

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
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CONTENTS.

	PAGE
The Gospel	1
Conversations on Scripture Themes	6, 21, 71
Letter to The Editors	12
What is sown a Natural Body is raised a Natural Body	15
Remarks on some Scriptures, supposed to teach that the reward of the believer is heaven	17, 52
The adoption, to wit, the redemption of the body	19
The Temple of God	25, 33
On the raising of the dead	28
Love as brethren	37
The dearth of Faith	38
Letter addressed to a Baptist Minister	40
Jesus the Jew	46
The point of view of the visions of the Apocalypse	49
Agical Life	55
Various Readings	58, 85, 155, 169
An unaccepted offer	58
On the duty of studying unfulfilled prophecy	65, 88, 111
Christ coming as the lightening	68
An heir of the kingdom	77
The Rich Man and Lazarus	77
Toward the study of Symbolic prophecies	81
The New Jerusalem	86
A Living God	87
The Truth <i>versus</i> Science falsely so called	93
Our July Meeting	94
Jerusalem that is above	97, 134
Moses quoted by Jesus	104
Jesus the way, the truth, and the life	105
A drowsy "Morning Watch"	109
The Annual Meeting of 1864	113
A Review of the Fortieth Psalm	129
The Name of Jesus Christ	145
Diotrephes	149
Two Addresses on holding fast the truth	150
Death of Mrs R. Norrie	157

CONTENTS.

	PAGE
New Testament quotations of Old Testament writings	161
Observations on Matthew xxiv. 34	165
Jehovah	166
Difficulties of Infidelity	170
The Things most surely believed amongst us	174
The Voiceless Preachers	175
Beview of Romans xi.	177
Be not Overcome of Evil, &c.	181
Things which concern the Lord Jesus Christ	182
Observations on Heb. ix. 28	183
Two Thousand, Three hundred days	184
<i>Our Refuge and Strength</i>	45
<i>The Jews</i>	84
<i>On the Mediterranean Sea in the Bay of Carmel</i>	159
<i>The Feast of the Lord</i>	187
The Inquirer	16, 32, 63
Intelligence—	
Aberdeen	31, 47, 79, 95
Balfaton	159
Banff	159
Birmingham	47, 63, 79, 95
Crimond	79, 143
Edinburgh	15, 47, 63, 95, 111, 128, 144, 159, 187
Fraserburgh	16, 79, 159
Glasgow	79, 128, 159
Govan	16
Halifax (Britain)	31, 48, 79, 95
Halifax (Nova Scotia)	64
Jarrow	111
Lanark	187
Leith	79
Liverpool	112
London	112
Mintlaw	143, 187
Newark	112
Nottingham	32, 63, 128, 159
Swansea	32, 112, 144
Scarborough	112
Tranent	48, 63
Turriff	79, 159

Erratum : In some copies, the first line of page 111, should have been the last.

THE MESSENGER OF THE CHURCHES.

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

Jan 4 1864

THE GOSPEL.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, (if ye keep in memory what I preached unto you) unless ye have believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures: and that he was seen of Cephas, then of the twelve.—1 Cor. xv. 1-5.

In this passage, quoted oftentimes to prove what the gospel is, there are three phrases which require a more correct rendering from the original, in order to enable us to form a clearer idea of its import.

The first is, "if ye keep in memory"—*ei katechete*. A more literal rendering is, "if ye hold fast," or retain.

The second is, "what"—*tine logō*. This phrase in the Greek is in the dative case, and is equivalent to the expression, "to a certain word."

The third phrase is, "first of all"—*en prōtois*. As it is on this one in particular that the theory of the gospel being confined to the things expressed in this passage hinges, a few authorities for a more true rendering will be given.

1. "*En prōtois*." "Among the first rudiments of the gospel." Edn., Greek Testament. Trollope, London, 1837.

2. "*Among the first things*." G. Campbell, Macknight and Doddridge's Translation of Greek Testament. Emendations by Alexander Campbell, London, 1852.

3. "*Among the first principles*." N. Scarlett's Translation. London, 1798.

4. "*En protois*." "Among the first or principal things." Parkhurst's Greek Lexicon. London, 1804.

The word in Greek for "first" is *prōtos*. A few of its occurrences follow:—

Acts iii. 26—"Unto you first (*prōtois*) God."

1 Cor. xv. 45—"The first (*prōtos*) man Adam.

," 47—"The first (*prōtos*) man of the earth."

Rev. i. 17—"I am the first (*prōtos*) and the last."

It is obvious from these, and would be more so from other passages that might be quoted, that there is a manifest distinction between the word "*prōtois*" and the phrase "*en prōtois*." In connection with this will arise the question—What is the most suitable word to place after this phrase? It is evident that there is an ellipsis. "I delivered unto you among the first that which also I received." First what? Paul, in addressing the Hebrews, v. 12, says, "Ye have need that one teach you again which be the first principles (*ta stoicheia tēs archēs*, i.e., the elements of the beginning,) of the oracles of God." In Hebrews vi. 1, "Therefore leaving the beginning, (*tēs archēs*) of the doctrine of Christ." In Gal. iv. 3, "In bondage under the elements (*ta stoicheia*) of the world." In Gal. iv. 9, "The weak and beggarly elements," (*stoicheia*). In Col. ii. 8, 20, "The rudiments (*stoicheia* and *stoicheion*, elements) of the world," "and not after Christ."

Apparently, Paul had before him, when addressing his hearers, two kinds of teaching. The one clothed with the ideality of the world he designated its elements. The other clothed with the realities pertaining to Christ, he designated as its elements or rudiments. As it is this second he has in view when writing in this chapter, the passage will be more complete if the word *elements* is placed in the ellipsis.

It is also worthy of notice, that, in the original, the whole phrase, "if ye keep in memory what I preached unto you," is between brackets.

The passage as emended runs thus:—

"Moreover, brethren, I declare unto you the glad tidings which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, (if ye hold fast to a certain word I preached unto you,) unless ye have believed in vain. For I delivered to you among the first elements that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve."

The Apostle Paul here states that he is going to declare the glad tidings or the gospel, by which they are placed in a state of salvation; provided they do a certain thing. What is it? "If ye hold fast to a certain word I preached unto you." There are, then, two features presenting themselves in the first sentence of the passage quoted. Firstly, the glad tidings, or the gospel he is about to declare. Secondly, the certain word they were to hold fast or retain. It is to the first part of this passage the attention of the reader will be asked, at present.

The glad tidings or gospel, what are they? Are they to be found in full in the quoted passage? They are not. For the paragraph from which this is taken extends from the 1st verse to the 34th verse. It is in the whole of the paragraph, and not in an isolated portion, that we must look for the gospel. And not only is this so, but in the second paragraph of this chapter, from the 35th to the 49th verse the Apostle, appears a striking view of man looked at in relation to this gospel; and in the concluding paragraph, from the 50th to the 58th verse, another important feature as regards man in connection with this gospel.

To return to the passage. It is urged by many that *the* gospel is strictly defined in it, and, that it consists of three prominent items or acts, and one truth. Is it so? Premising that the 3rd to the 5th verse

is a complete sentence which cannot be disjointed for the sake of a notion, or from caprice.

The items run as follow:—

1. That Christ died for our sins.
2. That He was buried.
3. That He rose again.
4. That He was seen.

Four, and not three, prominent features, or facts if you will, are elicited. How can the fourth be a fact? If anything, it is the most important fact of all. For if he had not been *seen* after he had risen, the fact that he had died, and was buried, would not have been of the slightest use to those who knew them; inasmuch as they could not have declared that he had risen from the dead. Is not visibility and tangibility as stubborn a fact as can be produced. Could any evidence have ever been accepted of His resurrection, which would only have been able to state that he had risen, but that he had never been visible, neither had any one been satisfied by tangible proof of his presence. Therefore, for any man, or class of men, to set forth that the gospel consists of three facts and one truth, is to do wrongly; of course, presuming that the three facts and one truth are *the* gospel. But as regards this one truth. It is stated that Christ died for our sins according to the scriptures, but he was also buried and rose again according to the scriptures. Was there nothing set forth, according to the scriptures, by his death and rising again? Let us supply the ellipses, and we shall find that not only a truth but truths are set forth by each of these.

1. That Christ died, for our sins, in Adam.
2. That He was buried, in hades, not to see corruption.
3. That He rose again, the third day, the first-fruits, to see his seed, and for the glory to follow.

And these things were to be done according to the scriptures, Paul implies.

But, 4. He was seen, so that they might testify that they had heard, looked upon, and handled the Word of the Life.

It remains for the believing reader to say, according to the scriptures, —there are, then, more truths than one set forth in the passage before the reader, and *four* facts.

Would it not be almost a fair inference to draw here, that the certain word which they were to hold fast was “The Law and the Testimony” concerning the Christ and the glories to follow; or, in other words, that belief, according to the scriptures, is predicated of those who are in a state of salvation? The Apostle Paul continues in the 7th and 8th verses his account of those who have seen Christ, concluding with himself. In the 9th and 10th verses he shews his first position towards the Church of God, and points out, that when brought by the grace of God to be what he was, he laboured more than any of them. Then he says, 11th verse, “whether I or they, so we preach, and so ye believed.” Preach and believe what? The resurrection from the dead, as proved by Christ’s rising. This then was the glad tidings which he had preached, in which they stood, and by which they would be saved, provided they held fast to a certain word.

But why such glad tidings? Of what value was the knowledge of

this fact? This he points out, as he continues his discourse. Certain things which even they, who would not accept the risen Christ, were obliged to own were to be fulfilled in the Christ, turned wholly upon this and the succeeding proof of his being seen. It is to these as belonging to the glad tidings that he again directs their attention.

The necessity for re-declaring it he points out in the 12th verse. How say some that there is no resurrection of the dead. Argues the question—If there be no resurrection, then Christ is not risen. If Christ be not risen then our preaching and your faith are vain. The necessity for the fourth item in the first portion of this first paragraph is now clearly apparent.

He points out the consequences of denying that Christ is not risen.

1. They were yet in their sins.
2. Making himself and co-labourers false witnesses.
3. Those sleeping in Christ were perished.
4. They were without hope, and miserable.

Let these four statements be paralleled with the four facts and the truth, and notice the reasoning of the apostle.

After making these remarks, he boldly declares that Christ has risen and become the first fruits of them that slept. Eliminates two analogies between man and Christ.

1st. By man (Adam) death.

By man (Christ) resurrection.

2nd. In Adam (man) all die.

In Christ (man) all alive.

He impresses upon them as pertaining to these glad tidings, the statement that the resurrection would take place in a certain order. Christ, the first-fruits; they that are Christ's, at his coming. He does *not* say at the end of the age or world. The end would not be, *i.e.*, the end of the age in which Christ should reign, would not be till he had put down all rule, all authority and power. Plainly shewing that at His coming He should reign until the end. During this time he should have a kingdom, not to be delivered up to God, even the Father, till the end, His reign to continue till all his enemies on earth had been subdued. The last enemy to be destroyed—death.

By his knowledge of the scriptures, as well as by inspiration, the Apostle Paul assigns as a reason that all things hath been put under Messiah's feet by God, manifestly excepting Himself. That the Son would have power to subdue all things to himself, and that when all things were subdued, he would be subject, so that God might be all in all.

From the 29th to the 34th verse he shews the folly of being immersed into Christ if he had not risen; of suffering, as they did, all kinds of persecution and injury for a falsity; admonishes them to rouse themselves up, and to seek the knowledge of God.

The second paragraph is occupied, chiefly, with the answer to the questions, how are the dead raised up, and with what body do they come? The apostle shews, by analogous reasoning, that the bodies of the saints will be raised incorruptible or immortal, endowed with a life foreign to them in their first condition. He has before stated that they would be raised at the coming of Christ.

In the third paragraph, he declares that "flesh and blood cannot inherit the kingdom of God," of which he has spoken before, for in order to do so, "this mortal must put on immortality." That both living and dead saints should be changed, or rather clothed with immortality in a sudden and unexpected manner; so conquering death. Concluding the paragraph by thanks unto God; ascribing victory to Christ; and admonishing the brethren to more earnest and abundant labour, knowing the truth of the statements he has been making.

Such then are the glad tidings or gospel which Paul again declares to them. Summed up, they are:—

1. That Christ is the first fruits from the dead.
2. That he will come to reign.
3. That he will possess a kingdom.
4. That dead and living saints will be made immortal at his coming.
5. That being so, they will be inheritors of the kingdom with him.
6. That the subjects are his opponents; *ergo*, they will be mortal men.
7. That he will reign to the termination of a certain period.

Well might Paul say that they were in a state of salvation if they held fast to a certain word which he had preached unto them.

In order to get a more definite idea as to the import of this phrase—"to a certain word," it would be well to refer to his method of procedure at Corinth. Acts xviii. 1-6, Paul, when he abode at Corinth, dwelt with Aquila and Priscilla, working at his trade as a tent maker. Every Sabbath day he reasoned in the synagogue, persuading the Jews and Greeks. The question arises, what plan did Paul pursue in his reasoning? Acts xvii. 2, 3, Paul, as his manner was, reasoned with them out of the Scriptures, opening and alleging—

1. Christ must needs have suffered.
2. And risen from the dead.
3. And that this Jesus, whom I preach unto you, is the Christ.

Now, when reasoning in Corinth, the certain word to which he would hold fast, in order to prove the first and second parts of his reasoning, would be the certain and sure one of Moses and the prophets. By this he preached and demonstrated the truthfulness of his third assertion, that Jesus was the Christ. And, doubtless, orally proved to them from the same sources the statements constituting the glad tidings penned in 1 Cor. xv.

It is evident, from Acts xviii. 5, that he refrained from applying the scriptures involved in the proof of his 1st and 2nd propositions to the subject of his 3rd, from the statement that it was not till Silas and Timotheus came that he testified that Jesus was the Christ. And why not? Because Paul well knew that it would have raised a tumult at once, and that he would have stood little chance of getting a hearing on the first and second assertions, if he had done so. Now, inasmuch as the scriptures he would have to refer to would not only point to the necessity of Christ's sufferings and resurrection, but also, to his reign and kingdom; it follows, that the only certain word that would keep them in a place of safety were the scriptures that testified of these things.

Consequently the certain word for the saints of the present day to hold fast is the glad tidings testified in the scriptures by Moses, the prophets, and the apostles concerning the Christ.

There is manifestly a consistency shewn by Paul when in his epistle he again brings forward the gospel which he had previously declared to them : as a reminder that they were to hold fast the mould of doctrine which he had given them.

Birmingham.

HENRY BRITAIN.

CONVERSATIONS ON SCRIPTURE THEMES.

No. III.

Believer. I am glad to see you again for another evening's conversation.

Visitor. Well, I have got a little interested in these conversations. I would like that you would state your views more fully regarding the resurrection before you proceed farther with the subject of salvation ; as I understand that there are differences among yourselves regarding the kind of body that is to be raised up.

B. I am quite agreeable. The subject is an important one ; so it is not merely a matter of curiosity to inquire into it. It is not much to be wondered at that there are differences among us, considering the great amount of error that we had been taught, and which required some time and study to get rid of. Any little idea that religious people have of a resurrection is, that at the "last day" their "bodies" would be raised up in a glorified state, and their "souls" would come down from heaven and enter into them and soar away "beyond the skies." An idea, with the exception of that point about the "souls from heaven," we were all more or less disposed to retain although getting rid of many other errors. Indeed the subject has not been studied fully, but when we all come to consider the matter thoroughly in the light of the Scriptures, we shall see that glorification in the grave is not according to truth.

V. But does any one believe so ?

B. Yes, that is what it amounts to. All dead bodies are reduced to dust. It is contended, therefore, that *that* dust is formed into an incorruptible, glorified, spiritual body, and thus rises out of the grave, which necessitates its assuming that state *in* the grave.

V. Well, what do you say is the scriptural idea ?

B. Jesus says—"I am the resurrection and the life." This teaching therefore I regard as the basis of the subsequent teaching of the apostles. In the epistles of Paul when the subject is introduced it comes up in the course of argument. We may mistake the point of the argument ; but we will not so readily mistake a plain statement. Well then, Jesus says—"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. For as the Father hath life in himself ; so hath he given to the Son to have life in himself."—John v. 25, 26. We have examples of the "now is" part in the cases of Jairus' daughter, the widow's son of Nain, Lazarus, and the "many" at his resurrection. He says further—"And hath given him authority to execute judgment also, because he is the Son of

man. Marvel not at this; for the hour is coming when all that are in their graves shall hear his voice, and shall come forth; they that have done good into a resurrection of life (*eis anastasin zōes*); and they that have done evil into a resurrection of separation (*eis anastasin lriseos*).¹ I would remark that the teaching of Jesus, as it were, grows out of his doings. It is in that order that Luke states it in Acts i. 1. And it is thus that Jesus himself puts it—"If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him."—John x. 37, 38. His works are, therefore, the bases and illustrations of his teachings. If this be so, then Lazarus coming forth out of the grave illustrates how "all that are in the graves shall come forth." No one, I think, will affirm that he became immortal when Jesus cried "Lazarus, come forth."² John simply says, "he that was dead came forth," &c. There was no "judgment" in his case. But in the "hour coming" he will "execute judgment also." "Marvel not at this; for the hour is coming . . . when all in the graves shall come forth." There is no difference in the coming forth of the two cases, the past and the future. The difference is in the judgment which follows the one and not the other. And also there is no difference in the future coming forth of the "good" and the "evil." Both come forth into a resurrection. From this we are taught that the resurrection (*anastasis*) is something other than the coming forth out of the grave. And also that it is something other than the life, for of both parties it is affirmed that they shall come forth into a resurrection. And this agrees with Jesus' other statement—"I am the resurrection *and* the life. *Anastasis* comes from *ana* again, and *stasis* a standing—the posture of standing. So, then, *anastasis* simply means "a standing up again." The kind of "standing" being determined by the subjects of it. When it is affirmed, therefore, that all that are in the graves shall come forth into "a standing up again," we are shut up to the conclusion that they return to the state in which they were in previous to their death, their further destiny being determined by "the executing of the judgment" upon them.

V. But do not some of your brethren say that there is no resurrection of the wicked at the first resurrection; founded upon Luke xx. 35, 36, and Rev. xx. ? That it is only those that are worthy that will be raised at all, and they will be immediately made like unto the angels before any judgment be passed upon them? (*Vide* "Messenger" page 81, vol. iv.

B. I am aware that there are some who hold that idea, but as Jesus is the speaker here, as well as in the passage that we have been considering, he will not contradict himself. We must consider the *point* of the question asked—"In the resurrection, whose wife will she be of the seven?" The Sadducees did not believe in a resurrection at all, far less an appearing at a judgment seat after it. But Jesus, as we have seen, had taught that in a future age some would rise up from the grave to live in ~~it~~. But although he also taught that some who had done evil would also come forth, he did not teach that they would live in the age. So he answers the question of the Sadducees accordingly—"They that shall be accounted worthy of that world (*age*) and that resurrection neither marry nor are given in marriage," &c., No one properly re-

flecting would speak of marrying at the coming out of the grave, or at a judgment seat. The Sadducees looked at the state of existence he had taught as merely a recovery of the present life, and, therefore, thought they would puzzle him by this question. That it was only the "worthy" that he was speaking of we see by the emphatic nature of the expressions "*that age,*" and *that resurrection.* The article being before and after *anastaseos* shows that it is a particular "standing up again" that pertaining to the age, the "resurrection of life." We certainly cannot expect either a speaker or a writer, when speaking or writing on any given subject, to refer to every point or phase of that subject every time that he may refer to it. But we have another statement of Jesus, which teaches the resurrection of the "workers of iniquity." To certain of his day he said—"There shall be weeping and gnashing of teeth when *ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.* They shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God."—Luke xiii. 28, 29. This speaks emphatically of some "unworthy ones" who shall "stand up again" to see those "accounted worthy" sitting down in the kingdom of God and they themselves thrust out. Then as to Rev. xx. 5, I do not see that it proves anything against the resurrection of the unjust, because it is only certain classes of believers that are spoken of, of whom it is said—"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." If, then, only "such" are raised at this time, on whom hath the second death power? Why speak of the "second death" here if there are to be no subjects of it? An answer to these questions is furnished by the scenes recorded from verse 11 to the end of the chapter, where we read of the judgment of every one according to his works; and the separation consequent on that judgment, of some to "life" and the rest to the "second death." Second death cannot be predicated of those who had not died a first time and been brought to life again. But the blessedness of the other class consists in having "*part*" in the first resurrection, so that "the first" in this connection conveys the idea of *privilege* rather than *time*—the *principal* resurrection, the only one worthy of striving to attain unto; as Paul felt when he strove so that "by any means he might attain unto the resurrection from among the dead ones."—Phil. iii. 11.

V. Well, does not that imply that it would depend upon his present attainments whether he would so rise?

B. No; but it implies that his present attainments in Christ would determine whether he would then "be found in him," know him, and the *power* of his resurrection, as the connection shews: Paul knew that only those who would be approved would stand up again to eternal life. Those not approved would return among the dead ones. Hence his desire was to attain a permanent standing out among the dead. He contended before Felix that "there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) And in Romans ii. 1-11 the same apostle tells us *when* and *how* their different destinies are to be decided. The "when" is in "the day of wrath and revelation of the righteous judgment of God." The "day when God shall judge the secrets

of man by Jesus Christ according to my gospel." The "how" is by rendering to every man according to his deeds. Eternal life to them who by patient continuance in well-doing, seek for glory, and honour, and immortality." "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, 'he will render' indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil But glory, honour, and peace upon every soul of man that worketh good . . . For there is *no respect of persons* with God."* Again, "We," (that is, professing Christians, see context,) must all appear before the judgment seat of Christ; that every one may receive the things *through (dia) the body*, according to that he hath done, whether good or bad. 2 Cor. v. 10. These testimonies teach clearly that all awards, whether good or bad, are to be received after appearing at the judgment seat of Christ on a certain "day." And, that they are to be received "*through the body*." Paul says that there "*is*" only "one flesh of men," so that determines what *the body* is which shall then appear. The righteous do not go there immortal, possessing eternal life, nor honour, nor glory. These are only to be rendered unto them *after* appearing there, according to their works. That is not a mere inference. The inference is all on the side of those who in the face of these direct statements, assert that the saints rise out of their graves in possession of eternal life, glory, honour, and power, in an incorruptible, spiritual body.

V. Well, but does not Paul very distinctly teach so in 1 Cor. xv.?

B. If he did so he would contradict himself. His statements in that chapter are of the same nature as those of Christ to the Sadducees. He is arguing against those who said that there would be no resurrection. Every statement made in his argument must be interpreted therefore by us, first, in accordance with his own plain teaching and that of Christ on the whole subject, or doctrine; and second, in accordance with his teaching on that particular phase of the subject introduced in his argument. The first point we have already examined. In looking to the second, then, we must keep the first in view. For it is only the resurrection of the dead in Christ that he is here arguing for. I think no careful reader of the chapter will dispute that.

The questions are asked—"How are the dead raised up? And with what body do they come?" These are two distinct questions, so we must look for two distinct answers; for if once the dead are raised up, "with what body do they come" cannot apply to the coming out of the grave, but to something else subsequent. He answers first—"Fool, that which thou sowest is not quickened except it die;" and then proceeds to reason that after dying every seed produces "its own body." Not the seed that was sown, but out of it one exactly similar, having the same composite character and parts. And as of seeds so of fleshy bodies; every one produces after its kind. All are several and distinct: wheat does not produce oats; men, beasts; fishes, birds; nor terrestrial bodies, celestial. Likewise sun, moon, and stars, each retain their own

* I would remark here that, in verse 12, there are a class of men spoken of who will never rise again. Not having been brought into contact with the truth of God they are not amenable to its judgment. Such are not "unjust" to it, nor "contentious" against it, and will not therefore be judged by it. "They perish without law."

individuality. "So also is the resurrection of the dead," he says. If there is any analogy between these illustrations and the resurrection of the dead we must paraphrase his conclusion—"So also shall the dead stand up again with a body having the same composite character and parts as the one which lived and died." If that is not so I cannot see any force in his analogy. He then from that conclusion proceeds further—"It is sown in corruption, it is raised in incorruption." What is sown? Certainly not the dead body; that would be going over the same ground again. We lose the force and connection of the apostle's argument if we regard the sowing as the death or burial of the body. Death is not a sowing, for it produces no fruit. It is a truism that in the death state is corruption, dishonour, and weakness; that, therefore, did not need to be demonstrated by argument. But it is not of how men die, or are buried that is the question; it is how are the dead raised up. The word here rendered "it is sown" is *speiretai*, third person, indicative, passive voice of *speiro*, to sow seed or grain. But which in the passive voice signifies to "spring to light, or be born."* According to this view then, it should be rendered either "it springs to light" or "it is born." But as it is neither of the birth nor the death of men that he is speaking, but of the coming out of the grave, it cannot be rendered "it is born." But by rendering it "it springs to light" it will agree both with what goes before and what comes after—It springs to light in corruptibility, it is raised (*egeiretai*) in incorruptibility; it springs to light in dishonour, it is raised in glory; it springs to light in weakness, it is raised in power; it springs to light a natural body, it is raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written—"the first man Adam was made a living soul, the last Adam a quickening spirit." Howbeit that is not first which is spiritual, but that which is natural; and afterward the spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. "Howbeit that is not first which is spiritual" clearly shews that it is the natural body that appears from the grave

V. Does it not rather refer to the fact that Adam appeared before Christ?

B. Not at all; that was a historical fact that did not need to be demonstrated by argument to them. Indeed it would be quite out of place in his argument, for he follows it up by—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruptibility inherit incorruptibility." That is to say, corruptible bodies cannot inherit incorruptible ones. Like produces like. What then? "Behold I shew you a mystery; we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the last trump." It is, therefore, not by corruptibility inheriting incorruptibility that that state is to be brought about, but by a simultaneous change wrought upon "all" by the quickening spirit at a given time. The changing applies as well to those who had been sleeping as to those who would be "alive at the coming of the Lord." It will not do to limit the "all" in the

* Liddle and Scott's Lexicon.

one clause and not in the other. "We shall not *all* sleep" embraces both—some would sleep but not "all," but *all* shall be changed; for *this* corruptible *must* put on incorruptibility, and *this* mortal *must* put on immortality. The phrase "this corruptible" is here very emphatic. It stands thus—"this the corruptible," "this the mortal;" a mode of expression that brings it home to every one who hopes for immortality. This corruptible, this mortal body of mine whether dead or alive at the appearing of the Lord *must* appear. It will not do to say the corrupted body of Paul *must* put on incorruptibility; the dead body of Paul shall put on immortality. This corruptible, *this* mortal body of Paul it is that *must* put on incorruptibility and immortality. (See also Rom. viii. 11).

V. Paul is there personifying those who will then be alive.

B. The next verse shews that not to be the case—"So when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality; *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting, O grave where is thy victory." It is only those brought forth from the grave to whom that language can fully apply. *All* will have put on immortality, but only those who have been redeemed *from* death and the grave can boast of triumph over them. The above is a quotation from Isa. xxv. 8. Its connection there shows that it is in Mount Zion that this swallowing up of death in victory will be fully accomplished. It is there that the blessing of eternal life will be received. (Ps. cxxxiii. 3.) The conclusion of the matter then as far as this chapter answers the two questions, is, that the dead spring to light in a body possessing all the characteristics, properties and parts of the one that died, the image of the earthy. That they are "afterwards raised," which raising is subsequently explained to be a changing of the corruptible, mortal, natural body into an incorruptible, glorious, powerful, immortal, spiritual body, the image of the heavenly; that it is therefore in *that* body that they "come."

V. What do you mean by "they come?"

B. The apostle does not speak here of the coming; but only of the "body" in which they would come. He says in 1 Thess. iv. 14—"Them also that sleep in Jesus will God bring *with* him." And in ch. iii. 13—"the coming of the Lord Jesus *with all his saints*"; and 2 Thess. ii. 10—"When he shall come to be glorified in his saints and to be admired in all them that believe." This *coming* implies that they had *gone to him* previously. It is when they thus come that they will be in the image of the heavenly. Many seem to confound this second appearing to his saints, with his coming *with* his saints. (Heb. ix. 28.) They are distinct acts. It is at this appearing (*epiphaneia*) that he will judge the living and the dead. (2 Tim. iv. 1.) But it is at this coming *with* his saints that he will be revealed (*apokalupsei*) from heaven, taking vengeance on them that know not God, &c. (2 Thess. i. 6-10.) "This honour have all the saints, to execute the judgment written."—Psalm cxlix. 5-9.

V. But does not Col. iii. 4 teach that when Christ shall *appear*, *then* also the saints shall *appear with* him in glory?

B. I don't think so; it is another word (*phanerothe*) that is there translated "appear," the primary meaning of which is "open to sight,"

visible; and of persons "known, famous, conspicuous." In Young's new translation it is rendered "when the Christ—our life—may be manifested, then also we with him shall be manifested in glory." The manifestation here evidently points to a third party to whom both Jesus and the saints would become manifested in their glory. The time when the saints are to be glorified is when the kingdom of God is established. Jesus says "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father." (Matt. xiii. 41-43.) At whatever time the saints may be made incorruptible, and powerful, for the executing of the judgment written, this statement of the Lord Jesus shews that it is after the execution of "the judgment written" that they "shall shine forth in the kingdom of their Father."

In this exposition I have found it necessary to alter the translation at various places for the better understanding of the subject. But I have done so as seldom as possible. There is a doctrinal significancy in some of these words that the translators of our authorised version knew nothing of, nor any one, however learned, *can* know, who is unacquainted with the "counsel" and "purposes" of God. But we must not place too much stress upon a mere word without considering the connection in which it occurs; for we find in 2 Tim. an *epiphaneia* of Jesus Christ that is past (ch. i. 10), and one that is yet future (ch. iv. 1-8), at the resurrection and judgment. And in Titus ii. 13 one that accompanies the reception of our hope—"that blessed hope *and epiphaneian* of the glory of the great God and Saviour Jesus Christ." We read also of the apocalypse of Jesus Christ, of his glory, and of his salvation, in 1 Pet. i. 5, 7, 13, iv. 13, v. 1; and of the Sons of God in Rom. viii. 19. Perhaps you will think over these things at your leisure, for they will require some study and comparison with the different portions of scripture referred to.

W. G.

LETTER.

TO THE EDITORS OF THE MESSENGER OF THE CHURCHES.

SIRS.—In the October number of your magazine appears an article from the pen of J. C., entitled "Subversion of the Faith," in which he makes a quotation of what I addressed to George Dowie, at the Annual Meeting, held in Glasgow, July 12, 1863. Had J. C. given samples of the matters complained of by me, instead of referring to them as "the two prophets of Rev. xi. and Babylon," I would not have troubled you with this communication. My objections were definitely stated to be against George Dowie's principles of interpreting the Scriptures, and also against his interpretations of the passages quoted by me, and given as specimens of how the revelations of the Spirit are perverted from the meaning he intended; and as a consequence rendered worse than useless. ✕

On page 95 of the "Messenger" G. Dowie says, "I hold that the two witnesses of Rev. xi. are prophets, because they are so called." And farther down

on the same page he says, "The subject of this passage I take to be Babylon, because it is so called." The reasoning adduced on these passages is but that of the clouds without water, the trees without fruit, the wandering stars which terminate in darkness.* With a pretence of extreme veneration for the Spirit's words he will scarce venture to reason upon them. This is so far harmless, if he stopt here and said no more. But he has said more: and out of the several Babylons referred to in the Scriptures none will answer his purpose but one, concerning which the Spirit has never spoken, not even by implication.

But certain men who neither know nor obey the truth have imagined that there is yet a Babylon to be built upon the Euphrates, on the site of a city concerning which the Spirit has said it shall never be built: and George Dowie has chosen these men's imaginations, and substituted them for the Spirit's teaching, so that his meaning when expressed is—Babylon is that city which certain ungodly men have imagined is yet to be built, on the banks of the Euphrates, at some unknown time yet future, and that the supposed city will do all that is predicated of the harlot of the 17th chapter of Revelations. Dismissing, then, these vain and wicked imaginations, as the wisdom which is from beneath, and therefore unworthy of a patient hearing, we turn to the 17th chapter of Revelation, where we find in verse first that the subject is *not* Babylon, but a harlot, fornicator, blasphemer, murderess, and corrupter, whose name is Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth. Nor are we left to guess at who this personage is, as the revealer informed John in verse 18th, "And the woman that thou sawest is that great city (or polity) which ruleth over the kings of the earth." If we consult the page of history only one answer can be obtained, which is—the polity whose religion was paganism, and whose chief city was Rome, ruled over the kings of the earth contemporary with John, and although it has undergone various modifications since, it still reigns over the kings of the earth and will continue to do so until the stronger than it destroy it by the brightness of his presence. But the notion I am casting down is wrong in both counts, first by assuming that the subject is Babylon, which it is not, neither does it say so; and second, by attributing to the assumed subject what no city of stone and lime, or any inanimate material can ever perform, such as ruling over kings, committing fornication with kings, being drunken with the blood of the saints, sitting upon a beast, sitting upon multitudes, nations, and tongues, she being constituted of flesh, her sins reaching unto heaven, &c., &c.

At the same meeting George Dowie denied my charge against him regarding times and seasons; but I find in an article written by him in the "Messenger" for November, near the end, that times were never meant to be revealed,* while the fact is they are revealed and expounded by the revealer. And yet in his public addresses he teaches that the time was fulfilled for setting up the kingdom and the restoration of all things, before the kingdom was taken from the chief priests and rulers, that a postponement took place, and that since then no time has been given for believers as to when the Lord may come † while Jesus told his disciples that he had to go into a far country to receive his kingdom and return; that during the interval Jerusalem would be destroyed and trodden down of the gentiles, and Israel would be scattered and led captive among all nations. Daniel had before shown that the saints of the Most High would be trodden down during this interval; and Paul assured the saints of his time, who were well instructed in the times and seasons, that an apostacy

* The passage referred to says that the parties spoken of, "in their blind enthusiasm have blundered among times and dates which were not meant to be revealed." I do not say that times were never meant to be revealed.—G. D.

† There is a misapprehension here. The utmost I have done in this matter has been to quote and urge that passage in Mark i. 15, seeking to give only such prominence to it as Jesus did 'before the kingdom was taken from the chief priests and rulers.'—G. D.

had to be developed before the day of Christ could come. But the united testimony of Jesus, Paul, and Daniel have no weight where is the imagination that all time was fulfilled, because the phrase "the time is fulfilled" was used by Jesus in his teaching, although never in the sense contended for by G. Dowie and others. If times were never meant to be understood, what guarantee have we that events, symbols, figures, and even literal words were, for all have been made use of by the Spirit in communicating his intentions. And what are we to make of his statements—"The wise shall understand;" "Blessed is he that readeth, and they that understand and keep the sayings of this book." While "the unlearned and unstable wrest the scriptures to their own destruction" and that of those who are deceived by them.

"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." I hold that those words form part of the answer which Jesus gave to questions respecting his coming to destroy the Temple, and have no reference whatever to what J. C. has applied them, and, therefore, freely admit myself to be a subverter of what he "clearly sees to be the force of Jesus' words." But the teaching of Jesus will not bend to anything we fancy we see. He dealt very largely in the law and the prophets. He was anointed, and had come to announce that he would destroy the temple and change the customs that Moses delivered to them. He had already told the representatives of the nation that the kingdom of God would be taken from them and given to a nation bringing forth the fruit thereof, that the Lord of the vineyard would destroy his murderers and burn up their city, that all things written in the law and in the prophets, on account of the quarrel of God's covenant, on account of transgression and the rendering powerless his words by traditions, &c., &c., would come upon that generation. Moses had warned the nation that in the event of their transgressing the Law of the Lord, He would bring against them a nation from far, swift as the eagle fieth. It was shewn to Daniel that an army would be given to the Roman Horn against the daily sacrifice, which would cast down the truth to the ground. The apostles warned those to whom they went to save themselves from that untoward generation. But according to J. C.'s vision these were empty warnings, not intended for those to whom they were addressed, but for another people, who had not been guilty of the crimes, and removed 18 centuries from them, so that although the words—at hand, at the doors, this generation, last of the days, last hour, the end of the world, the end of all things—were used, and in addition many signs which could not be mistaken but by the unskilful in the word.

I have no apology to make for my intolerance against any or all who believe in literal views, symbolical views, or figurative views. The Spirit of God only gave one view, and will fulfil only one view that will be in harmony with all he has said. The wise in the teachings of the Spirit will know the truth and meaning of his instructions. For all others he has reserved strong delusions, because their theories were dearer to them than the truth. He has spoken about Babylon, times and seasons. Babylon the great, and the Man of Sin, but has never said "any view you please will do," nor did he ever sanction the utterance of any fancy, as J. C. advocates. He has commended the intolerance of those who could not hear with evil ones, and who tried and exposed their lying pretensions and perversions of his words. He has sharply rebuked those who taught his servants to fornicate and commit idolatry. I have sought his approval by openly and faithfully defending his truth from what I am satisfied are deadly errors. Whether my conduct will bring me the approval or rebuke of men I care not, I am willing to abide for the decision of my Lord, before

* An army in motion is compared to lightning, Zech, ix, 14; Nahum, ii, 4.

whom we must soon all appear to receive in body either praise or blame according to the deeds done.

Leith, Nov. 16, 1863.

WILLIAM ELLIS.

[It is hoped that this letter will be the last of those too personal and too belligerent papers which have of late been sent us. We shall endeavour for the future to avoid the introduction of anything which may lead to such a style of address, and hope the brethren will help us by always furnishing a good supply of 'articles.'—EDS.]

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

Referring to the papers which appeared in the September and October MESSENGERS with the above heading, I beg to give the readers of the MESSENGER an extract from a letter which I received from Dr Thomas in reference to this matter, copies of the MESSENGER having been sent Dr Thomas. The following is the extract.

