error [in relation to a different subject] cannot be held together, and the truth [in relation to the first subject] retain its vitality," it is an obvious fallacy. The affirmative and negative of any proposition cannot be held together, but the affirmative and negative of different propositions can. And so the reception of the gospel, and the rejection of the symbolical character of the man of sin can exist together, and the truth of the

gospel retain its vitality, because there is no such necessary relationship between the two things as to imply incompatibility. Now, in the sense in which our brother's statement is true, it has no bearing on the question at issue, which is the subversion of the gospel by the literal view of the man of sin, and not of truth and error relating to the gospel. If the question were—Does the literal view of the man of sin subvert the symbolical? the answer is, Yes. But this is not the subversion of the gospel, for the man of sin is no part of the gospel.

It is said that in all ages men have departed from the faith; but this proves nothing as to the causes of that apostacy; and history proves that among those causes, an undue leaning to the literal mode of understanding the scriptures has no place, while it is well known that the existing apostacy, both Roman Catholic and Protestant, is based on undue symbolisation of scripture prophecy.

Again, he says, "not only do some trifle with error, but court it, and these claiming to be believers in the gospel of the kingdom. As, for instance, in Messenger for October, we read that if one is baptised according to the proper formula, he may hold any opinions he pleases; thus actually claiming the liberty of brethren to hold error." Now, my words are these,—“this is the only hope I have of brethren who have fallen away from first principles as regards the ‘FELLOWSHIP IN THE GOSPEL’ finding their way back to the only tenable, because only scriptural position, of acknowledging as their brethren, and that by DEED as well as by WORD, all who have put on the Christ by immersion into his name, subsequently to their believing the things concerning the kingdom of God and the name of Jesus Christ, irrespective of whatever OPINIONS they may hold and utter regarding any other matter of Scripture teaching.” Not “any opinions he pleases,” but “opinions regarding ANY OTHER MATTER” besides the gospel. I claim no liberty to hold error, and dare not do so. I simply deny the liberty to refuse fellowship to baptised believers of the GOSPEL, on account of opinions regarding OTHER THINGS. So far from courting error, or even trifling with it, I do not tolerate it so far as I have ability and opportunity to detect and expose it; and this is the reason of the present writing. I believe my brethren to be in error regarding the “FELLOWSHIP IN THE GOSPEL,” and my intolerance of their error impels me to do what I can, WITHIN SCRIPTURAL LIMITS, to put them right; and that because they are my brethren. The nature of the man of sin I regard as of small moment, in comparison with the duty of Christ's brethren to be one in church fellowship. I do not envy those, as to either head or heart, who can justify separation from their brethren by reasons such as have been given from first to last, and I trust that for their own sakes, our brethren will set themselves to give better reasons, or at once resile from their truly unscriptural position.

It may be necessary here to remark that I deem faith and opinion quite distinct from each other. Faith is the belief of testimony; but testimony is a clear and distinct declaration capable of being apprehended, understood, and, if the party giving it is deemed trustworthy, believed. Opinion is a judgment formed from data which fall short of plain testimony or actual experience. Thus, while “faith comes by hearing,” opinion comes by thinking. “Abraham BELIEVED God” when he promised, in plain terms, that his seed should be as the stars of heaven. And so we believe “the things concerning the kingdom of God,” because they “stand out in such bold relief that a child may READ and understand.” But it is nowhere testified, in plain words, that the Man of Sin is a system, therefore no one BELIEVES that such is the case, although many are of OPINION that it is so. Again, Dan. viii 14 does not intimate when the 2300 period begins, and as no other passage contains, in plain terms, this information, it cannot be a matter of FAITH but of OPINION. And so with many other matters. The reason is that opinion rests on data which fall short of distinct testimony or of actual observation and experience, while faith is the simple crediting of plain testimony.

Our brother says again,—“the same writer says, ‘Is the truth not as likely to subvert the error as the error the truth?’” This is in quotation commas, as if I had used these words. I simply said,—“But even supposing that a brother entertains an opinion that is deemed contradictory of the faith, did it never occur to any one that while such opinion might be subversive of the faith, the faith is as certainly subversive of the opinion. And even supposing the brother’s hold of his opinion to be as strong as his hold of the faith, would it not naturally occur to one endowed with even a small measure of the love that thinketh no evil and hopeth all things, not to speak of brotherly kindness, that the faith in such an unequal struggle must gain the victory, seeing that it is based on plain scripture testimony ‘that a child may read and understand;’ whereas the opinion may be a mere inference drawn from obscure statements, about which different minds will often disagree.” Now, I am here not putting a case where one believes the gospel in part and denies it in part, but a case in which the whole gospel is firmly believed, and certain opinions held on other matters, which opinions are deemed by some to be contradictory of the gospel.

Now let it be distinctly understood that while I make the supposition that the faith and the opinion are held with equal tenacity, I by no means intend it to be assumed that they are deemed of equal importance. I expressly speak of the faith being “based on plain scripture testimony, ‘that a child may READ and understand;’ whereas the opinion may be a mere inference drawn from obscure statements.” But this is given as an extreme case (to be borne with until it shall be seen whether the disciple should go the length of denying the faith) and as, moreover, one which as no existence among the brotherhood. But our brother says “facts prove the contrary,” that is the contrary of which I allege regarding the faith gaining the victory in a struggle with erroneous opinions. The only fact he refers to is that men have apostatised, without specifying causes. But what do facts testify in our own limited experience? That symbolical views of Babylon, the man of sin, &c., are an infallible preservative against apostacy? And that the literal view leads to denial of the faith? By no means: I do not know a single case where a disciple any way noted for literal tendencies, has fallen away from the faith, while I know two cases in which the individuals were remarkable, the one as a speaker, the other as both speaker and writer—for their advocacy of the views maintained by brother C. S. and both have fallen away from the faith. I do not say that their views of prophecy were the cause of their apostacy, but I do say that such views are not necessarily preservative of steadfastness in the faith.

The true cause of danger is in giving undue importance to matters apart from the one faith, whether these be opinions or things plainly testified. Let favourite doctrines be talked about and put forward until they assume exaggerated proportions, and soon the relative importance of the gospel of our salvation, will be so changed that it will be difficult to tell which is the more esteemed. It follows that until such opinions are exalted by the disciple to a level with the gospel, there can be no danger of it being subverted. And is it not the fact that this tendency to exalt opinions on matters apart from the gospel to a level with it, has been manifested by C. S., inasmuch as he has attempted to make them terms of fellowship. Will he not, then, adopt his own advice—“Away then with error and all its attendant train of sympathies, crotchets, likes and dislikes,—all of the flesh fleshly, and going to corruption.”

J. C.



## The Inquirer

As we are anxious to afford an opportunity for the asking and answering of all reasonable questions in connection with our faith, and standing, and practice, we again open our pages to the Inquirer. The experience of last year has been so satisfactory that no explanation, alteration, or apology is now needed.

Of the questions already asked—nine in number—answers have been given directly or indirectly to eight—and the remaining one is here quoted that any brother who finds himself sufficiently informed on it, may contribute an answer:—

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 Isa. 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?”

To this we add another,—

Query 10th.—“What is the Scripture rule for what is called ‘*Family worship*’; that is, how should the head of a family act in the matter of the worship of God, with his wife and children, some of whom may be believers, and some unbelievers?”

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## Intelligence, Notes, &c.

ABERDEEN.—“On 7th December, we had two persons immersed, and received into the church. They had been inquiring a little for some time, but the lectures of brother Thomas had led them to the better understanding of the truth, which has resulted in the obedience of the faith. Brother Thomas lectured nine times in Aberdeen, to small audiences on the week nights, but to very large ones on Sundays—the evening meetings numbering almost two thousand. The smaller audiences were very attentive, but with what result we cannot tell. Brother Alexander Mowat has left Glasgow to reside in Aberdeen. His wife, our sister, died toward the end of the month of November. She has been long very weakly, but has lain down to rest trusting in God for the good resurrection. Our brother William Jardine has gone to reside in Dublin, having got a situation there. On 17th December another two were immersed into the name of the Lord; Ellen Rae and Barbara Garden, both residing at Auchmull. The latter is a daughter of brother W. Garden, sen.”

Huddersfield.—We have great pleasure in forwarding the joyful intelligence that two more have been added to the fold of Christ. Frank Cheetham (cotton twiner, 299 Stooks, Longwood, near Hudd,) and Dean Wolstenholme, (cotton carder, 38 Fountain Street,) who have been regular attenders at our meetings for two or three months, were, after giving a Scriptural confession of their faith, immersed into the name of the Lord, on 21st December, a number of brethren being present, from Leeds, Halifax and Heckmondwike, to countenance and take part in the proceedings. On the occasion we had also the presence of five persons who we have reason to believe, are interested in the truth. Those two young men first became acquainted with the Bible truth which we believe by attending and afterwards perusing the lectures delivered by brother Roberts last winter, and finally by frequent attendance at our meetings have been led to an examination and understanding of the gospel as preached by Jesus and his apostles, and of their duty in connection with the same.”

LONDON.—Through no intimation of it having been sent to us, we did not at the time announce the fact of two believers having been baptised into the name of the Lord, in this city, by our brother Dr Thomas, in the past summer. These two individuals are brothers, and gentlemen of some standing

in society. The one is a Captain Brown, at that time an officer in the Royal Navy; he has since left that service, however, and entered the merchant navy, and has recently sailed from England. His brother, who, we are informed, holds a government appointment in London, has lately put himself into communication with brother Matthew Veitch, and expressed a desire to have fellowship with him. His address is "Mr Brown, 19 Cowley Place, Cowley Road, Brixton."

**NEWARK-ON-TRENT.**—"We have had three additions during the past month, viz.—William Otter (goods clerk, M. R.) Robert Hawkins, (boot and shoe maker), and Mrs Smith (wife of brother G. H. Smith.) We are pleased to find that on the whole our Sunday evening meetings are much better attended now than they were last winter."

**TRANENT.**—On the morning of December 2d, after a tedious decline, which she was enabled to endure with exemplary fortitude and unwavering faith, our sister Mrs Hastie fell asleep in Jesus, full of the hope of eternal life when the Lord comes. A large family is thus left to the sole care of God, and the help and counsel of the brethren. The two young men referred to last month—John M'Millan, and Francis Cornwall—have made the good confession, and put on the Lord Jesus by immersion into his name (December 7th). The brethren are not without hope that another will soon follow.

**TURRIFF.**—On December 12th, were baptised on a confession of faith, Mrs Ritchie (Knock Street, Whitehills), and Charles Reid, (post office, Cummingston.) Both are going on their way rejoicing. The former was decided as to her duty through the lectures of Dr Thomas; the latter is the fruit of brother Robertson's lectures in Turriff, and is expected to be of much service in the mutual exhortation and instruction of the brethren.

**NOTTINGHAM.**—"Three additions have been made to the church here; viz.—William Brobson, barber, New Basford, who had discontinued meeting with us since the separation of 1860, resumed his connection on the 19th October last. On 28th November, Henry Lester, printer, Lenton Street, Hyson Green, and on 5th December, Rebecca Martin, John Street, Sninton, were immersed into the name of the Lord, having made the good confession in the presence of the brethren. Other additions are expected to be made before long."