"If by 'Natural' is to be understood *a body generated by the Natural laws*, no sister in Birmingham or elsewhere ever heard me say that the body is sown natural, and *raised* natural. G. Dowie seems to be a man of one idea, he appears only to see in the word 'raised,' one act in one instant of time. Where were you 'raised' said I to a brother in Kentucky the other day? 'For the first fourteen years of my life I was *raised* in Virginia.' Then you were 21 years in rising to manhood, 14 in Virginia and 7 in Kentucky? When then you first saw the light of life, could it be said that you *were raised*? 'No, I was only then born, the first preliminary and necessary act to my being raised.' Thus, when a creature is *raised*, it is perfected. It is no longer a lamb, puppy, or babe, but sheep, dog, or man, as the case may be; you will at once discern the application of this. Paul, in 1 Cor. xv. 42-44, covers the whole ground without telling us *how long* the raising process occupies. He does not say, 'it is sown a natural body and *comes out of the grave* a spiritual body, but it is *raised* a spiritual body;' which are very different ideas, for many a one comes out of the grave who is not raised to incorruption, glory, and power. The order is *first*, reorganization; *second*, cast out of the earth by 'the earth'; *third*, appearance at the judgment seat of Christ; *fourth*, each giving an account of himself; *fifth*, pronouncement of sentence; *sixth*, quickening according to the will of the judge. Those six items being manifested, the raising is complete. All who are not quickened, are not raised from among the dead; for though they have come out of the earth and stand alive upon their feet, they are left unraised to the higher nature—the divine: under sentence to the second death—they remain in the congregation of the dead."

PORTOBELLO.

AW. TAIT.

Intelligence, Notes, &c.

EDINBURGH.—The brethren have just finished the year with eleven public lectures at LEITH, which have been well attended by interested audiences. This, notwithstanding the dissuasions of some who have grudged the popularity of the heretical preachers and their doctrines. Fruit is immediately expected, as there are a few deeply interested and well instructed in those matters of the faith which have been expounded at the lectures. One of the

brethren has also been to BATHGATE three times, discoursing publicly and privately to the few who would hear him opening and expounding the Scriptures. Let us hope and pray that this tillage and sowing shall prove instrumental towards a fruitful spring.

FRASERBURGH.—Br. James Robertson, from Turriff, delivered a course of important and interesting lectures on scripture subjects, in the Town Hall, on the evenings of Tuesday the 8th, Friday the 11th, Saturday the 12th instant, and in the afternoon and evening of Sabbath, to, although not very numerous, intelligent audiences. We are happy to learn that two or more are all but ready to put on the Lord Jesus. Brother Robertson has received a hearty invitation to return soon.

Additions are also expected—if they have not already taken place—at TURRIFF and NEW PITSLIGO. May the Lord give the increase to this sowing and watering.

GOVAN NEAR GLASGOW.—“The church here has been strengthened by an addition to its number, in the person of James Forbes, carpenter, who, after a confession of his faith on the 20th inst., was assisted by brothers W. Pearson and Clark, to put on the Lord Jesus by immersion into his name. May he continue to fight the good fight of faith, in such a manner as will insure him a share in the government of the nations in the “World to Come.”—W. P.

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II

The Inquirer,

The last inquiry herein stated, regarding the Resurrection of the Dead, has received so lengthened an exposition this month, that we trust not only “G,” but all who sympathised with his request will be fully satisfied. There is yet another paper on that subject to hand, which we care not to publish now, as it would be only a repetition of what is already given.

Here is another question requiring attention:—“I should feel extremely obliged to any of the brethren who would (through the MESSENGER) give an explanation of the following passages. They *appear* to clash with very many testimonies, such as Matth. v. 5, “Blessed are the meek, for they shall inherit *the earth*.” The passages in question are, Col. i. 5, “For the hope which is laid up for you *in heaven*.”—Matth. v. 12, “Rejoice . . . for great is your reward *in heaven*.”—1 Pet. i. 4, “To an inheritance incorruptible and undefiled, and that fadeth not away, reserved *in heaven* for you.”

T. W.

Just published, and may be had of W. Laing, 8 West Adam Street; or, G. Dowie, 12 Beaumont Place, Edinburgh. “SOUL—or the Hebrew word Nephesh, and the Greek word Psuche,”—by W. Glen Moncrieff, late of Edinburgh—Second edition, 16 pp. price One Penny. Postage extra; 7 may be posted for One Penny.

THE DISCIPLES' CHORAL SERVICE OF BIBLE THEMES is now completed; Nos. 7 and 8 having been published through the past month. Contents—“Worthy is the Lamb,” “Ye shall seek me,” two “Sanctuses,” “Behold the Lamb of God” “Behold the day cometh,” “Blessed are those Servants,” and “Amen.” The whole work is also issued in one volume, price Two Shillings, paper cover; or Two Shillings and Sixpence cloth boards. May be had of G. Dowie.

The Treasurer acknowledges receipts for the MESSENGER from Blairgowrie, Cupar, Fraserburgh, Glasgow (Bath Street), Halifax, Huddersfield, Jarrow, Lewes, Lincoln, Newark-on-Trent, Newburgh, and Swansea.

☞ If any one has odd numbers of the “Herald of the Kingdom,” J. Cameron will give full price for Nov. 1855, and Feb. and May 1856, to make up sets.

THE MESSENGER OF THE CHURCHES.

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

No. II.

FEBRUARY 1864.

Vol. V.

REMARKS ON SOME SCRIPTURES, SUPPOSED TO TEACH THAT THE REWARD OF THE BELIEVER IS HEAVEN.

I.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." "Blessed are ye, when men shall hate you and persecute you, and say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven."—Matth. v. 3, 10, 11, 12. (See "Messenger," vol. III. p. 133.)

The phrase "The kingdom of heaven," or literally, "The kingdom of the heavens," is used only by Matthew, and is equivalent to "The kingdom of God," as shall appear from a comparison of Matth. v. 3,— "Blessed are the poor in spirit, for theirs is the kingdom of heaven," with Luke vi. 20,— "Blessed be ye poor, for yours is the kingdom of God;" and Matt. iii. 2,— "Repent, for the kingdom of heaven is at hand," with Mark i. 14, 15,— "Jesus came into Galilee preaching the gospel of the kingdom of God; and saying, Repent, for the kingdom of God is at hand."

The prodigal son is represented as saying,— "Father, I have sinned against *heaven*, and in thy sight;" *i. e.*, "against *God* and before thee." Hence also we find that Daniel, when interpreting Nebuchadnezzar's dream, informs that monarch that his kingdom would be sure unto him after he had known that "the *heavens* do rule."—Dan. iv. 26. This "kingdom of the heavens," or "kingdom of God," is to be "under the whole heavens," and "the saints of the Most High," among whom are "the poor in spirit," and "the persecuted for righteousness' sake" "shall take the kingdom, and possess it for ever, even for ever and ever."—Dan. vii. 18, 27. Hence it is that the Lord also said,— "Blessed are the meek; for they shall inherit the earth,"—a promise, certainly, still unfulfilled.

II.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."—Matth. vi. 19-21.

The subject of discourse here is,—The importance of making provision for eternal life in the kingdom of God,—That, instead of allowing anxiety for provision in regard to the present life to distract our thoughts, we should *first of all* seek participation in the kingdom of God and his righteousness; assured that if we do so, all other things shall be added thereto.

This treasure is in *heaven*, inasmuch as the power to confer it remains with God; and, though men may deprive them of the treasures of the present age—yea, even of life itself—the eternal inheritance promised to the saints is far beyond the reach of their persecutors. It is “hid with Christ in God; and when Christ who is our life shall appear, we shall also appear with him in glory.” It is thus “our treasure,” our “reward,” our “hope laid up for us in heaven,” safely deposited in the keeping of a “faithful Creator.” The confident assurance of this led the Hebrew christians to “take joyfully the spoiling of their goods,” knowing that in heaven, they had a better and more enduring substance. Their “names were written in heaven”—“in the Lamb’s book of life;” so that, while their persecutors spoiled them of all they possessed in regard to the present life, they had an everlasting inheritance secured for the life to come,—their title to which is recorded in heaven. Viewed in this light, how expressive is the language of Paul—2 Tim. iv. 6. “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not to me only, but unto all them also that love his appearing.”

III.

“Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”—1 Pet. i. 3, 4.

From the simple circumstance that the believers’ inheritance is said to be “*reserved*” for them in heaven, it has been argued that the inheritance is *heaven*; and that, immediately after death, the believer enters on its eternal possession: in defiance of the apostle’s statements that the salvation is “ready to be revealed in the last time,” v. 5; that the “praise, the honour, and the glory,” are to be enjoyed “at the appearing of Jesus Christ,” v. 7; and that “the grace” for which they hope is to be brought to them “at the revelation of Jesus Christ.”—v. 13.

Observe, the apostle does not here state *what* the inheritance is, or *where* it is to be enjoyed. He alludes to its *qualities*—“incorruptible, undefiled, and unfading”—and affirms that it is “*reserved* in heaven” for them.

The force of this term “reserved” shall be best apprehended by a reference to the instances in which it is used by Peter, see 2d Epistle, ii. 4, 9, 17; iii. 7. Literally, the term denotes “*guarded*” or “*watched*,” as in a fortress.

The inheritance of the believer is that promised to Abraham and his seed, the Messiah, Gal. iii. 16, 17, 18; but in these promises there

is no mention of heaven. (See Gen. xiii. 14-17; xv. 18-21; xvii. 8.) How, then, can this inheritance be *reserved in heaven*? The title deeds are secured there; like "the crown of righteousness, it is *laid up*" there, to be received "at that day." The Messiah has gone into heaven to receive the kingdom, of which the elect are "joint heirs with him;" but it is a "kingdom *under* the whole heavens."

Peter exhorts the elders at Ephesus to be faithful to the flock of God; and encourages them to be so with the assurance that "when the chief shepherd shall appear they shall receive a crown of glory that fadeth not away." This unfading crown is *reserved in heaven* for the faithful. But not only is the *crown* unfading, the *kingdom* to which the crown pertains is unfading also. It is "the everlasting kingdom of our Lord Jesus Christ," (2 Pet. i. 11)—a kingdom which "shall not pass away," or ever "be destroyed."—Dan. ii. 44; vii. 14, 27.

This unfading quality is not confined to the *crown* and *kingdom* to be given to the saints; *they are themselves* the heirs of everlasting life. Hence it is that the kingdom of God "shall not be given to another people," for "the saints of the Most High shall take the kingdom, and possess it for ever, even for ever and ever." This is the incorruptible inheritance of the saints, "reserved for them who are kept by the power of God unto salvation." It is, however, a kingdom on earth; the land promised to Abraham and his seed forming the centre, and containing the seat of government; but embracing within its wide dominion all peoples and nations on earth.

The object which the apostle had in thus alluding to the *security* and *durability* of the inheritance, was to strengthen and encourage those scattered believers amid the manifold trials to which they were exposed, and which weighed heavily on them. (See context.) Their persecutors might cast them to the wild beasts, or consume them on the burning pile; but the unfading incorruptible inheritance of which they were joint heirs with the glorified Son of God, was reserved *in heaven*, far beyond the power and malice of their enemies; and when he who now shares the throne of the universe—the fellow of Jehovah—shall be manifested on Mount Zion—the ONE KING over all the earth—they "shall be glorified together with him," and "reign with him for ever and ever."

Some remarks on John xiv. 2, 3, are reserved for a subsequent opportunity.

W. LAING.

THE ADOPTION, TO WIT, THE REDEMPTION OF THE BODY.

Jesus says, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Taking himself as that corn, we read that "Christ died for our sins and was buried and rose again." And again,— "Now is Christ risen from the dead and become the first fruits of them that slept." And further, "For as in Adam all die even so *in Christ* shall all be made alive." Jesus said, "I am *the resurrection* and the life; he that believeth in me, though he were dead yet *shall* he live; and whosoever liveth and believeth in me shall not die for ever." In Rom. viii. 21, we read—

“The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God ;” and in verse 29—“whom he did foreknow he also did predestinate to be conformed to the *image* of his Son, that he might be the *first-born* among many brethren.” And in verse 19—“The earnest expectation of the creature waiteth for the manifestation of the sons of God.” In Col. iii. 4,—“When Christ who is our life shall appear, then shall ye also appear with him in glory.” The question—O grave where is thy victory?—shall then receive an answer by those redeemed from its power and risen from the dust. “They will sing aloud upon their beds being joyful in glory,” or *incorruptible*. The other question—O death where is thy sting?—shall receive an answer by those redeemed from among men, or incorruptible ; changed from mortal flesh in a moment, *all* clustered together whose sins are blotted out in the times of refreshing, being then come from the presence of the Lord, he having sent Jesus the Christ from heaven to raise them, and make them all perfect together, their “grace being brought unto them at the revelation of Jesus the Christ.” Heb. xi. 40 ; 1. Thes. iv. 17.

The apostle informs us that the dead in Christ

Shall be raised incorruptible	who were once corruptible ;
“ „ in incorruption	“ „ corruption ;
“ „ in power	“ „ weakness ;
“ „ in glory	“ „ dishonourable.

So it is clear the dead are changed when raised. And he adds, “It is raised a spiritual body,” which it was not previously, but natural.

This then is the resurrection to which all those who have believed with the heart unto righteousness, and confessed with the mouth unto salvation, shall attain. They are thus delivered from the body of that death, and thank God who had given them the victory and the salvation through Jesus the Christ.

It is clear that when the righteous stand in the judgment (at the right hand) they have been previously changed as aforesaid. They thus occupy the place of honour. Afterwards the unrighteous (the foolish virgins) come—they are set on the left hand. Now we find that after standing at the tribunal of Christ, the wicked go away on the pronouncement of their doom to receive their punishment, and then, and not till then, the righteous go into life eternal. Consequently eternal life is the last in order—incorruptible and then—immortal. The first step is to be changed to undecayingness of body—then appearing before the judge and receiving his approving, “Well done,” and then entering into the joy of their Lord, in other words, going into eternal life or immortality. If we consider the parable of the rich man and the beggar, the same order is apparent, and on a careful comparison of the word, it will be found that the order is first incorruptibility of body and then endless life. The apostle’s positive statements on the subject of how they come, must be set aside, or we must receive it as quite conclusive.

But who are “the rest of the dead who lived not again until the thousand years are expired?” I answer they are the rest of the *accepted* dead, who pass the time of their probation after the resurrection of which we have been treating has transpired. They die off during the succeeding thousand years and attain to life at the end thereof ; for they are found written in the book of life. But their contemporaries who die accursed meet their doom in the lake of fire, which is the second death. After this period “there is no more death.” So that there will be two resurrections of *both just and unjust*, 1000 years apart.

CHARLES WALKER.

Live while you live, the epicure would say,
 And seize the pleasures of the present day !
 Live while you live, the sacred preacher cries,
 And give to God each moment as it flies !
 Lord, in my views let both united be—
 I live in pleasure, when I live to thee !—DODDRIDGE.

CONVERSATIONS ON SCRIPTURE THEMES.

No. IV.

Believer. In our last evening's conversation I endeavoured to lay before you the outlines of the truth concerning the resurrection of the dead. The sum of which was that they would appear first in their "natural" body, and afterwards those who would be approved will be changed into that which is "spiritual" in a moment, in a twinkling of an eye.

Visitor. But I think you are straining the apostle's words in Cor. xv. 46, in applying them to the resurrection body; as they stand with the supplied word "was" they point to Adam as being the "first" that was natural.

B. It cannot be said of Adam that he "was natural," because he is the federal head of "natural" men. What we call a natural body is what descends from Adam by the Adamic law of generation. To say then that Adam was "natural," is just saying that Adam was like Adam, or that he descended from himself, which is absurd. It is equally so if we take the original word *psuchikon*. The first Adam was made *psuchem zosan*, living soul. Now *psuchikon* just means pertaining to *psuchē*. The same of *pneumatikon* (spiritual) pertaining to *pneuma* (spirit). The last Adam a life giving spirit. According to this v. 46, would convey the idea that at the coming forth from the grave, that pertaining to the last Adam is not first, as you might expect in a new state of things, but that pertaining to the first Adam—the natural; afterwards the "spiritual" by a "change" passing upon the "natural."

V. But how can it be called a natural body when it comes out of the grave; that is not a natural process pertaining to Adam?

B. It is not asserted that it is "natural" in regard to the *mode* of coming out of the grave. In that respect it cannot be asserted to be "spiritual." The expression is solely in reference to the *kind* of body that comes out of the grave—"that pertaining to Adam." The apostle makes no mention of the *mode* in which the members of the decayed body are again united together.

V. You mentioned last evening that some time would elapse between the raising from the dead, and the glorification of the saints. What do you call their glorification?

B. The saints are called unto his kingdom *and* glory. The passage I quoted from Matth. shewed us it was in the kingdom of their Father that they would shine forth as the sun. "Shining forth as the sun" then is what I consider to be their glorification. It behoves therefore that they must first receive the "kingdom" before they can "shine" in it. In Dan. vii. 27, we read that "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." At the present time the nations of the world are under rulers who do not recognize the right of the saints to rule their kingdoms. Many of them think that they themselves have a "divine right" to reign. It will therefore be necessary for the saints to dethrone these rulers, and subdue the nations to their sway. It is written, they will execute vengeance upon the nations, and punishment 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,—Ps. cxlix. 7, 9. This “honour” is placed before us in Rev. ii. 26, as a motive for faithfulness—“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 pieces; even as I have received of my Father.” We see from this that the receiving of power to “subdue,” and then to “rule the nations” is part of the salvation that believers in Christ are to receive, if they “hold fast their begun confidence stedfast unto the end”; for it is only they “that endure to the end that shall be saved.”—Heb. iii. 14; Mark xiii. 13. The salvation of believers in Christ is thus associated with the future punishment and salvation of the nations of the earth, and is therefore part of our faith and hope. In a passage formerly quoted (1 Tim. iv. 10,) Paul says “for therefore we labour and suffer reproach, *because* we trust (hope) in the living God, who is the saviour of all men, specially of them that believe.” Here is a motive for enduring labour, and suffering reproach. Hope in God as the saviour of all men generally, but the saviour of believers specially.

V.—Do you believe in the salvation of all men as well as believers?

B. Yes; it is part of the Christian faith and hope that “all the families of the earth shall see the salvation of the Lord, and be blessed in him.” We do not look for the salvation of all men that are now living, or that have lived; but we look for a time yet future, but we trust not a distant future, when all the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship him. “For the kingdom is the Lord’s, and he is the Governor among the nations.”—Ps. xxii. 27, 28. It is *then* that the promise made unto Abraham will be accomplished, “in thee and in thy seed shall all the families of the earth be blessed.” *Then* it will be a universal salvation when the Lord shall become the Governor among the nations. It will not be merely national in respect to good government, but personal also. The statement “all the families of the earth” embraces all the constituent members of those families. Moses, the Psalms, the writings of the Prophets, and the teaching of the Christ and his Apostles all speak of a time when “the creation shall be delivered from the bondage of corruption into the *liberty* of the glory of the children of God.”—Rom. viii. 21. The salvation that present and past believers in Christ are to receive, they receive before that blessing of the nations. Not only so, but they are to be associated with the Christ in that work. For Paul, after quoting the promise made unto Abraham, says—“Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Jesus Christ, have put on Christ; . . . and if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. iii. 26-29. Now Paul had been showing that the promises were solely to Abraham and his seed, the Christ, as the *blessers* of the nations and families of the earth. Then he shows that, by a divinely instituted plan, certain are counted *one* with Christ the seed; *viz.*, by faith in the promises and baptism into Christ; being thereby one with Christ they are constituted Abraham’s seed, and heirs according to the promise. “So then they which are of faith are blessed *with* faithful Abraham,”

and blessed in Christ Jesus; and together with both will be associated as the blessers of the nations according to the promise,—“*In thee and in thy seed shall all the families of the earth be blessed.*”—Gal. iii. 7-9, 26-29.

V What do you mean by “the liberty of the glory of the children of God?” Do you think that is the proper construction of Rom. viii. 21?

B. From the connection in which it occurs, I think that is the proper construction. It is so rendered by M^r Knight, by R. Young, and others. The subject of the apostle’s reasoning in this chapter is the present blessing and the future salvation and glory of the children of God. But incidently he refers to the *effect* that will be produced by the manifestation of that glory upon the world at large. He says,—“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 it; in hope that even the creature itself might be liberated from the bondage of corruption, into the *liberty* of the glory of the children of God.” We find a similar statement to this in Haggai ii. 6, 7—“For thus saith the Lord, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the *desire* of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts.” Now, from these two statements we gather that there is an universal “*desire*” that all nations have, and an “*earnest expectation*” that every creature has that shall be fulfilled by that glory which shall be revealed in the Lord Jesus and his saints.

V. A great objection to that view is, that very few of any nation look for such a glory.

B. Very true; they do not look for that “*glory*,” but they look and long for the “*liberty*” which will be brought unto them when that glory shall be manifested. Every nation and every creature has a “*desire*” for “*liberty*,” and feels it to be a heavy bondage to be deprived of it. In the natural organizations of the world there is no such thing as perfect liberty, nor even-handed justice administered to rich and poor alike. In the best governed nations this is a fact. “*Corruption*” more or less pervades all the works of man. Hence the peoples of every nation “*desire*” better governments, whereby they may receive more “*liberty*,” more equity in the administration of justice, and more brotherhood manifested one to another among rich and poor. This “*desire*” for “*liberty, equality, and fraternity*,” has led the oppressed peoples of various nations to rise in rebellion against their rulers, and overthrow them, and set up other forms of government; expecting thereby to attain to the height of their “*desire*.” Hitherto, all their attempts have failed; but still the “*desire*” and the “*earnest expectation*” remain in full force. Jehovah has said by his prophet, that their “*desire shall come*” at the filling of the latter house with glory. And by the apostle Paul that their “*earnest expectation*” will be realized when the Messiah and his saints shall “*be glorified together*,” and that glory apocalypsed to the whole creation; and that realization will be their deliverance from their present “*bondage of corruption*” into the “*liberty*” which will then be conferred upon them,—a liberty which the apostle calls the “*liberty of the glory of the children of God.*” The expression is no

doubt elliptical,—the ellipses must be supplied from the writings of the prophets, who have written copiously concerning the glory of the Messiah and his saints, and the blessed state in which the nations should then be found.

V. Do you understand that this government of the Messiah and his saints will extend to all matters and causes that may arise among nations and peoples, and regulating all the affairs of life as is done at the present time.

B. The Scriptures shew that their government will even be more extended in its action than any existing government. It will be paternal; not only regulating the affairs of nations, but searching out and regulating the affairs of individuals. None will be too poor to be set aside or overlooked, yea even "him that hath no helper" will have his cause attended to, (Ps. lxxii.), a class of persons who find no redress in the present time from the "powers that be;" not only will their secular affairs be regulated, but their religious affairs also. Nothing causes more dispute and bitterness amongst peoples than religious matters. At that time no such disputes will be; Messiah will then be the "Great King" that ruleth over all. The "Great Prophet" like unto Moses; and the soul that will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. He will be the "Great High Priest" after the order of Melchizedec; and the saints shall be made kings and priests unto God and the Lamb, and they shall reign on the earth, Rev. i. 6; v. 10. So we read that "then will he turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent, Zeph. iii. 8, 9. But further, this priestly superintendence will not only secure outward uniformity in the exercise of religious worship, but will also be extended to the direction and guidance of personal morality. For we find it written concerning Israel—"Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. xxx. 20, 21. From this we learn that the supervision of the saints over the moral and spiritual life of the people, will be so complete as to correct error therein at the very moment of its appearance; which shows us how the descriptive statement—"thy people shall be all righteous"—will be brought about.—Isa. lx. 21.

V. Will there be none but Messiah and his saints exercising authority in that age?

B. All power in heaven and in earth is given to the Messiah. He is to give his saints power over the nations, "according as he has received of his Father."—Matth. xxviii. 18; Rev. ii. 26, 27. They will be the kings, the high priests, and nobles of the earth; but they will have men appointed under them for the carrying out of the minor details of governmental and priestly work. Israel will be the first model nation. Its constitution is given us by the prophets. It is reasonable to infer that all other nations will have the same constitution. Concerning Israel then, we read, "I will take of them for priests and for Levites, saith the Lord."—Isa. lxvi. 21. And also that this priesthood of Israel will be over other nations, as well as over themselves. For of

Israel it is said,—“Ye shall be named priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.”—ch. lxi. 6. “For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted.”—ch. lx. 12. As the metropolitan nation, Israel will thus have privileges conferred on them above, and over all other nations. That there is a priesthood other than the immortal glorified saints is clearly set before us in the description of Israel’s future temple worship, given by Ezekiel; ch. xlv. 9-14, 17-31. The resurrected saints “will neither marry nor be given in marriage;” but the prophet speaks there of married priests, and the duties they have to perform do not accord with the promised destiny of the saints.

I have now presented an outline of the “salvation believers in Christ are to receive by believing” and some of the things connected therewith. The next part of our inquiry we must leave until another evening.

W. G.

THE TEMPLE OF GOD.

I.

In the present condition of professing Christendom, words and phrases are so erroneously applied as to give a truth-seeking man great and, in many cases, unnecessary trouble in their elucidation. Unnecessary, because if the teachers and leaders of this and past times had translated words into their plain, unequivocal acceptance, it would have hindered to a large extent verbiage and controversy. As it is, the whole aerial, social, political, and theological world echoes with words of double meaning and import. Subterfuge, quibbling, and evasion of all kinds is taken hold of, in order that a conclusion, which may require some amount of sacrifice if adopted, may be avoided. It is, and has been so, in the case of the subject of this essay. The application of the word temple, in common with that of church, is erroneous. In truth, the application of the two terms is now pretty nearly equivalent; an exception being made in some few instances, either to beg the question at issue, or avoid an unpleasant dilemma.

In asking attention, it will require to be noticed that, in the original Greek scriptures, there are two words used which are both rendered “temple” in the common version. The one, *Ieron*, from *ieros*, sacred or holy, was applied to the *place* in which the idol or god was worshipped. It was of no consequence whether the god was a true or false one which they worshipped in the place; it was still *Ieron*, the holy place. The other word is *Naon*, or *Naos*, from *naō*, to dwell or inhabit. At the outset it will be perceived that this last word has a broader and more significant application than the first. The one, not conveying any larger meaning than that of a place of worship, leaving the worshipper altogether in the dark as to whether his god might be present or not; but the other shewing at once that the place was the indwelling habitation of his god. The occurrences of these, or, at least, as many of them as

will be requisite, will be placed before the reader, taken from that portion of the scriptures called the New Testament.

I.—It will be admitted by all, that, during the continuance of the economy of Moses,—that is to say, from the giving of the law to the Jews at Sinai, down to the death of Jesus,—the dwelling-place of God, in which he manifested his presence, was always considered to be the tabernacle, and afterwards the temple. It was in these holy places that God manifested himself to his chosen people Israel. It was to this place that the hearts of all sincere and believing Jews always turned. When captives among heathen nations, their hearts turned Zionward. On the temple Solomon expended all the wealth, talent, and labour possible, in order to make it noble, and worthy the approval of the Jehovah of Israel. Destroyed, it was rebuilt, although inferior in many respects to its first appearance; yet the fact that God manifested His presence in it, gave it a peculiar claim on the Jews, and pointed forth to the true idea of a temple as the dwelling-place for God. Destroyed a second time, never yet rebuilt, in no other set apart place has God manifested himself. It will not be rebuilt till He comes (who, by dying, caused the veil to be rent in twain) to reign over his own people in his own land; then to realise to the eyes and hoping hearts of all believers the visible manifestation of God's presence among His own children in His own abode.

Our first assertion, drawn from the preceding remarks, is, that *the temple, during the Mosaic age, was the dwelling-place in which God manifested his presence.*

II.—In the following passages, the word *Ieron* is given, and always translated "Temple":—Matt. iv. 5; xii. 1, 5; xxi. 14, 15; xxiv. 1; xxvi. 15; Mark, xi. 15; xiv. 49; Luke ii. 27, 37, 46; iv. 9; xviii. 10; xxii. 52, 53; xxiv. 53; John, ii. 14, 15; Acts, ii. 46; iii. 1, 2, 3, 10; v. 20, 21, 24, 25; xxiv. 6, 12, 18; xxv. 8; xxvi. 21. In these passages, *the place only* is brought before the mind.

Matt. xxi. 12,—“And Jesus went into the temple of God” (*eis to ieron tou theou*). In this one instance, the phrase, of God (*tou theou*), is applied to the temple. In Griesbach's edition, *tou theou* is omitted as spurious. It matters not whether retained or not,—it points only to the place in which God was worshipped. Acts, xix. 27,—“But also that the temple of the great goddess Diana” (*theas artemidos ieron*). 1 Cor. viii. 10,—“See thee which hast knowledge sitting at meat in the idol's temple” (*eidōleioi*); clearly referring to places in which idolaters met. 1 Cor. ix. 13,—“Do ye not know that they which minister about holy things live of the temple” (*ierou*). Still pointing to the place in which the priests' portions were distributed. Acts, xxi. 28,—“And, further, brought Greeks also into the temple (*ieron*), and hath polluted this holy place” (*ton agion topon*). This passage would of itself prove the signification of the word *ieron*.

Our second assertion is, that *in no place in the New Testament is the word ieron used to convey the idea of an indwelling place for Jehovah, but only an holy place built for worship.*

III.—In the next passages presented, the word *naos* is taken into consideration.

Matt. xxiii. 16,—“Whosoever shall swear by the temple (*naoi*), it is nothing; but whosoever shall swear by the gold of the temple” (*naou*).

How does this prove a distinction? See verse 21,—“Whoso shall swear by the temple (*naoi*) sweareth by it (*i.e.*, *ieron*), and Him that dwelleth therein.” Jesus evidently having the truth present before him that God dwelleth in his temple. John ii. 19,—“Destroy this temple, (*naon*) and in three days I will raise it up.” Also verse 20,—“Forty and six years was this temple (*naos*) in building.” Matt. xxvi. 61,—“This man said, I am able to destroy the temple (*naon*) of God.” Jesus himself attached the meaning to the word used in this case, although the false witness did not realise its import. In John ii. 21,—“But he spake of the temple (*naon*) of his body.” Another false witness in Mark, xiv. 58, gives additional information,—“We heard him say, I will destroy this temple (*naon*) that is made with hands, and in three days I will build another made without hands.” When on the cross, this same saying is cast at him in derision, Matt. xxvii. 40,—“Thou that destroyest the temple” (*naon*). Mark, xv. 29,—and when he had given up his spirit, it is recorded, that “the veil of the temple (*naon*) was rent.”

Christ, by his death, did away with the necessity of God’s indwelling in the temple at Jerusalem; so that afterwards it could no longer be considered as his dwelling-place. For he, by his own blood, entered once for all, at the conclusion of the Mosaic age, into *the holy* place, not made with hands, but into heaven itself, having obtained eternal redemption for us. The veil in the dwelling-place made with hands was before the holy place; but being only a type, was to be done away. Christ having to become a high priest through a greater and more perfect tabernacle, namely, the being clothed with that body which had been prepared for him at his resurrection, and with which he sat down at the right hand of God, waiting till he should come again for salvation to those who have believed into him.

Matt. xxvii. 50,—“And having thrown down the pieces of silver in the temple” (*naoi*). Thus fulfilling the prophecy of Zechariah xi. 12, 13,—this passage having a double signification. In the dwelling-place of Him who had ever manifested himself by His spirit, the Jews sold their birthright, in putting him to death who had manifested the Deity’s presence in the flesh.

It will be apparent from the following, that God manifested himself in the temple at Jerusalem whenever occasion required it. Thus, Luke i. 9, 11,—going “into the temple of the Lord . . . an angel of the Lord appeared unto him.” Verses 21, 22,—“He tarried so long in the temple . . . that he had seen a vision in the temple.”

Statement of Stephen,—“The Most High dwelleth not in temples (*naois*) made with hands.” Statement of Paul,—“Lord of heaven and earth dwelleth not in temples (*naoi*) made with hands.” In Acts, xix. 24, we read,—“which made silver shrines (*naous*) of Diana.” This read in connection with verse 26,—“saying, they be no gods which are made with hands,” renders it very probable that Paul had been arguing with Demetrius, and had told him what he had also said to the Athenians, that God did not dwell in places made with hands, so that it was folly either to build places, or make representations of such places.

Our third assertion, from attentively considering the preceding, is, that NAOS is *only applied to the place where God is considered to dwell in it*, and that as the word is applied to Jesus, he was the naos or the Deity manifested in the flesh to the Jews, dwelling in an holy substance made without hands.

Birmingham.

HENRY BRITAIN.

To be continued.

ON THE RAISING OF THE DEAD.

THE resurrection of the dead, in any condition, was denied by some in the church of Corinth. In his first letter to that church, Paul set himself to correct that error, and in doing so, sets out by reminding them that, "among the first things" he had taught them was the fact of Christ's resurrection; "For," says he, "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, and that (afterwards) he was seen" of many of his disciples. He then asks, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" and then proceeds to show that the denial of the resurrection of the dead involves the denial of the resurrection of Christ, and the consequent futility of the preaching of the apostles, and the faith of the disciples. "If," says Paul, "there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised. . . . But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." Here the expressions, "*rose from the dead*," "*resurrection of the dead*," "*risen*," "*raised up*," "*dead rise*," "*risen from the dead*," whether used of Christ or of the dead "who are Christ's," are all equivalent terms expressive of an operation of a determinate character. This operation, moreover, is predicated only of "*dead*" persons, and not of persons who have once been dead, but who, previous to becoming the subjects of this operation, are caused in some way to leave their sleeping condition, and become again possessed of life. In other words, the operation expressed by the term "resurrection from the dead," is not a *change* effected upon a living being, who had been formerly deprived of life, but is an actual *making alive* of persons absolutely *dead*. Indeed, this is Paul's mode of expressing it in verse 22, above quoted, "As in Adam all die, even so in Christ shall all be *made alive*." This is exactly parallel to verse 21,—"Since by man came death, by man came also the resurrection of the dead." So that to raise from the dead is substantially to "*make alive*" a person who is devoid of life. This is the nature of that operation termed by the apostle "the resurrection of the dead," viewed simply in itself as a divine act, apart from the question of quality of body, and keeping only in view the preservation of the identity of the person so raised from the dead. This question of quality of body does not necessarily affect either the nature of the operation or the identity of the person raised, and although passed over just now, shall receive due attention by and bye.

Continuing his argument, the apostle asks (ver. 32), "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the *dead rise* not?" Observe, it is still the *dead* of whom "*rising*" continues to be predicated by the apostle. He then introduces an objector, putting the twofold question,—“How are the *dead* raised up? and with what body do they come?”

Seeing that the questions are framed according to the phraseology used throughout by Paul, namely, the raising of the dead, I conclude that the force of the question is derived from its assumed absurdity in the view of the questioner. That is, he assumes its unanswerableness, and thinks to foil the apostle by asserting the absurdity of supposing that dead men can be raised up.

Paul, in meeting the question, employs an illustration from the growing of grain, but meanwhile I wish to notice his succeeding statements regarding the *raising* of the *dead*—the main topic of his argument. His dictum then is "*it is raised a spiritual body.*"

Now the question is—does Paul suddenly use the term "*raised*" here in a new sense in the course of his argument? Or have we been mistaken in concluding that the sense in which he employs it from verse 4 to verse 35, is that of making alive the dead. Let us see.

Paul declares (verse 15) "we have testified of God that he *raised up Christ.*" Was this raising of Christ an *act* effected at once, or a *process* requiring a length of time for its being completely effected?

Jesus said to the Jews "I lay down my life for the Sheep I have power to *lay it down*, and I have power to *take it again.*" When the two disciples met the Lord on the way to Emmaus they said, "certain women also of our company made us astonished who were early at the sepulchre; and when they found not the body they came saying that they had also seen a vision of angels who said that *he was alive*" Now what the angels actually said was—why seek ye the living (margin, "him that liveth") among the dead? He is not here, but *is risen*; remember how he spake unto you when he was yet in Galilee, saying, The son of man must be delivered unto the hands of sinful men, and be crucified, and the third day rise again. Here the rising from the dead, and the fact of being "*alive*" or otherwise "*him that liveth*," are identical in meaning in the mouth of the angels. And so also as used by the two disciples, for when they "returned to Jerusalem and found the eleven gathered together, they said to them,—The Lord *is risen* indeed, and hath appeared to Simon." This is confirmative of the words of Paul already quoted—"in Christ shall all be *made alive*," which he uses as parallel with "by man came also the resurrection of the dead," (see also Acts xxv. 19; Rom. vi. 13, *alive from the dead.*) and Rom. iv. 17, quickeneth the dead.)

But when was Jesus "*raised from the dead*" or "*made alive*"? "Him God *raised up* the *third day*," Acts x. 40. "He rose the third day according to the scriptures," 1 Cor. xv. 4. This was in accordance with his own prediction,—“From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be *raised again* the *third day*," Matth. xvi. 21. These and many other testimonies to the same effect, that might be quoted, clearly demonstrate that the term "*raised*," as applied to the resurrection of Jesus, has no reference to a long-continued process, but to an act which was consummated not only on the day on which he left the tomb, but "very early in the morning" of that day, "when it was yet dark." For it was then that the women were at the sepulchre, and were told by the angels, "He is not here, but *is risen*; remember how he spake unto you when he was yet in Galilee." See Matth. xvi. 21, above quoted.

Now, Paul, in his reasoning with the Corinthians, starts from the *raising* of Christ, and argues from it the *raising* of those "that are Christ's at his com-

ing." Where, then, is the warrant for understanding the term "raised" in any other sense in the case of the disciple than that in which the apostle uses it regarding the Master? It may suit the exigencies of a theory to trifle with the words of the Spirit, but Paul wrote this epistle, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and what are we that we should dare to foist a sense upon them, repudiated alike by the facts of the case, and the whole reasoning of the apostle?