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The Treasurer acknowledges receipts for Messenger from Aberdeen, Birmingham, Cumnock, Cupar, Devonport, Dundee, Galashiels, Glasgow, Halifax, Leeds, Lewes, Newark, Newburgh, and Turriff.

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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T H E  
MESSENGER OF THE CHURCHES.

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

No. II.

FEBRUARY 1863.

Vol. IV.

THE STATE OF CHURCH SONG.

In all Britain the brethren seek to give song utterance to the same themes—the greatness and goodness of God, and the glories of His coming kingdom. But the expression of those themes is in many different forms. The book of Psalms, we may say, is looked to as the chief repertory of song on these sublime topics. The brethren in Scotland universally resort to a metrical version of these which is in common use in the country, and always bound up with their Bibles. The fact is they have a sort of hereditary connection with this venerable collection, which, while pretending to be nothing more than "the psalms of David in metre," has yet claims to something like a good translation of the original. The language is sometimes uncouth enough, but the rhythm is always perfect; so that it can be relied on as useable with the regular church tunes. This we have said is the Scottish book of song; but it is always supplemented by the paraphrases and hymns of the Scotch kirk—72 in number, of which a large proportion are really good. The composition is generally excellent, and the versification smooth and expressive. The themes (selected from various portions of Scripture) are so varied, that, with these and their metrical psalms, the brethren north of the Tweed find themselves wonderfully well prepared for subjects which they are content to express in this form.

That version of the psalms (Tate and Brady's) which is used in the English church has never, so far as we have learned, got into use among the English brethren. It is much smother in its versification than the Scotch one, but not so close to the text. Perhaps, however, the reasons for its disuse are only accidental—it is usually bound up with the "book of common prayer," and not with the Bible; so that when the one has been cast aside, and the other taken as the rule of faith, this book of psalms has been lost. Again, nearly every dissenting church in England has a hymn book of its own; or when that is not the case, Watts' psalms and hymns are used, and they are far from being scriptural. This 'sect every where spoken against' has not yet attained such a strength or consistency as to command such an appliance for itself, so that with these accidents it has been kept at a low supply of song themes.

The church at Halifax has spoken of adopting that American collection of hymns (the Sacred Melodist) of which a favourable critique has



already appeared in the pages of the Messenger (vol. i. p. 91.) At Nottingham there are a few hymns existing in MS., but they are rarely used; a preference being shewn for those fine anthems which have been composed by one of the brethren there; they are on these subjects, Mal. iii. 16; Zech. ii. 12; Micah vii. 20; Isa. xl. 9; li. 3. These with about as many more, which they have imported from other quarters, make up the staple of their church song. The same may be said of Newark, and, if we mistake not, these have been introduced at Birmingham too. In addition, the Halifax brethren are in the habit of chanting the psalms, and other portions of Scripture: this indeed is their main reliance.

The Scottish brethren do not use the chant at all, and only at a few places—as Edinburgh, Dundee, and Glasgow—have an occasional anthem. Edinburgh is best furnished with these; having about twenty pieces which can be well sung, and about as many more which may be available with very little rehearsal.

What we need to notice further is regarding the execution of the music of those subjects. In comparatively few cases is there the ability to sing in four parts, and this is the more to be regretted, because the tunes in use are all of such a style as must render it severe work for many of the male voices to sing the air in unison with the female. True, the use of the bass part is of more frequent occurrence. The real value of four-part harmony is the allotment of all voices of different register to those parts which embrace the notes they can most effectually sound; and thus the musical exercise is rendered both beautiful and pleasant. We are pleased to find, however, that within these few years efforts have been made in different places to cultivate a better acquaintance with written music, and consequently the elimination of such ability as would render some fit to read the music for themselves. There does not seem to be any good reason why we should be beholden to the ear only in the notes, any more than in the words of the psalms we sing. Brethren, learn to read!—The Old Notation and the Tonic Sol-fa seem to be about equally used; and the tune books available are R. A. Smith's Sacred Harmony, The Scottish Psalmody, The People's Tune Book, Curwen's People's Service, and Cheetham's Psalmody.

There has been expressed to us from several quarters, a desire to have at command printed copies, both words and music, of some of those songs which we may call *our own songs*. We are at present considering the practicability of this, and shall be able by next month, to speak more decidedly regarding it. Meanwhile we solicit all possible suggestion, and further statement of what is really needed, that we may wisely determine on the way to supply all the churches with means to make the service of song more efficient than heretofore. G. DOWIE.

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“Above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; **TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS, AND HYMNS, AND SPIRITUAL SONGS, SINGING WITH GRACE IN YOUR HEARTS TO THE LORD.** And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”—*Paul*.

## The Inquirer

### ANSWER TO QUERY VIII.

I have somewhere read that some of the Jews believe in *two Messiahs*—Messiah ben David, to whom refer all the promises of glory, and Messiah ben Joseph, (Gen. xlix. 22-24), to whom pertains the humiliation. Some are prepared to regard Jesus of Nazareth as the latter, but cannot see that the promises and the sufferings can combine in one individual.

I give this from memory, and cannot therefore tell even the authority or credibility of the statement.

IOTA.

The above is repeatedly referred to in Dr Wolff's Journal. But it does not cover all the ground of the inquiry, we ask for more information on the point in question.

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## Intelligence, Notes, &c.

**BEITH, Ayrshire.**—We are happy to learn that James Pettigrew, Little Acre, near DALRY, put on the name of the Christ by being baptized into him on 17th December last. One or two others in this quarter are in the way of learning the lessons of eternal life; and if but another one were obedient to the faith, a meeting might be established. This, in itself, would prove the best means of inciting and helping the discipleship of others.—Correspond with John Gillies, grocer, BEITH.

**BIRMINGHAM.**—During January, other two have been united to the Lord, and have sought the fellowship of his disciples here,—George Henry Barnett, chaser, 122 Bradford Street; and Mary Ann Hollings, 154 Mosley Road.

**CUMNOCK.**—"We had two additions to our small band last Sunday (18th) in the persons of Marion M'Kill, Auchinleck; and Francis Walker, Ochiltree. Both of these have been attending our meetings for a length of time. The visit of brother Thomas had the desired effect of stirring them to make the good confession."

**EDINBURGH and neighbourhood.**—Among others who have become obedient to the faith since our last record we may note, as most valuable accessions,—Andrew Muir, mason, WEST CALDER; a man of long standing in connection with *The Reformation*, but who has been less or more persuaded of the things of the kingdom of God for a long series of years; and Robert Miller, gas-inspector, BATHGATE, a disciple of a shorter scholarship in the doctrine of the kingdom; for it is only a few months since he was exerting all his powers against it. He also has been a prop in the above-named community. Being a person of extraordinary energy, we may expect a stirring up of his fellow-townsmen with this new doctrine; and as his convictions are the result of diligent criticism of the original, and earnest study of the English version of the word of God, we look for a style of agitation, and method of building, far removed from the ephemeral excitements of revivalists. Both persons are well advanced in years, men of character and influence in their respective localities, and as such, must have the greater weight with the true-hearted of their neighbours.

The brethren in Edinburgh have commenced a short course of public lectures in demonstration of *the value and authority of the Old Testament prophets in relation to the saving truth of the New Testament*. These will probably be followed by others, in statement and defence of the Truth we so highly prize.

**GALASHIELS.**—“Brother Thomas, accompanied by brother Nesbit of Berwick, paid us a visit on the last Sunday of 1862; when he delivered two lectures on the all important subject of “The great Salvation.” To the brethren this is a day long to be remembered; for in it we were not only delighted, but really enlightened, instructed, and built up in our most holy faith. We are only sorry that we could not get more of the labours of our brother; for truly he is a workman that needeth not to be ashamed, and we are satisfied that if he could have remained with us a little longer, some fruit would have appeared. As it is, we hope that the good seed sown may have taken root in some honest hearts, and will spring up into everlasting life. On the first Sunday of 1863, brother Ellis of Leith was with us, and gave a lecture in the evening on “The Kingdom of God, the Christian’s hope.” The lecture was listened to by, I am sorry to say, a small audience. Our brother did his part well, and handled the subject in a very clear and forcible manner. Surely good will come out of those efforts to spread the truth. We wait with patience.”—W. MILNE.

**NOTTINGHAM.**—Another two have been immersed and added to the church here since those last noticed. William Smedley, frame work knitter, Chapel Street, New Basford (Dec. 15); and Joseph Wooton, tanner, Old Lenton (Jan. 10). Strength to them!—For the future the correspondence of the church will be in the hands of brother Edward Turney, Arkwright Street; the transfer from brother Joseph H. Wood being made in consequence of his being so frequently from home on business. This absence, so often unblessed with the society of brethren in other parts, he feels very keenly; but we trust that, notwithstanding, his faith shall not waver. The best expression of sympathy for him is an occasional letter from any of the brethren. Address, Peel Terrace, Nottingham, or care of Jas. Dilks & Co., 27 Noble Street, London, E. C.

**TRANENT.**—Another addition strengthens the cause in this place, Thomas, the brother of Francis Cornwall, has made the good confession and been immersed into the name of the Lord. This is a person who has had a respectable standing in connection with one of the presbyterian churches, and his change cannot fail to attract, we hope arrest attention in a small place like Tranent.

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The Treasurer acknowledges receipts for the MESSENGER from Aberdeen, Beith, Birmingham, Colthill, Haddington, Halifax, Huddersfield (last month), Tranent, and Turriff.

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T H E

# MESSENGER OF THE CHURCHES.

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

No. III.

MARCH 1863.

Vol. IV.

## SONG UTTERANCE.

BROTHER DOWIE has favoured us with papers in January and February *Messengers* bearing specially on song utterance. I heartily concur with what he has well expressed in the January paper, from which I quote the following:—"The great truths of our salvation, the grand hopes for Israel, and the certain glories of the kingdom to come, are set forth in the plainest and most matter-of-fact manner by the Scriptural writers, but they are also expressed in the most eloquent poetry that human lips have ever been honoured to utter. It is to be remembered, also, that this poetic expression is God's utterance, and not the rapt strains of mere human bards. Does not this simple truth carry with it the demonstration that God intends, that those who speak according to the divine oracles, should as far as possible give utterance in that style of which he has set the pattern. To one another we may speak in prose, and content ourselves with common-place, but in our utterances to God shall we not honour him rather by the offering of his own words, and as far in his own form as translation can make possible."

The spirit of these remarks, if acted upon and carried out, will, I think, place us in a right position, and keep us in the path through which we shall be enabled to render acceptable praise to God; and by which—worshipping in sincerity and in truth—emotion and sentiment will be excited and governed, tending to purify the heart, and elevate the mind of the worshipper.

In compliance with the solicitation for suggestions and statements from brethren of what is really needed, that the "service of song may be more efficient than heretofore," I beg to state the following considerations:—Any one who has taken an interest in this momentous and important matter, must be alive to the lamentable deficiencies of the meetings in general throughout this country, with but few exceptions, to produce even common melody, not to speak of harmony. The thing is notorious, but not to be wondered at, because there has been no united cultivation. Of late there has been some little additional effort, but so slight, that comparatively nothing has been accomplished; in fact, instead of elevating, this half-finished work is more calculated to sink, and unfit the mind for becoming worship. Now, to worship God with that upon which we have bestowed no pains or cultivation, is like serving him with the lame, and the blind. Some say it is the heart, undoubtedly it is,

but the heart is affected through this medium, and when God has given us faculties as means to assist to worship Him becomingly, it is our imperative duty and interest to cultivate and consecrate them to his service. Causes could be assigned which would perhaps account for this want of cultivation, but meantime we shall not occupy time with the inquiry, trusting rather that this movement will be instrumental in stirring up the brethren to make conscience of giving some portion of time and means to improve their musical knowledge and faculties. That this very improper state of matters may be even partially remedied, I would suggest that the younger brethren in all the meetings meet at least once a-week for the practice of singing: and they will find it best at first to confine themselves to a few approved tunes, till they can sing them well.

In regard to the subject-matter, as an amplification of brother Dowie's introductory remarks, which I have just quoted, I sincerely and conscientiously express my conviction, after many years experience, that there is nothing in existence, and, judging from reasons which I shall presently assign, nothing can be brought into existence, so intrinsically excellent as the set form we have furnished by divine inspiration,—the Book of Psalms. I do not plead exclusively for the metrical version, if chants can be introduced. It can easily be proved that the Scottish version is the best translation of the book of Psalms extant (many are not aware that it is a translation); the fact of being turned into metre does not affect the truth uttered by the Spirit.

The book of Psalms—termed by the Hebrew writers, “*Sepher Thehillim, or Thehilloth,*” “the book of hymns or praises,” being made up from several portions of the Scriptures, proves that it is a selected set form, dictated and arranged under divine inspiration for the praise of God; consequently, all poems and paraphrases constructed by erring men dwindle into insignificance, and are ephemeral and trashy in their very nature, having no higher authority than men's sermons; in fact, they have been as fruitful a source for the introduction and spread of idle sentimentalism and active error as any cause that can be mentioned: all sects interweaving their private interpretations and party conceits into the constitution and texture of their hymns. Many more reasons might be given, but at present I have no intention of entering into a detailed consideration of the subject. Meantime I shall watch the movement with interest, and, when required, state my convictions as far as I think they can be supported from the Scriptures. W. NAISMITH.

Instead of occupying all the space this month with remarks of my own, I prefer giving place to those from another pen which precede: saying this only, that they should be pondered well by the brethren. In Scotland, particularly, they will be found of most service; and to aid the intent of them I heartily recommend the meetings suggested for music practice, both for old and young. If there is in any particular place no brother competent to supervise this instruction, help can be had from *the gentiles*. The books of tunes which I can with perfect confidence recommend, are R. A. Smith's Sacred Harmony, and the Scottish Psalmody, both of which may be had—either in the tonic sol-fa, or the old notation—at a moderate price. G. DOWIE

## Intelligence, Notes, &c.

**DUNDEE.**—Brother Alexander Davie and sister Ann Booth (who have been temporarily resident here) were, on the 11th February, united in marriage, and soon after proceeded to **EDINBURGH**, where they take up their abode.

**HUDDERSFIELD. &c.**—Our brother Roberts has commenced (14th February) another course of lectures on Bible Truth in Spring Street School-room. The audiences have been good. Our earnest hope and desire is that some of those who hear may be led to understand the truth and obey it. Not a few were influenced by the former series; may this one be as successful.

We learn that “brother John Thomas left Halifax for Liverpool on the 9th February; thence to sail on the 11th, by the steamer “City of Baltimore.” He spent the last Sunday he was in this country in Halifax, the two previous ones in Leeds, and the one before that in Huddersfield. No public meetings were held in Halifax or Huddersfield on the occasion of his second visit; but the brethren enjoyed the benefit of his expositions in their ordinary meetings.”

**LANARK.**—We omitted to notice last month, the emigration of brother William Scott, of Carstairs, with the whole of his family (nine in all) to Southland, New Zealand. They sailed from London on January 18th, in the ship “Sebastopol.” The removal of three (brother and sister Scott and their eldest son) from the small church in this quarter is felt to be a very considerable loss, and one not easily compensated.

**NEWARK-ON-TRENT.**—“I have pleasure in sending additional names to those mentioned in January *Messenger*, viz., Thomas Fisher (mason) son of brother Thomas Fisher, sen.—received January 11th; David Hewlitt (labourer) January 22d; Harriet Hewlitt, his wife; and Eliza Simpson—February 15, Also, brother Henry Simpson, husband of the last-named; who for some few years has been located in another part of the country, but has again settled in Newark, and who met in fellowship with us on 4th February. May the Lord keep them, and increase their faith; and preserve them from falling.”—C. A.

**TRANENT.**—On 8th February, our young and earnest brother Francis Cornwall, left home, in pursuance of a cherished intention, to proceed to Queensland, Australia; sailing from Liverpool on 10th February, in the ship ‘Golden Dream.’

May the God of all the families of the earth, protect the voyagers on the great waters, and give them a short prosperity in the land of their adoption, to be interrupted by a speedy appearance of the Lord, to establish a kingdom from which there will be no emigration.

**TURRIFF and Neighbourhood.**—Our indefatigable brother James Robertson has been making a raid on the good folks at Whitehills, where sister Ritchie resides. On Saturday, 31st January, he proceeded thither; and by dint of conversation and reasoning in private with select parties, and addressing two public meetings—got up by strangers whom his private conversation had interested—he excited such a stir, that he is loudly requested to return. The same method which he had pursued in his visits to Turriff formerly, and with such noted success, he plied here also; and has left six or eight persons resolved to search the Scriptures, and test the truth of what he had advanced. One of his meetings was held in the house of Mrs Ritchie’s father, where upwards of fifty assembled; the other in a school-room under the control of the established church! and upwards of a hundred were present. Both of the public addresses were supplemented with much hearing and answering of questions. He purposed to return in three or four weeks. But we should remember that his means for such journeying are very stinted indeed. Would it not be well to help him with such means as God has given us, that the poor shoemaker may

not need to flag in his efforts as the strong evangelist, on account of a few shillings being deficit? And let us not forget his request—"Brethren, pray for me that I may be guided in the simplicity of the truth, for God's glory." Turriff itself has been visited by brother Mowat of Aberdeen, whose company was much relished by the church; he also set forth the Truth in a public address while there. God speed His cause!

## Preparing for Immediate Publication.

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No. 1, price Twopence, will be ready in a fortnight—Contents—"Thy kingdom come;" "O praise God in his holiness;" "Glory to God in the highest;" "The Lord shall comfort Zion;" "Thou hast loved us;" It is calculated that there are as many pieces available as will form a volume of about 70 or 80 pages. The appearance of the rest will depend upon the demand for No. 1. The issue of these pieces has been requested by some; yet the publication is one of such pecuniary risk, that it is only by a cordial subscription of many that the experiment can be repeated, and repeated so as to complete the series as proposed. The idea which prompts this experiment is that the existence of books will prompt the creation of readers, and that this facility for the production of good song in the church will lead to a steady use of music in the direction which God has intended—for worship, instruction, and solace.

All communications regarding the above must be addressed to G. Dowie, who takes the entire responsibility of the publication upon himself. 12 numbers and upward will be sent post free; smaller quantities will be 1d extra for each parcel. Parties ordering will please say if they purpose to take the rest.

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# MESSENGER OF THE CHURCHES.

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

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No. IV.

APRIL 1863.

Vol. IV.

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## A PLEA FOR MUSICAL CULTIVATION.

HAVING already given some attention to the state of music among the brethren, and having either indicated or furnished material to supply its deficiencies, it is time to consider what is required to make this provision efficient to the utmost degree.

I trust there is not a doubt on the minds of any of the brethren as to the propriety, nay, the necessity of us giving heed to what we do, to see that it be perfected to the finest condition of which it is capable. If there is such a doubt, let us remember that God has always been honoured by the best service of the best of his creatures; whether that be the offering of spotless lambs and immaculate he-goats on his altar, or the eloquent strains of angel tongues about his throne. To us is given, at present, a lower pitch of spirituality, but not a less honourable and intelligent place than those angels who excel in might, hearkening to the voice of God's word; and should we not be able, with such a ready grace as theirs, to unite in their jubilant halleluiahs, when the impure Babylon is cast down to rise no more at all, and when the kingdoms of this world have become the kingdom of our Lord and of his Christ.

What a propriety is there in the use of music in the worship of God. We might, with feelings of awe and reverence, detail the sense of esteem in which we hold him, and, with a correctness worthy of a chronicle, relate his wonderful works; but this would not convey the right sense of our relations to God, either as our maker, our parent, or our benefactor. In us would be kindled no God-like emotion; and we would not give utterance to a *feeling of gratitude*. Witness how the word "thanks," and therefore the idea belonging to it, is so often expressed in the songs and prayers of the holy men of old. Surely we require a more stately and rhetorical vehicle for our thoughts and sentiments, a more ardent utterance of what we feel. Shall we not therefore study, with the most eloquent language we can command, to offer the sacrifice of our lips, giving thanks unto his name; and not with broken utterance, or hobbling alliteration, satisfy ourselves that such will be acceptable because it is vehement. So did not the God of Israel judge of the offerings of his ancient people; and have we not stronger claims upon us than even Israel had? Let us offer the best.

For this purpose, it is necessary that we should *learn to read*. The Book of God contains truths which we should not only treasure up in our memories, but which we should read; and not one of the brotherhood (except the blind) is so impoverished as to be beholden to another to read for him the words of the lively oracles of God. If the drudgery of writing, and translating, and printing; the weariness of learning to read, are necessary to our faith, may we not say that the same are required for our worship? For us, the finest intel-



lects have produced the most beautiful music, and we must not trust alone to the industry or skill of one or two in garnering and adapting that music to the sublime episodes of Holy Writ: we must learn to read them. And as a few weeks' or months' toil is necessary, and only necessary to enable us to command the exhaustless treasures of knowledge, human and divine, for a lifetime, should we grudge as short a period to ensure a fair start in the expression of adoration and instruction by song? Assuredly not. It is always the surest economy to be careful in laying the foundation of every structure; a little pains at the beginning of any course prevents the harassing continuance of unfitness and incompetency ever after. So of our church song: some patient attention at first, and even some little drill at the outset, will secure so smooth an after-work as shall make our service of song as salutary as it is sweet.

Against this preliminary culture, there are some who are wont to insist that it is not becoming to bestow so much attention upon "notes and quavers, and fine spun graces of music," the sentiment being the main thing. But this is a gross fallacy. From our own experience, we have found that the condition of most thorough relish of the *words*, and greatest composure in their utterance, is associated with a complete mastery of the *notes*. It stands to reason that if we are familiar with the words we speak, or the notes we sing, we shall be less agitated by the effort to give them expression, and that with all the grace which an enlightened and calm judgment can infuse into them. This refined expression they do need; the ritual of any age or dispensation is only efficient and only acceptable when the heart-strings accord with the melody of the lips in its utterance.