But even at the close of his argument, Paul adheres to the same signification of the term "raised," when he is speaking of the *change* to be effected on those who are alive at the period of the resurrection. He says, "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here the dead and the living are subjects of different operations—the dead "raised incorruptible," and the living "changed." Nothing could more clearly show the relation of the term "raised" to dead, as opposed to living beings, especially when the term "changed" is used to express the operation requisite to place the living saints in the same bodily condition with the dead who are "raised incorruptible."

So much for the term "raised." What of the term "sown." In reply to the question, "How are the dead raised up, and with what body do they come?" the apostle says, "Thou fool, that which thou sowest is not quickened except it die." That is, it is very foolish to deem the raising of dead men an absurd or impossible thing, when we know that there is not a living plant in existence but what has grown from a seed which first had to die. To push the figure beyond its obvious use in the argument, is just as bad as to build the notion of disembodied human spirits on the parable of the rich man and Lazarus. All the apostle had to do was to expose the absurdity of the question, which the figure from plant-life most conclusively does. Hence its force is—If a living plant grows, according to divine law, from a dead seed, why may not a living man be produced by the power of God from a dead body? The one thing is as far from being unreasonable as the other. And as the sowing of a seed is virtually its death, the use of the act of sowing to represent the death-state in the case of man is at once natural and easy. Whereas, on the other hand, to make the apostle, in applying the figure, use the term *sown* in a sense which the figure itself does not supply, is at once unnatural and forced. For to put the meaning, "springs to light," into the figure destroys its very existence as a figure, and turns it into nonsense. Thus, that which springs to light is not quickened except it die—that is, it dies after springing to light, and previous to being quickened. But assuming this to be the sense in which the apostle uses the word "sown," it necessitates an application of the figure which would make the apostle teach that living men leave the tomb, afterwards die, and then are raised spiritual bodies.

In applying the figure, the apostle says, "So also is the resurrection of the dead." Here he states his object to be the illustration of the resurrection, or raising, of the dead, in relation to the second question, "with what body do they come?" Now the point of this question, as put by the Corinthian objector, must relate to the coming from the death-state. The difficulty was not about subsequent coming with the Lord—it was about the raising of the dead. And the apostle's answer must be held to be in exact accordance with the Corinthian denial of the resurrection. And hence the sowing and raising can only have relation to the two conditions of body—the natural and the spiritual—which respectively characterize the saints now, and on quitting the tomb.

I have only space to say, that unwarrantable inferences from other passages can have no force in explaining away the plain words of the apostle in this; for the simple reason that he is here professedly dealing with the subject, whereas it is only alluded to incidentally in other places.

I beg to offer a remark on W. G.'s criticism on *speiretai* at page 10, vol. v.

Church of God General Conference: McDonough, GA;

of the Messenger. I cannot find the definition "it springs to light" in Liddle and Scott's Lexicon,* I find four meanings, as follow :—**I.** to sow seed ; **II.** to sow a field ; **III.** Metaphorically, to sow children, *i.e.* engender, beget. Passive, to spring or be born ; **IV.** generally, to scatter like seed, to strew, to spread. Passive, to be scattered or dispersed." Now it is under the **III.** or *Metaphorical* definition that the meaning "to spring or be born" is given ; and it is clear that it is only with reference to being born that this meaning can be applied, seeing that "to spring" is related to the first meaning, and is given under this head to shew how the metaphorical meaning "be born" is derived. "To spring or be born" does not import two distinct definitions, else it would have been expressed thus—to spring, to be born. Hence Paul's use of *speiretai* cannot come under this definition, but must fall under the first above given, as the authorised version has it,—*"it is sown."*

J. C.

Intelligence, Notes, &c.

ABERDEEN.—The church here has had two additions during the past month, *viz.*, Mrs Walls, wife of brother James Walls ; and another married woman, whose husband is unfortunately, as yet, far from favourable to such doctrine and practice. May the Lord give her grace to act, so that he "without the word may be won by the good behaviour of the wife." There has also been a marriage here, in the month of December last—brother Alexander Robertson and sister Isabella Watt having been united in wedlock. Our brother, John Grant, baker, Bridge of Carr, Strathspey, owing to distance and the demands of business, has scarcely any opportunity of seeing brethren ; this privation of fellowship we can only correct by occasional correspondence. Do the brethren see to that ?

HALIFAX.—On the 25th December, two brothers, Christopher George, and Thomas Aspen, were united to the Lord in baptism. They are the results of brother Bairstow's ministrations of the gospel in a small *Reformation* church recently founded at Ovenden Wood, near Halifax. The same evening, the annual festive gathering of the Halifax, Huddersfield, and Heckmondwike brethren and friends ensued. With tea, music, and speaking, an interesting meeting was made ; tintured, however, with the bitterness of a farewell to brother and sister Roberts, previous to their removal to BIRMINGHAM. It can hardly be said that our brother has gone to a new *situation* there, for occupation is as yet scant enough. Still, faith in that God who has led him hitherto can prosper him anywhere. We are happy to learn that, since going thither, he has been instrumental in stirring up the church to a much greater diligence than formerly ; and hope that the brethren will not be behind in all such loving zeal as our brother and sister can set the pattern of.

On 9th January was concluded at Halifax the course of twelve lectures (delivered by various brethren) of Scriptural answers to the inquiries—Has man

* In an abridged edition of this lexicon the phrase quoted by W. G. occurs, instead of that under § III. "to spring ;" but any one can satisfy himself that 'springing to light' must be a paraphrase rather than a definition—if not a simple sub-editorial blunder. The passage in Sophocles, which is cited as authority for such a meaning, is one which refers to the place of a person's birth, and we hardly think would receive any violence if rendered—'where he was sown'—as shown above. However to the law and testimony of Paul, that is to his usage rather than that of any classic poet, must we refer for his own meaning in every doubtful case.

an immortal soul?—Is the popular gospel the same as that preached by the apostles? &c. Attendance has been moderate.

NOTTINGHAM.—On 17th January, William Turney (son of brother John Turney, and brother of Edward), having made the good confession and been immersed thereupon, was received at the Lord's table. We learn also with pleasure that two sisters, who left the fellowship of the church some time ago [*Messenger*, December 1862], for an insufficient reason, have seen it their duty to return, and were cordially received the same day.

SWANSEA.—In the report of intelligence from this place, in the '*Messenger*' for December last, it should have been stated that Mrs Low, the wife of brother Benjamin Low, is also an immersed believer of the gospel, and takes part with the church in that place. The little company here are meeting with considerable opposition in the truth, but this has only served to stir them up to greater activity in calling the attention of their townfolk to "the truth as it is in Jesus." The Lord prosper them in their work!

The Inquirer.

Query A.—"Can any of the brethren point me to a few passages of scripture where the word rendered "raised," in 1 Cor. xv. 42, occurs, having the meaning which John Thomas attaches to it in page 15 of the *Messenger*?"—**ELIVE**

Query B.—"In John i. 1, it is said—"the Word was God," and that this "Word was made flesh and dwelt among us, and we have seen it," or him. In verse 18 it is said, "No man hath seen God at any time." How could this Word be God, when it is impossible for man to see Him, and when no man hath seen Him?"—**E. G.**

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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 1864.

Vol. V.

THE TEMPLE OF GOD.

Concluded from page 28.

III.—We will now take instances of the occurrences of *Naon* in the letters of Paul the apostle, 1 Cor. iii. 16, 17, "Do ye not know that ye are the temple of God. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which ye are." 1 Cor. vi. 19, "Know ye not that your body is the temple of the Holy Spirit, in you." 2 Cor. vi. 16, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them." Eph. ii. 21, "In whom all the building groweth unto an holy temple of the Lord."

It will be admitted that the apostle was writing to believers in Christ; it is evident that he calls them the temple. Language cannot convey his meaning more clearly than that which is given in these passages. Christ having ascended into heaven, not being manifestly visible on earth, the believers into him are chosen to be the temple of God. To be those among whom God delights to dwell, and to manifest himself by his love and care. And this truth will be the more apparent, when the fact of the manifestation of the sons of God, clothed with immortality and power, shall prove to a terror-stricken world that God hath not forgotten his chosen Israelites, and will save them.

The question will doubtless arise, How are believers an holy temple in the Lord? Paul says, Eph. ii. 22, "In whom (the Lord) ye are builded together for an habitation of God through the Spirit." Habitation of God is here equal to the indwelling place of the Lord, or the temple; the Spirit being the agent working throughout.

How can we know when we have true knowledge, or belong to him? "Hereby we do know that we know him, if we keep his commandments." "Every spirit that confesseth that Jesus the anointed is come in the flesh, is of God." "Whosoever believeth that Jesus is the anointed, is born of God." "God hath given to us (who have believed) eternal life, and this life is in his Son." "He that hath the son, hath the life; he that hath not the son of God, hath not the life." "God so loved the world that he gave his only begotten son, that whosoever believeth into him should not perish, but have eternal life." "As many as have been immersed into Christ have put him on." "I am the

resurrection and the life; he that believeth into me, though he were dead, yet shall he live: and whosoever liveth and believeth into me shall never die." "Go ye into all the world, and preach the gospel (of the kingdom of God and His name) to every creature. He that believeth, *and* is immersed, shall be saved."

What proof is there of places made with hands being abolished, besides those advanced? Heb. ix. 24, "For Christ is not entered into the holy places made with hands, *the figures* (antitupa, antitypes) *of the true*, but into heaven itself." Let it be remembered that the temple at Jerusalem was for the purpose of offering sacrifice to God, especially for sins; but that Christ having made one sacrifice to the age, in so doing did away with the necessity of building places with hands. Sacrifices now cannot be offered of burnt and sin offerings, and would be unacceptable, Christ not being an high priest after the law of a carnal commandment, but after the power of an endless life.

Our fourth assertion is, that *the believers into Christ are the temple of God manifest in the flesh, even as Jesus was.*

And fifthly, that *the temple of God will be manifestly apparent to the world, when—even as Christ the first fruits, was clothed with, or participated in, the substance of the Deity—believers into him will also be changed and be visibly glorified in the earth.*

"If children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together; for I reckon that the sufferings of this present time, are not worthy of comparison with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the *manifestation* of the sons of God." "For as many as are led by the Spirit of God, they are the sons of God." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him: for we shall see him as he is." "Our citizenship is in heaven, from whence also we are expecting a Saviour, the Lord Jesus the Anointed One, who will transform the body of our humiliation, that it may bear a similar form to the body of his glory, according to the energy of his power to subdue all things to himself."

IV.—We have left the occurrences of the word *Naos* in the Apocalypse to come by themselves. These are as follows, and always translated *temple*:—Rev. iii. 12; vii. 15; xi. 1, 2, 19; xiv. 15, 17; xv. 5, 6, 8; xvi. 1, 17; xxi. 22.

It will be more apparent, after considering the instances now given, that the true meaning to be attached to the phrase "the temple of God," is that of his indwelling presence. It is not the place, but the presence of the Creator that constitutes the temple. Neither does the word ever occur in its plural form as applied to the place in which God dwells. There are no *temples* of God ever mentioned. There was one tabernacle, and one temple. There was and is one Lord, who is Christ. Believers into Christ are regarded as one temple; bound together by one spirit, believing in one God: to be manifested in the age as the mighty ones of God, the Elohim of Israel, the kings of the earth, of whom the head and chief is the Lamb who was slain, he who shall be King of kings, and Lord of Lords.

V.—There is another word applied to the believers into Christ in the

New Testament, which occurs more frequently, is equally misapplied, and equally misunderstood. It is the word *ekklesia*, or church, to which we have before referred. It may assist us if we consider to some extent its meaning, and how far it may have relation to the phrase—the temple. We cannot give all its occurrences, but will take sufficient to guide to a just conclusion.

The word *ekklesia* is derived from *ek*, out of, and *klesis*, a call or invitation. An *ekklesia* therefore is a call or invitation to come out. Hence, they who accept the invitation are the *ekklesia*, or the called out; and, when viewed as a whole, called out and met together, are still called the *ekklesia* or assembly. The Septuagint translators render the word assembly by *ekklesia*. It is always applied in the scriptures to the persons met together, and never to the *place* of meeting.

The reader may consult and compare—Matt. xvi. 18; Acts xix. 32, 39, 41. (Where the word ‘assembly’ is used); Acts xi. 26; vii. 38; 1 Cor. xi. 18, “when ye come together in the church (*ekklesia*),” Griesbach omits the word *the*: “gather together in assembly” is more correct. Also vers. 16, 22—Notice ver. 20 in connection with the three preceding passages, “when ye come together into one place.” 1 Cor. xiv. 23; Col. i. 18, 24; Acts xii. 1, 5; xv. 3; Heb. xii. 23, “To the general assembly, (*panēgurei*, all the assembly, when viewed after resurrection to reign with Christ) and church (*ekklesia* when looked at in relation to Christ) of the first born.” James ii. 2, “If there come into your assembly (*eir ten synagogen*—unto the Synagogue).”

It will be at once perceived, after going through the above, that there has not been a uniform translation in the common version. The correct rendering, assembly, is given in some places. In one case, the congregation or assembly of the Israelites in the wilderness is called the church; and in another, the meeting place of the Jews, the synagogue, is rendered assembly.

The term *ekklesia* or *ekklesias* is we see applied to believers, as to those who have accepted the invitation of Christ to come out of the world. Wherever there is an assembly of *true* believers, that is an *ekklesia*. The *ekklesias*, gathered as it were into one focus, are the *naon* or temple. The apostle Paul, looking with the eye of faith upon the whole body of believers in the promises of God, from Adam even to the day of his coming, calls them, *panēgurei*, *i. e.*, all the assembly, and names them the church of the first-born, even of Christ; at present written in heaven, waiting till he comes to acknowledge his brethren before the world.

Our sixth assertion is, that *neither ekklesia nor naos is applied to places of meeting, but always to believers, either viewed as a whole, or composed of parts tending to unity.*

VI.—There remains one other passage of scripture in the New Testament, in the which the word *naon* occurs. It is in 2 Thess. ii. 4.

“That man of sin revealed, the son of perdition; who opposeth and exalteth himself above all that is called Deity, or that is worshipped; so that he as the Deity into the temple (*naon*) of the Deity sits down, shewing or declaring himself openly or publicly that he is Deity.”

It is a well known fact, that the man of sin or antichrist has set him-

self down for a long time in his dwelling-place. Not satisfied with the goodly number and richness of his own worshippers, he claims to have full power in the ekklesia of the Deity; sets forth his own infallibility, miraculous power, and impeccability, with a loud voice. This is one of the heaviest crimes he has committed in *thrusting* himself into the temple of God, and usurping his place. He has many buildings known as churches, chapels, meeting-houses, and so on, in the which his votaries magnify and exalt themselves amongst the gods; so that they may well be called *ieros*, temples or holy-places for idols, and when viewed collectively, as *naon* or the temple for the indwelling antichrist, the false Deity.

Some of his temples he calls cathedrals, from *kata* down, and *edra* a seat. The word occurs in two places in the New Testament. The first in Matt. xxi. 12, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats (tas kathedras—modern, the cathedrals) of them that sold doves, and said unto them, it is written, My house shall be called the house of prayer, but ye have made it a den of thieves."—see also Mark xi. 15: a prophetic hint as to what the sellers and buyers in the idol temples and cathedrals of this present day may expect when he comes, especially they who have trodden down the voice of his people.

Dan. xi. 36-39, portrays a similar character. "He shall exalt himself above every God, and shall speak marvellous things against the God of gods." A more correct rendering of 38th and 39th verse is, "To a god of guardians in his estate shall he do honour, and a God whom his fathers knew not shall he honour with silver and gold, and with precious stones, and things to be desired: thus shall he do in the bazaars of the guardians, pertaining to the strange god."

A complete identity is established between these passages of Paul and Daniel. The bazaars of the guardians are to be honoured with all the riches it is possible to get hold of. Truly, the bazaars of guardian saints are pretty plentiful in the world at present, and the articles of merchandise for sale very numerous. The apostle John says, that he opens his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and they that dwell in heaven.

Our seventh assertion is, *that all places called holy, and known as cathedrals, churches, and chapels, are often of the class ieron, and belong to that apostate who dwelleth in his own temple, NAON, of iniquity.*

Men and brethren, the God of our fathers, by the spirit of his son, hath declared unto us that he dwelleth not in temples built with hands, neither requireth such in which to worship him. Having sent his Son manifest in the flesh, in whom his Spirit dwelt without measure, no honour can be given to him by silver and gold and precious things. His Son, once for all, having shed his blood that he might destroy the power of the flesh, and reconcile us to God, hath chosen his followers to be his manifest presence in the world. Seeing then that men worship in temples made with hands, we know that they are made for idols. His temple can have no agreement with them, for they belong to Belial. Let us the more earnestly work together, and so much the more, against these monsters of iniquity, as the night is nigh gone and the day at

hand. Let us know no priest, except him who appeared, to put away sin by the sacrifice of himself, at the end of the Mosaic age. Even he whom God brought again from the dead through the blood of the everlasting covenant. And this is the record, that God hath given unto us eternal life, and this life is in his Son.

Birmingham,

HENRY BRITAIN.

“LOVE AS BRETHREN !”

It is remarkable that, however lightly human societies and national arrangements may be esteemed by the Lord, as being in themselves wrong, or at best imperfect; there is in the scriptures a constant recognition of *the family* as an almost divine institution. Witness how God speaks of his people as children; and the nations as the families of the earth, of which he is head, or God. See also that the clemency which he exercises toward men is like a father's pity for his children. Nay more, the whole family of God is in heaven and earth both, and the ultimatum of his plan and purpose is to make these *one*: not only that his will may be done on earth *as* it is done in heaven; but that those two groups of God's children may be one, and work together—We are brethren.

Seeing then we are of the family of God, and the objects of his provision and care—however ungrateful, however profane we may be—what call to us to act toward each other in a brotherly way. And if this be the duty of ordinary men, because they have a common kin, how much more of those who are instructed in the knowledge of God, and profess to have a devout reverence for him! Of such a class are we; and to us therefore comes with double intensity the word of God's exhortation spoken by his servants—“Love as brethren.”

It is well that among men there should be a sympathy, and between all classes an affection: but these affections and sympathies may be diffuse and uncertain; because the point of union and the consequent kindling of warmth is variable with the fluctuating passions of weak humanity. Much stronger is the blood kin, which speaks through instinct; and more intense the natural affection, which is a love of our own flesh. To this we must be brought back; to this love we must be referred as our model for social virtue—to “love as brethren.”

And how do brethren love each other? Whatever accidents of fortune, whatever prostitution of character a brother may undergo, he is a brother still. Shall I be so inhuman as to renounce my brother because he is a besotted drunkard. Or if he should be sucked into the pool of infamy beyond the hope of re-ward, shall I not care for him still. Shall I not visit him even in the cell of the condemned to die, and stand beside him in the hour of punishment most condign? Is he lost—do I ever forget the lost one: and in old age will I not search out the faint traces of his fate even in the wilderness of the world. This, and no less, is the love of a brother, a natural brother. And is this not the measure of our duty as the disciples of the Lord Jesus—who came from heaven to seek the lost, to heal the sick, to die for the ungodly and sinners. O my brothers, let us love as he loved, let us love as he loves still! or do we lack power to fathom the intensity of his affection, let us learn from our own book, and “love as brethren.”

GEORGE.

THE DEARTH OF FAITH.

It is the duty, the safety, and the glory of every believer to pray for the coming of the Lord in judgment upon the adversary of his church, to pray and not to faint; and those who have so little discernment as not to dare to pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears him, and the arrowy shower of lightning which goes before him; those who have not their peace made with him, and are hanging in doubt whether he be their Saviour or not; those who love father, mother, brother, sister, or life more than him; those who love traffic, wealth, goods, estate, more than him; those who are not ready to take wing and flee from the storm, like doves into their window; those who are not, like old Jacob, waiting for his salvation; those who have a divided heart like Lot's wife; what shall I say of such? **THAT THEY SHALL NOT ENTER INTO HIS KINGDOM.** Do these words strike to the quick? Do they prick your heart? I mean it so; in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Saviour whom we preach to every sinner, for instant peace, for instant blessedness, so that I can say to every one who hears these words, and believes them, if Christ were this night to appear, this night shalt thou be with him in paradise.

The time of the coming of the Son of Man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find the faith upon the earth. That there will be an elect people we know; for it is said in one place, that the temptations and delusions of the devil shall be so great, that, if it were possible, they would deceive the very elect; and in another place, that except those days should be shortened, no flesh should be saved, but for the elect's sake they shall be shortened. There will be a people looking for, and by their prayers hastening, the coming of the Son of man; but they shall be a poor despised remnant, who, like Lot and Noah, shall testify to the saving of their own souls, and to the condemnation of an apostate and unbelieving church. Those things which the gospel speaks, it speaks to those who are under the gospel. It is the church, not the heathen world, which is described in such terms as are proper to express the state of Sodom, and the world before the flood. How different is this account of the state of the church, from that which they are daily looking for. They pretend they see the signs of it all around them, and to be daily waiting for a wonderful day of grace, a millennium of holiness, without one act of judgment to prepare the way of it; as if there were no tares to be burned up, no bad fishes to be separated, and cast into the furnace. Their millennium is the kingdom in its observable and outward condition. The nature of it, and the very existence of it as a purpose of God, is gathered from those scriptures which speak of the condition of the world after the Son of Man is come; and here the coming is described to be with judgment upon a secure and faithless church. But this generation says No! and Why? because they are lulled asleep into a fatal security, and in this respect at least are given up to believe a lie. But, say they again, the coming of the Lord cannot be near at hand,

because there is still much faith upon the earth ; there never was a time they say, when in this land there was such a spread of religion in all ranks and classes of the community ; and it is the favourite theory of some of them, that religion has been increasing in the world unto this day, and has never been for a moment retrograde. These things would appear incredible if we had not had them stated by the leaders of the religious world themselves. Now to all this I answer, what proof would you desire that a wife's affection had fallen away from her husband, and that her faithfulness had also perished, than that she never desired his presence, nor hoped for his coming again to her any more ? Can there be good faith in Christ the Saviour and husband of the church when the church ceases to desire his coming, and, when it is spoken of to her, disbelieves, derides, or howls with violent indignation ? Can there be any faith or any love from a wife to her husband long separated, whom she wishes not to see again ? Whence arises this instinctive revulsion against any discourse of the Lord's coming ? whence this aversion to the whole subject ? whence this unwillingness to examine the documents ? whence this hatred and derision of those who do ? It is not as if they had studied the subject, and been rooted and grounded in another opinion concerning it ; they are indifferent to it altogether. This is a sure proof how little faith there is in Christ. Moreover, ask them what do they believe ; they will tell you that he died for sinners ; but ask further, did he die for their sins ? they *hope* so ; but do you believe so ? I am not talking about your *hope*, but about your faith. Either no answer at all, or a doubting one. Are they at peace with God, or do they stand in doubt ? They stand in doubt. What then have they believed ? Nothing that I can see, even to that personal reference to which they exclusively devote themselves. Have they peace of conscience, or joy in the Holy Ghost ; are they assured of an increase of grace, and of perseverance therein unto the end ? do they believe, with Abraham, that they are to be heirs of the world ? are they striving, like Paul, if by any means they might attain unto the resurrection from out of the dead ? They have not even heard of a resurrection from out of the dead, unto which it is any difficulty or any prerogative to attain. What then, I ask, is the faith of the church ? for I can find nothing but a mixture of *opinion* and *doubt*. Men are surely *convinced* of nothing ; but opinion is not faith, nor is doubt faith ; nor is the belief of Christ's birth, life, and death faith, which in the Assembly's Catechism is defined to be a leaning and resting upon him for salvation ; so that it is manifest that this day is a day of very little faith, when nothing is believed with respect to the future ; whereas faith is the substance of things not seen, the evidence of things hoped for ; when nothing is believed concerning our own personal benefit in Christ, but also is left in doubt ; when nothing is believed concerning the ordinances of the church, baptism, the Lord's supper, preaching, &c. ; every doctrine is held only according as it can be demonstrated to the intellect ; and discipline observed only as its usefulness can be seen, or the sanction of public opinion obtained for it ; when the hope of the Lord's coming is put off to an indefinite distance ; the mention of his kingdom reverently wrapped up in the deepest obscurity ; verily, verily, if the Son of Man were this day to come, should he find faith on earth ?—*Dialogues on Prophecy*, 1829.

LETTER ADDRESSED TO A BAPTIST MINISTER.

My Dear Sir,

Since parting from you on the street the other day, and considering your remark on the necessity of my being overhauled regarding the practice of second baptising (the possibility of which I am willing to grant), I have been impressed with a sense of duty to obey the apostolic order in 1 Pet. iii. 15. I trust you will excuse the liberty I take in adopting this mode of doing so, but it seems the readiest and most explicit; and also that you accept the following remarks in the spirit in which they are offered, viz., that recommended by the apostle in the passage named.

You seem to have the idea that second dipping is practised in cases where fuller knowledge regarding certain things is attained, which things were known in their rudimentary form at the first immersion. You may recollect that I distinctly affirmed that second immersion is justifiable only when there has existed at the first immersion a radical defect in the faith of the individual. In explanation of the defect referred to, I quoted Acts viii. 12, (read this passage), stating my belief that the kingdom here preached is the kingdom to be established over Israel and the nations of the earth under the Messiah, when "he appears the second time without sin unto salvation."

If this be a correct definition of the kingdom which was preached by Philip, it will be admitted that ignorance or unbelief of it at baptism is a radical defect in the faith of the immersed. Hence my position is right or wrong, according to the answer furnished by the scriptures to the question—"What is the kingdom of God which was preached by Philip?"

And here I beg to notice that Philip was but fulfilling the prediction of his Master, who said "this gospel of the kingdom shall be preached in all the world." Jesus and the apostles had preached the kingdom of God for several years to the Jews in Palestine, which was one object of his mission,—“I must preach the kingdom of God to other cities also; for therefore am I sent.”—Luke iv. 43. And what Jesus preached to the Jews, and Philip to the Samaritans, Paul preached to the Gentiles,—“I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.”—Acts xx. 25. He here speaks to the elders of the church at Ephesus. This gospel of the kingdom therefore has a direct bearing on us Gentiles as well as on the Jews to whom it was first preached; for says, the apostle of the Gentiles—“I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew *first*, and also to the Greek.”—Rom. i. 16. Hence the momentous question of the apostle—“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?”

But what can be ascertained as to the nature of this kingdom preached by Jesus and the apostles? When Jesus preached to the Jews he said, “the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.” The word—“the time is fulfilled,” must have

directed his Jewish hearers to certain prophecies in which God had foretold the setting up of his kingdom. Now the only kingdom of God which forms matter of prophecy in the Old Testament, is the kingdom of the Messiah. In Dan. ii. 44, it is thus announced,—“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.” This is given in explanation of the destruction of the metallic image by the stone. This destruction is described in the vision thus,—“A stone was cut out off the mountain without hands, which smote the image upon his feet that were of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.”—ver. 34, 35. Here the demolition of the image is effected by a sudden and violent stroke, not by a slow and gradual process; and that by the *fall* of the stone, not by the growth of the mountain. The stone does not become a great mountain until it has smitten the image and reduced it to ashes, which the wind carries away like chaff. The seventh chapter of Daniel shews that this divine kingdom, which is thus to destroy all other kingdoms, is to be set up when the Son of Man comes in the clouds of heaven; for it is then that there is given to him “dominion and glory, and a kingdom, that all people, nations, and languages, should serve him.” It is then also that “judgment is given to the saints” of the Most High, and the time comes for the saints to possess the kingdom. “And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” According to the vision of the four beasts, this takes place after the division of the fourth dominion into ten parts, which must refer to a period long subsequent to the institution of the christian church,—indeed, at the second coming of the Messiah.

I will notice only one more Old Testament prophecy—Isaiah ix. 6, 7, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish with justice and judgment from henceforth, even for ever. The zeal of the Lord of Hosts will perform this.” Here the throne and kingdom of David are distinctly said to be possessed by the Son given. This and other prophecies have created an expectation in the Jewish mind that the Messiah is to re-establish the kingdom of Israel—the theocracy of former days, and bring under its supremacy all the nations of the earth.

But it may be said these are Old Testament predictions which must be interpreted by the clearer and more spiritual teachings of the New. Does the New Testament really authorise us to understand them in any other than their plain sense? If we compare Isaiah ix. 6, 7 with Luke . 32, we find the latter is, if possible, even more Israelitish in its language

than the former ; for the child to be born is not only promised the throne of his father David, but he is to reign over the house of Jacob—the very term applied to the twelve tribes of Israel at their being constituted the kingdom of God, see Exodus xix. 3, 6.

Surely here was an opportunity for correcting the so-called carnal hopes of the Jews regarding Messiah's kingdom ; and yet a heavenly messenger confirms them in the plainest sense.

Again the wise men, *divinely guided*, come to Jerusalem with the inquiry—"Where is he that is born king of the Jews?" Herod is troubled, and demands of the chief priests where *the* (Gr.) Christ should be born, and receives for answer the prediction of Micah concerning the birthplace of the Governor that shall *rule* God's people Israel. Here is a divine corroboration of the ideas entertained by Herod and the chief priests regarding the main element of the Messiahship—"king of the Jews." It is inconceivable that the wise men should be supernaturally directed to Jerusalem, for the purpose of confirming by their inquiry a mere national prejudice of the Jews in favour of the restoration of their kingdom under the Messiah, which God never designed to accomplish.

But what is the testimony of Christ himself regarding the nature of the kingdom he was sent to preach. The prophecies already cited show that the kingdom of the Messiah is to be possessed by him and the saints *under the whole heaven*, that is, over the whole earth, for all people, nations, and languages are to be its subjects. And in the first recorded discourse of Jesus to his disciples, he says,—“Blessed are the meek for they shall inherit the earth.” In the same address he styles Jerusalem the city of the Great King. Afterwards, on two distinct occasions, he promised his apostles that they should sit on thrones, judging the tribes of Israel, and that this shall be when the Son of Man shall sit on the throne of his glory, which is distinctly declared to take place when the Son of Man shall come in his glory, and all his holy angels with him. See Matt. xix. 28 ; Luke xxii. 30 ; and Matt. xxv. 31. It is thus his language to Pilate finds true meaning,—“My kingdom is not of this world ;” for it belongs to an age to be inaugurated by his personal advent,—that world to come, whereof, says the apostle, we speak, and which is not to be subjected to angels, but to the saints, who shall then inherit the earth. The “present evil world” shall then have passed away, and its kingdoms have become the kingdom of Jehovah and his Anointed.

These are only a few examples of the manner in which Jesus spoke of his kingdom to his apostles, those whom he had chosen to be his coadjutors in preaching the kingdom of God. Can we suppose that he who knew all things—who knew what was in man, and who knew intimately the ideas that filled the minds of his apostles regarding his promised kingdom—should thus use the means best fitted to confirm them in their supposed errors, and disqualify them for the work he had called them to perform? Is it not a fair conclusion, that, on this point at least they were right, and that the predictions of the prophets are rightly understood when taken in their plain and natural sense?

It is worthy of notice here, that the parable of the sower shows that the preaching of the kingdom was not a meaningless announcement regarding something *abstruse* and difficult to be understood by good and

honest hearts; for Jesus says,—“when any one heareth the word of the kingdom, and understandeth it;” and again,—“He that receiveth seed into the good ground is he that heareth the word (of the kingdom), and understandeth it.” Those, therefore, who preached the word of the kingdom must have had sufficient intelligence regarding it to communicate it to their hearers, so as to be clearly understood, at least by the good and honest hearted. And here it should be noted, that the apostles, while engaged preaching the word of the kingdom, were unaware that Jesus should die for sin, and yet were deemed qualified to proclaim what at that time constituted the gospel of salvation. About three years after they had begun to preach, Jesus informed them that he should be put to death, and the third day rise again, and they understood none of these things. See Luke xvii.; xviii. 30, 31. After his ascension, however, his death for sin, and his resurrection were to be preached publicly, along with the word of the kingdom. See Acts viii. 12, already referred to.

Regarding those men and women baptized on believing what Philip preached, it is said, in verse 16,—“they were baptized into (*eis*) the name of the Lord Jesus,” otherwise expressed by Paul as being “baptized into Christ.” “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ,” (Gal. iii. 24, 27). It is thus shown that the mode of becoming sons of God is by becoming one with his Son, the Christ; and this is effected by believing the things concerning the kingdom of God and the name of Jesus Christ, and being baptized, both men and women.

They are thus united to the name of Christ, having confessed by word and act his being the Anointed for the throne and kingdom of his father David, and his death for their offences, and resurrection for their justification. Being baptized *into* Christ, they are consequently in Christ; and the apostolic dictum is,—“If any man be in Christ Jesus, he is a new creature.” I referred to the confession, that Jesus, though crucified for sin, is the Christ—the Anointed for the throne of Israel’s kingdom. To establish this truth is the purpose for which John wrote his gospel: “These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name,” (John xx. 31.) The real force and meaning of this predicate are lost, when the kingdom of God preached by Jesus is misunderstood. Hence the true knowledge of the kingdom is a guarantee for a correct understanding of that brief summary of the christian creed,—“Jesus is the Christ.” “Believe on the Lord Jesus Christ,” in view of the premises, becomes much more significant as an abridgement of gospel truth, than it does in the mouth of one who is ignorant of “the gospel of the glory of Christ,” (2 Cor. iv. 4, Gr.) as contained in the word of the kingdom.

I submit then, in all humility and love, that modern faith is radically defective, inasmuch as it ignores that element of the gospel first spoken by the Lord, and afterwards conjoined with his death and resurrection, together with his Christ-ship, as the gospel preached to Jew and Gentile for salvation; and immersion in such circumstances is therefore valueless as a religious ordinance

I trust you will excuse me if I refer to a circumstance I cannot but regard as important, in connection with the history of "the Faith once delivered to the saints." The apostles predicted a "falling away," or apostasy, from the faith. I find in the notes to the Douay Bible, that the prophecies relating to the Messiah's kingdom are all explained as referring to the church, and these notes bear evidence of being two hundred years old. I also find that, at the Reformation (so called) the views of Rome were imported without question into the Protestant creed, of which the commentaries of the day bear evidence. For example, on Dan. ii. 44, already referred to, the Douay Bible comment is, "*A kingdom, viz., the kingdom of Christ, is the Catholic Church which cannot be destroyed;*" while in Dr Thomas Scott's commentary we have, "The kingdom of Christ was evidently intended, from small beginnings it has already made immense progress." Again, on Psalm lxxix. 35, the Douay Bible note is, "*Zion—the Catholic Church, the cities of Judah—her places of worship which shall be established throughout the world.*" Dr Scott says, "Zion seems to denote the church at large; the cities of Judah—the several divisions of the church." On Ezek. xxi. 27, the Douay has, "I will overturn it, viz., the crown of Judah, for the manifold iniquities of the kings, but it shall not be utterly removed till Christ come, whose right it is, and who shall reign in the spiritual house of Jacob, that is, in his church for evermore." Dr John Brown, in his Self-Interpreting Bible, says, "Nor shall it ever attain its wonted lustre and dignity, or any of the family of David wear a sceptre, till Christ take his spiritual kingdom in the gospel church, nay, in the millenium."

I have much pleasure in noticing a remarkable exception to the generally received Protestant creed, in the case of the English Baptists, upwards of two hundred years ago. The following is from a declaration presented to King Charles II., in March 1660, and was "subscribed by certain elders, deacons, and brethren, met in London in behalf of themselves and many others :—" "We believe that the same Lord Jesus, who showed himself alive after his passion by many infallible proofs, shall so come in like manner as he was seen to go into heaven. And when Christ who is our life shall appear, then shall we also appear with him in glory. For then shall he be King of kings and Lord of lords, and we shall reign with him upon the earth. For unto the saints shall be given the kingdom, and the greatness of the kingdom under the whole heaven." And again,— "Concerning the kingdom and reign of our Lord Jesus Christ, we do believe that, at the time appointed of the Father, he shall come again in power and great glory, and that at and after his coming the second time, he will not only raise the dead, judge and restore the world, but will also take to himself the kingdom, and will, according to the scriptures, reign on the throne of his father David, on Mount Zion, for ever." "For which (confession) we are not only resolved to suffer persecution to the loss of our goods, but also life itself rather than decline from the same." Then follow forty-one names, after which it is written, "owned and approved by more than twenty thousand."

In regard to your analogy between the washing of a newly-born child, and the baptism of a believer as one who is born again, I cannot find it supported by scripture.

Baptism is a figure of burial and resurrection. Resurrection is a birth. see Col. i, 14, and from this is derived the other usage, expressed by "born of water." Thus, being born again is a process ending with emergence from the water, and afterwards by resurrection.

I beg pardon for troubling you at such length, but the desire to give a reason for my faith and practice must be my apology,

I am, my dear Sir, yours faithfully,

JAMES CAMERON.

OUR REFUGE AND STRENGTH.

He who the rule to God hath yielded,
And evermore on him relies,
Will be in wondrous manner shielded
In straits and all adversities;
Who in the Highest makes his stand,
Builds not his hope upon the sand.

What are our heavy cares availing,
Why should we sigh our years away?
What profit is there in bewailing
Our lot with each returning day?
Such sorrow lends a sting to care,
And gives a heavier cross to bear.

Rest thou in God amid all changes,
Be pleased with all he may ordain—
Wait patient till what he arranges
For thy best welfare shall be plain:
God, who hath chosen us as his,
Knows best what our true welfare is.

He knows, if need be, how to measure
The hours of sunshine as of shade;
And when we wait on his good pleasure,
With heart sincere and spirit stayed,
He comes more quickly than we know,
And makes our cup to overflow.

Think not when sorrow sharply trieth,
That God hath left thee desolate;
That some one in his bosom lieth
Who may be prosperous and great—
The days to come bring changes on,
And that which seems is quickly gone.

To him whose arm sways wide creation,
It is a light thing, at his will,
To bring the great to lowly station,
And make the lowly greater still—
'Tis He whose wondrous ways we know,
Who lifteth up and layeth low.