I have often wondered that men otherwise of that iron nature, which seemed almost incapable of the expression or appreciation of sentiment, could give any countenance at all to the use of music. Reasoned about from their point of view it might appear that the existence of music, and especially the use of it in Church service is an anomaly. One sect indeed has given practical form to such a conclusion, by the thorough disuse of it in their meetings—I mean the Society of Friends. But here are stern old puritans, presbyterians, and independants of every degree, using and sanctioning the musical worship of God; as if a song were not too flippant a thing for the ear of the Most High. This is well; but how often do we find this admission all but taken back by the grudge of those churls, seeing they take no part themselves, and those that would, they hinder in that suitable and needful preparatory culture for the worship of God. If it would be too flagrant a case of rebellion in them to oppose the introduction in any degree of music into the church, because the scripture testimony for its use is so plain; let it be noted that it is only a less degree of the same rebellion to discourage either positively, or negatively, the acquiring of the *art* of singing correctly.

Therefore, we must—that is all of us, old as well as young—give more attention to the right forms of music, and the most efficient allotment of our voices. Whatever objections the stiff prejudices of age, the indifference of youth, or the sophistry of middle life may offer to such a discipline, let us overrule them all; and by diligent attention seek to cultivate to a perfect efficiency this most delightful exercise of our associate service in the church of God. What! shall it be said of us that we allow the pressing claims of our business to engage nearly all our waking hours, even accepting a further stretch of its demands with only one compunctious shrug; and yet that we cannot find two hours a week to work at the foundation of a structure of harmony, which shall, ere long, contain in itself the elements of a continual glory? Never, never, never.

G. DOWIE.

## Intelligence, Notes, &c.

**BIRMINGHAM.**—"We rejoice in being again able to record the names of three who have recently been added to our number. Ebenezer Trueman (blacksmith, Wallis Street), Mrs Trueman, his wife, and Mrs Davies (125 New John Street west). We have gained much by the addition of brother Trueman, he being an energetic and stirring man, a worker, and one who has been accustomed to speak. For a long time the church has been in a backward state; but now there is a change for the better. All hands are at work, and all hearts are filled with love for each other, and feel a deep interest in the welfare and prosperity of the cause we have espoused. In our meetings we have also a good attendance of strangers; so that, altogether, our prospects are very encouraging."

**EDINBURGH.**—On 1st March, brother Charles Gordon, from Turriff, was introduced to the church here, he having come to work in Edinburgh. On the 22d ult. the brethren held their tenth anniversary. The same meeting was also the farewell with our brother and sister Alexander Anderson, who left next morning *en route* for Canada West; sailing from Liverpool on the 28th, in the ship, "General M'Lellan," bound for N. York; thence proceeding to Inverhuron, where their farm lies. The Lord protect them on their long journey, and give them favour in the land of their pilgrimage. The review of the past year, as given at the aforesaid meeting, presents a striking contrast to the experience of former years—so many having, during the year, withdrawn from the fellowship of the church; but although the brethren are saddened by such secession, they are not disheartened. The Lord is faithful, and will not forget the work of faith, and labour of love, and patience of hope. The Sunday evening lectures are still continued, although the attendance is but small.

It is contemplated to reissue the tract "Plea for a Revival of the Religion of Jesus"—Is it wanted?

**GALASHIELS.**—The brethren here have been cheered by a visit from brother Nesbit of Paxton (Berwick), who addressed two meetings in the Town Hall, on the 1st and 2d March—subject, "Baptism." A fortnight thereafter brother Ellis, of Leith, spoke in the same place to an attentive though not a large audience—subject, "The approaching blessedness of the nations." Although both speakers kept closely to the Scriptures in their addresses and demonstrations, yet that does not seem to be sufficient in Galashiels, any more than in other places, to secure the real hearty interest of the people, a people more prone to things esteemed among men, than to those which God has seen fit to reveal. We hear of one very thin meeting; but trust there were at least two "hearing ears" and one "obedient heart" present.

**GOVAN,** near Glasgow.—"About three months ago William Clark, lately residing in Edinburgh, now at 12 Alma Street, Govan, after confessing his belief of the things concerning the kingdom of God and the name of Jesus Christ, was baptized into that name. Also, on the 20th March, his wife, having in like manner made the good confession, was immersed, thereby putting on that covering which, if kept unspotted with the world, will attain for her a name and a place in the kingdom of God. Brother and sister Clark, and brother and sister William Pearson meet together in the house of the former every first day of the week, for the breaking of bread, and the study of the Scriptures of truth."

**NEWARK.**—We hear that the brethren in this place have sent an invitation to those in Nottingham to pay them a friendly visit on Good Friday. It is to be hoped that this social reunion may have the effect of promoting the cordial feeling between the two meetings.

**NOTTINGHAM.**—Brother William Clark, who had for a considerable time previously been in a very poor state of health, fell asleep on the 9th February. His place has been supplied by the addition of another believer to the church—William Hopcroft, who was baptized into the one faith on the 2d of March. We regret to learn that several of the brethren and sisters here have lately suffered much from illness; but the saddest issue of all is the death of our sister, Mrs Edward Turney, who, although having been in a delicate way for some time back, yet was unexpectedly called away, having died in her sleep between Saturday and Sunday, 21st and 22d March. The falling asleep of a dear sister, so young, naturally leads us to reflect on the uncertain tenure of our mortal life. O let us be wise, that neither the day of the Lord's coming, nor the hour of our own death may take us at unawares!

**TRANENT.**—The church here has been again weakened by the removal, in the way of business, of brother John M'Millan to Belfast. We hope that our young brother will find congenial society there, in the company of brother Mulholland and his six sisters.

**THE APPEAL** for brother Charles M'Kinnon, Glasgow, states that he and his family are in a state of extreme destitution, through weakness and want of work. He has been out of his regular employment for some years on account of the state of the cotton trade; and has been sometimes engaged at work by which he was altogether incapable of earning enough for the support of his house. Not having been in fellowship with any of the brethren in Glasgow for some time, his case has therefore not been so well known. Brother Cameron, Edinburgh, offers to take charge of any help the brethren can give. "The Lord loveth a cheerful giver."

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MESSENGER OF THE CHURCHES.

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

No. V.

MAY 1863.

Vol. IV

THE RANGE OF THE CHURCH SONGS.

It is customary for even intelligent brethren to speak of the use of church song as if it should be exclusively appropriated to the worship of God: understanding by that the utterance of such phrases as—"Praise the Lord—Blessed be the Lord for ever and ever—Let us exalt His glory among the heathen—O blessed be the God of Israel," &c. Satisfied with this conclusion, the service of song has remained to a great extent circumscribed in its use, and in its influence. We do not question that such is, because such has already been, a legitimate use of the arts of poetry and music in the congregations of the saints; but such sentences we find to be only the preludes or choruses of a much more detailed song in the book of Israel's psalmody.

If men were called on to praise the Lord, it was "because his mercy endureth for ever:" and even that reason was not deemed sufficient, it being added—"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, &c."—Ps. cvii. In many other instances, and indeed in all, it is seen that the songs of Israel contained a calling to remembrance the past deeds, and the future purposes of Jehovah their God. We need not now specify—look into the book of Psalms, and perceive in every one that those ejaculations, which are now-a-days accepted as the sufficient burden of the song of praise, were only the introduction or refrain to a large psalm, to call to remembrance the works of the Lord.

But not in praise alone; in prophecy too we find the Psalms serviceable. Witness Ps. ii. and cx., among many others, in which the priests, and even the common people, by their use of them, became a perpetual school of prophets—relating, as if under the intuition or inspiration of God, the scheme of the future; the advent, the sufferings, the glory of their Messiah, and his dominion over the nations. Nay, in some instances they would sing the very words of Messiah—alternating the jubilant determination of the Most High—

"I will make him my first born,  
Higher than the kings of the earth,"

with the doleful weeping of,—

"My God, my God, why hast thou forsaken me?  
Why art thou so far from helping me,  
And from the words of my roaring?"

This Israel did; and although they did it ignorantly, and often in unbelief, yet by the appointment of God it was done. And thus the divine purpose was fixed and engraven in the heart of the nation; and thus its proper sentiment imbued the tradition of the people. It is not too much to say that the sound of those very songs shall arouse the lost and forgotten Israel from the torpor of ages, and shall restore a more sane mind to the insensate Judah, now scattered among the nations of the earth.

There is yet another use of song in the service of God, that is, the inculcation of moral principles—the teaching of truth. The first psalm is entirely of this character, as also the xc., cxxv., cxxvii., cxxviii., cxxxiii., and many others; while the principles of Israel's morality—faith in God, and obedience to his law generally—find frequent utterance in many more of a deprecatory, historical, or prophetic character. On these bases the prayers of Israel were founded, from such inspiration and instruction they arose, ascending to God as the echo of his own words.—See Ps. cviii., or lxxxix. for example.

That it may be manifest, however, not only from a criticism of the Psalms, but from the usage of Israel; and, in riper times, the usage of the early disciples, so to employ the vehicle of song, let us look at a few facts in the Holy Scriptures:—Moses, who was God's agent in framing the Israelitish nation, begun and finished his glorious work with song. After the hand of the Lord had smitten down Egypt's warrior host, and had redeemed Israel from the depths of the sea, Moses and all Israel sang that triumphant ode given in Exodus xv.; and when his days were numbered, he embodied his last utterance to the people in a magnificent song (Deut. xxxii.), which he taught the people, and which they long after cherished for his sake. These songs are not mere ascriptions of laudation to their God; they are historical and prophetic songs, in which also the cardinal principles of their faith and *morals* are distinctly stated. Again, a perusal of the song of Deborah and Barak (Judges v.) will shew that it was not, as indeed none of Israel's could be, a mere *secular* ditty, it was a recital of one of "the wars of the Lord." We read also that Saul the son of Kish received the first proof of his call to the kingdom, by an introduction to a company of prophets whom he met coming from the high place, preceded by a psaltery and tabret, a pipe and harp—whose excitement mingled with their inspiration, and they prophesied; and he prophesied too. This combination of prophecy with music, either of voice or instrument, we afterwards recognise as an established institution—"an ordinance in Israel," appointed and arranged by David.—See 1 Chron. vi. 32; xxv. 1-3; 2 Chron. xxix. 25. At a later date we find Elisha the prophet, in the presence of the kings of Judah and Israel, provoking the inspiration of God by the services of a minstrel.—2 Kings, iii. 15.

What was thus made the first excitative, and the vehicle of the first utterance of prophecy, it seemed most natural to use afterwards as the form and style of repetition of the same; hence the poetic and lyric character of so much of the literature of Israel; and hence the standing appointment of the king for music.

The songs of the disciples of the Lord were called "psalms, and hymns, and spiritual songs." Whatever difficulty there may be in exactly determining the meaning of these different classes, it is evident that they were to be used for the manifold purpose of "teaching and admonishing one another," as they sang "with gratitude in their hearts to the Lord." For this purpose "the word of Christ was to dwell in them richly," that they might do so "with all wisdom"—Ephes. v. 19, 20; Colos. iii. 16, 17. This shows a perpetuation of the Israelitish usage as to the subject-matter, and use of their sacred songs.

Now we, brethren, are seeking to follow in the same wake, to seize and retain the same faith, to provoke the same love, and to develop the same character as those who in early days in Judea were in Christ Jesus. Let us see that our musical service is as intelligent and consistent as theirs; let us make it the vehicle of our instruction and stimulation, as well as of our adoration. The only available spiritual songs we have are the words of Holy Scripture. But—as we have before observed—the provision of these is ample, and their themes versatile enough for all needs. Our difficulty is in the singing of them. Till, however, the brethren have acquired such proficiency in the art as to make use of all the musical resources to which we have referred, and

which we seek to augment indefinitely, we give this simple and rational advice,—Let the Psalms or Bible songs be read in the congregation, with all gravity and propriety, and with such eloquent utterance as can be commanded. The interest of this exercise would be much enhanced by the multitude reading them together aloud. There is but one step from that to the intoning or musical recitation of such portions in the *chant*; and only one step more to the allotment of the parts of such intonation to their respective voices, and we have the musical execution of the four part hymn, anthem, or chorus. This is possible.

G. DOWIE.

## Intelligence, Notes &c.

**ABERDEEN.**—"Our brother Alexander Mowat has gone to Perth, having got a situation there in the "Perthshire Advertiser," (a weekly paper). Our aged sister, Widow Roberts, has fallen asleep rather suddenly; having on the 22d of March been attacked by paralysis, which well nigh deprived her of speech at once."

**GALASHIELS.**—"I am very happy to inform you that we have had an addition to our small number since I last wrote you, in the person of Mrs Jessie Turner, from Jedburgh (18 miles), who has been inquiring about the truth ever since the first visit of brother Ellis. She came over on the 28th of March, and, after a long and very satisfactory conversation, in which she expressed her faith, she was immersed into the name of the Lord. Our sister was introduced to the fellowship of the church next day, and on Monday went home to Jedburgh, rejoicing in the hope of everlasting life with Jesus in his kingdom. Our prayer is that she, by her gentleness and consistent walk and conversation, may win her husband to follow in the same path.—Brother Nesbit still continues his visits; addressing the public in the Town-hall when he is here. The church in Galashiels is much indebted to our excellent brother for his labours amongst us: we have derived much pleasure and instruction from his various visits. May his reward be great in the kingdom of our Father."—W. MILNE.

We are sorry to learn that our brother William Dew, at Walkerburn, met with so serious an accident while at work, on 25th April, that the amputation of his right arm has been deemed necessary. Being of a delicate constitution, his recovery is looked for with some anxiety.

**TURRIFF.**—"March 18th, was baptized, on a confession of his faith, Wm. Copeland, School-master, Cairnbanno, Pitsligo; and received the right hand of fellowship on the 29th. I have lately visited Cummington and Byth, and delivered two lectures in each place, not very well attended in the former, but about one hundred each night at the latter place. At the close of last lecture I was invited to return, so I must soon pay another visit to Byth. I have been twice to Whitehills since last communication, and have given several lectures, and some private teaching. At second visit I baptized, on a confession of their faith, Mr and Mrs Andrew, Whitehills; and James Stables, tailor, Macduff. These are the results of our labours in Whitehills. We attended to church fellowship in brother Andrew's house. There are a few in Whitehills who keep away from us, because of the opposition they are meeting with; for a time the opponents are successful, but I have great faith in what they have heard; and, if they are of the right stamp, the truth will entwine around them and catch them in spite of all opposition. The church in Turriff has been comforted, and the public enlightened by a visit from brother Gill of Aberdeen; he delivered a lecture to a very attentive audience."—J. ROBERTSON.

When we say that WHITEHILLS is in the immediate neighbourhood of Banff, and, therefore, some ten or twelve miles to the north, and that CAIRNBANNO is away to the south-east of Turriff, it will be seen that the influence of the

truth is felt all around. Our brother Robertson's health is still precarious—but speaking, either in public or private, does not seem to injure him in any way. The Lord give him strength.

THE BRETHREN IN CUPAR-FIFE desire the brethren generally to be informed that James M'Cormack is separated from them. He first withdrew himself from the church, and since that has left the town in a dishonourable manner. It is doubtful whether he will come near any of the brethren in other parts: but if he should, they are hereby warned to avoid him. The discharge of this sad, but necessary duty the church in Cupar owes to all the brotherhood.

THE JULY MEETING will be held in the brethren's meeting house, 1 Surgeon Square, Edinburgh, on the third Sunday of July (19th.) All communications relating to the meeting are requested to be forwarded to George Dowie, 12 Beaumont Place, *Secretary*.

OBSERVE that on and after May 25th, the address of James Cameron will be 12 Calton Hill, instead of 4 St. Leonard Street, as formerly. To him all business communications regarding the Messenger should be addressed, and P. O. orders made payable.

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It is calculated that there are as many pieces available as would form a volume of about 70 or 80 pages; but the publication of any more is at present suspended. The brethren have generally subscribed well; but there is such a disparity between the cost of production and the proceeds from the numbers sold, that I cannot afford to continue, until the other half, or a large portion of those printed, is disposed of. Perhaps some of the brethren may be able to suggest a market for them. Meanwhile note is kept of those who have given orders in advance; who shall be supplied when the publication is resumed.—G. D.

All communications regarding the above must be addressed to G. Dowie, who takes the entire responsibility of the publication upon himself. 12 numbers and upward will be sent post free; smaller quantities will be 1d extra for each parcel.

The Treasurer acknowledges receipts for THE MESSENGER from Aberdeen, Blairgowrie, Devonport, Dundee, Dunkeld, Fraserburgh, Halifax, N. S., Halifax, (England), Newark, Nottingham, Tranent, and for Toronto.

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; but, after May 25th, 12 CALTON HILL, 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. VI.

JUNE 1863.

Vol. IV.

THE GARDEN OR THE FIELD.

WE are prone to such conservative usages as gathering the books we love into our own private library, and transplanting the flowers we esteem into our own garden. Thus indeed we secure the service and ministration of our favourites when we need them, but we are thus in danger of sinking to a less esteem those which are outside of our choice; or, if not, at least of coveting them for our own exclusive use. By so doing we lose sight of, and cannot enjoy, the fulness which is not held in our own lap. Are we not further wronged, in shutting up and conserving a few to the neglect of the many, by losing that catholicity of enjoyment which the wealth of the great world affords us. Witness the flowers—the wildings of our fields and hedgerows have not the delicate hues and transcendent lustre of the exotics in the greenhouse, but they are beautiful nevertheless; and they charm, for the reason that they are seen in their natural settings—this one nestling under the rough briery bank, and that peeping between the rushes—the tree-top bears another, and the meadow is made glorious by the random strewings of the hand of spring.

We study much to attain a musical garden too, stinting our feet their proper walk into a larger field. Why should we be obliged to use only such select musical treasures as are gleaned from the vast works of the great masters, to the neglect of those beauties of home growth for which we have only a simpler utterance? With all our passion for variety, let us cultivate the simple song as an addition to our stock, already ambitious of grander themes.

Last month a hint was given as to beginning the practice of the service of song in a form more accessible, and really more efficient than any we have yet tried. While the chorale or tune, and its accompanying metrical hymn, cannot, and need not, be dislodged, and though the anthem and chorus should ever enliven our assemblies with their pomp, we may yet find leisure, and have heart to occupy ourselves with the recitation of long psalms in less varied musical intonation, and with phraseology of a much plainer cast. The music of the early ages, of which we have some fragments, was of an extremely simple character; and if we could only be contented with such simplicity, we might have at command means for enlivening our meetings, and intensifying our sentiment which we do not now dream of.

Let any small company try such an experiment as this, either dividing the company into two choirs, or keeping it as one:—Take a portion of Psalm xix, as quoted below, and, 1st, Let all read it together, in a uniform tone of voice; 2d, Then take the alternate lines one step higher, and read them in the same way, being careful to keep together, and avoid either extreme of haste or tardiness; 3d, This done well—divide the company, or its two choirs, into two classes of voice, the higher and the lower. If, then, one part keep the original pitch, and the other count two steps up, and sing that note along with the other, we shall have what is called the chord of the *third (doh-me)*. Let the

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whole be recited in this way, and, 4th, For the alternate lines, let the upper voices descend one degree (to *ray*), while the under voices descend three degrees (to *soh*), and we have a different chord, what is called the *fifth (soh-ray)*. The only precaution required is, that the last syllable, word, or half-word (as indicated in the example,) be raised to the original pitch. This done, we have a plain chant at our command, and this of a style so simple that few need be afraid to try it; also we have acquired those accordances which form the basis of all harmony. If the alternate lines are chanted by two choirs, we get also an example of the responsive or antiphonal style of singing, so common in ancient times.

To make our meaning as plain as possible, we have printed the words for the second portion in *italics*, except the concluding syllables, which are restored to the pitch of the other half verse. The last words of all ("great reward") should be sung as *me, ray, doh*, in the one part, and *soh, soh, doh*, in the other. This makes a cadence or finish to the whole song.

The speed at which this should be chanted, is about the same as if the passage was *read* in a slow emphatic manner; but upon no account are the syllables to be drawled out, as is generally done to our ordinary tunes.

PSALM XIX. 7-11.

The law of the Lord is perfect,  
*Converting the soul.*

The testimony of the Lord is sure,  
*Making wise the simple.*

The statutes of the Lord are right,  
*Rejoicing the heart.*

The commandment of the Lord is pure,  
*Enlightening the eyes.*

The fear of the Lord is clean,  
*Enduring for ever.*

The judgments of the Lord are true,  
*And righteous alto-gether.*

More to be desired are they than gold,  
*Yea, than much fine gold.*

Sweeter also than honey,  
*And the honey-comb.*

Moreover by them is thy servant warned;  
*And in keeping of them there is great re-ward.*

The Hebrew psalms contain many portions which might be treated in the same way as we have indicated: for this parallelism is a characteristic feature of the songs of Israel, fitting them to be sung to *one another in turns*, as tradition tells us the early Christian disciples did. Indeed there are not wanting passages in the apostolic writings with a similar antithetic character, e.g. 2 Cor. iv. 8-12; 2 Tim. ii. 11-13.

G. DOWIE.

## Intelligence, Notes &c.

**BIRMINGHAM.**—The brethren have chosen John Stephens as their correspondent henceforth. Address, *No. 6 Skinner Street*, Birmingham.

**DUNKELD.**—Our Sister, Mrs James Milne, has fallen asleep in Christ, on 5th May. She died at her mother's house in Leith, about a week after having given birth to a ~~son~~, who lives. We little thought that we should have so soon <sup>du</sup> to record the snatching away of one, who was so full of joy a very short time ago: but these are the fell results of the presence of sin and mortality. Haste the day of immortality!

**EDINBURGH.**—The brethren here, have been making an effort to stir up the people of Dalkeith (6 miles to the south), to give heed to the word of life. Five public lectures have been delivered, on The things of the kingdom of God—The name of Jesus Christ—the promises to Abraham—and The world to come. It is hoped that the interest which has been manifested by some, will lead to the obedience of faith, and to the formation of a church in the town. The Lord speed his work.

**GALASHIELS.**—It gives us much pleasure to be able to say that our brother, William Dew is recovering as well as could be expected.

**HECKMONDWIKE.**—A course of public lectures has been going on here, aided by brethren from Halifax. The topics embrace the connected subjects of the Constitution of man—Immortality a future gift of God. The mission of Christ morally and politically considered—His second advent. The destiny of human governments—The world's future under the kingdom of God—This kingdom the only hope for salvation—The value of prophecy.—With the valuable presence of brother Clissit, we trust that the truth thus driven home will be firmly clenched in the hearts of many.