Sing, pray, and onward still be pressing,
 To thine appointed work be true ;
 Trust Him, and tarry for his blessing,
 And it shall every day be new :
 Whoe'er on God his hope hath cast,
 Will find him faithful to the last.

From the German of Neumark.—Family Treasury.

JESUS THE JEW.

CONTEMPLATE the man Jesus, the Teacher, the Reformer, as he stood on the shores of this lake eighteen hundred years ago. Who and what was he to the men of that age? He was a Jew. But what was it to be an ordinary Jew of Nazareth in the year *thirty* of our era? In very many respects just what it is to be one now in this Tiberias or in Safed—to be intensely and most offensively fanatical; to regard one's self as pre-eminently holy, the special favourite of God, and to despise all others; to be amazingly superstitious; to hold obstinately and defend fiercely an infinite number of silly traditions and puerile fables; to fritter away the whole life and power of religion in a rigid observance of trifling ceremonies. The common Jew of Tiberias is self-righteous, proud, ignorant, rude, quarrelsome, hypocritical, dishonest, selfish, avaricious, immoral; and such, in the main, were his ancestors eighteen centuries ago. We *know* this, not so much from the New Testament as from Josephus, that special pleader and grand apologist for his nation.

Now, here is a problem for the sceptic: How comes it that there is *nothing* of this Jew in Jesus? How could "*the model man*"—ay, the *perfect pattern* for all ages and all lands—how, I say, could he grow, develop, and ripen in Nazareth? Who taught him the maxims of the Sermon on the Mount? Whose example of clarity, kindness, and compassion did he copy? How did he alone, of all Jews, nay, of all mankind, conceive, propound, and practise perfectly, a purely spiritual religion? That he did all this, is undeniable, and it is for those who find in Jesus of Nazareth nothing but a common Jew to explain the wonderful phenomenon.

Again, Jesus grew up from his youth to manhood among a people intensely *mercenary*. This vice corrupted and debased every relation of life. Here, again, Josephus not only agrees with the writers of the New Testament, but goes far beyond them. We can fill up the outlines of his picture from the every-day life and manners of the people about us. Everybody trades, speculates, cheats. The shepherd-boy on the mountains talks of *piastres* from morning till night; so does the muleteer on the road, the farmer in the field, the artisan in his shop, the merchant in his magazine, the pasha in his palace, the kady in the hall of judgment, the mullah in the mosque, the monk, the priest, the bishop—money, money, money! the desire of every heart, the theme of every discourse, the end of every aim. Everything, too, is bought and sold. Each prayer has its price, every sin its tariff. Nothing for nothing, but everything for money—at the counter of the merchant, the divan of the judge, the gate of the palace, the altar of the priest. Now, our Lord was an *Oriental*, and grew up among just such a people; but who can or dare say that there is the faintest shadow of this mercenary spirit in his character? With uncontrolled power to possess all, he owned nothing. He had no place to be born in but another man's stable, no closet to pray in but the wilderness, no place to die but on the cross of an enemy, and no grave but one lent by a friend. At his death he had absolutely nothing to bequeath to his mother. He was

as free from the mercenary spirit as though he had belonged to a world where the very idea of property was unknown. And this total abstinence from all ownership was not of necessity, but of choice; and I say there is nothing like it, nothing that approaches it, in the history of universal man. It stands out perfectly and divinely original.—*The Land and the Book.*

CONTRAST—INFIDELITY AND CHRISTIANITY.—“I seem,” says Hume, “afrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with these questions—I begin to fancy myself in a most deplorable condition, environed with the deepest darkness on every side.” Hear what Paul says, “I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day.”

Intelligence, Notes, &c.

ABERDEEN.—It gives us pleasure to be able to announce another addition to our number. John Anderson, mason, was immersed and received into fellowship on Sunday, 14th February; also, there is at least one hopeful person in communication with us just now.

BIRMINGHAM.—As was intimated last month, brother R. Roberts is now resident here; having, in pursuit of his business, opened a reporting and advertising agency (office—35 Cannon Street, residence—89 Great Colmore Street). Perhaps some of the brethren may have an opportunity of putting a little business in his way—if so, let them do it with all their heart. The work, however, to which he has devoted his right hand and whole heart, in his own time, is that of building up the church. Already, by a few simple arrangements, which the brethren in Birmingham seemed to have been waiting for, the dislocated limbs have been set right; and the flagging energies roused into something like activity: there are now two meetings every first day of the week, the former, in the forenoon, for the breaking of bread, worship, exhortation, &c.; the latter, in the evening, for the preaching of the word. A series of twelve public lectures are being delivered—extending through the first quarter of the year; the attendance on these is large, and very satisfactory. The church numbers 25, and sanguine hopes are entertained of several additions very soon. Brother Richard Hines and sister Susan M'Eachern have been united in marriage some short time ago. May their union be for mutual good. It may be mentioned also, that, in addition to the above work, brother Roberts sets himself with energy to the improvement of the brethren in their song utterance—an evening through the week being devoted to the practice of music. This, when in right working order, will fill up the interior of his building with a happy and genial furnishing. May the Lord strengthen his hand in all good work; and may prosperity, peace, love, and unity be the characteristics of this church—a lamp-stand in the darkness of the great city of Birmingham. The correspondent of the church is now WILLIAM J. BAILEY, 96 *Great Hampton Row*

EDINBURGH.—On and after 29th May, the brethren in Edinburgh will meet in *The Goldsmith's Hall, 98 South Bridge*, instead of 1 Surgeon Square, as heretofore.

HALIFAX.—Buried with Christ in baptism, at Halifax, on 14th February, William Aspen, of Sheffield, brother to the brothers Aspen, immersed on Christmas-day. Also, on 21st February, William Thomas, presser, Akroydon, near Halifax; may they both, having “risen to walk in newness of moral life,” be aided by our Heavenly Father to attain the real resurrection they have figuratively undergone.

TRANENT (Haddingtonshire)—The Church here has removed to a commodious room in the High Street, and the ordinary meetings are well attended by brethren and inquiring strangers. To help the expression of the peculiar faith of those noble men and women, a series of public lectures is in course of delivery on Sunday evenings, by two of the Edinburgh brethren. And a very considerable interest is awakened among the people, which we hope will result in the obedience of faith on the part of several. God speed His cause?

Publications.

“**THE KINGDOM OF GOD,**” a one-paged tract, containing a statement of the facts embodied in the Gospel of the Kingdom, with copious Scripture references, reprinted from the *Herald* of Dr Thomas. May be had from W. Norrie, St. Ann’s, Lewes, Sussex.—1/ per hundred.

Brother R. Cundall, Printer, Halifax, has issued the first of a series of small leaflets, the present one “**CAN YOU BELIEVE?**” being some questions on the mortality doctrine. The prices are—1/9 per 100, 8/ per 500, and 14/ per 1000. If 500 are taken, the address of the meeting will be inserted free; or on lesser quantities at a small charge.

“**SOUL**—or the Hebrew word Nephesh, and the Greek word Psuche.”—by W. Glen Moncrieff, late of Edinburgh—Second edition. 16 pp. price One Penny. Postage extra: 7 may be posted for One Penny. May be had of W. Laing, 8 West Adam Street; or, G. Dowie, 12 Beaumont Place, Edinburgh.

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The Treasurer acknowledges receipts for the “**Messenger**” from Coventry, Dundee, Dunkeld, Huddersfield, Tranent, and Whitehaven.

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

Quarterly payments in advance are recommended.

THE
MESSENGER OF THE CHURCHES.

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

No. IV.

APRIL 1864.

VOL. V.

THE POINT OF VIEW OF
THE VISIONS OF THE APOCALYPSE.

EVERY one knows the benefit of a right point of view for the comprehension of that which another has seen and related, or written. The letters of another pair of correspondents are only intelligible to us after a long explanation, aided by a process of imagination. Nay, the one half of our ordinary speech is needed to make the other half plain to our auditors. Therefore I deem it a useful study to find the right stand point for a survey of this wonderful book.

A wonderful book indeed; but in a very different sense from that which has been attributed to it. Men have read the book, and re-read it with an idea that it set forth things essentially different from what it purported to reveal, and by a metamorphosis of terms and ideas have made it the exponent of a system of facts regarding which it is avowedly silent. And this too before they have tried whether it can be intelligible, as other books are, by the simple consideration of its sentences, and the bearing of its parts.

The first portion of the book contains the introduction to the circumstances under which the whole revelation was communicated to John. He was in the isle of Patmos for the word of God, and for the testimony of Jesus Christ. The narrative itself does not specify whether he was there from choice or from necessity. We shall presume that God arranged the disposal of His servant in a place where he would be away from the hum and stir of business or strife, and in whose rural quiet he might have the leisure and composure necessary for so extensive a revelation. Let us remember that others had before been withdrawn into the desert to receive the revelations of God. The wilderness of Arabia had already seen those noted prophets of Israel—Moses, Elias, John the Baptist, Jesus of Nazareth, and Paul,—in the incipient stage of their inspiration. That John the apostle shall also be thus secluded in the terrible quiet, and sublime repose of Patmos, *for the word of God, and the testimony of Jesus Christ*, is therefore most reasonable.

But though the introductory scene was evidently on *terra firma*, it is evident that the larger part of that which follows—the Apocalypse proper, was exhibited (I say *exhibited*; for that is the right conception of it) to the apostle in a higher region. Whether it be that the simple ascent of a lofty mountain was sufficient to elevate his plane of vision

or that he was raised above the clouds, without a solid footing may be a question. But the simple reader will be at no loss to find that the visions were shewn him as he was 'rapt, or conveyed away above the earth—chap. iv. 1, 2,—“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne,” &c.

Thus elevated, it was easy for him to see the arrangements of things in the heavens, and the operations of its denizens. From this point we have no difficulty in finding a propriety in his descriptions; the so-called natural and the supernatural working together: at one time there is a vision of the throne of God in the heavens, at another the discharge of bolts of fire, and blighting pestilence on the earth. The principal actors are mighty angels vested with extraordinary powers, and the centre of the whole operation is the Throne of the Majesty in the heavens.

From that elevation also it was most proper that he should see and speak of such circumstances as four angels standing on the four corners of the earth, holding the winds that they should not blow on the earth; or an angel ascending from the east with the seal of the living God: while immediately he sees an innumerable multitude round about the throne, clothed with white robes, and having palms in their hands: or, with the same versatility of sense, he hears every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, saying—“Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever.”

Only from such a point could he be cognisant of the going forth of the horses of God, careening first over the floor of heaven, of the sounding of the angel trumpets, or of the pouring out of the wrath of God upon the earth, the sea, the fountains of waters, the sun, the seat of the beast, the river Euphrates, or the air; and the consequent results of the curses thus administered. From such a lofty point also the people, and multitudes, and nations, and tongues in commotion become like the surging of mighty waters; and even the build and disposition of a city *may* assume a human form, or the wild rebellion of a man of sin be most expressively set forth by the *rampaging* virulence of the acts of a beast.

It is only from this point, indeed, that such masses of men and their motions could be discerned: but, principally, is it thus that the true operation of divine agency in the affairs of men could be seen. Hitherto this had been a matter of testimony to the prophets, and through them to the people; now the apostle John is honoured with the sight of it: *faith* in the former prophets has been displaced by *fact* in John. Daniel had converse with the angels, whose incidental allusions reveal to us their special national mission and functions: Jesus spoke of the angels of his little ones; and Paul inferentially teaches us that the present age and economy is all disposed and managed by those mighty messengers; but John *saw* the working of the whole, and could sympathize with the actions and intents of those who stand about the throne of God; actions and intents not merely in relation to the place of their abode, but toward earth and the men upon it.

True, indeed, from this lofty plain he descends, for one of his latter visions was from the sea beach (xiii. 1), and for another he was taken away to the top of a high mountain (xxi. 10),* this facility of transit, and extensive range of vision affording him insight into the whole arcana of divinity; while, with so ample a horizon, the most gigantic schemes become clear and comprehensible. On these accounts it is most satisfactory that, while the works of other prophets and holy men of God are called burdens, prophecies, or visions, this should be designated THE REVELATION. To no other man we know of, except perhaps to Moses, was the heaven unveiled, and the secret springs of the work of God disclosed. Last in the long series of illustrious Hebrews to whom the God of Israel had spoken, this one was privileged to ascend into heaven itself, and commanded to write what he saw and heard in that sublime empire. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

Let me record a few results of my experiment of viewing the Revelation in this way:—

1. It appears plain that John really saw the things, and heard the sounds and words which he declares, and that those are therefore to be taken as so many revelations of what is, and what shall be. The *opening of the sealed roll* is the disclosure of the secrets of God, as written in that book—so glorious a book that no man in heaven, or on earth, or under the earth is able to open it or even to look thereon. The *horses* seen in the vision are the vehicles of riders burdened with the behests of Almighty God; and by their ministration the things spoken of are effected—whether that be conquering, taking peace from the earth, or killing men with the sword, and hunger, and death, and the beasts of the earth.

2. It also appears plain that John saw what will be seen at the proper time exactly in the same style as he saw it, *if looked at from the same point of view*. As, for instance, the *stars falling from heaven*, the *sun becoming darkened*, the issuing forth of *hail*, and *lightning*, and *thunder*, and the occurrence of dreadful *earthquakes*; and that the angels shall sound their *trumpets* as warnings of the pouring out of the several *vials* of the *wrath* of God.

3. There is a *temple* in heaven, and an *altar*, and the *ark* of God's testament. *Under that altar* in due time will be seen, from John's point of view, the souls of them that are slain for the word of God, and for the testimony which they hold, and they shall cry, and shall be answered, and shall be clothed in white robes, and shall *wait* till the number of the slain is perfected.

4. There shall be seen *in the heavens*, seen by those who are in heaven, a *woman* apparently *clothed* with the sun, having the moon under her feet, and on her head a diadem of twelve stars: and she shall bring forth a man child, which shall be caught up to God and his throne. There shall be *war in heaven*, bringing to a termination that struggle for the ascendancy, as we may deem it, on the part of the devil, which is now going on in the heavens, resisted by the intercessor for the saints—Jesus the Christ, and finished by victory on the part of the prince of Israel—Michael, and his angels.

5. It is also plain that *wrath* can be *poured out*; that when it is poured on the earth it induces a noisome and grievous sore; when it is poured on the sun, it increases the violence of its heat; when it is poured on the sea and the fountains of waters they become blood; when it is poured on the river it is dried up, &c. This is the working of God, of which we are sometimes cognisant in a small degree even now, in the spread of pestilence through the air, in the blight of vegetation, and the murrain of cattle. These are actualities of our own experiences, although in hidden operation.

6. The faithful and true, King of kings and Lord of lords, shall come with the armies of heaven, seen by those in heaven, but *it may be* unseen by those on the earth, when he comes to rule all nations with a rod of iron, and to tread the wine press of the fierceness and wrath of Almighty God, a treading resulting in such slaughter of men that all the ravenous fowls of heaven shall be surfeited with the carrion.

7. The Devil, who is the accuser of the brethren before God, and has the power of death and disease, shall be put in ward for a thousand years, locked up in the abyss; perhaps that same abyss from which a plague of real locusts had erst issued forth upon the earth to torment men five months. And as his power is suppressed, that therefore for that period the *ordinary* power of disease and death will be in suspense.

We have heard much of late about the literality of the Apocalypse, and about the symbolic significance of its wonderful visions. Do we not err regarding it through neglect of these simple postulates—the point of view from which the greater part of it was seen, and the arena of its action when the events shall really take place. Thus viewed, many of the scenes become full of a wonderful significance, and we are brought into the best position of intelligence for the understanding of all that remains. The prominent points are all plain, and a recognition of their bearing with one another is the best key to all that is obscure between. This is effected also without doing violence to one sentence, or giving an empirical interpretation to any of the visions—a circumstance which should recommend to us so simple a method.

G. DOWIE.

**REMARKS ON SOME SCRIPTURES
SUPPOSED TO TEACH
THAT THE REWARD OF THE BELIEVER IS HEAVEN.**

(Continued from page 19).

IV.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also. John xiv. 2, 3.

The term *oikia* here rendered "house" frequently means *household—family*—those who live in *the house*, e. g. Math. x. 12,—“When ye come unto a house salute it. And if the house be worthy, let your peace

come upon it ;" xii. 25.—"Every house divided against itself shall not stand." John iv. 53, "The nobleman himself believed and his whole house." 1 Cor. xvi. 15, "The house of Stephanas are the first fruits of Achaia, and have addicted themselves to the ministry of the saints."

"The house of God," then, may here mean "the *household*, or *family of God*." "In my father's household are many dwelling places," not as usually read—"In my Father's habitation are many habitations." Jesus does not say—"I go to prepare a dwelling in heaven for you ;" and in the absence of such affirmation, while so many declarations point to *earth* as the future and eternal dwelling-place of the saints, it is surely too much to assume that it is a *place in heaven* he has gone to prepare for those disciples.

Observe, further, what our Lord promises in the words that follow :—
 "If I go and prepare a place for you, I will come again, and receive you unto myself, *that where I am, there ye may be also*." From these words, it seems plain enough that the coming again of the Lord was necessary to those disciples being with him—that he was to return *in order to their being with him* ; consequently, the Saviour had no idea that his disciples "depart to be with him" *at death*. In that case he would have consoled them with the promise, that, when they had finished their course in this mortal scene, they would follow him to the heavens, that they might be with him, to behold and share his glory in the celestial home he was about to prepare for their reception. Instead of that, however, he promises that *he* will come to *them* in order that where he is they may be also. By the common teaching, that "the souls of believers are, at death, made perfect in holiness, and do immediately pass into glory"—the return of the Lord is rendered a matter of comparatively little moment to the believer, and in no wise indispensable to his being with his Saviour. If, however, we would treat the words of Jesus with even common respect, we must understand him to say that *at and after* his return, those disciples would be with him, *where he will then be*. Here is the key to ascertain the future dwelling place of the faithful in Christ Jesus. The place he *comes to is earth*. He comes to earth not on a *visit* but to REIGN." Thus saith the Lord, I will anoint my King on my holy Hill of Zion"—(Ps. ii. 6) ; "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end"—(Luke i. 33) ; "and all people and nations and languages shall serve him"—(Dan. vii. 14) ; and *where he is*, his disciples shall be also. Since the Lord is to return "to reign over the house of Jacob for ever"—and since his disciples are to be with him, where he is, it is surely safe to conclude that the place he has gone to prepare for them is in that kingdom appointed him by the Father ; in the glorious administration of which the faithful in Christ Jesus shall fully participate.

The expression "I go to prepare a place"—whatever be the nature of the preparation, and of that we have no information—seems to be illustrated by the parable in Luke xix. 11-28, of the "nobleman who went into a far country to receive for himself a kingdom and return." The very same kingdom which the Lord has gone to receive for himself is that of which his followers are joint-heirs with himself. "For the saints of the Most High shall take the kingdom and possess it for ever and ever."

That the place which the Blessed One promised to prepare for those disciples, to whom his language was directly addressed, is on earth, is clear not only by implication, but also from positive testimony, by himself, on other occasions.

Thus, when Peter, referring to the sacrifice which he and his fellow-disciples had made in leaving all they had to follow Jesus, desired to know what their reward would be, he received this promise, "When the Son of Man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel," Math. xix. 28. On a subsequent occasion he repeated this promise in the following terms:—"Ye are they which have followed me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Here is a plain direct intimation of the place which the Lord promised to prepare for those disciples.

The promise is indeed a *special one*, so far as the "twelve thrones" are concerned, yet the privilege of reigning with the Christ in his kingdom is common to all who overcome; for he is faithful that promised "to him that overcometh will I grant to sit with me on my throne, even as I overcame, and am set down with my Father on his throne," Rev. iii. 21.

This promise of the Lord to prepare a place for these disciples, and to come again that they might be with him, is, then, in strict harmony with the whole teaching of Scripture, as to the future abode of the faithful being, not in heaven, but on earth.

It is a remarkable circumstance that all the passages commonly quoted as descriptive of the life of the redeemed in heaven, really relate to a blessed condition of things on earth. This indeed is necessary from the circumstance that the word "*heaven*" is never used in scripture to denote the final dwelling place of believers in the world to come. Their "hope is laid up there;" there is their reward "reserved," "ready to be revealed in the last time"—their "treasure" is there; in heaven "their names are written;" there also is a "crown of righteousness laid up for them," but their final home is not there.

The possibility, or likelihood of the saints visiting other spheres in their glorified condition, is by no means negatived by any statements in scripture; for while no positive declarations exist, to the effect that either the Messiah, or his fellow-heirs shall at any time leave the earth after "his feet shall stand on the mount of Olives," still we are aware of no declaration to the contrary; and the statement which our Lord made to Nicodemus (John iii. 8), shows that those who are "born of the spirit," are "spirit," and, like the wind, capable of going whither they will. As the angels of God, whose abode is heaven, came oftentimes to earth on errands of love, so may the saints of God who, in the world to come, shall be "on a par with the angels"—come and go from earth to heaven—this, we argue, is at least possible, nay,—probable; but as Gabriel, who, when announcing the birth of Zachariah's son, spoke of himself as one who stood in the presence of God, so the earth, in the age to come, shall be the abode and domain of the faithful in Christ Jesus, through whose presence and rule all nations shall be

blest. And when all on earth shall have been subjected to God, and the last of the ungodly shall have been cast into the lake of fire, and death and hades for ever extinguished, EARTH still—renewed and perfected—shall continue the dwelling-place of the saints; for to earth shall the New Jerusalem descend, “prepared as a bride adorned for her husband,” in which the redeemed of the Lord shall dwell in the light of the glory of God and the Lamb, and “reign for ever and ever.” Then shall “the tabernacle of God be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things shall have passed away.”

W. LAING.

AGICAL LIFE.

THE importance of the teaching of Scripture concerning the doctrine set forth in the title of this essay, must be our defence if we should be considered too prolix or tedious. There is no teaching which can vie with it in importance. It runs through the whole book—it was the object which all the ancient worthy saints desired to attain—it is the one which all present disciples of Christ long to share in common with them—and is the great gift which God announced should be given by his Son, at the commencement of the age.

We are aware that the term “agical life” is, comparatively speaking, a new one. We say comparatively, because the term has been put forward before, as being a truer rendering or translation of the original words. Truer, because “eternal life” does *not* express the right meaning of the original. It compels us therefore to adopt or adapt a word, so that a nearer and clearer idea of the original word may be conveyed. This is strenuously urged upon the attention of the reader. The plea of present usage or acceptance cannot be brought forward, inasmuch as present use does not attach to the word *eternal*, the same meaning as belongs to the original.

Let the words *agical* and *the age* be used instead of the words *eternal*, for ever, &c.; and forthwith light will spring up in dark places,—the muddy stream will become pure,—a consistency and harmony will be apparent throughout the Scriptures, which is not presented in the common version. Before them the visionary theories of heaven above the skies for men at death—fiery torments, &c., &c., vanish as an empty dream.

We urge that it is quite as necessary that we should, in returning to the doctrine and practice of the first disciples of Christ, return also to their purity of words. The poet David, in the 12th psalm, says,—“The words of Jehovah are pure words, as silver refined in a furnace of earth, purified many times.”

The apostle Paul also, Eph. v. 4, classes “jesting” amongst those things not to be named by the saints. This more correctly rendered, is, “double meaning,” that is, words of a double signification or import,

(double entendres). The words eternal, for ever, world to come, eternal punishment, evermore, are words to which double meanings must be attached, if they are to be used in place of correct expressions. Therefore, as such, they should be rejected, and words closer allied to the truth substituted.

We again assert, that it should be the object of all who obey the call of God, to come out of Babylon, not only to follow after the true primitive practice, but also to set forth in pure words, antagonistic to the Babel words, the teaching of inspired writ.

The phrase "eternal life," is given as a translation of the Greek phrase, "zoen aionion." It is for this that we would propose to use the phrase "agical life," as being a better, truer, and more correct rendering.

What is the meaning of the word "eternal"? Lexicographers state "without beginning or end," "endless," "belonging to eternity." Eternal being an adjective derived from the substantive "eternity," denoting, "a continuance that time cannot measure."

It is obvious that the phrase "eternal life" cannot be applied to man in this given meaning of the word eternal. Why so? Because the life of man has a beginning and an end. He is born—he dies. If he should be amongst those who obtain immortal life—the life which he then obtains will have a *commencement*, although endless, therefore not "eternal." The questions commonly raised as to "whether man is immortal," "is man a combination of two opposing powers," "the flight of the soul at death," fall to the ground the moment it is perceived that man has no knowledge of existence prior to his birth, neither has any man returned from the dead, to impart any knowledge of existence of soul apart from body after death. This being the case, he cannot be said to be "eternal" in any sense whatever, or to have "eternal life."

It behoves us, therefore, to look more closely into this matter and to endeavour to understand the teaching of the Spirit.

As before mentioned, the Greek word rendered eternal is *aionian*. This word is an adjective, derived from the substantive *aion*.

Greek lexicographers define *aion* as "an age," "periodical dispensation of divine providence," "the period of man's life," and "any long duration of time."—"The period of each existence is its *aion*,"—*Aristotle*.

The words "aion" and "aions" occur about 128 times in the New Testament, about 66 in the singular, and 62 in the plural. They are translated as "ever," "eternal," "world," "ages," "course," "world without end," and twice not translated at all. One word, age or ages, could have been used in every instance, with greater benefit to readers and hearers of the word.

We are obliged, for the sake of brevity in this article, to be content with giving a few instances of the use of the word *aion*.

Matt. xii. 32, "Whosoever speaketh against the holy spirit, it shall not be forgiven him, neither in this age (*not world*) *aion*, neither in the age to come."

Col. i. 26, "The mystery which hath been hid from ages (*aionon*) and from generations."

Mark x. 30, "And in the age (*not world*) to come, *entoi aioni*, agical life (*not eternal*) *zoen aionion*."

1 Cor. x. 11, "They are written for our admonition upon whom the ends of the ages, *aionon* (not world; why did not the translators render this worlds?) are come."

Mark vi. 13, "For thine is the kingdom, the power, and the glory, for the ages, *aionas*." (This is not applied in the sense of ever, although unlimited dominion belongs to God.)

Luke i. 33, "He shall reign over the house of Jacob for the age; *aionas* (not ever).

John viii. 51, "If any one keep my word he shall never see death for (in) the age, *aiona*." The reader will please note an omission on the part of the translators, in the 52d verse, "he shall never taste of death," should be, "he shall never taste of death in the age, *est on aiona*."

Passing on to the word *aionian*, as already stated, an adjective derived from *aion*, its meaning will be "belonging to the *aion*," as *aion* means "an age" *aionian* is "belonging to an age."

It occurs about 71 times in the New Testament, and is translated "ever," "eternal," "world," and "everlasting."

It will be apparent that the words *aion* and *aionian* used by the Lord, the apostles, and the first disciples, would not lead us to understand that they spoke of a period without commencement or end, or of life of a similar character, consequently it is incumbent upon us either to use words of the same import, or to remain in darkness.

We would propose, therefore, that in all cases where the words (*aion* or *aions*) ever, world (to come), ever and ever, &c., are used, to substitute the word age or ages, and for (*aionian*) eternal, everlasting, &c., &c., to use the word *agical*, *agical* being derived from *age* "a period" and *ical*, "belonging to." Consequently *agical* means, "belonging to an age."

Inasmuch, however, as the phrase *aionian*, or *agical* life, is never applied to the life that now is, but always to that which is to be manifested in the future age, the strict rendering would be, "the life belonging to the age." *Agical* Life being used to designate more particularly the *period* at which such life would commence, in contradistinction to immortal life, which points to the *nature* of the life which will be given at the commencement of the age.

Our authorities, which doubtless can be largely increased, for the meanings which we attach to the Greek words, are Parkhurst, Trollope, Scarlett, Macknight, G. Campbell, A. Campbell, P. Doddridge, J. Thomas, Dr Hammond, King James' version, E. W. Etheridge (in his translation of Syriac gospels and Liturgies).

It being our intention, for the present, to confine any future remarks on *agical* life, to its occurrences in the New Testament, we have to content ourselves with stating, that the Hebrew words translated "ever," &c., in the Old Testament, should be rendered by similar words to those employed in the New, in all instances.

In farther essays, it will give us much pleasure to place before the reader the occurrences of the word or words, in order that the phrase whose use we advocate may commend itself to our usage and attention.

In conclusion, we place before the reader an extract from an essay of M. D'Aubigne. Speaking of those who, holding to the formula, the

Bible, and nothing but the Bible, ask, "if freedom of inquiring, examination, and progress, are not enough?" he says, "certainly we want freedom of inquiring and progress, *but we want to have them real, and bearing fruits of salvation and life.* To you, these are only expressions by means of which you can seal your indifference. What, I pray, is the meaning of your inquiry, which, though it discerns, retains nothing. What is your research, which searches always, and never finds? What does your progress signify, which, like a certain fabulous traveller, is always advancing, but never reaches any point. For we must remember that in this miserable system, though the church is commanded to seek its doctrine, it is forbidden to find it; *since, as soon as it finds it, and consequently proclaims it, the system is destroyed; for then it would possess a doctrine, and return to God's truth.*"

Birmingham.

HENRY BRITAIN.

 VARIOUS READINGS.

No. I.

We shall begin with Gen. iii. 15. In the Hebrew the pronoun is masculine—"He shall bruise thy head;" and in the Septuagint it is—"He shall watch against thy head, and thou shalt watch against his heel." John Rogers' translation (1537)—"And that seed shall tread the on thy heed, and thou shalt treade it on the hele." Bishop's Bible (1575)—"And it shall treade downe thy head, and thou shalt treade upon his heele." Genevan translation (Edinburgh, 1579)—"He shall breake thine head, and thou shalt bruize his heele." Vulgate, "*ipsa conteret caput tuum, et tu insidiaberis calcareo ejus*"—thus translated in the Douay Bible—"She shall crush thy head, and thou shalt lie in wait for her heel."

Turning to the New Testament, let us note—Math. i. 18, the received Greek Text has it—"Now the birth of Jesus Christ;" Vatican Manuscript—"The Christ Jesus."

Math. i. 23, received text—"GOD with us;" Vatican Manuscript—"God with us." It was not emphatically "GOD" who was with mankind under the name Emmanuel, but "God."*

Math. i. 25, received text—"Her *first born son*;" Vatican Manuscript,—"*A son*"—(not a daughter).

Math. i. 23, received text—"Behold *the virgin* shall conceive"—not "*a virgin*," as the English reads. Compare Isa. vii. 14 in the Hebrew—"Behold *the virgin*." Septuagint (Vatican MS.)—"Behold *the virgin*," not *a virgin*, as the English version renders it.

Bathgate.

ROBERT MILLER.

 AN UNACCEPTED OFFER.

MY DEAR ———

. You ask me to explain how it is that "John and Jesus preached the kingdom at hand, and it is not yet come, after a lapse of eighteen hundred and thirty years." You say you are "dissatisfied with all the attempts to harmonize" which you have read; I wish you had asked an able

* This distinction is hardly appreciable by the English reader, except perhaps by reading in the emphatic case—"The God."

man, for probably you will be no more satisfied with mine than the rest. But if we examine the scriptures together, we may then arrive at a possible agreement.

You "cannot see it could be the Christ personally who was preached as near." Nor can I, for to render it, as some do, "the royalty of the heavens has approached," is open to several objections. It is contrary to the principle of the Messiah's preaching (John v. 31). He uniformly commanded concealment of his being the Christ (Matth xvi. 20; also, ix. 27, 30; xii. 16-21; xvii. 9). Because such a rendering confuses the precision of term in the word "kingdom," and, by obscuring proof of the reality, opens the door to orthodox spiritualizing thereof.

You are right also in saying that "it is man's stand-point for viewing time, rather than the Lord's, which should regulate our comprehension of the 'at hand.'" For the passage in 2 Pet. iii. 8 cannot well apply, because it belongs to the Lord's *purpose* rather than to man's expectation. Eighteen centuries distance, in what is presented to man as "at hand," destroys all conception of nearness.

"The most reasonable view is that which considers it as near in its *uncertainty*, like the coming of the Lord; but even this fails to supply the want." Just so. The two things, the *kingdom* and the *advent*, are distinct matters; and what is predicable of the one could not be safely affirmed of the other, owing to their difference of relationship. The one is a *national* affair, and certain *political* preparations must intervene. The other is a *personal* expectation, limitable, at the most, by the term of the watcher's lifetime, because in death is no time.

We seem, by these obstructions, shut up to the understanding of "kingdom at hand" as being a *bona fide* offer of it to Israel. John and Jesus preached the gospel of the kingdom to the *nation* of the Jews, immersing all the people thereto. Now, the glad tidings we understand as an *offer to us* of the kingdom when it is preached to us as individuals. If this be a right acceptation, which who can doubt, are we not justified in accounting that what it is to *us* it was to *them*, and so using *offer* as a synonym for *gospel*.

John (i. 11) says, "He came to his own, and his own received him not" How and for what Messiah came, and what he would have done had they received him, is the natural series of inquiries. These seem to be answered by his lamentations over the city. "O Jerusalem! Jerusalem! which killest the prophets, and stonest them who are sent to thee; how often *would I have gathered thy children together*, as a hen her brood under her wings, and ye would not. Behold your house is left to you desolate: and, verily, I say to you, ye shall not see me till the time come, when ye shall say, Blessed be he who cometh in the name of the Lord," (Luke xiii. 34, 35). And after that fitful fever of the populace, when they *too late*, and *without honest purpose*, accepted the offered kingdom (Mark xi. 8, 9), it is written, "And when he was come nigh, he beheld the city, and wept over it, saying, *If thou hadst known, even thou, at least in this thy day, the things [which conduced] to thy peace*: but *now* they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall not leave in thee one stone upon another: *because thou knewest (recognisedst) not the time of thy visitation*" (Luke xix. 41-44). This "visitation" was of *mercy*, not judgment, as we learn from Luke i. 68-75. Zacharias' words seem wholly to refer to that time, *i. e.* they give what *should have been*, but by Judah's sin they are removed into the *yet to be*.

Taking the *bona fide* offer of the kingdom as a key-note, the evangelists give us harmony on harmony. Firstly, John—the fore-runner—had a similar experience to Jesus. He was promised and celebrated as Elijah (Luke i. 17, 76-79), and yet did not so perform his mission. Why? Because of an un-realized contingency, the want of such a disposition in the people as would

permit his Elijahic ministrations. Matth. xi. 10-14—"If ye will receive [him] this is Elijah, who was to come." But as they did not, what then? Their non-acceptation of him, and his murder, lost them the road to the kingdom into which he would have led them (Matth. xvii. 9-13).

The opening record of the Christ's preaching (Luke iv. 18, 19), indicates how he messaged the kingdom of God (ver. 43). Apart from an understanding of the veritable offer, we are puzzled to see the aptitude of the prophetic testimony, and, dis severing it from its grand connection (Isa. lix. 20 to lxi. 11), we are constrained to limit it to a comparatively meagre personal experience, and to spiritualize it. But assuming the offer, what a majesty is given to the gospelling, and what a blessing unbelief then lost.

Remember that the tender was very conditional. *Reformation* was the essential first principle—"Reform, because the kingdom of heaven is at hand." In what this change of conduct would manifest itself, we learn by our Lord's *exposition of the principles of the approaching kingdom*, commonly called "the sermon on the mount." Certain characteristics would entitle. Matth. v. 3-10. The whole speech is full of indications (chap. v. 13, 14, 16, 19, 20; vi. 33; vii. 7, 8, 21, 24, 26, are samples) how he taught the conditions of inheritance, from which the people could gather what they must do or become before the kingdom could be established. Doubtless all his preaching would be according to this specimen given (Matth. ix. 35; x. 5-8). One result is plainly seen; the people associated this gospel, and its salvatory demonstrations, with the establishment of the kingdom of David (Matth. xii. 23). Our Lord's answer (verse 28) seems conclusive evidence that "the sure mercies of David" were being tendered for their acceptance by the double display of mercies—the glad tidings and the healings.

The offer was fully made "through all the cities of Israel," but was despised. Neither the plain testimony, nor those "signs of the times" (Matt. xvi. 2, 3), so evident in his miraculous works, were taken to heart by them. So he ceases to proclaim it any longer; and "from that time," when having, as it were, locked the door of the kingdom of heaven, and given its keys to Peter in trust for a church more especially his own, Jesus began to show to his disciples his sufferings, death, and resurrection (Matt. xvi. 18-21). And now his tone changes into a warning key of an inheritance to be obtained through suffering; and the time thereof seems to have receded into a more distant future (Matth. xvi. 24-27; xix. 28; xxiv.). But lest his chosen ones, finding their hoped for inheritance not forthcoming, should despair, he establishes their hearts by a spectacle of the certainty of the glory (chap. xvi. 28 to xvii. 9).*

Now that the gospel is no more preached to the nation, the Christ begins to announce his death (Matth. xvii. 23; xx. 18; xxvi. 18, 24, 45), which, I believe, he had barely hinted at before. This is in itself notable, showing some important reason for keeping it back. And what could this be so likely as the apparent discrepancy between an offer of the kingdom and announcement of the murder of its king, which to some minds would imply necessitarianism.

The parables of the vineyards illustrate the great obstacle to the reception of the kingdom, *i. e.* the opposition of the higher classes of the nation. The publicans and harlots accepted the offer (Matth. xxi. 31, 32), which the pride of the Pharisees, &c., contemned, or of which they were jealous as a probable expulsion from their leadership (chap. xxi. 33-42). Therefore the offer of the kingdom was removed from them, and from the nation influenced by them, to be afterward made to Israel when their disciplining has created "within them a new heart," and so the "people will be all willing in the day of his power." That we must understand Matth. xxi. 43 (and also xxii. 2-14) as spoken of

* I find this idea is thrown out in "Messenger," vol. I., p. 164. I wish the author had pursued the suggestion to its legitimate conclusion, and he would then have spared me the necessity of writing this letter to you.

the offer seems plain, because the Pharisees and Saducees had not *possession* of the kingdom (chap. xxiii. 13). They were the gentry and clergy of the nation, the kingdom being in Roman hands.