**HUDDESFIELD.**—During the past month, three brethren and a sister, viz.—Robert Roberts, Gilbert and Mrs G. Oliver, and Isaac Clissit, (of Heckmond-wike) finding that their faith at the time of immersion had been incompetent, have taken a new start, with more correct knowledge, and been (re) immersed into the name of the Lord Jesus. They request notice of this in the *Messenger*.

**TURRIF.**—During May our brother Robertson has been busily employed in that field which has Turriff for its centre. The places before mentioned have been revisited, and sanguine hopes are entertained regarding several, who, indeed, are all but prepared to take a decided stand for the ancient faith. The following is cut from the *Aberdeen Free Press*, of 15th May:—“NEW BYTH—Lectures on the Second Advent—A Turriff shoemaker has been amongst us lecturing on the above subject; on the evening of Sabbath week, he lectured on the “Personal Reign of Christ on the Earth.” On Monday night he laboured hard to prove the necessity of his coming to dwell on Mount Zion, and judge the twelve tribes of Israel, &c. On the whole we would advise “*Ne sutor ultra crepidam*—(Let not the shoemaker go beyond his last). This is a bad advice; the world has been more indebted to those who work *ultra crepidam*, than to the professionals who are paid for the business of amelioration.

**WISHAW.**—“For some time past the meeting of brethren at Wishaw had been very irregular, sometimes no meeting at all: but lately there has been considerable interest manifested by not a few in that locality regarding the things of the kingdom and name of Jesus Christ. About the beginning of last month, William and Mrs Hamilton, Wishaw, were immersed at Millburn, on the Clyde, assisted by brother J. M'Kinlay; and on Sabbath, the 17th, five others went up to Lockhart Mill, and were assisted by brother J. Murray in obeying the truth, viz., James Gould, Henry M'Fadyen, John Bannytine, James and Mrs Stoddart, all residing at Moorhouse, near New Mains.

These, with the other brethren in that locality, met, on the 24th, at brother M'Vie's house, Waterloo, rejoicing in the hope, resolving to stand steadfast to the truth, and to exert themselves in circulating the news regarding the Redeemer's kingdom. On the evening previous, and on that day, George Mill, from Glasgow, delivered three lectures on The Faith, in Wishaw, to attentive but not numerous audiences."

THE CHURCH AT NEWARK-ON-TRENT being desirous to do what can be done in the way of diffusing a knowledge of the way of life, brother Charles Appleby (station master, Pelham Street,) will feel obliged by any of the brethren who have tracts or leaflets suitable for that purpose, to forward a copy of each to him; and specify how, and on what terms, quantities of them may be procured.

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THE JULY MEETING.—A later arrangement fixes the aggregate meeting to be held in GLASGOW, and on the 12th instead of the 19th of July. We cannot yet speak positively as to the programme; but we are open to suggestions for it.

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# THE MESSENGER OF THE CHURCHES.

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

No. VII.

JULY 1863.

Vol. IV.

## THE BIBLE SONGS.

LEST any one be misled by what was advanced last month, I now offer a few observations on the rhetorical forms of the Bible songs.

A generally acknowledged principle is that the poetry of Israel is *all* of that antithetic character of which I gave a specimen, that is, that the Hebrew verses are *always* in pairs. But this principle must be received with caution; for it is not true of all. Here are samples from the psalms and the prophets, also an apostrophe from a letter of the apostle Paul's, in which it will be seen at a glance that this form, although prevailing, is not adhered to:—

### PSALM i.

Blessed is the man

That walketh not in the counsel of the ungodly,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord,  
And in his law doth he meditate day and night.  
[And] he shall be like a tree planted by the rivers of water,  
That bringeth forth his fruit in his season,  
His leaf also shall not wither,  
And whatsoever he doeth shall prosper.

—The ungodly are not so;  
But are like the chaff which the wind driveth away.  
Therefore the ungodly shall not stand in the judgment,  
Nor sinners in the congregation of the righteous:  
For the Lord knoweth the way of the righteous,  
But the way of the ungodly shall perish.

### ISAIAH ii. 6-9.

Therefore thou hast forsaken thy people, the house of Israel;  
Because they be replenished from the east,  
And are soothsayers, like the Philistines,  
And they please themselves in the children of strangers.

Their land also is full of silver and gold,  
Neither is there any end of their treasures;  
Their land is also full of horses,  
Neither is there any end of their chariots:

Their land also is full of idols;  
They worship the works of their own hands,  
That which their own fingers have made:  
And the mean man boweth down,  
And the great man humbleth himself.

Therefore forgive them not!

## ROMANS xi. 33-36.

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 to Him,  
 And it shall be recompensed again?  
 For of Him—and through Him—and to Him are all things;  
 To whom be glory for ever.—Amen!

In the first example—one written to be sung—it will be apparent that the sense would be mangled very much if the different lines were all paired. The other cases afford illustration of the same, and although they are not *psalms*, yet they are passages fit for song.

As the purpose of music is to give greater intensity to the poetic utterance of sentiment, it must necessarily adapt itself to the forms of that sentiment, whether these occur in simple alternate verse, in triplets, or in any other style. There is no room here to dilate upon the rhetorical structure of the Bible song-themes; but it might be a profitable study for any one to compare a few of them in such a natural division as I have endeavoured to give above,—with those “psalms and other portions of Scripture pointed for chanting,” which are now so much in vogue; and the force of what I have said will be made more apparent. In further illustration, Ps. lii; Is. xxvii. 12, 13; Lam. iii. (an alphabetical poem, with a triplet to each letter, in the original); Mal. iii. &c., &c. may be examined.

The reason of all this arbitrary division is a supposed necessity to adapt those portions to the Anglican, Gregorian, or some other form of chant; and whether single, double, or quadruple, that chant recognises only the alternate species of verse of which I have spoken. Now this is wrong, wrong entirely. The fault of the old Greeks, who measured the ratios of notes by mathematics, and tortured the ears of the world into a reception of their empirical system, is no greater than the fault of the modern Goths, who bend and break the poetic stanzas of Hebrew antiquity into the shape and measure of their cathedral periods. Let us be wise, and found our musical forms upon right rhetorical bases: forasmuch as the music is to be a help to the expression of those poems, not to control, much less to alter the original stanzas, or the harmony of their several parts. Until we get this expressiveness secured by a fit marriage of the right sense to the right tune, we have done no more than other people have done, in modern or mediæval times, that is, got a very pretty song, which however is quite as good music without words as with them, and might as well be discoursed by the organ as the choir, having no interpretive value.

The foregoing remarks are meant to apply to those portions which we suggest to be chanted. Not that we hope, or desire indeed, to supersede those more pompous anthems, choruses, and set songs which the church uses; but to extend our resources to such a degree as to have a musical service; that is, to use music as the early disciples used it—to “teach and admonish one another, in psalms, and hymns, and spiritual songs, singing and making melody in our hearts to the Lord.”

G. DOWIE.

## Intelligence, Notes, etc.

**CROSSGATES.**—Our young brother, James Wilson, has removed, with his family (on 13th June), to JARROW-ON-TYNE. A removal which, while crippling the scant resources of one small church, will, we trust, enrich another with the presence of an energetic member.

**TRANENT.**—On 24th May was immersed, and added to the church, Andrew Duncan, miner. The brethren here having removed their meetings to a larger room, contemplate the giving of greater publicity to those doctrines which they hold so dear, and on which they are so thoroughly at issue with the sects around. It is hoped that, with some help from Edinburgh, a few public addresses may be delivered, to provoke greater inquiry among the people.

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**THE JULY MEETING**, as before announced, will be held on Sunday, 12th July, in the brethren's meeting-place, Mechanics' Institution, 38 Bath Street, GLASGOW.

The hall be open on the Saturday evening previous, from 6 to 10, as a place of rendezvous for brethren from a distance, and for the usual preliminary meeting to arrange the programme of the morrow. It is desirable that as many as possible would make a point to be present at said meeting, to advise how we may turn to best account the time at our disposal next day.

"The brethren in Glasgow particularly desire that brethren coming from a distance be made aware that they intend submitting to the preliminary meeting the proposition, that, previous to worship or the breaking of bread on Sunday, we endeavour to ascertain how far those assembled are agreed as to first principles—particularly as to the position they are prepared to take up in regard to those who corrupt the fellowship by acknowledging, as belonging to the body, those who are unbaptized. The reasons for urging this course will be given at the proper time and place."

All documents and suggestions, and especially *notice of intention to be present*, should be sent to David Christie, 481 St Vincent Street, Glasgow, as early as possible, that every arrangement may be made to secure the comfort of the brethren, and the efficiency of the meeting.

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### PLEA FOR A REVIVAL OF THE RELIGION OF JESUS.

The 8 page tract with this title is now out of print. It will be reprinted if the demand for it shall warrant, 3/6 per 100, post free. It may be mentioned that this tract was written by brother J. Cameron, and was approved by the undivided church in Edinburgh, and that 4500 copies of it were requisite to satisfy the demands of the brethren for it. It was also printed entire in "The Herald of the Kingdom," with the significant title supplied by the editor—"THE TRUTH AS IT IS IN JESUS." The new issue will be revised and improved. Please indicate demands to J. Cameron.

At the service of the brethren, the two tracts—"What is the Gospel?" (4 pp.) and "First principles of the doctrine of Messiah." (4 pp.) 1/6 per 100, or 1/3 post free, may also be had of J. Cameron.

The following publications may be had from WILLIAM LAING, 8 West Adam Street, Edinburgh, at the prices mentioned:—

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<i>Spirit</i>	do.	4d.
<i>Are the wicked immortal?</i> by GEORGE STORRS,	-	3d.
<i>The Intermediate State</i> , by HENRY GREW,	-	3d.

Any two may be posted for 1d. extra.

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A collection of simple and appropriate anthems and sentences, suitable for congregational or domestic use—arranged for four voices; the music in both the ordinary and the tonic sol-fa notation, so that the pupils of both methods may sing off the same book. Contents of No. 1.—“Thy kingdom come;” “O praise God in his holiness;” “Glory to God in the highest;” “The Lord shall comfort Zion;” “Thou hast loved us.” No. 2.—“Pray for the peace of Jerusalem;” “Our Father who art in heaven;” “The Lord shall inherit Judah;” “Christ our Passover;” “Blessed and Holy is he.” 12 numbers and upward sent post free; smaller quantities 1d. extra for each parcel.

I have been inquired at repeatedly regarding the resumption of the publication of the Choral Service. To all such inquiries I have had only one answer—I could not afford it: a loss of £2, 10s. on the two sheets already issued sets before me the prospect of running into debt by the publication of another four or five. I dare not do this. However, as I know the anxiety of many brethren for the completion of the work, and as I do not care though I be a loser by it (if I have to lose), I shall, by the help of God our Father, resume the publication immediately, if those who subscribe for it will offer to pay 3d. instead of 2d. a sheet for the remainder. This will bring it up nearer to its proper market value; for I now find that I have issued it cheaper than almost any music that is published.

Let the brethren then, without a day's delay, give their guarantee for numbers no fewer than they have already taken, and at the increased rate, and I shall proceed without hesitation in the issue of the rest. I am myself very desirous that it should go on, as I conceive it will be of great service to the brethren generally. With it completed, we shall be better furnished with good useable church songs than any of the sects.

All communications regarding the above should be addressed to me directly,  
G. DOWIE.

The Treasurer acknowledges receipts for the Messenger, from Crossgates, Glasgow, (Stockwell Street), Halifax, Jarrow, Newburgh and Paisley.

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RATES.—Single number, 2d.; by post, 3d.; four numbers and upwards, post free.

Quarterly payments in advance are recommended.

“THOU, who upon that last sad night,  
 Ere for us Thou didst die,  
 So sweetly spakest of the might  
 Of heaven-born charity;  
 Ne'er may thy little flock forget,  
 Lest scattered it should be,  
 That Thy last thought on this was set—  
 The members' unity.”— *Zinzendorf*.

## Intelligence, Notes, etc.

ERRATUM.—In the report of the aggregate meeting in August Messenger, the two brethren, (John Kay and Thomas Forsyth), who visited the meeting in Stockwell Street are inadvertently styled “a deputation.” This is incorrect: they went on their own responsibility, and even then only spoke their errand privately.—We regret that this correction was overlooked last month.

ABERDEENSHIRE.—“Having a week's holiday early in August, I availed myself of the opportunity to visit the brethren in this county, particularly in the north part. In addition to pleasant communications with several brethren in the city of Aberdeen, on two different occasions, I spent a very agreeable first day of the week with the church in Turriff. It now numbers 14: although, from the distance of some, and the frailty of the elder Andrews (at Whitehills), they can seldom if ever all meet together. About the half of them are what we would call young persons. Brother J. Robertson's health is rather improving, and he uses all the energy he can command in the diffusion of the truth, and the building up of the brethren: in the latter work not *as yet* much assisted by those brethren; but those ardent souls cannot long remain inactive in this necessary work. In company with brother R., I visited Banff, New Pitsligo, and Cumineston, holding public meetings in each place—in the first and last in the open air. As Banff and New Pitsligo had not before been engaged to hear an advocacy of the old doctrine of the kingdom, it is hoped that those meetings will prove only as the breaking of the ground preparatory to a very diligent tillage of what appear to be very promising fields. This is purposed, as God affords strength and opportunity. In the middle of the week I also visited Fraserburgh, and there met with some who are believers in the gospel of the kingdom of God. One of these, (William Gall, tailor, 12 Town Head), reports himself as having believed that gospel previous to his immersion, some years ago; the others—Andrew Marr, tailor, 2 Commerce Street, and George B. Findlay, clerk, Post Office, having made the good confession, I immersed into the name of the Lord. These brethren purpose to meet together for the worship of God, and for mutual instruction in the way of life and holiness. By personal visit I also ascertained that there are some persons in connection with Baptist churches in Peterhead and New Pitsligo, who are giving attention to the doctrine of the kingdom. Of such we hope to learn more ere long. I was struck with the knowledge which those odd persons seem to have of one another, even though twenty miles apart. Surely they are those whom the visitation of the gospel is to take out of the nation for the name of the Lord.”—*G. Dowie*.

EDINBURGH.—On Monday, August 17th, our brother Charles Gordon left town for Greenock, designing to reside there and work. On the following day, (18th), brother Grierson Mitchell and sister Ellen Duncan were united in marriage, taking up their abode at 7 Henry Street.—May the God of Abraham, Isaac, and Jacob enrich them with all good things, to his glory.



**JARROW.**—Brother Henry Wilson's address is now—2 East Caledonia, Jarrow-on-Tyne.

**LIVERPOOL.**—We are happy to learn that there is some prospect of a few believers in the gospel of the kingdom being gathered together in this great city. Brother James Lind, whose name was before us a year or two since, still resides in Liverpool; some are spoken of as inquiring after the way of life, and one almost decided to become obedient to the faith. We hope soon to hear more of the truth-seeking and light-loving in this quarter.

**NEW ZEALAND.**—We are favoured with the perusal of a letter from brother William Scott, announcing his safe arrival in the colony, on 21st May, after a long voyage of eighteen weeks. When he wrote, he and his family were already employed on very favourable terms; his son John is working at his own trade (tailor), and other two sons are in a printing office; while he himself, is engaged on a new railway. Of course christian association. out of their own family circle, is as yet, out of the question. Address—William Scott, engine driver, Canterbury, N. Zealand.

**NOTTINGHAM**—The brethren have to regret the loss of a highly esteemed brother—Mark Smith—who, with his family, have left this country for Port Adelaide, South Australia. Brother Smith had endeared himself to all the brethren in Nottingham by his upright and consistent christian conduct, and his mild and courteous demennour on all occasions. He was a man of great weight of character, and although not in general taking a prominent part in the services of the meeting, he was always warmly interested in the truth, and was altogether a most valuable member of the *ecclesia*, so that his loss will be severely felt. Previous to his departure, the brethren entertained him at a social meeting, at which he was presented with a Bible and a photographic album, containing the portraits of a number of the brethren and sisters—most appropriate parting gifts to a brother about to proceed to a far distant country. He was to sail from Plymouth on the 28th August. May he experience the protecting care of our Heavenly Father on his lengthened voyage, and have prosperity in the land of his adoption.

**TRANENT.**—Since last notice there have been two additions to the church here—William Smith, miner, and Mrs Duncan, wife of brother Andrew Duncan. Both of these have made confession of the faith, and been immersed into the name of the Lord Jesus. Others are expected to follow.

**ROBERT ROBERTS' LECTURES.**—Since the insertion of a notice in last Messenger, help has been afforded, whereby the re-issue of these lectures is rendered certain. They are undergoing a thorough revision, and are announced to be ready by about the beginning of October.—Price complete, one shilling. Orders to be sent to R. Roberts, Top of Grove Street, Huddersfield.

**THE DISCIPLES CHORAL SERVICE OF BIBLE THEMES.**—No 3, Price 3d., will be ready before next Messenger. Those who intend to continue, but have not yet renewed their orders at the advanced price, will please do so soon.

The Treasurer acknowledges receipts for the Messenger, from Halifax, Malvern, and Wishaw.

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## OUR LIFE.—FROM WHENCE, AND WHAT IT IS.

THE relation subsisting betwixt man and his Maker is indissoluble. All live by, for, and into Him. Man being made in the image of God was superior in all respects to other creatures: the claims of the Creator on him as such deserve our special attention. There be some playing the philosopher who tell us that the breath or spirit of life in man is the same as the spirit of life in the birds of the air, the fishes of the sea, or the beasts of the field. Now the word expressly says—"and the Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath, or spirit of life.*" The fact that God did so acknowledge man, is proof incontrovertible that He gave him a '*pre-eminence over the beast that perisheth,*' for there is no evidence to show us that He did so unto them. Hence I conclude that the spirit of life in man is not only different in degree, but in nature: not the same as that in other creatures. Paul does not speak of the lower creatures, but of man, when he says—"The first man, Adam, was made a living soul." By whom was he so made? By God, 'who is the Father of our spirits and the former of our bodies.'

Man came from his Maker endowed with faculties of a very superior order, and to set in motion this wonderful,—the most wonderful of all organisations in creation,—for His own purposes in the past, present, and future age He breathed into him the spirit of life, exalting him over all creatures.—Hence we read of him as being 'made perfect.' Would not the denial of these things amount to a denial of the testimony of the word of God, which is the only reliable record we have of the creation of man, and of his relationship, soul, body and spirit, to his Maker, to whom, we must deliver all up.

Glasgow.

J. B.

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## Intelligence, Notes, etc.

Readers will please correct the following *erratum* in last number.—Page 112 line 16—for "*absurd* or enigmatical," read *obscure* or enigmatical."

☞ All the brethren known that the Intelligence pages are as a general rule, first read, therefore most appreciated. But that intelligence is too scant, because so little is sent; will those brethren who are so fain to *read* the news of the brotherhood, be so thoughtful as to *write* what they themselves know; and so all will be gratified.

ABERDEEN, &C.—"We had the pleasure of adding another brother to our number on the 6th September by immersion and fellowship. I may state also that the same day James Walls was re-immersed, he having been for some time dissatisfied with his former immersion at Fraserburgh; being convinced that he did not then understand the things of the kingdom in relation to man's salvation. The brethren in FRASERBURGH have not yet met together on the first day of the week. William Gall has come to see that he has not yet obeyed the truth. They expect brother Robertson down to immerse him; and to inaugurate a meeting."—*W. Gill.*

**BIRMINGHAM.**—The brethren here had a visit, a few Sundays ago, from William Norrie, of Lewes, and Robert Roberts, of Huddersfield. A social meeting was held on the occasion, and a pleasant and profitable interval was spent in their company. Brother and Sister Roberts expect shortly to remove to Birmingham to reside there permanently, and it is to be hoped that this change may be for their benefit, and also for that of the church. It may be interesting to mention that, a short time ago, the brethren have received a very appropriate present in the shape of a handsome silver cup, suitable for service in celebrating the Lord's supper, from some unknown well-wisher. It was handed to one of the brethren on Saturday evening, with the request that he would accept it, on the part of the meeting, from a friend. This gift was not the less acceptable that its presentation was so unexpected, and that the donor is not known.

**NOTTINGHAM.**—Our brother John Miller, who has been residing in Brighton for the last nine months, has returned to Nottingham, where he formerly resided. We have also to make the pleasing announcement of the marriage of our brother Joseph H. Wood to sister Ann Elizabeth Turney, which took place on the third of last month. Brother Wood is favourably known to a great number of the brethren both in England and Scotland, his business engagements giving him opportunities of occasional intercourse with them, and his frank disposition, together with his energetic and hearty co-operation in all matters relating to the truth, have made him a welcome visitor wherever he has gone. Sister Turney is also known to a large circle of the brotherhood, by whom she is highly and deservedly esteemed for her many amiable qualities and her superior personal worth. The welfare of the young couple is desired by all who know them. May God bless their union—may they be happy!

**SWANSEA.**—It gives us much pleasure to be able to record that there are a few disciples in this place—in the extreme south of Wales. A former resident in Edinburgh—Richard Goldie (1 Salubrious Place)—has carried away with him a few seeds of truth, which after years of non-vitality have of late begun to germinate. At his own request a correspondence with one of the Edinburgh brethren has been begun, and with that help he has found it easy to place himself in a right relation to the Scriptures and to God. His wife also, and a young man, a Welshman, are in the same condition, viz., they believe the gospel of the kingdom of God, and desire to put on the Lord Jesus by being immersed into his name.

Once started, there is prospect of a church in this quarter, as these men of energy are prepared to work. We hope to hear of more stirring up of Wales: when once the church in Liverpool is formed, and that in Swansea is set agoing, the two extremes of Cambria shall be attacked. Then, we have one brother in Montgomery, and another in Malvern, making four lights for the hills of Wales. Will those brethren who are personally acquainted with James Lind, and others in Liverpool, John Richards in Montgomery, James Swinton in Malvern, and Richard Goldie in Swansea, endeavour to put them into communication with each other.