But here I know brethren will raise a whole host of objections, which, however, resolve themselves into two or three difficulties.

1. Had the Jews received him, the prophetic testimonies of his death, of further Jewish dispersion, of Gentile domination, &c., would be altogether subverted.

2. Had they accepted the offer, how could Jesus have died as a sacrifice for sin, and if he had not how could we have had eternal life?

3. An offer which could not be realized if accepted would be a deception.

To which it may be replied—We have no right to speculate concerning an alternative. Such supposition implies that Divine foresight was imperfect, and the Divine planning liable to be altered, by unprovided for contingencies arising from human action. What is not impertinent in such a mode of reasoning is childish, like a little one I heard wonder whose boy he would have been had his father and mother each married some one else. More reasonably might we question the Edenic test and fall; or speculate how judgment could have come upon Egypt, according to Gen. xv. 14, had Pharaoh *hearkened* to the first summons; or demur to the offer of inheritance in the land, given to the slave-spirited generation, so incapable of the mission they would have had to perform.

In this latter instance we have a greater difficulty to surmount than the one we are considering. In Num. xiii. 2, we find the command to take an important step toward fulfilling the promises for which they had entered into a solemn covenant with their God (Ex. xix. to xxiv). Was this covenant a farce then, or the promises a deception, seeing they (as God foreknew) did not and could not enter the land? Nay! The command, a step further than an offer, to the generation which came out of Egypt, was a necessary test to show themselves to themselves. So they shortly confessed and proved (Num. xiv. 40-45). The "*breach of promise*" (chap. xiv. 34) could not have been justified had there not been such a fair testing offer, and a failure on their part. To say the promise was given to, or meant only for, the second generation, either proves there was no *breach* for the first to experience, or else acquits them of guilt.

Just upon the same principle as that "it was *necessary* that the gospel of the kingdom," in its second phase, should have been first preached to the Jews, ere God could righteously institute the election by faith out of all peoples (Acts xiii. 46), was it "*necessary*" that the tender of the kingdom should have been made by Christ ere the subversion of their estate in the land could legally have taken place, and ere another dispensation could have been established. The same principle of an open test, to prove obedience, underlies our Lord's words (John xv. 22, 23; ix. 39-41). As we have seen, what he "had spoken to them" was an offer of the eternal kingdom, conditional upon their righteousness. They rejected it, and so "knew sin."

Their unbelief, and consequent failure in the test had been arranged for in the Divine plan (Matth. x. 33, 34; xii. 16-21; viii. 11, 12; xi. 16-24; xii. 40-45). It was the foreknowledge of this which caused the prediction, Isa. vi. 9-12; Matth. xiii. 13-15; xv. 8: not the foreknowledge which caused the unbelief by the withholding of light, as some think. God exercised no restraint, but gave abundance of light, and offered a "great salvation" "by the mouth of a Son." Christ only acted toward them as you would toward a person self-engrossed or grossly minded, upon whom your rudimentary teachings of the way of salvation made no impression. You would not begin to present the higher aspects of the faith to such an one. So Christ, having proved that they would

not accept the *plain offer*, did not cast the pearly "mysteries of the kingdom" before them.

† The majesty of the Divine wisdom, and skilfulness of his rule, is seen in vividness by this view. He had a grand purpose to achieve in the death of his Son, even the reconciliation of an estranged and rebellious *world*. Yet he makes what appears an obstacle to this in the offer of the kingdom to an exclusive race (John iv. 9). But this is really clearing away the obstacle, for without exercising any restraint upon their freedom of will, he "causes them to err from his ways, and hardens their hearts from his fear" (Isa. lxiii. 17), and so levels all which could hinder the universality of the redemption. And so we find the fact, that "it BEHOVED *the Christ* to suffer [death] and to rise again from the dead" (Luke xxiv. 26, 46), that "it *became* God . . . to make the Captain of Salvation perfect through sufferings" (Heb. ii. 10; v. 8, 9), by no means militates against the possibility of a *bona fide* offer of the kingdom being made, but rather confirms it. For, as I have shown, Divine rule of action involves the necessity of giving a plain, fair offer, as a test of obedience, before he carries out his purpose in judging the rebels, and transferring his offers to others. Now, the proximate intentions of God in the death of his Son, dispensationally considered, were, the removal of the Mosaic first covenant—"the law contained in ordinances"—which barred the Gentiles from inheritance of life (Col. i. 20-23; ii. 14; Eph. ii. 11-17; Gal. iii. 13), and ratifying the New Covenant, whereby all might be saved (Heb. ix. 15; Eph. iii. 4-8). And to set this in train came Christ, with a tender of the kingdom to the Jews, which, being profitless to them nationally, from want of faith (Heb. iv. 1, 2), its non-acceptance became a judicial reason for ejecting its rejectors, and for ending that covenant under which they had a tenancy. And so scope was had for the election of persons *qualified for the kingdom* by faith and its righteousness.

From this you will see that I do not agree with those who suppose "the kingdom would have been set up had the Jews accepted it: that in such case Christ would still have died, but his death might have been *not necessarily ignominious*, but a grand triumph" I do not say what might have been, because I know not the extent of Divine alternative powers. That they are great we know from John's rebuke to the Pharisees' confidence in their fleshly election (Matth. iii. 9). And in Ex. xxxii. 10, and Num. xiv. 12, we have offers made to Moses which, to all human perception, *nullify* Gen. xlviii., xlix. Yet we dare no more affirm that God would have denied himself, and his spirit in Jacob, by fulfilling this double offer, than he would have done the prophets concerning the death of Christ, by fulfilling the offer contained in the gospel of the kingdom. But Divine *power* is one thing, whilst Divine *action* is another. And knowing the latter, we are saved from the difficulties besetting speculations upon the former. Let us always remember that the Eternal Spirit spake through the prophets of what *would*, not what *might* occur (Matth. xxvi. 56).

But I must conclude now, for my letter has grown under my hand past limits. I do not ask you to excuse this, because I know you will not regard it as an offence. Whateley advocates distension of argument; my space forbids it. But the good he speaks of you may obtain by your own examination. I want you, whether or not you agree with me in the solution of the difficulty, not to put this letter aside on the first reading. Devote to it your first spare evening, when you can quietly sit down and read every passage; I have been necessitated to give them as references, rather than quotations, and so you will not at first reading obtain their scope. But I can promise you, for so doing, an intense interest in the life of the Christ. The investigation to answer your question has made me to feel, like Le Clerc, as though I had only just begun

to read the New Testament. The unfolding of the Word before my mind has been as though an angel turned over the pages, and pointed out their beauties. I thank you much for having led me to this enjoyment.

With love to all the beloved, I am your fellow-student of salvation,

* * *

J. G. x

The Inquirer.

QUERY C.—If “the kingdom of heaven” means the kingdom of God to be established on earth by Messiah at his coming, how can it be likened unto “ten virgins,” &c. ?—See Matth. xxv. 1-13.

Intelligence, Notes, &c.

☞ We regret to find the brethren so slow in communicating what intelligence they have. Let it be remembered that every one of us is interested in what the other does, suffers, or enjoys. We must be ready to communicate, as well as to do good, else our work is only half done.

BIRMINGHAM.—The work of brother Roberts still continues in the setting forth of the things of our faith. The meetings are well attended, and the interest encouraging. As an earnest of what may be expected, there are no less than eight persons who have bowed under the authority of the Lord, and submitted to the obedience of faith. One of these will henceforward relieve brother Roberts of his labours in the way of stirring up the musical capacities of the Church—brother Flint being an accomplished musician. This work we hold to be important too.

EDINBURGH.—On Sunday, 20th March, Elizabeth Adam, Leith, upon a confession of the faith, was immersed and added to the Church. This is the first fruits of the lectures at Leith during last winter; may she prove worthy, and remain faithful till the Lord comes. On and after 29th May, the brethren in Edinburgh will meet in *The Goldsmith's Hall*, 98 *South Bridge*, instead of 1 *Surgeon Square*, as heretofore.

NOTTINGHAM.—We have heard indirectly, but certainly, of the decease of our beloved sister, Mrs William Owen, of Nottingham. The removal of one so amiable and exemplary is to us all a great loss; for the good are scarce in the earth. For her, however, we cannot mourn as others do, in hopeless despair; for “those who sleep in Jesus God shall bring with him” out of the grave, into glory, honour, and immortality. Not having received particular information, we cannot give details of the circumstances of her later hours of mortal life.

TRANENT.—The series of eight public lectures by brethren Cameron and Laing of Edinburgh are completed. The attendance has been quite large, and the interest very marked, the effect of the whole being heightened by the presence of an intelligent questioner on repeated nights. On the morning of Sunday, 28th February, Francis Neil and Richard Scott, both resident at Gladsmure, made the good confession and were immersed into the name of the Lord, subsequently uniting with the church here. Others are expected to follow.

Our brother HENRY HOWARD of HALIFAX, N. S., has again paid a business visit to England; but we presume has not been able to see any of the brethren while in the country. In the voyage hither he was accompanied by brother THOMAS SMITH of NEW YORK, who was ill on the passage; we learn subsequently that his sickness was unto death; for, shortly after his arrival in Liverpool, he *fell asleep in the Lord*.

THE AGGREGATE MEETING will be held at Edinburgh, in the brethren's meeting-place, *Goldsmith's Hall, 98 South Bridge*, on the third Sunday of July (17). All matters connected therewith should be transmitted to the secretary, GEORGE DOWIE.

Publications.

"THE KINGDOM OF GOD," a one paged tract, containing a statement of the facts embodied in the Gospel of the Kingdom, with copious Scripture references, reprinted from the *Herald* of Dr Thomas. May be had from W. Norrie, St. Ann's, Lewes, Sussex.—1/ per hundred.

Brother R. Cundall, Printer, Halifax, has issued the first of a series of small leaflets, the present one "CAN YOU BELIEVE?" being some questions on the mortality doctrine. The prices are,—1/9 per 100, 8/ per 500, and 14/ per 1000. If 500 are taken, the address of the meeting will be inserted free; or on lesser quantities at a small charge.

"SOUL—or the Hebrew word Nephesh, and the Greek word Psuche,"—by W. Glen Moncrieff, late of Edinburgh—Second edition, 16 pp. price One Penny. Postage extra; 7 may be posted for One Penny. May be had of W. Laing, 8 West Adam Street; or, G. Dowie, 12 Beaumont Place Edinburgh.

ALSO,

THE DISCIPLES' CHORAL SERVICE OF BIBLE THEMES, 68 pp. containing 35 separate pieces of music, in one volume, price Two Shillings, paper cover; or Two Shillings and Sixpence, cloth boards. Any of the numbers can be supplied, price 3d. each. 8 Nos. or 1 vol. post free. May be had of G. Dowie.

THE AMBASSADOR OF THE COMING AGE.

Brother Roberts, of Birmingham, purposes, if the guaranteed subscriptions warrant the venture, to start a monthly magazine, under the above title, in advocacy of *the faith*—16 pp., demy 8vo, in a cover, and cut, 3/ per annum. Any brother will be furnished with prospectus on application, if he has not already received it. (35 Cannon Street, Birmingham). We heartily wish him success; and hope that the venture will prove a wise one, working to the glory of God.

The Treasurer acknowledges receipts for the "Messenger" from Halifax (Yorkshire), Halifax (N. S.), Nottingham, Swansea, and Wishaw.

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

Quarterly payments in advance are recommended.

T H E
MESSENGER OF THE CHURCHES.

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

No. V.

MAY 1864.

VOL. V.

ON THE DUTY OF STUDYING UNFULFILLED
PROPHECY.

WHATEVER is known by man of his origin and destiny, is the subject of divine revelation. Unassisted reason has been, and ever must be, baffled in all her attempts to account for the present state, or to throw light on the future prospects of our race. Of this there are many melancholy proofs, in the wild and disjointed systems into which the heathen mythology has moulded the early history of our world, and in the nature of those shadowy and joyless abodes, which it has fabled for the dwelling places of good and bad men after death. Nor in these mysterious paths of which reason knows not, and which she cannot by any light of her own explore, has the learned philosopher been more successful in his inquiries than the untutored barbarian. With greater ingenuity, indeed, has he propounded his doubts concerning what we are, and in the darkness of a more magnificent gloom has he shrouded our hopes for futurity: but the speculations of both have alike tended to render perplexity more perplexed: and among all the thousand systems which learned and illiterate men have held on these deep matters, one only proposition has been laid down as certainly true; and that is, that man is miserable in time, and without hope for eternity.

This deplorable state of human knowledge, even when thus superficially glanced at, most plainly teaches two things: first, that man is in urgent need of a revelation from God, and secondly, that when such a revelation is given, his most important duty is carefully to study, and humbly to receive, all which it commands for his practice, and all which it proposes to his faith.

So far, no one who professes to believe in the truth of the christian revelation, will hesitate to accompany me. But it not unfrequently happens, that a truth generally stated meets with the willing acceptance of those who, in its more especial application will resolutely deny some of its essential parts, and so it is in the case before us. The Papist, for example, and the Pelagian, the Arian, the Socinian, and many others—but to transcribe whose names would greatly exceed my limits—all zealously contend that the Bible is the word of God, and the only standard of faith and morals; yet no sooner are its plainest doctrines stated, and individual texts cited in their proof, than each begins to take offence, and forthwith addresses himself to explain away, or alto-

gether to invalidate the authority of such passages as most clearly expose and condemn the fallacy and danger of his particular error.

It were to undertake a very unnecessary labour, did I attempt to refute the several opinions to which I have just alluded, the shafts of whose heresy have all been long blunted by ineffectual strokes against the shield of truth. I have only referred to them as many instances in all of which infidelity has had recourse to her uniform plan of attempting to misrepresent, or altogether to set aside, some portion of the word of God. But our godly fathers, who lived in the days when these several heresies began to infest the church, opposed them with all diligence and zeal, as so many stratagems of the devil, by the cruel deceitfulness of which he aimed at the subversion of the true faith. By the blessing of God on this their testimony, not seldom maintained through the agonies of martyrdom, we enjoy in its purity the faith once delivered to the saints; and it becomes us, in all meekness, but with unyielding faithfulness, to labour in like manner against the growth of such poisonous weeds amongst ourselves; if haply, by the same grace of God, we may succeed in repelling "those evils which the craft and subtlety of the devil and man" are continually working against the church.

In compliance with this suggestion of duty, I have determined, if I shall be permitted, in a series of papers, of which this is the first, to expose the heresy and infidelity of an opinion very prevalent in these days, which obliquely contradicts some of the leading doctrines of christianity, and which aims a more direct attack against the true and faithful declarations of prophecy, allegorizing and sublimating into absolute intangibility whatever is unfulfilled in its awful page. This opinion gives no uncertain note of its alliance, when it attempts to entrench itself in one of the strongholds of the Papacy—namely, partial reading of the holy scriptures. But to this it has betaken itself both in the pulpit and the press. It is maintained through both these mediums of instruction, by men of no mean repute, that we should not meddle with dark things of futurity. "It is wise," say they, "and prudent, for christians to leave unexamined the statements of prophecy not yet accomplished, which cannot be understood, because we see them not realized; it is enough for us that we believe what has already taken place." They tell us also, that 'tis rash and extravagant, and many unseemlier things than I choose to repeat, to search into the meaning of those glorious promises which pourtray the future blessedness of the true church, or to investigate those fearful threatenings which forebode the doom of the antichristian apostasy.

An opinion springing from such a source, and bearing on such principles, might well be expected to lead to wild and dangerous conclusions, and this, as we shall hereafter see, it has not failed to do. In the mean time, I shall proceed, in what remains of this paper, to make some remarks on that most pestilent spirit of false humility, which seems in these times to be so much admired, and which deems it wise and prudent and modest in man that he give no heed to the words of his Creator.

And it is very plain that this spirit goes, in the first place, directly to destroy all true faith; the very essence of which is, to believe on the simple testimony of God's word that for which the common course of events affords no evidence, or that even which may seem rather to be

contradicted by the probabilities of things. "Faith" says St Paul, "is the substance of things hoped for, the evidence of things not seen." That faith which believes only what is seen, or what is offered on the testimony of all history, is most obviously excluded by the apostles' definition, as well as by the uniform tenor of scripture, from being any part of the holy principle of which I speak. Does any one believe that Jesus of Nazareth, the son of Mary, led a life of sorrow, died on the cross, was buried, rose again, and ascended up to heaven? He only admits what he cannot deny, except on principles which would make it untrue that Cæsar governed Rome. Nay, has the testimony of nature, as it is poured forth in the voice of her thunder, or inscribed on the leaves of her loveliness, convinced any one that there must be, and is, one God? He does well; but the devils also believe and tremble. "The faith which was counted to Abraham for righteousness, was that which believed the promise of God, though made as if to counteract the ordinary course of affairs. It would make glad the unquestioning patriarch, while it directed his hopes, through the medium of dark sayings and obscure types of suffering and glory, to the far off day of the Messiah. In the exercise of no less unhesitating a faith could he believe, on the testimony alone of God's promise, that he a childless old man—should yet, together with his own seed, numerous as the sand on the sea shore, inherit the land in which he was a stranger." By such a faith also it was that Job could "know that his redeemer lived, and that he should stand upon the earth at the latter day; and that, though his body should become the prey of worms, yet in his flesh he should see God." And how, let me ask, except in the exercise of a faith which made no account of this false prudence and modesty, could a pious Jew have believed any of all the prophecies which have already been fulfilled? Was it consistent, for example, with the *ordinary course of things* that the "everlasting father" should first be "the son given?" that the "prince of peace" should appear as a "root out of a dry ground?" that "the Messiah should be cut off?" that the "mighty God" should be "found in fashion as a man," and "sold for thirty pieces of silver?" or that "a virgin should conceive and bring forth a son?" yet to all these, and many more points equally strange to the humility (i. e. pride) of human wisdom, was this assent required of the ancient Jewish church; and for her refusal to believe them, and her determination to study only such prophecies as she could understand, she was consumed with heavy judgments from God, but to read the accounts of which at this distant period makes the boldest pale. Such is faith; such the fulfilment of prophecy, its proper object; and such is the vengeance of God on the unbelief of those who pay more respect to probability than to his word. And if there be truth in scripture, and faithfulness in the all faithful One, and power in the omnipotent to keep his word, a storm of wrath will ere long visit unbelieving christendom, so dreadful that the sacking of Jerusalem was but its faint fore-shadowing and type. Seeing, then, that the nature of faith is such as chiefly to regard things unseen and future, which must be the subjects of unfulfilled prophecy; and since such is the fearful doom of unbelief; what principle can that be that requires us to leave unexamined what, if we believe not, we can have no faith beyond that of the infidel, no title to the inheritance of Abraham?

And towards this conclusion one of the arguments, used by the supporters themselves of the dogma in question, irresistibly presses. "Prophecy" says they, "cannot be understood till it be fulfilled, and that part alone of prophecy which has met its accomplishment, ought to be studied, for the *strengthening of our faith*." Of our faith in what? not surely in the prophecy fulfilled; that is no longer the object of faith, but of sense. And if in what is unfulfilled, how is our faith to be strengthened in that which we are not to examine? We cannot believe what we do not know.

But the commands in scripture to read prophecy, as well unfulfilled as what has been accomplished, are so numerous and so express, that no contradiction can address itself more grossly to the understanding, than that which asserts, first, that the Bible is the word of God, and in the same breath, that it is inmodest, and imprudent, and unwise to study any part of it. 2 Pet. i. 19.—"We have also a more sure word of prophecy, unto which we do well to take heed, as unto a light shining in a dark place." Rev. xix. 10.—"The testimony of Jesus is the spirit of prophecy." Rev. i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Dan. xii. 12.—"Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days." Isa. xxxiv. 16.—"Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them."

To these, innumerable passages might be added to the same purpose; but those who will not be convinced by one, will withstand the force of all.

The opinion, therefore, that we ought not to search into the meaning of prophecy unfulfilled, is subversive of true faith, contradictory of itself, and most clearly against the express commandment of God. Where, then, shall it find its proper hiding place, if not in the bosom of infidelity?—*Morning Watch*.

CHRIST COMING AS THE LIGHTNING.

Matt. xxiii. 37-39; xxiv. 1-6; 23-28. Luke xxvii. 20-30, 33, 34, 36, 37.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord. And Jesus went out, and departed

And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, the kingdom of God cometh not with observation: neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, the days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall to say you, see here! or, see there

from the temple; and his disciples came to him, for to shew him the buildings of the temple. And Jesus said unto them, see ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumours of wars.

Then if any man shall say unto you lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. FOR AS THE LIGHTNING COMETH OUT OF THE EAST, AND SHINETH EVEN UNTO THE WEST; SO SHALL THE COMING OF THE SON OF MAN BE. For wheresoever the carcase is, there will the eagles be gathered together.

go not after them, nor follow them' FOR AS THE LIGHTNING, THAT LIGHTENETH OUT OF THE ONE PART UNDER HEAVEN, SHINETH UNTO THE OTHER PART UNDER HEAVEN; SO SHALL ALSO THE SON OF MAN BE IN HIS DAY. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark; and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall be in the day when the Son of Man is revealed.

Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left.

Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, where, Lord? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

The quotation in the left hand column is part of those predictions uttered by Jesus, regarding the desolation of Jerusalem and his SUBSEQUENT coming in the name of Jehovah. The questions put by the disciples, and the answer of Jesus, are in strict accordance with the announcement which called them forth, namely—"Behold your house is left unto you desolate—ye shall not see me henceforth until ye shall say, blessed is he that cometh in the name of the Lord." It is remarkable that his first words are those of warning against being deceived by false Christs—Matt. xxiv. 4, 5. After intimating wars and rumours of wars, &c., he repeats the warning at greater length, giving as the reason—"For, as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." The prophet Zechariah predicted a siege of Jerusalem, at which the Lord with his saints should appear for deliverance. Hence it would be natural for the disciples to connect that prophecy with the siege here predicted by Jesus, and to expect his appearance. But Jesus clearly pointed to a siege and destruction of the city and temple, followed by the people being "led away captive into all nations, and the treading

down of Jerusalem by the Gentiles, until the times of the Gentiles be fulfilled." Besides, he here places his coming *subsequent* to the tribulation of those days, as he does in the first announcement when he wept over the city.

But the question presents itself, Why does he mention his lightning-like coming, while he is warning his disciples against being deceived by reports of false Christs during the siege? Is it not simply to impress upon them that his coming is to be of such sudden and unmistakeable character, WHEN IT REALLY TAKES PLACE, that there will be no room for reports of his being in the desert, or in the secret chambers, because it shall be patent to the perception of all?

But those who find a difficulty here, should find one even greater in verses 29-34. They maintain that the generation spoken of in verse 34, is that which was contemporary with the apostles; and yet, Jesus immediately before says, "they shall see the Son of Man coming in the clouds of heaven with power and great glory." But whether it is more warrantable to understand the generation to be that contemporary with the beginning of the signs referred to, or, as many do, to transform the coming in power and glory into something relating to the destruction of Jerusalem by the Romans, I leave the reader to judge.

Regarding the coming of the Son of Man as the lightning, it is easy to say that Jesus meant it to be understood of the Roman armies. But we can know what Jesus meant only by what he said. And not only did he not say so, but he avoided saying anything to warrant such an inference. When he speaks of the armies he uses plain language—"when ye see Jerusalem encompassed with armies, then know ye that the desolation thereof is nigh." This must have been a work of time, for the disciples were enjoined to leave Judea and the city itself, when they saw it taking place. But his coming as the lightning could afford no scope for such an escape; and, therefore, I conclude that Jesus means just what he says, and refers to his personal coming—"the coming of the Son of Man"—and to nothing else.

But we find Jesus using the same language on another occasion, when there was no reference to Roman armies. I refer to the quotation in the right hand column at the head of this paper. The subject is the coming of the kingdom; and after answering the Pharisees, he says to the disciples, "the days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, see here! or see there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day." There can be little doubt that Jesus here takes occasion to warn his disciples regarding the same occurrence referred to in the passage in Matt. xxiv. But it was clearly spoken on a different occasion, arising out of a question as to the coming of the kingdom. And he follows it up with a reference to the days of Noah and Lot, saying, "even thus shall it be in the day when the Son of Man is revealed," (or apocalypsed—*apokalypsetai*). The latter portion of this passage is parrallel to Matt. xxiv. 36 to the end, and Matt. xxv. begins—"THEN shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom," &c., which

is followed by the parable of the talents, and the judgment scene illustrated by the shepherd dividing the sheep from the goats.

There can thus be here no mistake as to the kind of coming the Lord is speaking of, and why should the almost identical language spoken on the Mount of Olives be differently understood? especially when, in the latter case, so self-evident a reason for the utterance of it is to be found in the passage itself.

J. C

CONVERSATIONS ON SCRIPTURE THEMES.

No. V.

Believer.—The subject of conversation this evening is—"Who is Jesus Christ, and what concerning him are we to believe in order to be saved?"

Visitor.—Well, I suppose there will be no difference between us on the question—"Who is Jesus Christ?" however much we may differ about the things concerning him.

B.—Possibly we may differ as much about the one as the other: certain it is that the scriptures and popular theology differ widely about the person of Jesus.

V.—Wherein consists that difference?

B.—We find that a very grave error, concerning the personality of Christ, began very soon to manifest itself among the first christians; an error that finds many supporters at the present day. The apostle John says—"every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist whereof ye have heard that it should come into the world, and even now already is it in the world."—1 John iv. 3.

V.—All orthodox denominations will readily confess that Jesus Christ is come in the flesh; so I do not see where you can find any difference on that point.

B.—True, the parties you speak of will readily give an assent to that confession. But suppose we put the question in this form—"Do you believe that the flesh of Jesus was 'sinful flesh,' such as you and I possess," what would they answer?

V.—They would answer, and I would agree with them, that it was not sinful flesh that Jesus had, for it is written that he was "without sin," and that he was "holy, harmless, undefiled, and separate from sinners," Heb. iv. 15; vii. 26.

B.—Just so; there is where the difference lies. Popular theology confesses belief in a Jesus who had flesh peculiar to himself, immaculate, and superhuman. Such a Jesus is a theological myth, and never had any existence. We do not find such an one described in the scriptures. In this same epistle to the Hebrews, from which you have quoted, we find it written—"Forasmuch as the children are partakers of flesh and blood, he also himself likewise partook of the same; that through death he might destroy that having the power of death, that

is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on himself the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, chap. ii. 14-18. Now we here find the statement made, that he partook of the *same* kind of "flesh and blood" that the children his brethren had, and that he was of the seed of Abraham and not of angels. And three reasons given why it was necessary so to be:—1st, that through death he might destroy the power of death. 2d, That he might deliver them who, through fear of death, were all their lifetime subject to bondage. 3d, That he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

These are things that could only be accomplished by one identified with mankind in his bodily constitution. It is a common idea that it was because of his sinless nature that his offering for sin was acceptable to God: that God required a divine, infinite sacrifice to satisfy his justice towards sinful man. On the other hand, the scriptures show that it was on account of the perfection of his *character* that he did so. "He, through the eternal spirit, offered himself without spot to God," Heb. ix. 14. Not only does the necessities of the case require it, but the promises of God required that he should be of the seed of Abraham, and of the seed of David. His apostles prove that he was "made of a woman, made under the law," of the "seed of Abraham," and "of the seed of David according to the flesh," Gal. iv. 4; Rom. i. 3. Such an one only could be the "anointed of the God of Jacob," 2 Sam. vii. 12-16; xiii. 1-7.

These three things are worthy of our investigations, as they are of "the things concerning his name" which are necessary to be understood.

First.—*That through death he might destroy that having the power of death, that is the devil (diabolon).* Who, or what is the devil? Popular opinion makes the devil an ubiquitous, invisible spirit, almost, if not altogether, as all-seeing, and all-powerful as Jehovah: if we were to judge by results, more so; for the alleged works of the devil are more apparent among mankind than are the works of God. However, the apostle does not give any explanation whether the *diabolos* be a person. Our translators have put in a personal pronoun "*him* that hath, &c.," which the apostle does not use, thereby giving the idea of personality to this death-power. To say the least of it, dying seems a most unseemly way of vanquishing a powerful enemy. When Goliath of Gath defied the armies of Israel, would Israel have considered it a victory for David if he had lain down and died when he went forth to meet that Philistine? Nay verily; why then should it be supposed that the Christ gained a victory over that powerful fiend known as the "devil," when he assumed the weakness of human nature, and was "crucified through weakness" by the devil's servants; and that devil as rampant and destructive as ever? Were it not that popular

teaching leads people to cast aside their reason and common sense when they look into the scriptures, such a ridiculous interpretation could not be entertained for a moment. But so tenaciously do men cling to the traditions into which they have been indoctrinated, that it is difficult to rid them of these by the power of the truth.

V.—If the devil is not a person, then what is he?

B.—The apostle here calls it “that having the power of death,” so if we can unmistakably glean from the scriptures what is uniformly spoken of as causing death, we will then to a certainty have the true answer to the question. In speaking of the introduction of death among the human race, this same apostle says—“By one man entered sin into the world, and *death by sin*; and so death passed upon all men, for that all have sinned,” Rom. v. 12. He defines “sin” to be “the transgression of law,” and “where no law is, there is no transgression,” chap. iv. 15. The history of the first sin and its punishment corresponds with the apostle’s statement. It was “because he had eaten of the tree which God commanded him not to eat of, “that he was condemned to “return to the ground from which he was taken,” Gen. iii. The cause of Adam’s death was this one transgression. Because of it he had brought himself under a power that he could not cast off, which by sorrow, care, and labour, obtained the mastery, and *he died*. And so it has been and is still the experience of his progeny. Another passage to the point we have in 1 Cor. xv. 55-57—“O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.” God gave the law—obey and live; disobey and die. The law consequently was invested with the power of life and death, and would have been the power of life to the obedient, just as it has proved the power of sin to produce death to the disobedient. “Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful (or sinner),” Rom. vii. 13. The law was good although it wrought death in the sinner. The procuring cause of the death was not the law in relation to man, but the transgression of the law—sin, acting on the transgressor. In the use of the term law here, I mean the Eden law; by the transgression of which death was introduced into the world. But the principle of application is the same in all God’s laws to man.

V.—But you must also take into account that man was tempted to break the law.

B.—True; but being tempted was not being forced. Death was not forced upon man by a power coercing him to break the law. I mean a powerful creation of God working both against God and man, such as the devil is popularly believed to be and to do. Such an idea is a libel against both the justice and goodness of God. The apostle James gives us a definition of what temptation is, which gives neither place nor countenance to such a notion. He says—“Let no man say when he is tempted, that he is tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth

death, chap. i. 13-14. Apply this theory to the first sin. The serpent drew the attention of Eve to the advantages of eating the fruit of the prohibited tree, persuading her that though she ate of it she would not die. "And when she saw that the tree was good, and that it was pleasant to the eyes, and a tree to be desired to make one wise"—Here then was lust conceiving, by being drawn away and enticed with the goodness and pleasant appearance of the tree. And "sin was brought forth" when "she took of the fruit of the tree and did eat, and gave also unto her husband with her, and he did eat." The history of the case shows that she was free to think and act in the matter, and the turning point of life and death with her and Adam lay in the eating of the fruit. It was then that the power of death was introduced, and it wrought equally on Adam as on Eve, although he was "not deceived" by the serpent, 1 Tim. ii. 14.

V.—Why then did the apostle use this word *diabolos*, which we understand to be the devil, when you say he meant and otherwise taught that it was "sin" which was the power of death?

B.—I consider the words he used was more expressive of the idea he wished to convey, than the one which he uses for "sin," because it was not "sin" in general that was the power of death; but, as I have endeavoured to shew, a *particular* "sin." Although modern theology have associated with it the demonology of the ancients, I deny that Paul had any such idea in penning the word *diabolos*. Our translators have rendered *daimōn*, and *diabolos* by the same word *devil*. But the original ideas are different. *Diabolos* is derived from *diabalo*, to throw over or across, carry over or across, intrans. like lat. *trajicere*, to pass over. The Anglicised Latin word *transgression* expresses the intransitive idea of the word; an idea that points us unmistakeably to the first *passing over* of the line of life and death drawn around the tree of the knowledge of good and evil in the garden of Eden. Adam and Eve crossed that line; and that *diabolos*, or *crossing over* became the power of death to them and all their descendants. It is a well known maxim, "take away the cause, and the effect will cease:" so Paul teaches here, by the use of this word, that the aim of Christ was to strike at the root of "the law of sin and death." Hence he says—"our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." And again, "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."—Rom. vi. 6; viii. 2. "For as *in* Adam all die; so *in* Christ shall all be made alive." Had Paul therefore used the common word "sin," this comprehensive idea would not have been so clearly taught. I understand, then, that the word *diabolos* is used by Paul to personify that through which death was introduced into the world, and which is the cause of sin and death in all the children of Adam. Thus teaching the destruction of sin, both root and branch.

The word is also used in strict accordance with that original idea, to designate the various developments of sin that have been and are still being manifested in the world. So we read—"for this purpose the Son of God was manifested, that he might destroy the works of the *diabolos*"—1 John iii. 8. And we also find that the workers of wickedness, those who distinguish themselves as the leaders of every form of

wickedness, deceivers, persecutors, oppressors, &c., are so designated,—“Behold the *diabolos* will cast some of you into prison that ye may be tempted”—(Rev. ii. 20). Tempted to what? To “pass over” from Christ to the world. By whom? The rulers of that world both civil and religious. They were the *diabolos* visible and tangible, and not an invisible spirit which they neither saw nor heard. And so in every case where the word is used.

V.—How then was the *diabolos* destroyed by the death of Christ?

B.—The apostle Paul answers in Rom. vi. 7, 9, “Our OLD MAN is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” “Our old man” synonymous with *diabolos*, as being that which works “sin and death” in every son of Adam. It was crucified in the person of Christ Jesus, condemned and destroyed in his flesh through death. “For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.” “The law had dominion over a man only so long as he lived,” death terminated its jurisdiction. So “Christ being raised from the dead dieth no more, death hath no more dominion over him.” To Christians therefore it is said—“Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” By being united to Christ in baptism his death is reckoned as our death; his resurrection as our resurrection, so that the dissolution of our corrupted nature is called “falling asleep in Jesus.” The power of death to a christian is no longer the *diabolos*. “Sin has no more dominion over him, for he is not under the law, but under grace” (v. 14). Having therefore the power of life and death, Christ can, when his time comes to give eternal life to them that obey him, change the nature of his living disciples and prevent their dissolution. For he says—“he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die”—John xi. 25, 26.

The apostle further illustrates the working of this principle of union with Christ in Rom. vii. 1-4, by reference to the law of marriage; the marriage contract becomes null and void on the death of one of the parties. When the husband dies the woman is free to marry another. So our “old man” having been crucified with, and dead “by the body of Christ,” we became free to be married to his resurrected body, and in so doing came under law to him as our “husband.” For “henceforth we know no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more. Therefore if any man be in Christ he is a new creature; old things have passed away, behold all things have become new”—2 Cor. v. 15-17.

Second.—The deliverance from the fear of death is the direct consequence of the destroying of the *diabolos*. The christian has nothing to fear when life and death is in the power of Christ, for he knows that his life is hid with Christ in God”—Col. iii. 3.

Third.—“That he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Human nature is essentially weak and liable to err. In possessing human nature the Christ was therefore the more fitted to sympathise with our frailties, and to be “merciful” to our failings, sins, and shortcomings. “For in that he himself hath suffered, being tempted, he is able to suc-

cour them that are tempted." Likewise in order to make reconciliation for sin, it behoved him to have "our flesh." If it had not been so, his death on behalf of sin would have had no more effect than the blood of the bulls, goats, &c., which were offered under the law of Moses. Our "old man," "the *diabolos*," which is only to be found in "the form of flesh and sin," had to be condemned in *his* flesh on behalf of sinners, so that "the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit"—Rom. viii. 3, 4.

From what these passages teach concerning Jesus Christ, and others might be adduced, we see how popular theology cuts at the very root of christianity; and that any one who confesses not that Jesus the Christ is come in the flesh of the seed of Abraham and David, and of the same flesh and blood as "his brethren," and the "children" of God—is not of God, but belongs to "the antichrist, the spirit that worketh in the children of disobedience."

Further, Christ by his death "confirmed the promises made unto the fathers," and it is through the confirmation of these promises, that the gentiles can "glorify God for his mercy"—(Rom. xv. 8, 9). It is the salvation promised to those "fathers" that is to be bestowed upon christians first, and then to the nations as nations. A "christianity" therefore that points to a salvation not there promised, is spurious, and like its "Christ" is purely *ideal*.

Another of "the things concerning Jesus Christ," is, that salvation can only be obtained through his "*name*." "There is none other *name* under heaven given among men whereby we must be saved"—(Acts iv. 12). "To him give all the prophets witness, that through *his name* whosoever believeth in him shall receive remission of sins"—chap. x. 43. He is the "*seed*" of the promise through whom saving blessing comes. He is called "Jesus," *all powerful*, because he shall save his people from their sins." We have already referred to the truth taught, that it is only by union, or marriage to Christ that we become free from the "law of sin and death." By that union we receive his *name*, and through his "*name*" we become entitled to share with him in the things promised. "The promises were to Abraham and his seed." That "*seed*" the apostle (Gal. iii. 16) teaches us is the Christ. The mode of being united to Christ, and thus putting on his "*name*," is by an intelligent faith in him, and the things taught concerning him, and promised to him, followed by immersion in water for his "*name*." "For ye are all the children of God by faith in Christ Jesus. Because as many of you as have been baptized into Christ have *put on Christ*. And if ye are Christ's, then ye are Abraham's seed, and heirs according to the promise"—v. 26-29. "Repent and be baptized every one of you in the *name* of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit"—Acts ii. 38.

These "things concerning the name of Jesus Christ," and his salvation, are submitted to your careful consideration, as essential to be known, believed, and acted on, by all who would attain to the salvation promised in the scriptures.

W. GILL.

AN HEIR OF THE KINGDOM.