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**THE DISCIPLES' CHORAL SERVICE OF BIBLE THEMES, No. 3**—price 3d. Contains "Thine O Lord is the greatness," "O praise the Lord all ye nations," "Thou wilt perform," and "Blessed be God." All who have subscribed for it in continuation, have been supplied; those others therefore who wish to have it, should order soon. No. 4 is almost ready. Nos. 1 and 2, are still on hand.—*G. Dowie.*

The Treasurer acknowledges receipts for the Messenger, from Blairgowrie, Glasgow (Bath Street, and Stockwell Street), Haddington, Halifax, Leeds, Milwaukee, U.S., and Swansea.

## The Inquirer.

A number of the brethren appear to have adopted that view of the resurrection recently propounded by John Thomas, as quoted in the last number of the Messenger. Not being one of these, and anxious to know as far as possible all the truth, I should much like to see a full and detailed exposition of that view. Dr Thomas only writes of it in a summary manner as yet: a clear and particular *demonstration* is wanted. The doctrine of the resurrection is of the utmost importance to be understood scripturally, and if one brother has an advanced knowledge of it, he should be forward to communicate that to him who lacks. I am familiar enough with the usual reading of the passages which bear upon it, and which, as far as I can at present judge, support the conclusion that the dead in Christ shall be raised or *resurrected* incorruptible, but it would be desirable that some one who has studied the subject, and become convinced that Paul should be understood as speaking elliptically in 1 Cor. xv.,—when he says, “the dead shall be raised incorruptible,”—should give a definition of the opposite view. I have looked for this being done before now. No other doctrine received among us to the same extent has been so long without an exponent. It cannot be on account of want of ability, for there are several at least who have subscribed to it, who, it is presumable, are able to give an exposition of it, having already appeared as contributors to the Messenger. The brethren with whom I have come into contact, either do not hold the doctrine, or cannot give the arguments and proofs from Scripture which would be necessary to give it substantiation, and thoroughly warrant one in receiving it as a revealed Scripture teaching.

Trusting some one will gratify me, and I presume others, in acceding to this request, I shall look for a paper upon the subject soon.

G.

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## Intelligence, Notes, etc.

**CUMNOCK.**—We have to announce the decease of our brother, Robert Hutchison, of Auchinleck, which took place on the evening of Sunday, 27th September. He had been in a very delicate state of health for years, but at the last was struck with paralysis, which prostrated him for a fortnight. During that period, he was scarcely able to speak except in monosyllables: once, in answer to the inquiry, “what is your hope,” he found strength to say “to be made like Jesus, and to see him at his appearing.” In this hope he fell asleep. Our brother was 44 years of age, and has left behind him one little girl, now in charge of a sister of his.

**FRASERRURGH.**—The promised visit has been paid by brethren James Robertson of Turriff and Charles Reid of Cuminstown, on Saturday 10th October. The former of whom, with his wonted spirit, immediately set about agitating the stagnant waters of orthodoxy. Public meetings were convened on the evenings of Saturday, Sunday, Monday, and Tuesday. The attendance at them all was numerous, and the attention very marked. Lecture 1—in the Bethel Hall,—“The covenants of promise, and the second coming.” 2—in brother Marr’s

house,—“One hope, one Lord, one faith,” 3—in the Town Hall—“Lord wilt thou at this time restore again the kingdom to Israel.” 4—same place—“The world to come.” When we state that there were upwards of two hundred at the last lecture, and that it was in a hall not at all usually let for such a purpose, yet frankly granted; that the brethren themselves report a greater searching of the Scriptures by sundry persons since those lectures; and that a correspondent of a local journal characterises the speaker’s statements as “luminous and conclusive, his deductions fair, logical, and practical, his proofs legion—pure from the fount of inspiration—void of that cutting, rasping, torturing, and twisting, now so very common in the proclamation of the gospel;” it will be seen that at least the attention of the people is aroused, and that some are set a-thinking. A repetition of the visit when deemed prudent, or when *circumstances* make it practicable, will no doubt still further assist to draw out those who are well-disposed to the truth, and separate them from this untoward generation.

At noon on the first day of the week, William Gall was immersed, confessing his faith; and the church met for the first time at 6 o’clock in the evening to break bread. It was then, and after that, that the house of Andrew Marr was filled with attentive listeners, as J. Robertson discoursed on the One Hope, &c. May the Lord speed His work in Fraserburgh.

SWANSEA.—It is gratifying to be able to supplement the intelligence of last month, regarding this place, with the announcement that on Sunday, the 27th September, Richard Goldie, his wife, and David Atkins, made the good confession, and were immersed in the name of the Lord. On the same day they met for worship and the breaking of bread. Thus they have begun to work in right earnest. May the Lord prosper them, and add many more such to their number. Of this we have some hope; as there are three at least on a diligent search for truth, and one determined to be immersed immediately.

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THE DISCIPLES’ CHORAL SERVICE OF BIBLE THEMES.—No. 4 contains “How beautiful upon the Mountains;” “Now unto Him;” “O praise the Lord;” and No. 5 (which is nearly ready) “God be merciful unto us;” “Praise the Lord, O my soul;” “Be patient, brethren;” and two sets of “Holy, holy, holy, Lord God of hosts;” price 3d. each number. The remaining three numbers will follow as speedily as they can be got ready. All the numbers may be had of G. Dowie, 12 Beaumont Place, Edinburgh.

We have received three papers—“The Gospel,” “Evenings with the Prophets, No 3,” and “A Brotherly Correction.” These, although all arriving in good time, we are compelled to defer till next month, owing to the pre-occupation of our pages by those here given—a large portion of which matter was in type a month ago. It is rare for us to be so well supplied.

The Treasurer acknowledges receipts for the Messenger from Aberdeen, Fraserburgh, Galashiels, Halifax, Scarborough, Swansea, and Wishaw.

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"WE BESEECH YOU, BRETHREN, BY THE COMING OF THE LORD, AND BY OUR GATHERING TOGETHER UNTO HIM," &c. Let any one consider how those must have been disposed toward the coming of our Lord Jesus Christ, and the gathering together unto him, who, in the apostle's judgment, were to be besought on the ground of these two events. For it is not at all customary for us, in our entreaties, to plead matters which we know to be held in little or no account; but we put forward those things which we doubt not are exceedingly dear and longed for. If you entreat a woman by the coming of her husband, and her reunion with him, you have done wisely, provided she loves her husband; but not so, if she prefers his absence to his arrival.—*Musculus*

## Intelligence, Notes, etc.

**CROSSGATES.**—The small church here, by reason of removals, distance of members, and withdrawals, is reduced to a very poor condition. Yet we are glad to say that whenever three can meet on the first day of the week they attend to the church ordinances; and it is only the pressure of unavoidable circumstances which makes that meeting of three an incidental one. It may be necessary to state that brother and sister White have left the fellowship of the church, and again obtained admission to the community with which they were formerly connected. An occasional visitor from Edinburgh or elsewhere is highly appreciated by our faithful brethren.

**EDINBURGH.**—During the month of November there have been few events worth noting. Sister Euphemia Neilings has removed to Tillicoultry (Clackmannanshire); address Mr Paton, manufacturer, Tillicoultry. There she is a good way removed from the advantages of the fellowship of the brethren, and will much appreciate the correspondence of brethren or sisters. On Sunday 22d, Jane Henry (serving with A.M. Bell, 13 S. Charlotte Street) made the good confession, and was immersed into the name of the Lord; being added to the church forthwith. On the 24th, brother John M. Davidson and sister Helen Wightman were united in marriage, taking up their abode at 22 Hawthornbank place, Leith. The Lord prosper them! The brethren have lately been making an effort to awaken the attention of the people of Leith to the weighty matters of the faith. Still the effort is continued.

**GALASHIELS.**—We neglected to notice last month an addition which has been made to the church here, in the person of William Nichol, grocer, Innerleithen (resident at Traquair), who was baptized into the name of the Lord, on Sunday, September 27. Brother Nichol is a man of mature years, and has been a deacon in the *Independent Church*. We trust he will prove of good service in sustaining the little church at Galashiels, or towards forming another church at Innerleithen.

**NEWARK-ON-TRENT.**—Although not a piece of church intelligence, yet we have no doubt the brethren will be gratified by the personal honour of brother Charles Appleby, as indicated in the following paragraph. We have no fear of him seeking after the friendship of the world; but this indicates "a good report of them that are without," on account of the "good service which he has done as to the Lord and not to men," and it is, therefore, worth recording:—"One evening last week a purse, containing upwards of £70, which had been subscribed by the tradesmen of Newark, was presented to Mr Appleby, station master on the Midland Railway, as a small token of their appreciation of his services, and the uniform courtesy and promptness with which he has discharged his duties during the time he has been in Newark."—*Newark Advertiser*, Nov. 11th of God General Conference: McDonough, GA;

SWANSEA.—In accordance with the hope expressed in last report from this place, other two persons have been immersed into the name of the Lord—namely, Benjamin Low and John Davies. Both of these brethren had been in fellowship with “The Reformation” meeting in Swansea, but left sometime previous to making “the good confession.” Benjamin Low at first sought fellowship with our brethren there, on the impression that he was a believer of the gospel when formerly immersed; but on further consideration, and a better knowledge of “the truth,” he concluded that he had been in a mistake, and hence took the step notified above. John Davies, though now only nineteen years of age, became a member of a Baptist church nearly eight years ago, and about five years subsequently joined “The Reformation.” His precocious and inquiring mind kept him constantly on the search after truth; and by means of conversations with Richard Goldie, and the study of the Scriptures relating to the kingdom of God, he has believed “the things concerning the kingdom of God and the name of Jesus Christ,” and been baptized. This young disciple is in bad health, and has been an inmate of the infirmary for some time; but his complaint does not prevent him from walking about a little, and meeting with the brethren on the first day of the week. Both of those brethren were baptized on the 29th October. The church at Swansea now numbers five persons. The Lord speed his own work there.

YORKSHIRE.—During the past month, Mrs Jardine, wife of brother Jardine (late of Aberdeen, at present in Dublin), has been immersed upon a confession of her faith, and subsequently added to the church in HUDDERSFIELD, where she is now residing. Other additions are expected here ere long. At LEEDS on the 8th, Mr and Mrs Willis of Armley, near Leeds, and Mrs Graham of Gildersome Street, near Heckmondwike, made the good confession, and were immersed into the name of the Lord; the former uniting with the church in Leeds, the latter with that in Heckmondwike. Our brother, R. Roberts, has been very busily employed of late in lecturing on the faith in Heckmondwike, Golcar, and Longwood: in the latter place, meeting with a determined opposition on the part of some Methodist local preachers. This always has a tendency to do good if the brethren wisely avail themselves of it.

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THE DISCIPLES CHORAL SERVICE OF BIBLE THEMES.—No. 6 is now ready, containing “Bless the Lord,” “I know that my Redeemer liveth,” “The Lord bless thee and keep thee,” “Blessed be Jehovah,” “I was glad.” It is proposed to have the remaining two numbers issued not later than New Year’s Day.

There are a few of the subscribers in arrears; if convenient for them to pay their debts soon, I shall then be in a better condition to discharge mine.

G. DOWIE.

Owing to the small space at our command this month, and the length of the papers which are at our disposal, we are compelled to defer to next month the insertion of even those we before mentioned; but hope then to find room for all.

The Treasurer acknowledges receipts for the Messenger from Devonport, Halifax, and Swansea.

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