If I am to be a *king*, I must learn the art of ruling and judging. I have no other opportunity for that than what is now afforded me. At least I presume that the experience of this present time must go to the formation of a character capable of being appointed and directed to the exercise of kingly authority. If the Lord finds me unfit for such honour, can I expect him to occupy his time in the day of judgment in giving me lessons; me, who have not profited by a whole lifetime of opportunity? It is one thing to have capability, and another to have office, and if I find that those who desire the office of a mortal bishop *must* be unblamed, and *must* possess those characteristics which Paul enumerates in his letters to Timothy and Titus, how much more *must* those be endowed who are to be appointed by the Master of Timothy and Titus, aye, and of Paul too? and appointed to the perpetual office of immortal kings—ranking along with, and ranging above, the sublime angels of God. Have I at all appreciated the *onus* of such an appointment? I fear not.

If I am to be a *priest*, I must acquire the sympathy requisite for such an office, and must have clean hands. But I have not. Instead of sympathizing with those who are out of the way, I blame them; instead of gratulation at my accumulation of an experience of the depths of human needs and human suffering, I grumble at it. Were I, to-day, to be exposed to a harder trial, or receive a heavier task than yesterday, I would pout, and pine for happier days, and the sunshine of those who prosper in this life. Clean hands? Alas, they are far from that. Clean hands cannot be got without more self-denial than I have exercised. If the pleasures and treasures of this world are of so little value, why do I grasp after them with such a hearty desire? What if Christ comes immediately—what hope have I for an appointment to the priesthood? would I not need more discipline and severer schooling in the day of Christ? But that cannot be. To-day I must hear his voice—to-day I must unharden my heart. To-day I must prepare: else the glory of the glorious Lord shall appear, and I will not be swallowed up by it.

Under such circumstances can I lift up my eyes to heaven, and say, Come, Lord Jesus? Let me rather stoop to work again; that at least I may be diligent, and may be found of him in peace. Shall I say—without spot and blameless also?

GEORGE.

 THE RICH MAN AND LAZARUS.—LUKE XVI. 19-31.

It is evident, from the circumstances in which this parable was spoken, and the class to whom it was addressed, that it was intended to teach that covetousness and indifference to the well-being of others—since we are placed here as the stewards of God's bounties—will receive righteous retribution. The great importance of attending to the teaching of Moses and the prophets is clearly and repeatedly indicated in it. Still, it remains a question with many if the parable had a doctrinal signification over and above; and, if so, what it was. As its parabolic character is questioned by some, it may be observed first, that Jesus did not usually speak to the Pharisees otherwise than in

parables (see *Matt. xxi. 45; Mark iv. 34*); and secondly, that the popular view, which refers the scenes depicted to the interval between the death and resurrection of two individuals, ignores both internal and external evidence; since here the persons are represented with their 'bodies,' 'bosom,' 'fingers,' 'tongue,' enduring (one of them) bodily pain, and able to converse; which, if taken literally, is in direct contradiction to the uniform testimony of scripture. *Eccl. ix. 5, 10; Dan. xii. 2; John, v. 28, &c.*

Let us, however, see if an explanation of it can be got in harmony with the rest of scripture.

On looking at the picture first presented, we find a rich man, at whose gate is laid a certain beggar associated with dogs, and asking only to be fed with the crumbs, *v. 20, 21*. A comparison of this description with *chap. xvii. 11-19; Matt. xv. 21-28, and Rom. i. 20-32*, will shew how aptly the beggar, in his diseased and destitute condition, might represent the Gentiles, dependent, as they were at that time, on the Jews for the scanty crumbs of truth they might dispense from their abundance. In the change of position which each of the two parties undergoes, it is not difficult to trace the preaching of the glad tidings to the Gentiles (*Acts x.*), (on the belief of which they were constituted, by immersion into the Christ, the seed of Abraham), and the rejection of the Jewish nation, with their subsequent sufferings, so distinctly foretold by Moses. Thus in *Deut. xxxii.*, God, after intimating in *v. 21* the temporary casting away of the nation of Israel (*Rom. ix. 25*), proceeds in *v. 22*, "For a fire is kindled in mine anger, and shall burn unto the lowest hell," (*sheol, hades, or grave*); and again *v. 24*, "They shall be burnt with hunger, and devoured with burning heat." The similarity (it might almost be said identity) of this to *Luke xvi. 23 and 24* is at once apparent. "In hell (*hades or the grave*) he lifted up his eyes, being in torments," and entreated Abraham, "send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Alas! the only answer to this despairing entreaty is a reminder of his indifference to Lazarus' sufferings, and an assurance of the impossibility of rendering him any assistance. How exactly have the facts of history corresponded with this description. What name, up to the present time, has alone been considered fit for the rejector of the Messiah, by the majority of those claiming the name of christian, but, "dog of a Jew," the term of opprobrium accorded by him in the time of his prosperity to those who are now his tormentors. The gulf, too, that separates them has proved impassable, widened as it has been by centuries of fearful persecution and oppression.

Without, however, dwelling on this, let us look at the form which his entreaty now takes. Disappointed of relief, he endeavours to find excuse (under the guise of pleading for others) for his previous conduct. He endeavours to make out that sufficient proof had not been afforded of his duty in the case; but this hope is unavailing, Moses and the prophets had spoken, their authority as commissioners of heaven had been acknowledged, and yet their directions disregarded. Now what are the facts in the history of Israel. That sign for which they pleaded—the sign of the prophet Jonas, *Matt. xii. 39, 40*—was granted, and yet without effect. Their chief priests and rulers rejected the clearest proof of the resurrection of the Prince of Life whom they crucified, *Acts iv. 5-22*, and thereby brought upon themselves, and all who followed them, the awful doom which divine love had sought to avert.

Nevertheless, all Israel shall be saved, and, as the casting away of the Jewish nation has been the reconciling of the world, so shall the receiving of it be life from the dead; and the nations will yet rejoice in the fulfilment of the promise made to Israel, that the Lord "will be merciful to his land and to his people," *Deut. xxxii. 43*.

W. C., C.M.S.

Intelligence, Notes, &c.

ABERDEENSHIRE.—In the city of Aberdeen, on 3d April, Peter Henderson (son of brother James Henderson, of New Leslie.) was immersed into the name of the Lord. In the north-east of the county, our brother, James Robertson of Turriff, has been busily engaged in setting forth the things of The Truth. He thus writes,—“Turriff, April 22 . . . Three weeks ago I left home, and returned yesterday. I have gone over a great tract of country, labouring night and day for the cause of truth. I began in New Pitsligo, then in Fraserburgh, from that to Crimond and Mintlaw; delivering in all about eighteen lectures, and during the day going from house to house to see friends, as also meeting a few foes. In particularising each place I may state, that there is a disposition in Pitsligo to hear more of the truth than I could give them in the meantime, through want of means to stay. In Fraserburgh there are a few still halting, probably six; if I could have commanded more time, I might perhaps have prompted these to a decision. In Crimond we not only turned the attention of some to think who had not thought before, but there are now some six or eight almost decided for the truth. I believe they will call on us to return soon. At Mintlaw, six have resigned their former connection last Lord's day; and some three or four more are put in motion in the right direction. The last named will unite with the former and make one church, as there is only a distance of about three miles between them. In case of an invitation being sent me to go and baptize, I have bespoken other two to accompany me, and aid in forming them into a brotherhood, or rather to unite with the brotherhood. On the whole, this tour has been most satisfactory; and if my expectations are nearly realized, I shall be more than rewarded for my toil. I am sure you join in your prayers, aye, and songs too, that the effort thus made may triumph in glory to God, and honour to our Lord; magnifying his name, and bringing salvation to the men and women thus interested. . . . I had much opposition from two or three of the teachers of those I had aroused to a sense of their position in relation to God and His truth; but Moses and the prophets, Jesus and the apostles were more than a match for them.” May our brother's hopes be more than realized.

BIRMINGHAM.—In addition to the eight mentioned last month, other four have been added to the church here. But “we have been compelled to put in force the discipline of the church against brother H. Brittain, as he is living contrary to the faith and practice of the gospel of the kingdom.”—W. J. B. *See page 95*

GLASGOW.—On 20th March, James M'Cormack, and on 10th April, William Cassy, were immersed in the name of the Lord, and added to the church. These had both given the things concerning the kingdom of God and the name of Jesus a lengthened consideration; and have, we trust, entered on the warfare, after carefully counting the cost. On and after 28th May, the address of brother D. Christie (the correspondent of the church) will be 35 *Cranston Street.*

HALIFAX.—On 18th April brother Jacob Goodman fell asleep in Jesus, and a few days after was interred at the Halifax Cemetery, “in hope of eternal life.”

Huddersfield—Brother R. Roberts visited this locality in the beginning of April, and was instrumental in immersing into the Lord, after confession of faith, three persons; Frederic Willis, book-keeper, Fitzwilliam Street; Mrs F. Cheetham, Longwood, near Huddersfield; and Mrs Samuel Wood. The two first unite with the Huddersfield church, the last with Heckmondwike.

LEITH.—“On 27th March, our sister Mrs Hatrick fell asleep, after a short illness latterly—although long in a very weakly state of health—Aged 83 years.

In her earlier years she was a long time a baptist, afterwards a separatist, when, in the year 1853 she got hold of the writings of brother Thomas of New York, through which she came to a knowledge of the truth. Owing to her weakness, she was able only once, since she obeyed the truth, to be at the meeting of the brethren on the first day of the week; but though so long deprived of the public fellowship of the brethren, her interest never flagged in all that in any way affected the interest of the truth."

On and after 29th May, the brethren in Edinburgh will meet in *the Goldsmith's Hall*, 98 *South Bridge*, instead of 1 Surgeon Square, as heretofore.

THE AGGREGATE MEETING will be held (D. V.) at Edinburgh, in the brethren's meeting-place, *Goldsmith's Hall*, 98 *South Bridge*, on the third Sunday of July (17). All matters connected therewith should be transmitted to the secretary, GEORGE DOWIE.

Publications.

"SOUL—or the Hebrew word Nephesh, and the Greek word Psuche,"—by W. Glen Moncrieff, late of Edinburgh—Second edition, 16 pp price One Penny. Postage extra; 7 may be posted for One Penny. This little treatise is a re-print of a pamphlet issued several years ago, at three times the price, and long out of print. On the particular point of which it treats, it is thoroughly exhaustive: and in consequence of repeated demands for it by those who knew its value it has been reprinted at this cheap rate, to insure if possible a wide circulation. May be had of W. Laing, or, G. Dowie, *both now residing at* 12 ~~21~~ ¹² Beaumont Place, Edinburgh.

ALSO,

THE DISCIPLES' CHORAL SERVICE OF BIBLE THEMES, 68 pp. containing 35 separate pieces of music, in one volume, price Two Shillings, paper cover; or Two Shillings and Sixpence, cloth boards. Any of the numbers can be supplied, price 3d. each. 8 Nos. or 1 vol. post free. May be had of G. Dowie.

THE AMBASSADOR OF THE COMING AGE.

Brother Roberts, of Birmingham, purposes, if the guaranteed subscription warrant the venture, to start a monthly magazine, under the above title, in advocacy of *the faith*—16 pp., demy 8vo, in a cover, and cut, 3/ per annum. Any brother will be furnished with prospectus on application, if he has not already received it. (35 Cannon Street, Birmingham). We heartily wish him success; and hope that the venture will prove a wise one, working to the glory of God.

Some brethren have imagined, from the insertion of this notice, and the expression of this wish, that it has been purposed to give up the publication of the MESSENGER. This is a mistake. There is no such purpose entertained at present.

The Treasurer acknowledges receipts for the "Messenger" from Aberdeen, Crossgates, Glasgow, Halifax, Lewes, Newburgh, and Tranent.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to GEORGE DOWIE, 12 Beaumont Place; and all business communications to JAMES CAMERON, 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 1864.

VOL. V.

TOWARD THE STUDY OF SYMBOLIC PROPHECIES.

A REVIEW OF OLD TESTAMENT VISIONS AND SIGNS.

Every one who has read the Bible through must know that among the varieties of style in which its sublime truth is couched, there is one which differs from anything with which we are familiar—that of symbolic action or incident. We ourselves are in the habit of employing every species of language, in perhaps as great variety of figure as the Scripture writers used it—our orators and our authors embellishing their discourse with tropes of every degree of intensity, from the simple *simile* to the profound *allegory*; yet none employ *symbol*. It is indeed reckoned so unusual or extravagant with us that its very infrequency, and consequent ambiguity, gives point to the humour of our well known story of the 'The professor of signs.'

Symbol is not gesture of oratory; it is not pantomime; nor mimicry of incidents; it stands in the same relation to these that parable does to ordinary plain speech—it is parable in action: and unless there be such familiarity with it as to render all its stock figures and relations significant of several and particular facts, it is quite unintelligible. The key to the meaning must be furnished by him who uses it, else it will continually lead astray, while with an interpretation it may give an intensity to the address unattainable by other means. As an example of its ambiguity in the uninterpreted form, let us suppose a case—if, while the two armies of America are on the battle field, and victory undecided, a prophet should appear before the generalissimo of the federals, and indicate that he could reveal what would take place before sunset, which should decide the fortunes of the day, prefacing his address by taking a strong stick and breaking it with violence; no one could tell, till he spoke, whether he meant that thus should be broken the power of the enemy or that of the friend. The symbol in itself tells nothing. The first thing to render it intelligible would be to state the *subject* of it; Thus, "this stick is the army which is confederate against thee," or, "thus weak before the power of those men of war is the stay on which thou relyest; thou shalt be broken in pieces by the enemy."

When the prophet of Israel thus appeared before the people, and the people asked—"what meanest thou by these signs?" the prophet replied—"Thus saith the Lord, *even as, &c.*" And so it stands in the

first instances we cite. Ezekiel xii. 11—"I am your sign: like as I have done, so it shall be done unto them: they shall remove and go into captivity;" and again, chap. xxiv. 24—"Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh ye shall know that I am the Lord God." Looking at the context of these two passages, we shall find symbols of the most picturesque kind, the simplest form being employed—the *removal of the prophet's household stuff* in the one case, and the *forbearing of the customary mourning* for his wife in the other, being both significant emblems, which only needed the subject to be indicated to make the meaning plain to the comprehension of every one. Of a like character are the *quaking* of this same prophet while eating his food (xii. 17), as also his *eating defiled* or mixed bread (iv.), Isaiah's *walking naked and barefoot* in the sight of the people (Isa. xx.), the *fate of Pharaoh-hophra* (Jer. xlv. 29, 30), and the *crowning of Joshua* (Zech. vi. 9). These were signs to the people, or dramatic representations of such things as would occur in the future; in which only the subject of them would be changed, the action or predicate remaining the same. As it was manifestly impossible for the prophet to show the people visions of the future exactly as they would occur, this was the only and most significant alternative left him of giving a sign or picture of their future fortune.

It is entirely different with God, for He is able not only to exalt the senses of the prophets, so that they might see that which is ordinarily invisible, but also to present before their eyes that which no eye, human or angelic, has yet seen—what had not begun to come to pass, or what was not yet called into being. The visions vouchsafed to the prophets were often of this character: thus, the *temple of the future* so exactly described in Ezekiel (chaps. xl.-xlv.), and the *river* which issued from it (chap. xlvii.). To such visions we are not at liberty to attach anything other than a plain significance. The visions of the unseen to ordinary eyes, which the Lord showed to his prophets, are of frequent occurrence. Of such a class is that spectacle of *the glory of God*, and its transit from Jerusalem, mentioned in Ezek. i., iii., x. We have also the visions of Zechariah coming under this category, as—the *man with the measuring line*, engaged in marking out the bounds of Jerusalem (chap. ii. 1), *Joshua before the Lord*, with Satan at his right hand to resist him (iii. 1, a picture of the occult agencies affecting this servant of God)—and the *true candlestick of the heavens* (iv. 1), of which the one made by Moses for the tabernacle was a mere representation. In the same way the visions of the *horses* (i. 8) and the *chariots* (vi. 1) may be viewed as unveilings of the veritable agents of the Most High in effecting his work; and therefore not strictly emblematic at all. It should be borne in mind that every vision of God is not symbolic in that strict sense which we have already defined. A singular instance of the combination of the distant and unseen with an impending judgment, is found in Ezekiel viii. and ix. The "*image of jealousy*," and its accompanying abominations, which at that time was worshipped at Jerusalem, with its worshippers, were shown to the prophet, who was then in Chaldea; and immediately thereafter the *execution of the vengeance of God* upon them for such idolatrous deeds. Once, indeed, the unseen was disclosed to the gaze of a host of profane revellers—and a terrific sight it was—on

that night of carousal in the palace of Belshazzar, when a *hand was seen writing* on the wall the doom of the greatest nation of antiquity—MENE, MENE, TEKEL, UPHARSIN. But this was an unprecedented act, and one well calculated to inspire that awe which is so graphically set forth in the narrative (Dan. v.)

We have instances of signs given by the Lord as assurance of the fulfilment of his word, pledges that the oracle he has uttered will become fact. Of this character are the two signs to Hezekiah, first, as to his safety from the boasting Sennacherib (Isa. xxxvii. 30), and second, as to the prolongation of his life (xxxviii. 5-8). The prophet Jeremiah was made the instrument of presenting another two such pledges—by *the purchase of a field* (Jer. xxxii. 6, 15, 43, 44) and by *hiding stones in the brick-kiln* (xliii. 8).

In a very few cases the same emblem is used, first to instruct the prophet, and afterwards, by him, to instruct the people. See Jer. xiii. 1-11, where the *soiled girdle* is so used, and xviii. 1-10, where the *work of the potter* is made thus instructive. Generally, however, the two are kept separate, and in both cases the key to their meaning—especially when they are of the highly symbolic or allegorical character, is given along with them. Thus, in examining the cases already cited, it will be seen that a description or interpretation accompanies each spectacle. In addition to those already given as instances of interpreted signs, these may be read and examined—The *bonds and yokes* of Jeremiah (xxvii. 1-12), *the book sunk in Euphrates* (li. 61-64), *the breaking of the earthen bottle* (xix.), *the two sticks* in the hand of Ezekiel (xxxvii. 18), *the picture of the siege, the lying on the right and left sides* for so many days (iv.), and *the dispersion of his cut hair* (v.). Among the visions of God we may further enumerate the *good and bad figs* shown to Jeremiah (xxiv.), *the valley of the dry bones* which Ezekiel saw (xxxvii. 1), *the metallic image* shown to Nebuchadnezzar (Dan. ii.), *the cutting down of the great tree* seen by the prophet Daniel (iv.), *the four beasts* which rose out of the sea (vii.), and *the ram and he-goat* (viii.), and *the four horns and four carpenters* of Zechariah (i. 18). The case of *the bow and arrows* in the hands of the king of Israel, at the death-bed of Elisha (2 Kings xiii. 14-19) also belongs to this class. It is not quite so clear to us what is set forth by *the dumbness of Ezekiel* (compare iii. 25, 26 and xxxiii. 22); but still there is an explanation given of it too (iii. 26-27).*

There is one class of symbols of a very extraordinary type, evidently intended to produce a striking effect on the mind of the people—if they would give heed to anything from the Lord. Instances occur in Hosea i. and iii. In the former case the prophet seems to have perpetrated *whoredom*, in the latter *adultery*, in order to afford a greater intensity to the weight of his inveighings against Israel for like misdemeanours of theirs toward God; thus producing in palpable fact what the other prophets had expressed only in word (see Ezek. xvi.). To this class may also belong that citation of the faithfulness of the *Rechabites* to the law of their father (Jer. xxxv.) as a reproof to the people of Israel for their unfaithfulness to their God. In all these cases, however, the in-

* To the minds of some readers the case of Jonah and his gourd may be suggested; but a little examination will show that whatever it has in common with these, to make it a sign to Jonah, it has no value as a *prophetic* sign. Therefore it is omitted.

interpretation uniformly accompanies the illustration, so that the significance if it is plain and unambiguous.

The remaining symbols are not so distinctly interpreted—the meaning of them being implied rather than stated. For example the visions of the *rod of the almond tree*, and the *seething pot*, given to Jeremiah (i. 11, 13,) the *grasshoppers* (or young locusts), *the fire* and *the plumbline*, as also *the basket of summer fruit* shown to Amos (chap. vii. 1, 4, 7; viii. 1,) and the *flying roll* and the *woman and the ephah* (Zechariah v. 1, 5). Probably our comparative ignorance of oriental usage and phenomena leaves us in some obscurity as to the entire force of these, as also of that symbol of Zechariah (xi. 7,) *the two staves*—beauty and bands. Neither is it clear whether that was a sign to the people, or one with private instruction from God. Finally, we note *the names of the prophet's sons* being made significant of the burden he had to deliver, or the comfort he was directed to communicate (Isa. vii., viii. 1-4.)

And now, having we think, stated every instance of unmistakeable symbolic vision and sign in the Hebrew prophets, and attempted a classification of them, let us leave the matter in the meantime, with the hope that even a concordance of these may be of some help to the studies of the brethren. When there is something more to say, and opportunity for its utterance, we shall be nothing loth to resume the pen.

G. DOWIE.

THE JEWS.

When the fair year
 Of your Deliverer comes,
 And that long frost which now benumbs
 Your hearts shall thaw : when angels here
 Shall yet to man appear,
 And familiarly confer
 Beneath the oak and juniper ;
 When the bright *Dove*,
 Which now these many, many springs
 Hath kept above,
 Shall with spread wings
 Descend, and living waters flow
 To make dry dust, and dead trees grow ;

O then that I
 Might live, and see the olive bear
 Her proper branches ; which now lie
 Scattered every where ;
 And, without root and sap, decay ;
 Cast by the husbandman away.
 And sure it is not far !
 For as your fast and foul decays,
 Forerunning the bright morning star,
 Did sadly note His healing rays
 Would shine elsewhere, since you were blind,
 And would be cross when God was kind,—

So by all signs
Our fulness too is now come in ;
And the same sun, which here declines
And sets, will few hours hence begin
To rise on you again, and look
Towards old *Mamre* and *Eschol's* brook.

For surely he
Who loved the world so as to give
His only Son to make it free,
Whose spirit too doth mourn and grieve
To see man lost, will for old love
From your dark hearts this veil remove.

Faith sojourned first on earth in you,
You were the dear and chosen stock ;
The Arm of God, glorious and true
Was first revealed to be your rock.

Your were the *eldest* child, and when
Your stony hearts despised love,
The *youngest*, ev'n the Gentiles, then,
Were cheered your jealousy to move.

Thus, righteous Father! dost thou deal
With brutish men ; Thy gifts go round
By turns, and timely, and so heal
The lost son by the newly found.

From *SILEX SCINTILLANS*, by *Henry Vaughan*, 1650.

VARIOUS READINGS.

II.

Gen. iv. 13.—“My *punishment* is greater than I can bear.” The word in the Hebrew will bear another rendering ; and, in this passage, make better sense — ‘My iniquity is too great to be forgiven,’ or by interrogation, ‘Is my iniquity too great to be forgiven.’ The same Hebrew word here translated ‘punishment’ is rendered ‘iniquity,’ in the following passages—Gen. xv. 16 : Ex. xx. 5 : xxxiv. 7 : Psa. xxxii. 5. In Brenton’s Septuagint, the passage stands.—“My crime is too great for me to be forgiven” ; and in the Douay Bible,—“My iniquity is greater than that I may deserve pardon.”

Gen. iv. 23, 24.—“Have I slain a man to my wounding, and a young man to my hurt.”—Emended Bible. “I have not slain a man to my wounding” (i. e. that I should be wounded for it), “nor a young man to my hurt,” (i. e. nor have I killed a young man that I should be hurt or punished for it.) “There will be a seven-fold vengeance paid for killing Cain, surely then a seventy times seven for killing Lamech.”—Shuckford’s Correction.

Matth. ii. 2. Rule, when the word translated “East” is in the singular, it means ‘the rising’—when in the plural number, it means ‘the east.’ So, ver. 2.—“His star at its rising.” Ver. 9.—“And lo, the star which they had seen at its rising went before them.”

Matth. ii. 16. The Greek text restricts the slaughter to the male children, by the use of the masculine article.—“All the male children.”—G. Campbell, A. Campbell, and Emended Bible : “All the men children,”—Douay Bible. The Genevan translation, and Wakefield’s also have,—“all the male children.”

Matth. ii. 23.—“That it might be fulfilled which was spoken by the prophets.”—Common version. “In this verifying the declaration of the prophet.”—A. Campbell. “So that it was fulfilled which was spoken by the prophets.”—Emended Bible. These particles, *kina* and *hopos*, ought to be closely attended to by the N. T. student. There is a difference between “in order that,” and “so that was.” The word here used is *hopos*.

Bathgate.

R. MILLAR.

THE NEW JERUSALEM.

Is she as much an object of knowledge, faith, hope, and desire with us as she was with the saints of old, and the primitive christians? Does she occupy that promineney in our minds and hearts which she occupies in the Word of God?

JESUS spoke of it when he told his disciples to rejoice when “persecuted for righteousness sake, for great is your reward in heaven.” When he said, “in my father’s house are many mansions, I go to prepare a place for you,” &c. When he said, “If a man love me he will keep my words, and I will love him, and my Father will love him, and we will come to him, and make our abode with him,” he refers to it. And when he prayed, “I will that those whom thou hast given me may be with me where I am, that they may behold my glory.”

PAUL speaks of it as “Jerusalem above, free, and the mother of us all,” (Gal. iv. 26). In Ephesians, where he prays, “we may have the knowledge of the hope of his calling, and of the riches of the glory of his inheritance in the saints, and the exceeding greatness of his power to us ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,”—a place for you, a place for God, a place for the angels, &c. “And you hath he quickened, who were dead in trespasses and sins . . . hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace, in his kindness towards us in Christ Jesus.” In Philippians, where he says, “Our citizenship is in heaven,” &c. In Colossians, “the hope laid up for you in heaven, whereof you heard before in the word of the truth of the gospel . . . and presented blameless in the sight of Christ, if we be not moved away from this hope of the gospel.” In Titus, “looking for that blessed hope, and the glorious appearing,” &c. Paul refers to it in Hebrews as in Ephesians, where he speaks of Christ as having “purged our sins, and sat down at the right hand of the majesty in the heavenly places,” and “how shall we escape if we neglect so great salvation.” It is God’s rest we should labour to enter into, for in it he will rest as his sanctuary in the midst of Israel. Jesus is entered into it as our great high priest and forerunner, and there is expecting, till God makes his enemies his foot-stool; sending the rod of his strength out of Zion, when he comes with his holy angels. Hence Paul, anticipating these things, says, “ye are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,” &c. And in this same epistle to the Hebrews speaks of it as the hope of Abraham also, who “looked for the city having the foundations, whose builder and maker is God.” And it may well, from its great extent, be that “better country” and “heavenly country,” as well as the city which God has prepared for them that look for it. And again Paul refers to it, saying, “Here we have no continuing city, but we

seek one to come." That is, to come down from God out of heaven; for in heaven it is come already.

PETER speaks of it in his first epistle, thanking God who, "according to his abundant mercy, hath begotten us again unto a lively hope (equivalent to the 'you hath he quickened' of Paul,) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved for you in heaven, ready to be revealed in the last time."

JOHN speaks of it in the promise to the church of Philadelphia, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Also in the promise to the church of Ephesus, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

The whole Bible testimony finishes up with a most minute and interesting description of this holy city, Rev. xxi., xxii. In the new heavens and new earth it comes descending from God out of heaven as a bride adorned for her husband. It is then the tabernacle of God with men, and, as he reigns in it over them all, death, pain, sorrow, and sadness are forever done away. Read, as too long for insertion here, from Rev. xxi. 10, to xxii. 5. We thus see it at last the metropolis of the kingdom of God in the world to come.

It is peculiarly our hope, the hope of the gospel to us. In it is the place prepared for us. We hope to see the Jews converted, restored to their own land, and dwelling there forever. We hope to see the Gentile nations walking in the light of the holy city. We hope to see the creature itself delivered from the bondage of corruption. But what is our own hope? Is it not to dwell and to reign forever with the Lord in the place he is preparing for us in the new Jerusalem.

It is a real, a literal city, truthfully described in Rev. xxi. If any think otherwise, would they show us their reasons, and we shall consider them.

D. L.

A LIVING GOD.

WE believe that there is a being of so transcendent majesty that there is nothing in all the glories of the noblest state in this world can stand comparison with Him: of such immense power that in Him resides the whole of the forces of nature, and at His beck is every spring and motion of the universe: yet of such goodness that He bestows His favours upon even the unthankful and profane, and continually loadeth His creatures with benefits. He is the Only God.

We also believe that He is not far from any one of us; for "in Him we live, and move, and have our being." There is not a word of our tongue, nor a thought of our heart, of which He is not aware. And were His power suspended in its action toward us for an instant, we would inevitably die.

We also believe that He is a living God. For, although many centuries have passed since His voice was heard by any mortal man, yet there are extant indisputable monuments of such communication with the human race. From those monumental writings we are convinced that He liveth, and taketh cognisance of our affairs.

' We are instructed to call upon Him in the day of trouble, and to acknowledge Him in all our ways; because He, being the living God, all wise, all powerful, and good, can and will help us and guide us in every strait. We therefore believe in *prayer*—which is the stretching out of the heart and the voice toward Him, and by the utterance of which He is apprized of our needs, and of our desire to have those needs supplied.

We also believe that He—the God—taketh pleasure in them that fear Him; and we therefore rejoice in the blessings He has given us, and feel happy in His presence. This joy we express by *thankful songs*, and eloquent heart out-pourings of spoken words. We also seek to worship Him—the invisible—by mystic festivals, which He himself has appointed: we call to remembrance a great act of love on His part, which took place many centuries ago, by *eating bread and drinking wine* as the visible tokens of our union with His Son, who died for man, through love of him: and we reverently *immerse in water* those who for the first time confess their faith in Him, and in the message of the good future which this Son gave to man—this we do in token of their death to sin, and their henceforth adoption into the family of God: we also view the immersing from that bath as a prophetic sign of our own rising from the grave when that glorious Son shall come to call us up.

The Living God is very near us, although we cannot see Him, but we trust Him for the present, and are as sure of His action now, as of His work in the past days, or His purpose in the years to come. We are poor and needy in ourselves, yet we are vessels of very good structure, made by divine power. Would that the Living God would fill us with all good things, and with wisdom—Let us pray!

GEORGE.

ON THE DUTY OF STUDYING UNFULFILLED PROPHECY.

II.

INFIDELITY assumes various forms, according to the different parts which it is employed to execute of the great scheme of Satan. Sometimes it walks in the high places of atheism, and teaches the "fool to say in his heart there is no God;" and at other seasons it descends from this pre-eminence of wickedness, to draw the man of prouder understanding into dreary mazes of endless uncertainty. Now it affects a veneration for the beautiful testimony to Godhead borne by the works of creation; but holds it altogether weak and ridiculous to imagine that the ineffable Deity, of whom they speak, should in any special manner reveal himself to a creature so short lived and inconsiderable as man; and again, in the borrowed garb of humility, it confesses that the morality of the Bible is pure and elevated, but insinuates that there are some strange and improbable passages in the course of its miraculous story. In all such varieties, however, of external manifestation, the characters distinctly appear of the same cunning and destructive prin-

cept, fashioning itself into these and into every intermediate shape of unbelief, from the avowed blasphemy of the first to the questioning deference of the last-mentioned, only that it may the more successfully adapt its temptations to the diversified habits and prejudices of men. When it shuts the eyes of the atheist against all evidence of a Divine existence, and when, in the delirium of his troubled dream, it roams through his disordered fancy the dismal image of eternal annihilation, it works in his rash and moody spirit the same ruinous aversion to truth which, in the repose of the self-complacent mind, it effects by the refinements of a less daring scepticism.

And not over these alone, its professional disciples, does the spirit of unbelief hold its dark and delusive sway. Atheist and sceptic are words at the sound of which many would turn away in horror, who, notwithstanding, might find, in their own contempt of unexamined truth, much of their blackest and most fearful import. He who can perceive in the rise and fall of kings and empires nothing more than the alternate success and failure of human sagacity, is not far removed from the state of him who attributes all to the operation of blind chance; and both are but ill prepared to admit the existence of a Being who controls at once the machinery of the universe and the energies of individual creatures; who rules in the kingdom of men, giving the "power and the greatness of them to whomsoever he will" (Dan. iv. 25), and without whom so much as a "sparrow cannot fall to the ground." And the difference is evidently in degree and not in kind, between that wickedness which elevates the idol chance to the place of a divine providence, and that which sets any system of man's device into the stead of the Word of God. Yet in these times, and amongst those who profess to believe in the christian revelation, there are many who speak and act as if God took no cognisance of the government of nations; and many more who, as we shall soon see, prefer the dreams of human imagination to the sure and abiding declarations of the All faithful One. Nor is infidelity less to be dreaded, though she thus put aside the hideousness of her native undisguise, and move in the gentle form and seemingly bearing of an angel of light. It is thus that she may be found in the temple of God, at the right hand of the "man of sin," and, like him, "exalting himself above all that is called God and that is worshipped;" changing times and laws, shutting up from the people of God those parts of his words, and assuming the right of exclusive interpretation over the remainder; nor stopping, under pretence of christian authority, to set aside the commands themselves of Christ.

Now, as unbelief is not confined to the schools of atheism, and as doubt and question are often made of christian truth where the declared sceptic would be regarded with abhorrence; so this last antichristian form of infidelity is not confined within the visible boundaries of the Church of Rome. The subtle device of Satan has succeeded but too well amongst members even of the Protestant churches; and it is to this, the most plausible perhaps, but certainly not the least dangerous, form of infidelity, that the modern objection to the study of unfulfilled prophecy—which, in my last paper, I proved to be her legitimate offspring—properly belongs. It is the same spirit which, in the church of Rome, forbids the reading of the scriptures in general, and which any

where else dictates what portions of it *may be read*, and what other parts ought to be passed over as obscure and unprofitable; and in both it is equally opposed to the express commandment of God. "*Read not on pain of inquisition*," says the Papal power: "*Search the scriptures*," is the injunction of our Lord Jesus Christ. "*Prophecy is a dark subject, and it is better to leave it unconsidered*," is the favourite maxim of many in this age, who take much credit for their wisdom and prudence; but the words of the Holy Ghost are, "*Ye have also a more sure word of prophecy, unto which ye do well to take heed, as unto a light which shineth in a dark place*." How nearly, therefore, both the Papal and Protestant objectors to the utility of the Word of God, whether in whole or in part, are allied to the declared unbeliever, it is not difficult to perceive.

But man will look into futurity. The soul which God put within him, when he "breathed into his nostrils the breath of life," was not made for time; and even in the wreck of its present misery it possesses capacities and desires which may not be satisfied but with the perfection of a new creation's blessedness, and with happiness, the duration of which is eternal as its own. The future, therefore, is proverbially the inheritance of man; and from the fleeting and melancholy character of his present life he is ever turning away with unsated wish, and directing his inquiries towards coming things, if haply he may find in their infinitude some trace of a stabler and more lasting home. There is but one light which can pierce the murky cloud that conceals eternity from his view, and reveal to the vision of his faith "a city which hath foundations," "an inheritance that fadeth not away," and that light is the promise of God, *the yet unfulfilled promise of God*. Whatsoever, therefore, is not found written in the unfulfilled prophecies of scripture, concerning the destinies of these heavens and earth, and of angels and men, their inhabitants, is the invention of man, and entitled to no more credit than the elysium of Virgil or the purgatory of Dante. Yet our intense desire to know what awaits us in the habitations of eternity must lead us to such dreams, if we will reject the only sure and infallible guide into such mysteries. This is the error into which those have gone who maintain the dogma that christians should not search into the meaning of such parts of Holy Writ as have their accomplishment in events which are yet before us. Having seen, in the course of the present investigation, that this proposition has its origin in infidelity in general, and that it is the special offspring of antichristian unbelief, it will appear the less surprising, that, with a subtlety equalled only by the inconsistency of their argument, its defenders have brought it forward to establish a system on the very subject into the investigation of which they forbid us to enter. Strange as it may seem, it is not the less true, that the very men who hold it rash and imprudent to pry into the mysterious predictions of unfulfilled prophecy, do not hesitate to lay before us a theory of future history, far more minute and particular than any which students of prophetic scripture, whether ancient or modern, have pretended to know. The glories of a coming millennium they pourtray in colours as bright as their fancies can supply; the means by which it shall be established, and the characteristics of its dispensation, they relate with the minuteness of storied detail. And as the authority

of the Pope, while it forbids in general the reading of the Bible, yet permits "the faithful," who are willing to make "the undivided sacrifice of their understanding," and receive the words of God in the monstrous and contradictory sense of his interpreters, to make full and free use of it, so, if we will but first receive the system of those who forbid the reading of unaccomplished prophecy, and promise to twist and alter the words of the predictions till they shall bend to conformity with it, then may we also read even the 24th chapter of St Matthew, or the 21st of St Luke, the parables of our Lord without exception, nay, we may look into the Old Testament prophets, and into the Apocalypse itself. It is admitted, accordingly, that Jeremiah (xxxi. 31) says of the blessed millennium, that those who partake of its happiness "shall teach no more every man his brother and every man his neighbour, saying, Know the Lord: for all shall know him, from the least of them unto the greatest of them;" but we are to understand the holy prophet as saying, that the glory of that period shall consist in the universal preaching of the gospel. The scriptures declare (Acts i.) that "the same Jesus whom the disciples saw ascend into heaven, shall so come in like manner as he went into heaven," (that is, in his proper person) and (Rev. xx. 4, 5; v. 9, 10) "that he shall reign with his people on the earth," but by the coming of Christ we are required to understand that he shall remain in heaven, and his reigning with his saints on the earth we must believe to signify his sending the Holy Spirit to the place where he is already, the hearts of his people. Nor do these fanciful theorists stop to fix the relative time of the day of judgment, though upon no better ground than it suits their system. St Peter (2 Pet. iii. 13) tells us that the new heavens and new earth mentioned by Isaiah (lv. 17), and which all acknowledge to be the millennium state, are to be established *after* the "passing away of the heavens with a great noise," and "the melting of the elements with fervent heat," "the burning up also of the earth and of the works that are therein;" but the system in question has it, that the day of final retribution and the conflagration of the earth are synchronous, and do not take place till after the thousand years of felicity have run their course. The prophecy above referred to, in Rev. xx, is given in these words; "and I saw thrones and they sat on them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they 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." Now a simple-minded man

would read the passage as predicting of certain persons, therein described, that would rise from the dead into the perfection of a new life at least a thousand years before certain others. But the system of future history, of which I now speak, will not admit this order of things; and therefore its supporters have attempted by the help of sophistry, to explain the passage as teaching that there is but one time for the general resurrection of the dead. Because, say they, St John

“saw the souls of them that had been beheaded,” &c., “live again and reign with Christ a thousand years,” therefore he means a spiritual resurrection—that is godly people, who resemble the martyrs in holiness of life, increasing greatly in number and prosperity. So that “souls of those who were beheaded,” &c., mean persons of other men, and the *living again*, and resurrection of people once dead, mean the coming into the world by ordinary birth of successive generations. Finally reason suggests to us that this beautiful and goodly world, which God made for the habitation of the creature of his love, who was formed after his own image, will not be suffered to fall into the hands, for ever, of God's enemy. And holy writ confirms the truth; “the earth abiding for ever,” “the creation (*κτίσις*) itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God” (Rom. viii. 21.) But the system in question teaches that so soon as the general assize is passed, or while it is yet passing, the earth shall begin to consume in its last fires; and that having received their respective sentences, the righteous shall return with Christ to heaven, and the wicked shall retire to their place of eternal torment; leaving the earth to perish, a trophy of Satan's victory. These leading things, with many additional minutiae, the dogmatists give forth as the only rational system of belief with regard to futurity; a system which certainly has this to distinguish it from that of any chiliast, that it is not founded on that mysterious and dreaded thing, the unfulfilled part of prophetic scripture, but is the legitimate child of human imagination.

And this is the theory of spiritual interpretation, as it has been called, to which those would have us yield ourselves, who claim a monopoly of “the wisdom and the prudence of the day.” Verily it is not to the wise and prudent but untō babes that truth has been revealed. Here we have already seen is no system of interpretation, but a system of formal contradiction. Accordingly we find that the allegorical and figurative reading of prophecies, not given allegorically or symbolically, has been treated by the true church as heresy ever since, in the fourth and fifth centuries, it began to insinuate itself along with the other papal errors, and, defended though it be by many in these times “who profess and call themselves christians,” it is but the echo of the false and hollow theology of the present day to the miserable sneer of the infidel of the last century. “The revolution of nearly 1800 years” (says Gibbon, speaking of the hope which the early christians held of the coming of Christ to the earth to reign with his saints) “has taught us to be cautious how we press too closely to their meaning such expressions of scripture as describe things to come.” Dr Hamilton of Strathblane asserts that they are “enthusiasts led away by their own fancy, ~~the~~ of poor intellect,” and many more things which decency forbids to be repeated. ~~of Christ as~~ during the millennium. The difference between Gibbon's ~~sentiment~~ this sentiment and that of Dr Hamilton, is only in the comparative scurrility, with which it is given, and here the balance is greatly in favour of the divine. The Holy Ghost says by St. Peter (2 Pet. iii. 3), “knowing this first” (i.e. as of prime importance, *ταυτα πρώτον γινωσκοντες*) “that there shall come in the last days scoffers, walking after their own

lusts, and saying—Where is the promise of the coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

Morning Watch.

THE TRUTH *versus* SCIENCE FALSELY SO CALLED.

“We cannot shut our eyes to the aim or tendency of modern science, which is to demand, not equality, but supremacy; not a fair balance but a loaded scale, whenever it seems to come into competition with the claims of revelation. The moment the two seem to contend, in disagreement, for the belief of man, science at once exacts that all else should give way; and, unfortunately, too many yield at once, and surrender at discretion.

“The stump of a fossil tree, the bones of an extinct animal, a broken skull found in some inexplicable place, but requiring a solution equally from our assailants; nay, a potsherd, a sea-shell, the piles of a lake village, the rudiments of stone instruments, all things—anything is heavy enough to turn the scale in favour of what is called reason.

“And we are ridiculed as fearing or opposed to science, as narrow-minded and hoodwinked bigots, for not at once adopting this confused mass of immature *geognosy*, and sacrificing, in honour of our acceptance, whatsoever has been to us venerable, whatsoever holy, whatsoever lovely, whatsoever of good fame, whatsoever true and just, whatsoever has been hitherto to us the light of our eyes or the joy of our hearts, what has made us and kept us virtuous, hopeful, consoled, happy through our dark or rugged way on earth, and has sustained our heads above the billows, and our souls above the troubles, the anxieties, and the anguishes of life.

“We pause in vain. We are calmly and composedly placing in the opposite scale many and dear considerations. We have before us a prescriptive authority in records of several thousand years ago, discussed, disputed, and always victorious, running down a channel that ~~scarcely~~ scooped out for it through primæval rivers, lined with monuments, beyond which man has left no articulate memorial—cuneiform or hieroglyphic; all marvellously attesting, by consenting and concurrent testimony, the accuracy of the sacred volumes; then interwoven with what the West considered ancient and the East modern, the annals of the Ptolemies and the Seleneidæ, till the stream of primitive history, with its evidence of prophecy, still in course of verification, drops silently into that deeper, nobler, and more magnificent reservoir, where it mingles with the pure and living waters of a new dispensation, whence it issues with all the new qualities—evidences, proofs, and applications which are concentrated here.

“Here we meet with such a strange superhuman overweight of proof as seems to master every possible objection, and to leave no alternative for a second solution. For, in addition to all those miraculous works and prophetic sayings, and new moral precepts, a fresh philosophy, theology, and social code issuing from illiterate men, in the midst of a

most brilliant age,—and accepted; we have to throw into the balance the vastest empire ever known, subdued when at its greatest might; the entire world reformed, transformed into a new condition by a new legislature promulgated by ignorant men, propagated by poor men, proved and pressed on acceptance by men in prison and in the stocks, under the scourge and the knife, on the rack and the gridiron; till the whole empire and the entire globe rolled spontaneously to the feet of a Galilean crucified on the Janiculum.

“Have we not a right to put all these grave and solemn considerations against a solitary cranium, antiquated fish-bone, or a fragment of pottery? Yet while we are doing so, comes in the sarcasm and the jeer that we are unscientific, anti-progressist, superstitious, and behind the age; and sharper than a two-edged sword, and heavy like that of Camillus, it is thrown into the opposite scale, as sufficient to make ours kick the beam. But no: eternal truth will still prevail, when temporal science shall have revised its wisdom, and brought it into harmony with the moral evidences which surround and support revelation.

“Your strongest support and your sublimest aspirations were centred in this belief and hope that you were made in the image of God. Science pretends to overthrow this belief, and so deprive you of your most ennobling and consoling principle of life and action. No, if science, as now read by too many, says true, there was no time when God could have created man; no moment in which he could have impressed on him his own divine image. The human race, according to this version, springs from some scarcely organised rudiment of matter, which gradually went on, through millions of ages, unfolding its means and powers of life; till, having passed through various brutish improvements, it reached the stage of existence which immediately preceded the human, providing for our inheritance—for the man the matured intelligence, for the woman the ripened graces of the ape, or the baboon.

“God help us! that many should have allowed themselves to accept such an origin; while a whole host of proofs assigns to us that of revelation; makes man the bonding link between unthinking matter and the breath of God, which made him sentient, reasoning, moral, [redacted] Nay, which made him godlike, and almost God. ‘I have said, ye are Gods.’”—*Cardinal Wiseman's Trinity Sunday Pastoral, 1864.*

OUR JULY MEETING.

As the meeting of the brethren in July is fast drawing near, I would beg leave, through the *Messenger*, to suggest that that meeting should be mostly devoted to mutual prayer and exhortation. These gatherings should be seasons of refreshing and strength, love, joy, and peace. To promote which I know of no better way than to join in supplication to God our Father, for the fulfilment of his gracious promises regarding the kingdom of his Son—that his name may be hallowed, and his will done on earth as it is done in heaven; and by mutual edification, comfort, and incitement in the patient waiting for Christ.

Such topics as these naturally suggest themselves:—“Be patient, brethren, unto the coming of the Lord.”—“Let brotherly love con-

time."—"With one heart and mind let us strive together for the faith of the gospel."—"Be not weary in well-doing."—"A little while and he that cometh shall come, and will not tarry."—"When he shall appear we shall be like him," &c.

Along with these exercises there should be abundant opportunity for conversation, so that we may all become better acquainted with each other. If this course be followed, I feel confident that we shall be happy together, and shall separate fitter for our work of faith and labour of love.

W. LAING.

In addition to the foregoing, one brother has suggested that another effort should be made towards re-uniting those who once were together, but now are separate. This is the only matter of *business* as yet proposed, and if any of the brethren could indicate in a distinct manner what might be done toward this, and how to do it, there is no doubt but that it would be entered upon heartily. However the general feeling, as otherwise expressed to us, seems to point to such occupation of the meeting as suggested by brother Laing. We are aware of the danger of wasting much precious time at a gathering like this—when no previous preparation is made; this is as necessary as giving warning of what is to be done. It is therefore submitted to the brethren intending to be present, not only to tell beforehand that they are coming, but what they are bringing with them—whether it be a psalm, a doctrine, or an interpretation; that, by previous deliberation, all things may, as far as possible, be arranged for order and thorough efficiency. This will not interfere with the utterance of those spontaneous sentiments and exhortations suitable to the occasion. We are reminded that our great national scientific gatherings effect much of their own kind of work in a short time, by having it well arranged. There is no necessity for us being less wise in our generation than the men of this world.

G. DOWIE, Sec.

Intelligence, Notes, &c.

ABERDEEN.—On April 23, Mary Munro from Macduff, and on May 1, a daughter of brother John Smith of Aberdeen, made the good confession, and were thenceforth immersed into the name of the Lord.

BIRMINGHAM.—"In sending that communication to the *Messenger* of May last, as secretary of the church, I had no intention of charging Henry Britain with immoral conduct, as no such charge was brought against him at the church meeting, but simply to make known the fact that he was no longer with us; having been cut off from our communion for pursuing a course we, as a community, could not approve."—W. J. BAILEY.

EDINBURGH.—The brethren have now removed their place of meeting from 1 Surgeon Square to the *Goldsmiths' Hall*, 93 South Bridge. The situation is more central, and the place will be more readily found out by strangers: it is situated on the main thoroughfare of the city running south.

HALIFAX.—Referring to the obituary notice of brother J. Goodman, in May No. of *Messenger*, brother Wilson writes:—"It is a well understood truth, that death-bed scenes are no proof of the right holding of saving faith. But whilst thus building nothing upon them,—to witness a brother fall asleep with

strong hope of a glorious awaking at the coming of the Lord is an undoubted pleasure to those who are left. And this is our memory of our deceased brother. After enduring patiently a long and painful sickness (toward the close of which he confounded the visiting curate and the scripture reader by his faith), he fell asleep in confidence of a speedy resurrection."

TURRIF.—On May 18, two young men were immersed upon a confession of their faith,—James Alexander and William Harvey. The former had his attention aroused to the examination of the scripture doctrine of the kingdom long ago, even at brother Robertson's first visit to Turriff, but has till lately stumbled at the idea of eternal life being the inheritance of those only who are in Christ. In the interim he had united with *the Reformation*. The latter has been in fellowship with the brethren for the best part of a year, but has latterly been unsatisfied with the faith he held when he was immersed (previous to his coming to Turriff); and now revises his standing by a frank avowal, and an unequivocal act of faith. Now they both rejoice in The Truth.

THE AGGREGATE MEETING will be held (D.V.) at Edinburgh, in the brethren's meeting-place, *Goldsmith's Hall, 98 South Bridge*, on the third Sunday of July (17). All matters connected therewith should be transmitted to the secretary, **GEORGE DOWIE**.

Publications.

"SOUL—or the Hebrew word Nephesh, and the Greek word Psyche,"—by **W. Glen Moncrieff**, late of Edinburgh—Second edition, 16 pp. price One Penny. Postage extra; 7 may be posted for One Penny. This little treatise is a reprint of a pamphlet issued several years ago, at three times the price, and long out of print. On the particular point of which it treats, it is thoroughly exhaustive: and in consequence of repeated demands for it by those who knew its value it has been reprinted at this cheap rate, to insure if possible a wide circulation. May be had of **W. Laing**, or, **G. Dowie**, both now residing at 12 Beaumont Place, Edinburgh.

ALSO,

THE DISCIPLES' CHORAL SERVICE OF BIBLE THEMES, 68 pp. containing 35 separate pieces of music, in one volume, price Two Shillings, paper cover; or Two Shillings and Sixpence, cloth boards. Any of the numbers can be supplied, price 3d. each. 8 Nos. or 1 vol. post free. May be had of **G. Dowie**.

By request.—Note of correction for the above. The melody of the piece, "The Lord shall comfort Zion," on page 6, is not by the person there named, but by **S. Fox**, formerly of New Basford, near Nottingham.

The Treasurer acknowledges receipts for the *Messenger* from Halifax, Inverhuron, C.W., Paxton, and Swansea.

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.

THE
MESSENGER OF THE CHURCHES.

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

No. VII.

JULY 1864

VOL. V.

JERUSALEM THAT IS ABOVE.

ALL scripture given by the inspiration of God is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. iii. 16). There is considerable diversity of opinion as to the inspiration of the various sections of the scriptures—the historical—poetical—prophetical, and devotional. It is contended by some, that the writers of the historical books were only so far inspired as to aid their memories in recording a truthful statement, while other portions have more or less of direct inspiration, according to the nature of the subject. But to whatever extent opinions may differ regarding the degree of inspiration in the writings of the Bible, there can be no difference in relation to the prophetic writings. These are admitted on all hands to be the production of "holy men of God, who spake as they were moved by the Holy Spirit" (2 Pet. i. 21). It must follow, then, from the statement of the apostle Paul, that these prophetic announcements are of necessity "profitable," inasmuch as all agree they are inspired. The mere circumstance of any subject being recorded within the sacred volume, would form in itself a sufficient reason for its consideration, but this must be especially the case if it be contained in the prophetic books, and we ought therefore to investigate them and aim at a correct understanding of all that they reveal. In these prophetic writings there are very ample descriptions of the physical aspect, and material greatness, and splendour of the future Jerusalem at the time when it shall become the metropolis of the kingdom of God. To inquire into this subject, therefore, with which the pen of inspiration has dealt so largely, and to realize a more distinct apprehension of the records concerning the Holy City, cannot be regarded as an unimportant or unprofitable investigation. Those whose hopes are directed to the attainment of the honour and glory which will be associated with the possession of "the city of the Great King," will very rightly be concerned to know all that the scriptures reveal on the subject.

The special point to which we propose to address these remarks, is the physical elevation of Jerusalem and its surroundings, preparatory to its establishment as the centre of the Messianic Empire. Glorious things are spoken of this city of God, not only in relation to its political

ascendancy over the cities of the world, but of that material grandeur and position which it is ultimately to assume.

The site upon which Jerusalem stands at the present day, as well as its immediate neighbourhood, bear the same general physical features as they have done during all historic times. The description of its position by modern travellers accords most exactly with that described in the scriptures, and many of the localities can now be readily identified. The city of David, Mount Zion, rises as abruptly from the valley of Hinnom as it did in the days of the Jebusites; and the Mount of Olives is now separated from the plateau on which Jerusalem stands by the valley of Jehoshaphat, as it was in the days when David fled before Absalom. The plateau which the ancient city of Jerusalem occupied, and upon which also the present city is built, consists of a tongue of land, divided on all sides, except the north and north-west, by deep ravines from the hills which encircle it. On the east is the deep valley of Jehoshaphat, on the south the valley of Hinnom (or Gehenna), and on the west the valley of Rephaim. The hills on the opposite sides of these valleys are—towards the east, the Mount of Olives; on the south, the Hill of Evil Counsel, and Mount of Offence, as they are now called; and on the west, the Mountains of Gihon. Thus, the hills are round about Jerusalem at the present time as they were in the days of King David, when he compared their defence to the favour with which God protects his people (Ps. cxv. 2). These hills, which almost encircle Jerusalem, are more elevated than the ground upon which the city is built. This would appear from the words of David, already referred to, in which is expressed the idea of security from national enemies, on account of its encompassed position. It is for this reason, that, on approaching Jerusalem, it cannot be seen at any great distance except from the north or north-west. From any other point, its towers and minarets break suddenly into view as the traveller reaches the summit of the surrounding elevations. The modern city is described as "standing upon an elevated platform, in the midst of an amphitheatre of hills." And a gentleman who is thoroughly familiar with the locality from his repeated visits, remarks, "Jerusalem is built on several hills or mounts, such as Mount Moriah, Mount Acra, Mount Zion, &c., and all on the summit of one larger hill. It is surrounded on all sides, except the north-west, by a deep ravine, with still higher hills—the Mount of Olives, the Hill of Evil Counsel, &c., so that the city is almost like an apple in a bowl." The land of Palestine has been frequently subjected to earthquake shocks, as various historic records and recent visitors can testify: but there does not appear any reason to conclude that the territory around Jerusalem has been greatly altered, by these or any other causes, in its relative elevations and depressions.

The site of the modern Jerusalem, then, we perceive is upon an elevation of hills, surrounded by others more lofty, which corresponds accurately with the position of the ancient city, as described in the Scriptures. We may, therefore, with safety adopt the measurements of modern travellers to aid in our investigation of those prophecies which relate to the city in its future greatness. The height of the surrounding hills, as well as those which Jerusalem occupies, are variously stated, but those most to be relied upon are the following:—the Mount

of Olives, 2700 feet above the level of the sea; Moriah, 2300 feet; Zion, 2500 feet; and Acra, 2600 feet.*

From these measurements it will be evident, that, although Jerusalem is upon an exalted plateau, it is considerably below the enclosing hills. But it is to the elevation of the ancient temple's site to which special notice must be directed, in order to a comparison with the predictions which refer to the situation of the future one. The ancient temple was upon Mount Moriah, as is distinctly stated in 2 Chron. iii. 1, "And Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." Mount Moriah, on which this temple stood, was on the eastern portion of the city, and overlooked the valley of Jehoshaphat, immediately opposite to the Mount of Olives. From the measurements of height just quoted, it will be seen that this locality was the very lowest portion of the city, and, as compared with other parts of Jerusalem (Acra for instance), it was 300 feet below it; and the situation of Moriah, in relation to Mount Olivet, which rose 400 feet above the level of the temple, would bring its depression into stronger contrast. Thus we learn that the Lord's house, during all past ages, has been upon the lowest of the hills upon which Jerusalem itself was built, and therefore of necessity considerably below those which surrounded the Holy City.

There are numerous distinct predictions relating to the selection of Jerusalem as the city in which the Lord of Hosts shall establish the government of the future kingdom. It is not our object, on the present occasion, to search for the reasons which have caused this place to be selected in preference to any other, but there doubtless are very important ones, which the future will develop. It will be sufficient for our present inquiry to know the testimony distinctly affirms that the same Jerusalem—the metropolis of Israel under David—shall, in the future age, become again the city of the Great King, and the dwelling-place of his saints. It is declared, "The Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. i. 17); "Sing and rejoice, O daughter of Zion, for lo! I come, and I will dwell in the midst of thee, saith the Lord" (Zech. ii. 10); "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously (Is. xxiv. 23).

But further, there is evidence of a very distinct nature concerning the establishment of the future temple. The prophet Ezekiel, in chapters xl., xli., and xlii., describes the temple which he saw in vision, and in which the throne of the Messiah is to exist. That this temple has never hitherto existed, is evident from the dimensions and description, as compared with the temples of Solomon and Zerubbabel. In this temple described by Ezekiel, there is to be the throne of the Lord. The prophet is shown the place in which the Messiah's throne shall stand, "The place of my throne, the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. xliii. 7). It cannot be doubted that the place here described was in the city of Jerusalem. The spirit carried the prophet away into the land of Israel, fourteen years after "the

* *Land of the Morning.* p. 182.

city was smitten" (Ezek. xl. 1), which city must of necessity be Jerusalem—and he says, "the hand of the Lord was upon me, and brought me **THITHER**," which clearly fixed the locality to which the prophecy relates. If we refer to the fortieth chapter again, we find that this city seen in the vision, "and the temple, in the land of Israel," are upon a very high mountain. "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, upon which was as the frame of a city on the south" (Ezek. xl. 2). It was on the summit of this elevated site that he saw the temple and its measurement, and went into its inner courts and chambers. The description does not permit our supposing his being taken to a very high mountain, in order to observe the city and the temple at a distance, but, on the contrary, the narrative necessitates the admission that the temple which is described was in the position to which the prophet was carried to inspect it, namely, "on the top of a very high mountain." And this is unquestionably confirmed by the prophet's own statement in chap. xliii. 12, where, in referring to the temple he had seen, he calls it "the house on the top of the mountain."

It will be observed that the city was to the south, in relation to the spectator's position on the site of the future temple, which proves the house of the Lord must be towards the north of the city. In the ancient Jerusalem there was nothing of importance in the north. The temple was on the east, and the city of David on the south-west. But in harmony with the position of the temple, as stated by Ezekiel, it may be remarked that David refers to the *north* as the inheritance of the future king, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the **NORTH** the city of the Great King" (Ps. xlviii. 2).

Again, if Ezekiel saw the temple in his vision placed upon this very high mountain, it is manifest it could not be the first temple, for it was in the very lowest part of Jerusalem, and 400 feet below the Mount of Olives. Besides, the prophet's position could not have been upon Olivet, for the purpose of discerning the temple upon some other lofty hill-top, for then he would have seen the city to the west, and not to the south; and to the north of Jerusalem there does not exist any high mountain answering to the description. There can be no question as to the reference of this prophecy to the future temple and city, and if that be so, then a very considerable change is necessitated in the physical configuration of the locality to which it refers.

The temple which the Lord hath chosen to place his name in, and to dwell in, as described by Ezekiel, is evidently within the compass of Jerusalem, from the testimony of Psalm cxxxii., for it is written, "The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever, here will I dwell for I have desired it." From the circumstance of this place—Jerusalem—being the special choice for lasting occupancy by the Lord of hosts, the King of Israel, it must be apparent that both prophecies relate to the same locality. But when this prophecy of David is fulfilled, the temple or house of the Lord is to be at a greatly different elevation from that which it has hitherto occupied. In another of his prophetic songs is described more exactly "the **HILL** which God desireth to dwell in" (Ps. lxxviii. 16), and concerning this habitation he says, "Yea, the Lord will dwell in it for

ever," and must therefore refer to that same everlasting dwelling place as is spoken of in Psalm cxxxii., under the name of Zion, for it is declared also concerning it, "this is my rest for ever." This, however, cannot be Zion in its present physical position, even if we extend this name to the whole city of Jerusalem. Zion is now, and always has been during historic times, below "the mountains which are round about Jerusalem," and is at least 200 feet below the summit of Olivet. This depressed condition does not accord with the exalted one set forth in the prophetic word. For it is thus recorded of that future dwelling place of the Messiah, "The hill of God is a high hill, as the hill of Bashan." The introduction of the hill of Bashan into this comparison, is clearly for the purpose of exhibiting one characteristic, namely, its height—for the hill which God hath chosen is to be a high hill, as the hill of Bashan is a high one.

It is well known that the greater portion of the land of Palestine is elevated ground, forming "a delightsome land" of rich pastures and vine slopes, in whose valleys the luxuriant crops of former ages have been borne to supply the teeming population which once inhabited this country. The north is flanked by elevated mountains, forming the ranges of Lebanon, and the south by the chains of the Sinaitic peninsula. Those heights, situated at the extremities of the land, are the most lofty peaks within the country, with only one exception. There is one hoary-headed mountain, so high that half the year it bears the snow cap on its summit, even in that mild southern latitude. This gigantic mountain is situated at the north-east of the country, heading those fertile and well-timbered slopes—the hills of Bashan. This lofty peak, stretching its dazzling summit above the more modest elevations is—the *Hill of Bashan*, more commonly known in the sacred writings as Hermon, Sirion, or Mount Sion (Deut. iii 9; iv. 48). It is estimated to be upwards of 10,000 feet above the level of the sea, and thus exceeds, by several feet, the highest points of Lebanon. There cannot be a doubt but this was the hill of Bashan in the mind of the prophet when he penned the psalm we are considering, for there is no other conspicuous mountain in that portion of the country called Bashan; and the characteristic in the hill of God to which the psalmist desired to direct attention, would lead him to select imagery which would set forth, with the greatest distinctness, the idea of exaltation which he desired to convey. This mountain of Bashan must have been familiar to the Israelites throughout Palestine, for its lofty head could be distinctly seen at considerable distances, and it would consequently form a more fitting illustration by which the writer could present to their view the loftiness of the future dwelling-place of Israel's king. Nor can this comparison of the future Zion with the hill of Bashan be for the purpose of expressing the political greatness or ascendancy of Jerusalem, but rather it must be manifest that his object is to display, in a visible form, the physical elevation only of the future city and temple of God.

These references, however, by no means exhaust the testimony in proof of the future temple and city being in an exalted position, and not upon the low platform upon which it was originally built. It was frequently by vision the prophets of Israel became acquainted with the events of the future, and they thus beheld the objects exactly as they

were to appear. It is after such a vision concerning Judah and Jerusalem, that Isaiah describes the temple of the age to come. He saw the objects which were to exist there in the "last days," and says, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills" (Is. ii. 2). This is evidence of the most emphatic and conclusive kind, that the house of the Lord will not be in a valley as it was in the days of old, surrounded by hills which concealed it from the distant spectator, but so exalted will be its situation, that its foundations will be laid upon a mountain—on the summit of the mountains. It will be a city set upon a hill which cannot be hidden, because it will be exalted above them.

It was this view of its physical altitude to which the apostle Paul made reference in his letter to the Galatians, "Jerusalem which is exalted is free, which is represented by Sarah who is the mother of us all."—(Gal. iv. 26). In this letter Paul alluded to Jerusalem in two periods of its history. He describes the allegorical meaning of Sarah and Hagar in their relation to the law and the promise; and he then proceeds to state also, that these two individuals represent Jerusalem in two different periods. Hagar represented the city at the time Paul wrote the epistle, at which time he says it was in bondage to Rome with all her children. But there is to be another condition for Jerusalem than that of bondage, when it shall be represented by Sarah—the free woman—who is the mother of us all. Sarah was "free," and therefore fitly pre-figured the city of Jerusalem in that state, when it will "shake itself from the dust, and when its days of mourning will be ended;" when its inhabitants, instead of being bondslaves to Rome, "shall possess them who ruled over them for servants and for handmaids, and shall take them captives whose captives they were, and shall rule over their oppressors." Then Jerusalem will be FREE. But the apostle further says this free city is "above," or an exalted city. This word *above* is sometimes supposed to mean the opposite of *trodde* down, and it is assumed that, by the employment of this term, Paul sought to show the political greatness which the city of the future would occupy among the nations of the earth. This view cannot be in any degree possible if we regard the meaning of the word, or the construction of the sentence. That the Greek word *ἄνω* has in this place the sense of physical loftiness cannot be denied. Parkhurst remarks that *ἄνω* preceded by an article as in this case, "denotes what is above, high, exalted," which is ample authority for the exact bearing of the word. Nor can the word *above* have the sense of political greatness as the opposite of bondage, without introducing a tautology of sentiment into the sentence, which could not be charged upon the learned apostle, because it is immediately followed by the word "free," which contains every idea of political independence. This word "above," therefore, is evidently descriptive of the lofty situation of that Jerusalem, which is to be the city of freedom, and the metropolis of the world.

There can be no doubt, when we consider the amount of testimony in the prophets, that the apostle correctly apprehended their statements in relation to the physical height of the future city, and as this elevation is to take place at, or immediately before its final deliverance from its last oppressors, it is quite in harmony with the Old Testament prophets,

that Paul, in referring to that period of freedom, should describe Jerusalem in that state of exaltation which it is to assume when it shall become free—for the testimony is everywhere conclusive that the exalted Jerusalem shall be free.

From these considerations we have learned that the city of the past and the present, is far below the encircling hills—and that especially the temple is in the lowest portion of the city; and, further, it will be perceived by the testimonies already produced, that it is not always to remain in that low condition—but, that there is a time coming when the city will not only assume a political precedence among the cities of the world, but that it will be literally exalted so as to be the mountain of the Lord's house—the holy mountain. At this time the distinct declaration of the prophet Zechariah will be accomplished, where he says, "and Jerusalem shall be LIFTED UP, and inhabited in her place."—(Zech. xiv. 10.)

Beyond this direct evidence, there is a further amount of incidental testimony in the writings of the Old Testament prophets.

It is upon the giddy heights of the mountain crags where the graceful hinds are known to graze, and bound upon the highest summits of the hills, to breathe the freshest air, and to drink from the purest and brightest fountains. They climb to heights where human footsteps would be unsafe, and where unaided they could never climb—to a place of unparalleled security. Such an altitude as the hinds upon the mountains are able to reach, is a position to which the prophets looked forward with hopeful expectancy, because with it would be associated blessings of the sublimest order. In view of this, the prophet, after remarking upon the calamities which will immediately precede the deliverance of Israel, says, "The Lord God is my strength—and he will make my feet like hinds' feet, and he will make me to walk upon mine high places" (Hab. iii. 19). It is apparent in this quotation that the chief ideas to be conveyed are elevation and complete security; and this has a most important and emphatic meaning, when we consider such a lofty situation in the temple of the future, and city of the Great King, to be the promised rest of the saints of God. This place of security is further described by the prophet Isaiah as the reward of character developing itself in righteous acts and upright speech. It is declared that "he who stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall DWELL on the high places, his place of defence shall be the munition of rocks" (Is. xxxiii. 16). And he further proceeds with another statement of considerable importance in relation to the subject we are considering, namely,—“Thine eyes shall see the king in his beauty, they shall behold the land of very great distances” (margin Is. xxxiii. 17). Here are two objects which it will be the privilege of the righteous to behold—the king in his beauty, and the land at great distances. It is not in the slightest degree forcing a meaning upon these words which they will not bear, to assume that a necessary elevation of the locality of the future capital is there affirmed. To suppose this passage means that the land of Israel was “far off” in the time of Isaiah, is to assume what is not true, for he resided in the very city which is to be the metropolis of the world, and is the locality to which his prophecy relates. The testimony of

Ezekiel already quoted, proves that the kingly throne of Israel is to be in the temple, which is to occupy a very high mountain; and, in the passage before us from Isaiah, a place of like nature is spoken of as a reward of goodness and virtue; and the circumstance, moreover, that one item consists in "his eyes beholding the king in his beauty," proves beyond all controversy that the locality is Jerusalem—the temple of the Lord. Now it would be an utter impossibility in the Jerusalem as it has been, or now is, encircled by the hills which rise above the level of the city, for any individual to "behold the land of very great distances." In whatever manner the former part of the quotation (v. 16) be regarded, it is manifest if we are to admit that the laws of vision will be maintained in the age to come as they now exist, then there is an absolute necessity for the elevation of the territory which is referred to in these verses. It will also be perceived this ability to discern the land far off is exactly compatible with the previous proofs of the exalted situation of the future temple, and of the high places which will constitute "the munition of rocks."

There are also other references to the high places of the land becoming the possession of the saints; and Daniel describes those who are "to take the kingdom and possess the kingdom for ever," as the saints of the most high places.* Expressions such as these, are assumed by popular theology to have reference to the abode of the saints in heaven above; but, instead of which, it is evident they confirm the testimony already advanced, and thus assist in proving that the territory of Jerusalem must be uplifted in order to constitute the high place of Jehovah's worship—the holy mountain.

H. N.

(To be continued.)

MOSES QUOTED BY JESUS.

MOSES said to Israel, "Hear, O Israel: the Lord our God is one Lord." The word here rendered Lord (*Jehovah*), is derived from the verb *to be*, and is reasonably presumed to denote the underived and continuous being or existence of the great Creator. The word rendered God (*Elohim*) is said to be derived from a root signifying *power* or *strength*, and often occurs, as it does here, in the plural number. Much has been made of these facts by ingenious and speculative minds. Regarding the former word, Dr Samuel Lee in his Hebrew Lexicon, says, "Among the Israelites generally it was held blasphemy—up to a considerable antiquity—even to pronounce it." He says, however, "it may be termed the Israelitish designation of the true God." The same authority says of *Elohim*, "the plural used for the True God has given rise to various speculations, some supposing that the notion of a Trinity in Unity lay concealed in this word. Others, again, particularly the Rationalists of Modern Germany, have thought that vestiges of a very ancient polytheism were discoverable in it. Both seem in this case to have taken too much for granted, viz., that the ancients were guided in their writings by the technical rules of modern grammarians, and also that they were complete metaphysicians—neither of which can be maintained; hence both are probably false."

* See Tregelles on Daniel, pp. 38 to 54, where in every instance the phrase is translated "the saints of the most high places."

But Dr Samuel Lee may be deemed of no authority, being probably ignorant of God's purposes as revealed in the Scriptures. Let us see, therefore, if any light is shed on this part of the Spirit's teaching from the other Scriptures.

It so happens that these words of Moses are quoted by Jesus. In Mark xii. 29, we read, "And Jesus answered him (one of the scribes), the first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God," &c. Now Moses wrote in Hebrew, and Jesus spoke in Greek: at least Mark, as the Spirit's amanuensis, has given us the words of Jesus in Greek. The word *Jehovah* used by Moses is rendered in Mark by *Kurios*, and the plural *Elohim* by the singular *Theos*. The word *Kurios* signifies simply a possessor, hence a master, and is often applied in the New Testament to men. Hence there is nothing occult or exclusively theological in the rendering given of *Jehovah* by Jesus. Likewise regarding *Elohim*, if there was anything remarkable couched under the plural number, it is altogether ignored by Jesus in substituting *Theos* in the singular.

The doctrine taught by Moses in these words seems clearly confined to the grand truth of the unity or oneness of the God of Abraham, Isaac, and Jacob, in opposition to the lords many and gods many of the idolatrous nations around. This is clearly corroborated by the conversation between Jesus and the scribe. After Jesus had quoted the two commandments, "the scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he." . . . "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Here the scribe uses *Theos* in the singular, and shows his understanding of Moses' words, as quoted by Jesus, to be simply expressive of the Unity of God. If there were any doubt of this it is quite removed by the words, "and there is none other but he." This was a discreet answer in the estimation of Jesus, and it could only be so esteemed by him because it was in accordance with the sense in which he himself had used the words of Moses.

But it has ever been characteristic of human wisdom to seek to draw more from God's words than they really contain. There is in many minds a morbid discontentment with simplicity, and a craving for the occult and marvellous. Swedenborg is a notable example. Hence human imagination has exalted itself against the knowledge of God, and thus the very gospel of the kingdom of God is at this day hidden from the eyes of men who have the Scriptures of truth in their hands, but whose minds are preoccupied with human wisdom.

J. C.

JESUS THE WAY, THE TRUTH, AND THE LIFE.

JESUS once said to Thomas, (John xiv. 6)—"I am the way, the truth, and the life." He is *the way* to the Father. He died, the just for the unjust, that he might bring us to God. "No man," says he, "cometh unto the Father but by me."

And being the way unto the Father, he is the way unto the Father's house. That is the new and heavenly Jerusalem, the city which hath the foundations, and the pearly gates, and the crystal diamond wall, and the broad golden street, and the river of the waters of life running through the midst of the golden street, and the trees of life on the banks on both sides the river, and the throne of God and the Lamb, and the thousand times ten thousand, and thousands of holy angels that minister before him. "In my Father's house are many mansions; if it were not,

so I would have told you ; I go to prepare a place for you." So then, through the abundant mercy of God, we are born again to the lively hope, through the resurrection of Jesus Christ and his ascension, of an inheritance incorruptible, undefiled, and that fadeth not away, reserved for you in heaven. If then ye be risen with Christ, set your affections on those things which are above, where Christ sitteth at the right hand of God, and be dead to this present evil world.

Jesus is the way unto the Father in the new Jerusalem at his second coming. Thus he says—"And if I go away and prepare a place for you, I will come again and receive you to myself, that where I am ye may be also." And the whole testimony of Scripture runs in this channel. Everywhere we are taught to look for our future great and eternal salvation at the second coming of Christ. "It is appointed unto men once to die, but after this the judgment ; so Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto salvation." "When Christ, who is our life shall appear, then shall we appear with him in glory." "The Lord, the righteous judge, will give unto me a crown of righteousness in that day, and not unto me only, but unto all them also that love his appearing." "Wherefore be sober, gird up the loins of your minds, and hope to the end for the grace that shall be brought unto you at the revelation of Jesus Christ." Faith in the Lord's second coming is as essential to salvation as faith in his first coming.

Jesus being the way unto the Father in the New Jerusalem at his second coming, is, therefore, the way into the regenerated world to come, whereof, says Paul, we speak. You have the proof of this in Rev. xxi.—"And I saw a new heaven, and a new earth, for the former heaven and the former earth were passed away ; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Thus God will in very deed dwell with man upon the earth regenerated. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Thus Jesus is the way into the world to come. There is a world that is passed away which perished at the flood. And this present evil world is reserved unto fire against the day of judgment and perdition of ungodly men. And there cometh another world, the new heavens and new earth called "the regeneration" because it is the old world regenerated, or made new. And into this world Jesus is the way, being the way into its glorious head—the New Jerusalem.

And being the way unto the Father in the New Jerusalem at his second coming, Jesus is the way into the kingdom of God, the kingdom of heaven, the everlasting kingdom of our Lord and Saviour Jesus Christ, the kingdom of God and of Christ. For the New Jerusalem is the heavenly metropolis of that glorious and blessed kingdom of God. This is clear from Rev. xxi.—"The tabernacle of God is with men, and he will dwell with them, and they shall be his peoples." It is not people

in the original, as in our translation, but peoples. It is "the kingdoms of this world become the kingdom of our Lord and of his Christ; and he shall reign for ever." Hence again it is said, "And the nations of them that are saved shall walk in the light of this New Jerusalem; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; and there shall be no night there. And they shall bring the glory and honour of the nations unto it." See Zech. xiv. and Psalm xcvi., &c.

Now if we do not accept of Jesus as the way to whom, to where, and to what he leads, he is no way to us at all. It is absurd to walk in any way and not know who, where, and what it leads to. Accordingly we find that even those who believe in Christ and in him crucified are not promised salvation if they be moved away from the hope of the gospel, Col. i. 22-23. Which hope I have set before you in speaking of Jesus as the way. It is the hope of inheriting the promised kingdom of God, in the world to come, at the second coming of Christ, in the New Jerusalem, with the Father.

I come now to Jesus as *The Truth*. He is the way because he is the truth. We are saved by believing the truth concerning him. He is the grand object of saving faith. Believe in the Lord Jesus Christ and thou shalt be saved,

We have one truth concerning Jesus, the belief of which is essential to salvation, in John xviii. 37—"Pilate therefore said unto him art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." The truth is that Jesus is and was a king. He had no kingdom then, but still he was a king; just as David was anointed king of Israel years before he received the kingdom. To this end was he born. He was born to be a king, to be the king of the Jews. As the wise men, heaven-led, came to Jerusalem, saying, "Where is he who is born king of the Jews? for we have seen his star in the east, and are come to worship him." As the prophet saith of Bethlehem, "Out of thee shall he come forth unto me who shall rule my people Israel." And as the angel to his mother announcing his birth, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." "And for this cause came I into the world, that I might bear witness to the truth," viz. to this truth that I am king of the Jews. As for instance in Mark xv. 2—"Pilate saith unto him, Art thou the king of the Jews? And Jesus answering him, said, Thou sayest it." That is, "It is as thou sayest: I am king of the Jews." This was the good confession he made before Pontius Pilate, which Paul calls upon Timothy to remember. It was not like it then; nor yet. But God in his times will shew who is the blessed and only potentate, the king of kings, and lord of lords. Jesus knew well that this confession would cause him to lose his life, and nail him to the cross.

But he counted not his life dear unto him, that he might finish his course with joy, and the ministry that he had received of his Father to bear witness to the truth that he is king of the Jews. For this is indeed saving truth. Nathanael's confession, "Thou art the Son of God, thou art the king of Israel" is exactly the same as Peter's, "Thou art the

Christ, the Son of the living God;” for to be the Christ is to be the king of Israel, as you may see in Matth. ii. 1-7—Now, says Jesus, “on this rock I will build my church, and the gates of hell shall not prevail against it.” To be saved we must believe that Jesus is the Christ. To believe that Jesus is the Christ, we must believe he is the king of the Jews. Thus he is the truth, and so the way.

But we are told, Jesus says, my kingdom is not of this world. Of course it is not. It is of the world to come. It could not possibly be of this world. For this is a temporary world, a world that passeth away, and whose end is at hand, while the kingdom of Christ is an everlasting kingdom. An everlasting kingdom requires an everlasting world. A kingdom that cannot be moved, a world that cannot be moved. And so you read in Psalm xcvi—“Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved.” And so Christ’s kingdom is not of, is not in this present evil world, but is in and of that glorious and blessed world to come. As he saith to his apostles, “In the regeneration, when the Son of Man shall sit on his glorious throne, ye also sitting on twelve thrones, shall judge the twelve tribes of Israel.” And as he saith to Israel, “For as the new heavens, and the new earth which I shall make shall remain before me, so shall your seed, and your name remain” Truly Christ’s kingdom is not of this present evil world. But it is of that world to come.

We have another saving truth concerning Jesus in John viii., in verses 31, 32, Jesus says to these Jews who believed on him, “if ye continue in my word ye shall be my disciples indeed, and ye shall know the truth, and the truth shall make you free.” This truth we have in verse 28. “Then said Jesus unto them, when ye have lifted up the Son of Man, then shall ye know that I am he,” &c. It is the truth of his lifting up on the cross. “For as Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up, that whosoever believeth in him should not perish but have everlasting life.” It is the truth that Christ died for our sins. That he bare our sins in his own body on the tree. That he was made a curse for us, as it is written, cursed is every one that hangeth on a tree. That he was made sin for us who knew no sin, that we might be made the righteousness of God in him. This truth concerning Jesus is a saving truth. We come to the Father by the belief of it. By whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God. We come to the New Jerusalem by the belief of it. Blessed are they that wash their robes,* that they might have right to the tree of life and enter through the gates into the city. We enter into the kingdom of God by believing it. “Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.” This truth frees from sin. For “whosoever committeth sin is the slave of sin, and the slave abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, you shall be free indeed.” How this truth makes one free from sin, and the glorious liberty that comes thereby to us as sons of God in his great Son, may be seen in Rom. vi., vii., and viii., which is just a comment on these words of Jesus.

It remains that I speak of Jesus as *the life*.

Jesus, you observe, is the way unto the everlasting God, to a continuing city, to a world that has no end, and to a kingdom that shall in like manner stand for ever. But how can creatures such as we inherit such never-ending glory. We have no immortality, no eternal life in us. Man that is born of a woman is of few days, and full of trouble; he groweth up as a flower and is cut down; he fleeth also as a shadow and continueth not. He giveth up the ghost, and where is he? In that very day his thoughts perish.

Now how can such an one inherit these things? By receiving eternal life as the gift of God through Jesus Christ our Lord. Jesus says, as the living Father sent me, so he that eateth me shall live by me. He that believeth on the Son hath everlasting life. This is the record and promise that God hath given us, eternal life; and this life is in his son. Jesus is the resurrection and the life. If those who believe in him should die before he comes, yet they shall by him go unto the Father, into the city, into the regeneration, into the kingdom; for he will raise them from among the dead, and they shall die no more. And if those who believe in him remain alive till he comes, they shall all be changed from mortal to immortal, and shall never see death.

Thanks be unto God who giveth us the victory through our Lord Jesus Christ. Amen.

D. L.

A DROWSY "MORNING WATCH."

"But man will look into futurity. The soul which God put within him, when he 'breathed into his nostrils the breath of life,' was not made for time; and even in the wreck of its present misery it possesses capacities and desires which may not be satisfied but with the perfection of a new creation's blessedness, and with happiness, the duration of which is eternal as its own."

THE foregoing paragraph occurs at page 90 of *The Messenger* for last month, in an article extracted from *The Morning Watch*. The article itself contains some very excellent reasoning in regard to the importance of studying the scriptures of the prophets regarding events yet future; and we were rather vexed to find the paragraph in question dressed up, incidentally, with so much sound reasoning and scriptural truth, the more especially as its objectionable elements were not, necessarily, a part of the argument. Without, however, spending more time in unavailing regrets, we would proceed to examine the predicates contained in the words referred to. 1, "Man will look into futurity." 2, "God put a soul into man when he breathed into his nostrils the breath of life." 3, "This soul 'was not made for time, its duration is eternal.'" 4, "It is at present in a wreck of misery." 5, "In spite of being in a wreck of misery, 'it possesses capacities and desires which may not be satisfied but with the perfection of a new creation's blessedness, and with happiness, the duration of which is eternal as its own.'"

The information contained in these propositions is certainly very curious, and wants only *one* element to render it interesting and instructive—that element is AUTHORITY. The first assertion—"Man will look into futurity"—is

proven by experience, and that of itself is, in the present case, evidence enough; but assertion No. 2 cannot be demonstrated in the same way—as it relates to *an act* alleged to have been done many thousand years ago. The kind of proof necessary in such a case is trustworthy testimony. Our “Morning Watch” does not quote his authority, and as he does not profess to have been an eye-witness, or possessed of divine power, he cannot reasonably be offended with us for demanding his source of information, ere we give credence to his assertion.

The only reliable account of the creation of man with which we are acquainted is that contained in the book of Genesis, and in it there is not a scrap of information regarding God putting “a soul into man, when he breathed into his nostrils the breath of life,” or at any time previous or subsequent to that, neither is there any such testimony in any part of the Holy Scriptures.

The language used in the scripture account of man’s creation, and what transpired on his receiving the breath of life, is very complete and unambiguous. Thus it is written,—“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. There is not a word here about “a soul being put into man,” but there is a very distinct testimony that *the man*, on having “the breath of life breathed into his nostrils” by his divine Creator, “*became*—or grew into—a *living soul*.” God did not *put a soul into man*, when he “breathed into his nostrils the breath of life,” but the result of that in-breathing was that man “*became a living soul*.” It is the man himself, then—that *which was formed of the dust of the ground*—that is a *soul*, according to the scripture account of his creation; by receiving the breath of life he became “a living soul;” and when that breath is withdrawn from him by its Great Proprietor, he becomes a “*dead soul*.” The term is so used in the Hebrew text, in Numb. vi. 6; ix. 6; Lev. xix. 28; xxii. 24; Hag. ii. 13. Hence, while in scripture some of the functions or properties of man, such as *life, desire, &c.*, are termed his *soul*, he is throughout spoken of as being a *soul*. The language of John Milton on this point is worth quoting, being both scriptural and philosophical—“Man is a living being, intrinsically, and properly, one and individual, not compound and separable, not according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body or substance individual, animated, sensitive, and rational.”—*Christian Doctrine*, vol. i., pp. 250, 251. Such being the state of the case, we are compelled to dismiss assertion No. 2 as baseless and unscriptural; and being so, there is not much need of examining what is further asserted of the properties of this soul, falsely affirmed to have been put into man when he first was made alive; only it may be instructive to observe how one false position leads to another.

Of this mythical entity, called “a soul,” “Morning Watch” affirms, *3dly*, that “it was not made for time,” that its “own duration is eternal.” It is thus entirely different from any souls mentioned in the Bible. The term “eternal,” or any of its synonyms, is never in scripture applied to souls; on the contrary they are uniformly spoken of as mortal—amenable to death. Any concordance of the scriptures will furnish abundance of proofs.

Whether the duration of the soul, of which “Morning Watch” knows so much, looks backwards as well as forwards he does not aver, but the language he employs, seems to warrant the supposition that it does; for since this eternal, sentient, happiness-desiring soul was “put into man” it must have been a *soul* previous to that, and as he does not mention any change taking place on *it*, on entering its new abode, it may have existed for ages in full possession of all the wonderful qualities ascribed to it; cherishing those same desires which it now feels amidst “the wreck of its present misery.” It must surely belong to the same genus as those souls which Hindoos and Mormons

possess, and which have existed long and in other habitations, before taking abode in their mortal flesh.

Notwithstanding the eternal durability of this soul, however, it seems to have very narrowly escaped destruction, inasmuch as it is represented as being at present, in a *wreck of misery*. Such being its present condition, there is nothing remarkable in the circumstance that it should desire "happiness—the duration of which is eternal as its own," for surely all sentient existences must desire to be happy.

There is still another circumstance in the deliverances of our "Morning Watch" regarding this soul, and its being put into man, which appear rather strange, namely, that the very same capacities and desires, predicated of it are also affirmed to belong to *man*. Thus, "*man* will look into futurity"—"and from the fleeting and melancholy character of the present life he is ever turning away with unsated wish, and directing his inquiries towards coming things, if haply he may find in their infinitude some trace of a stabler and more lasting home." Thus two existences, distinct, and separable from each other—having capacities, and desires exactly alike, are incased, the one into the other, for what purposes we are not informed, and it is difficult to imagine!

Alas! alas! such is the common jargon of popular modern philosophy regarding mortal man, and his supposed immortal immaterial soul. One says "the soul is the man"—the body being only the casket where the jewels are preserved; another affirms that the soul is really a *part* of the man, and requires a material organization through which to manifest its power; while others declare that the body is a clog to the soul, from which it longs to be set free, that it may exult in the unfettered exercise of its spiritual and immortal functions.

It is truly sad, as well as strange, that one so far enlightened by the word of God, as to perceive the glorious things revealed in the scriptures of the prophets, should remain so ignorant of the doctrine of the Bible regarding man. We can only account for it on the supposition that he has been so long under the soporific influence of a false theology; and has not got his eyes so fully opened as to perceive the heathenish forms that appear before him in the garb of holy writ. This is a sufficient reason for rejecting him as a proper "Morning Watch;" and we would beg to suggest, that the next time he presents himself as such, our editors should subject his observations to a searching scrutiny before sending them off with our "Messenger."

W. L.

Intelligence, Notes, &c.

EDINBURGH.—On the morning of Sunday 19th June, Andrew Pearson (residing at Dewartown near Dalkeith) made confession of his faith in the gospel, and was immersed into the name of the Lord, uniting with the brethren here in the duties and responsibilities of church fellowship.

VARIOUS PLACES IN ENGLAND.—"During the middle fortnight of June I have had a holiday ramble in England, visiting churches and isolated brethren in many parts. I had the pleasure of spending three first-days-of-the-week with the churches in Jarrow-on-Tyne, Swansea, and Nottingham respectively; and in the interim I visited Scarborough, Halifax, Huddersfield, Heckmond-wike, Liverpool, Birmingham, London, and Newark-on-Trent; where, I in every case found brethren with whom I had fellowship of an agreeable, and I hope, profitable kind. As it may be interesting to other brethren to know concerning some of those places, I offer these few notes:— In JARROW the church numbers 5, all from Scotland. As the town is at present in a rapidly growing, and apparently very confused state, it is found difficult to arrange any decided means to stir up public attention to the great truth; but the brethren hold together

to build each other up in the faith. In SCARBOROUGH the number of the faithful is even smaller and weaker, although there they have been favoured with the active and untiring service of brother Charles Walker, as a public advocate of the faith; in consequence some are inquiring the way of life. But the brethren themselves are hardly so energetic as they might be in the pursuit of those means which God has furnished for upholding and strengthening in the faith. This supineness is no doubt helped a good deal by an anticipated removal of brother Walker. [It would be well for any brethren who have opportunity to visit them, and for those who have leisure to write them, to stir them up, or at least to let them know that in many places they have friends who are deeply interested in their well-being, and growth in grace.—Address *Speck Atkinson*, Falsgrave, by Scarborough.] In HUDDERSFIELD and HECKMONDWIKE the churches are small, but steady and harmonious. In LIVERPOOL there are only three brethren, who meet together regularly, retaining fast hold of the truth. Not finding themselves capable of public appearance in advocacy of the faith once delivered to the saints, they seek scope for their zeal in more private, but perhaps as efficient work; and really do awaken some to inquiry and thought. In SWANSEA the church numbers six—all of whom were formerly in connection with those calling themselves ‘*The Reformation*.’ I was gratified to find an interest on the part of several whom they had left behind to inquire the cause of this withdrawal, and to sift the reasons given for such a stand for the ancient faith; this interest is not confined to those persons either; and we hope, ere long, to hear of accessions to the small but hearty congregation in Swansea. There is now a small church in LONDON, which, it is to be hoped, will gather to its embrace the few disciples who are scattered in that mighty metropolis. In NEWARK, I was sorry to learn, there is a division of heart among the brethren, one part holding by the old foundation principles, and another seeking fellowship with those who separated from the brethren in Nottingham, four years ago, on fundamental questions.”—G. DOWIE.

THE AGGREGATE MEETING will be held (D.V.) at Edinburgh, in the brethren’s meeting-place, *Goldsmith’s Hall*, 98 *South Bridge*, on the third Sunday of July (17). It is submitted to the brethren intending to be present, not only to tell beforehand that they are coming, but what they are bringing with them—whether it be a psalm, a doctrine, or an interpretation; that, by previous deliberation, all things may, as far as possible, be arranged for order and thorough efficiency. This will not interfere with the utterance of those spontaneous sentiments and exhortations suitable to the occasion, so well advocated last month. Brethren proposing to be present, will please send word in good time. All correspondence anent the meeting to be addressed to the secretary G. DOWIE. The preliminary meeting will be held on Saturday evening (16) in 12 *Beaumont Place*, at seven o’clock.

A DESIDERATUM SUPPLIED—A BOOK FOR EACH AND ALL.

Will be published shortly, crown quarto, in 20 monthly parts, or thereby, at 1s each, (if sufficient orders can be obtained,) *LIGHT FOR THE PATH OF LIFE*; OR, *THE BIBLE MADE EASY*, by F. R. SHUTTLEWORTH, being an Analytical arrangement of the Scriptures, in harmony with “the truth as it is in Jesus.”

Orders to be sent to the Author, Little Lane, Halifax, Yorkshire.

The Treasurer acknowledges receipts for the *Messenger* from Jarrow, Lewes Malvern, and Paisley.

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.

T H E
MESSENGER OF THE CHURCHES.

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

No. VIII.

AUGUST 1864

VOL. V.

THE ANNUAL MEETING OF 1864.

THE aggregate general meeting of the baptized believers in the gospel of the kingdom, resident in Britain, was held on Sunday, the 17th of July, in the Union Hall, South Bridge, Edinburgh. According to usual custom, a preliminary meeting was held on the previous Saturday evening, at which the programme of the proceedings was decided upon, and other necessary arrangements made. John Duncan, of Dundee, being appointed to preside at the afternoon meeting.

The brethren accordingly assembled in the Union Hall, at eleven o'clock on Sunday forenoon, and, in addition to those usually meeting in this place, there were the following:—John Muir, *Crossgates*; Chas. Reid, *Cumineston*; Archibald Dowie, *Cupar*; John Duncan, *Dundee*; Robert Tennant, *Dunfermline*; David Christie, Mrs Christie, Allan Fordyce, and James Fraser, *Glasgow*; Robert Boyd, *Kirkcaldy*; Wm. Norrie, *Lewes*; David Lawson, *Newburgh*; and William Smith and George Kerr, *Tranent*. Previous to the breaking of bread, John Duncan and William Laing made a few remarks appropriate to the occasion, after which this divine institution was attended to.

ALLAN FORDYCE then rose and said,—

"Brethren, the subject upon which I intend to speak is our relation to each other, and what constitutes our bond of union. Our relation to each other is derived from our birth. We are the children of the same Heavenly Father, and we are all the servants of the same Lord. Our union with Christ constitutes our union with each other. 'Ye are the children of God,' says Paul in his letter to the Galatians, 'by the faith which is in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ.' Allow me to remark, in passing, that the words 'of you' have no representative words in the original; and, consequently, that as many as have been baptized into Christ have put on Christ. This holds good in the corresponding passage in Romans, where it says, 'For as many as have been baptized into Christ have been baptized into his death.' It is the baptism into the name of Jesus Christ then, that constitutes us one with him, and one with his Father—constitutes us children of God, for by one spirit we are all baptized into one body, and by that spirit we are enabled to cry, 'Abba, Father.' If, therefore, my baptism into Christ makes me a child of God, it also makes me brother to every other member of the body of Christ. Let this be well understood—that if my baptism makes me a member of the body of Christ, it also makes me a brother to every other member of the body of Christ. So long as I hold my position in

Christ, I maintain my relation to the members of his body. If we who are assembled here together are all united to Christ, if we are all the sons of God by faith in Christ Jesus, having each been baptized into Christ, and therefore having put on Christ, our relation to each other comes from that ordinance and by that appointment. We are, then, by God's appointment also united to one another by that very act, so that we are not united together from choice, because we like this one or dislike that, but because we have rendered the obedience of faith, and have thus become members of the body of Christ. If, then, our union with each other is derived from our union with Christ, our separation from each other must also be caused by our separation from him. I wish you, brethren, to think seriously of this position. Tell me is this a true position? have I described our relationship rightly, or have I not? If the position I have defined be true, we cannot give our assent to the separation of any brother from the brotherhood until he has separated himself from Christ. Nothing else can warrant us to give our assent to the separation of a brother from the brotherhood. If we thoroughly understood our relationship, our position in the sight of God, and our own worthlessness, we would tremble to pronounce bulls of excommunication upon one another. Paul says, in 1 Cor. i. 10, 'Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.' But many will tell us that this is very good, but that we are quite unfit to carry it out in the present state of things. It has not been thoroughly tried, however. How is it possible, when we think so very diversely, that we could all speak the same thing? To have the same mind—the mind of God—we will require to have the very same words. The very same words will follow if we have the same sentiments. We all know that a Roman Catholic will not speak a dozen words before we detect that he is a Roman Catholic, and the same thing may be said of a certain class of Presbyterian and Methodist preachers. So also will we be able to recognize the members of the body of Christ, for, when properly instructed, they will all speak the same thing. But how is this to be arrived at? It must be by speaking the words which the Spirit of God has taught us, for this is the only means by which we can all speak the same thing—speaking of the things of God's kingdom, in the words which God's Spirit has taught us. If we do so there will be a oneness in our nomenclature and in all our sentiments. This was one prominent doctrine which was introduced into this country by Alexander Campbell, in the year 1826, and was one of the fundamental principles of the body who call themselves the Second Reformation. The principle is one that is tenable, one that we are able to maintain, and one that it is our duty to maintain. I give a quotation from the 'Foundation of Christian Union,' by Alexander Campbell, which is in these words:—'We choose to speak of Bible things in Bible words, because we are always suspicious that if the *word* is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words and in the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches.' I think it would be well for us still to hold by this as a principle for our guidance—that we will stand to the words of the Spirit of God to learn the things of God. Not only to retain the things, but also the words which the Spirit has taught us. This is what the apostle has in view, when he says, 'I beseech you, in the name of the Lord Jesus, that ye all speak the same thing.' We received our religion from God, having been taught it by His Spirit, and, in speaking of it, therefore, we should prefer God's words to those of men. In the work to which I have alluded, the writer has enumerated a great many words which have crept into the language of professing christians, such as 'the Holy Trinity,' 'conditional election,' 'free will,' 'original sin,' 'human depravity,'

'sovereign grace,' 'visible church,' and many others. These words have come into use in consequence of a departure from the simplicity which is in Christ, and forsaking the words which the Holy Spirit has taught us. It does not affect our purpose, nor does it alter our position, that the author from whom we have quoted has himself departed from the principle; we can still hold by that which we have held along with him. He has written many articles upon 'Christianity,' original, modern, and apostolic, and yet the Bible teaches us nothing whatever about 'Christianity.' It is one of those phrases which the Spirit of God has not taught us, and therefore the more we avoid it the better. By some people the Word of God has been divided into what they call the moral law, the judicial law, and the ceremonial law. These are words of man's invention, and, by laying them all aside, we shall come to a unity of sentiment and language which has never yet been shown forth by any body of men. Again, some men are accustomed to speak of one part of God's Word as being 'doctrinal,' and another as being 'practical'—just as if the teaching of Jesus were not practical. Now, although we may have discarded the phrases, in order to arrive at a pure and sound speech, there are others which we may fall into of a similar kind. We have some of our brethren speaking 'the frog power,' 'the lion power,' 'the sin power,' and a great many other such phrases. These are the words which gender strife—words which the Spirit has not taught us, and which lead to division. Let us, therefore, forsake those words which cause strife, and let us speak of the things of the kingdom of God in the words which the Spirit has given us. We have also such a phrase as 'four-square multitudinous unity.' Will God's description of His own house, of His own city, not be sufficient for us? I trow we may be content with God's description of what belongs to Him, without puzzling our minds to find out new-coined words and phrases, to represent those things which are represented to us in His word. It is because I see these things coming in and growing upon the brethren who have professed their faith in the kingdom of God that I now refer thus openly to them. It is high time we should openly speak our sentiments upon these things. We have no necessity to act as counterfeits to any system of theology. We have made a profession—aye, and a confession—of the name of Jesus Christ, of which we need not be ashamed; we do not hold by the doctrines or precepts of any man or set of men, but we hold our religion directly from that God who has given it to us, and we hold our position in Christ by strict union and communion with our head, whose place is at the right hand of the majesty in the heavens. We have no name and no connection with any city on earth; and no matter whether it be Rome, or Edinburgh, or New York, all places are alike, and we are now in the possession of access to God through Jesus Christ, and that directly, for there is one mediator between God and man, Christ Jesus, himself a man."

At the conclusion of Allan Fordyce's address the meeting was brought to a close, and the brethren separated for an interval of an hour and a half, meeting again at half-past two in the hall in Surgeon Square, to partake of a repast which had been provided for them. This having been finished, George Dowie, by the aid of a map of the brotherhood, gave an interesting account of a visit which he had recently paid to a number of the churches and isolated brethren in different parts of England. Shortly thereafter, the company returned to the Union Hall, where the business of the meeting was resumed.

JAMES CAMERON was the first speaker, he said,—

"The christian brotherhood is composed now, as of old, of various heterogeneous elements. If not of Greek and Jew, Barbarian and Scythian, yet at least of individuals as diverse in their relations and characteristics. But these

having a common faith and baptism—by which they are united to the head—are all one in Christ Jesus. Still the peculiarities of the individual unit are apt to bulk unduly in the mind's eye, and to warp the sympathies common to the brotherhood: one's own peculiar opinions, habit of mind, and whole idiosyncrasy are liable to be regarded with a kind of philoprogenitive affection; and, even where opinions are adopted at second-hand, they often receive the love bestowed upon an adopted child.

"We are all more or less tinged with the spirit of the sectarianism around us, and it is founded on human deduction raised to a level with the express word of God. The church is built on the apostles and prophets, Jesus Christ himself being the chief corner-stone, and the faith and hope of the church are derived from the divine testimony in its plainest and most natural sense, without interpretation—that is, by taking the words of the Spirit with only such definitions as are furnished by the Scriptures. But now we find matters apart from the one faith, and things obscurely revealed which are made plain only by dint of human wisdom (too often discovered to be human folly) added to the one faith, and insisted on as essential to church fellowship.

"Here arises the necessity for some potent influence which shall counteract this waywardness of the head. This is found in the heart, not the heart of the natural man, but the honest and good heart in which the good seed—the seed of the kingdom—has been sown, in charity, or love '*out of a pure heart.*' Says the apostle Peter,—'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever, . . . and this is the word which by the gospel is preached unto you.' We are then children of a common Father, not in virtue of agreement in opinion regarding matters beyond the limits of The Faith, but as being born by the word—that gospel of the kingdom of God and name of Jesus the Christ.

"In these circumstances, it is plain that this brotherly spirit will often have to contend with the flesh, the affections (or passions) of which are too often enlisted on behalf of its thinkings, to the subversion of brotherly love, and the '*fellowship in the gospel.*'

"Jesus and his apostles seem to have anticipated this struggle between the flesh and the spirit. Said the Lord,—'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' And his apostle, Paul, exhorts the Corinthians to '*covet earnestly the best gifts, and yet,*' says he, '*I shew unto you a more excellent way.*' The more excellent way he indicates in this style, '*Charity suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own, is not easily provoked,*' &c. (1 Cor. xiii. 4-8). With such commendation he also speaks of the power of prophesying, above that of speaking with tongues, as if it were the best gift,—'he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.' In chapter xii. of this epistle, he shows that the diverse gifts were from one Spirit, as means to an end—which is the profit of all. When he says, '*covet earnestly the best gifts,*' and yet there is a more excellent way, he shows that love, though not a gift of the Spirit, is yet superior to all—even the best. In chapter xiv., he shews the superior utility of prophesying—for edification of the church. This virtue is also ascribed to love in chapter viii. '*knowledge puffeth up, but love buildeth up.*' The good of others being the grand end, to prophesy to edification there must be love in the heart to impel to do good, and to ensure a Christ-like manner in the doing of it, on which more depends than is generally supposed. Mere talk, however eloquent

and entertaining, which may gratify itching ears, will not satisfy empty and aching hearts. In this passage we notice one quality which he uses; three different words to express—that of bearing or tolerating—‘suffereth long, and is kind . . . beareth all things . . . endureth all things.’ If this quality were not an absolute necessity, we can hardly conceive of the apostle thus exhausting his vocabulary to express it. It is a necessity to the continued existence of a community so heterogeneously constituted as the church. In another category, he shows that if love is not a gift of the Spirit, it is a fruit of the Spirit; and uses other six words, with love at their head, all expressive of this bearing quality. ‘Love, peace, long-suffering, gentleness, goodness, meekness, temperance,’ (Gal. v.) In contrast to this observe that, in enumerating the works of the flesh, out of seventeen words used, eight are characteristic of the spirit of intolerance and division—‘Hatred, variance, emulation, wrath, strife, seditions (divisions), heresies (sects), envyings.’ It is a grave inquiry, and worthy of attention, how far the discussion of debateable questions should be allowed in the church, seeing it is liable to endanger the harmony and unity of the church, by provoking some of those same works of the flesh. Rather let us be ‘rooted and grounded in love,’—rather let us labour to be ‘knit together in love,’—rather let us ‘forbear one another in love, and endeavour to keep the unity of the Spirit in the bond of peace,’ and thus shew that our faith works by love—the divinely appointed ‘bond of perfectness,’—or perfect bond.

“On this point the apostolic testimony is very full, and while neither the knowledge of Greek, nor facility in the use of logic, is needed to apprehend it, it is really the most difficult part of the disciples’ work. Let us put forth all our energies to ensure success. If we know these things—happy are we if we do them.”

DAVID LAWSON was the next to address the meeting. He read 1 John, ii. 7, 8—“Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past and the true light now shineth.” Brother Lawson then proceeded to say,—

“In his gospel John says, ‘This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.’ It is a great affair to us to know whether we have life eternal. We have it not by nature, but we have it as the gift of God. It is an important question to each of us—‘Has God given me that gift? Shall I live for ever?’ John says in the 3d verse of this same chapter, ‘Hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him.’ Then what an important thing it is to know what his commandments are, because we cannot keep them unless we know what they are. It is evidently to those commandments by the keeping of which we do know that we know him that the apostle refers when he says, ‘Brethren, I write no new commandment unto you, but an old commandment,’ and so on. He built upon the foundation that had already been laid. ‘Thou bringest strange things to our ears,’ some parties said, and that was against their receiving it; but John says that he preached no new commandment, but an old commandment, which they had from the beginning. The apostles proceeded like cautious, prudent men in preaching the gospel. Those who had itching ears would say that they would go and hear the apostle John if he would tell them some new thing; but if not they would say, ‘We will go to Hymeneus and Philetus, for they will give us something new. John, however, says, ‘I write an old commandment.’ John does not tell us

directly and explicitly what the old commandment is. He leaves us to find it out, and I think there is sometimes a great benefit in finding things out; we think more of them and hold them more firmly after we have found them. It was an old commandment they had heard from the beginning; it was therefore an old commandment that had been spoken from the beginning. Not from the beginning of the world, for they were not there to hear; nor yet from the beginning of the law, for neither had they been there to hear; but evidently from the beginning of the gospel. John wrote to Asiatics, and they might have heard it when they came to worship at Jerusalem, as we read in Acts ii. that they did. They might also have heard of it from preachers like Apollos, who went forth from Jerusalem to their own cities and countries, and preached the gospel to them, knowing only the baptism that John preached. I am inclined to think that the old commandment which they had heard from the beginning was just this—'Repent, for the kingdom of heaven is at hand.' There is an allusion to this old commandment in the 3d chapter of this same epistle, in the 11th and 12th verses, where John says, 'This is the message,' (margin 'commandment') that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother.' It may be asked how the thing I have asserted agrees with this. Is 'Repent for the kingdom of heaven is at hand' a commandment why we should love one another? It is exactly so. It means to cease from evil, and learn to do well; to cease from hating your brother and learn to love him. As explained by John, let him that has two coats give one of them to him that has none—that is, love one another. Observe with what propriety it is called an old commandment. It is as old as the race of man, and, I suppose, a good deal older. Cain and Abel were under it, and so were the Jews. It is the commandment contained in what we call the second table of the law. The apostle makes reference to the same commandment in the 4th and 5th verses of the first chapter. Look at the connection of this with 'Repent, for the kingdom of heaven is at hand.' Cease to do evil, and learn to do well; imitate God, for in him is no darkness at all. 'Every good gift and every perfect gift cometh down from above, from the Father of Lights, with whom is no variableness neither shadow of turning.' It is of great importance that we keep God's commandments on the grounds on which he has asked us to keep them. Some people may say, 'If we love one another, is not that enough? It does not matter on what ground we keep the commandment. Is not keeping the commandment the great thing? Is not loving one another the main thing, whatever we believe?' But love is a fruit that will not grow except upon the tree of faith. Without faith it is impossible to please God, because without faith it is impossible to love one another. Suppose a Jew were to say, 'Well, I think a great deal of the law, particularly of the second table of the law, and I am disposed to keep this law, but not upon the ground on which Moses gave it. I am not sure if God brought up Israel out of Egypt, and out of the house of bondage.' Do you think that God would have accepted such a keeping of the law? and do you suppose God would accept our keeping of this law otherwise than upon the ground that the kingdom of heaven is at hand? It has been said by some that the kingdom of God was at hand when John and Jesus preached the gospel, but that the rejection of Jesus by the Jews put back the kingdom, and that after Jesus ascended to the right hand of God, the kingdom ceased to be at hand. But do the scriptures not represent the kingdom as being at hand after Jesus had been rejected by the Jews? But what do we make of this passage, 1 John ii. 15-18—'Love not the world, neither the things that are in the world. If any man love the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God'—that keepeth his commandments—

'abideth for ever. Little children, it is the last time'—it is the last hour—'and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time' or hour. You will here observe that there is in the first place an exhortation to keep the commandment to love one another; and what is it that practically keeps us from loving one another but the love of the world, the undue indulgence of the lusts of the flesh, and the lust of the eyes, and the pride of life? The gratification of these lusts makes us feel that we have not to give to him that needeth, and therefore the apostle warns us against this, that we may deny ourselves, and have to give to him that needeth, and to do this because the world passeth away, whereas he that doeth the will of God abideth for ever. 'Make unto yourselves friends of the mammon of unrighteousness, that when you fail they may receive you into everlasting habitations.' John not only tells us that the world is passing away, but that it has come to the last hour of the world. In Rom. xiii. Paul says, 'Owe no man anything but to love one another. . . . Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand.' Again he says, 'Let us consider one another to provoke unto love and good works, not forsaking the assembling of yours together, as the manner of some is, but exhorting one another, and so on the more as you see the day approaching.' It may be a difficulty with some people to understand how the kingdom can be said to have been at hand years ago, and not come yet, but is there no difficulty on the other side? Is it not a difficult thing, for instance, that the day in which the kingdom was to appear was at hand 1800 years ago, but that the kingdom itself was not to appear? The apostles tell us that the day of the Lord was at hand, and therefore the kingdom was also at hand. When I have to choose between two difficulties, I always prefer the lesser. I do not see any difficulty in this, I have only to remember that the apostle Peter says, that 'one day is with the Lord as a thousand years, and a thousand years as one day,' and the difficulty vanishes. I am bound to remember that the gospel of the kingdom is the word of the Lord; and I am bound to remember that one thousand years is with the Lord as one day, and I am bound to apply that knowledge to this fact as a reasonable matter. With man a few years is a long time, but not with God. It may be said, 'We keep this old commandment, to love one another, because the kingdom is at hand now, and is not that just as well?' We all believe in the truth that the kingdom is at hand, but we do so on different grounds. Some think it is at hand because they have discovered a particular theory—a year-day theory as it has been called—by which to interpret the Bible; and by their sagacity and knowledge they have drawn out by inference the fact that the day of the Lord is at hand. This may be right, and it may be wrong, but it is not my ground of belief, for I believe, on His own word, that the kingdom of God is at hand. My faith in this matter does not stand on my wisdom, nor on the wisdom and sagacity of any man, but on the explicit testimony of God, and I believe it as God's command.

"Perhaps I may now go on with the new commandment. Jesus says, in John xiii. 34, 'A new commandment I give unto you, that ye love one another, as I have loved you.' In John xv. 10, Jesus says, '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. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you.' Of this commandment, John says, 'Which thing is true in him and in you.' We have the old commandment in common with the Jews, with John the

Baptist, the disciples, and with at least some of the heathen, who had the law written in their hearts, and were a law to themselves; but the new commandment is altogether our own—"which thing is true in him and in you." What thing is true in him? That he beheld us from his throne of glory in the heavens, as sinners, and enemies to him by wicked works, and he pitied us in our low and lost estate; and being in the form of God, he thought it not robbery to be equal with Him, but took upon him the form of a man, and was made in the likeness of man himself, and became obedient unto death, even the death of the cross. He loved us, and gave himself for us, an offering and a sacrifice to God for a sweet smelling savour; and upon the ground of this great love, he asks in return that we love one another as he loved us. 'Hereby perceive we the love of Christ, that he laid down his life for us, and we ought to lay down our lives for the brethren;' and if we lay down our lives, everything less than our lives. 'But whoso hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?' John adds, 'Because the darkness is past, and the true light now shineth.' It formerly was involved in great darkness, among the Jews, the heathen, and even among the disciples; but now the darkness is past, and the true light shineth. Never was divine love so manifested as in the sufferings and death of Jesus Christ. The cross was the noon-tide of everlasting love, the meridian splendour of divine mercy, and the sun that will never go down."

ARCHIBALD DOWIE was next requested to address the meeting, and gave an earnest exhortation to the brethren to faithfulness and continued exertions in the cause of the truth.

GEORGE DOWIE rose and said,—

"After the very agreeable addresses and exhortations to which we have already listened, I feel little disposed to introduce the matters which press upon me; and were it not that I had weighed and determined their importance with deliberation previous to this meeting, and prepared myself to speak upon them, I could not, after those sweet flute-notes with which we have been blessed, introduce the perhaps harsh sound of my trumpet of warning." He went on to say,—“We have been accustomed to date the origin of our several assemblies to the visit and lectures of Dr John Thomas, in 1848-50, when a large proportion of the earlier brethren had their attention first directed to the gospel of the kingdom of God—preached by our Lord and his apostles as the subject of saving faith. The bond of fellowship amongst us, as established at the first, was a common faith in ‘The things concerning the kingdom of God, and the name of Jesus Christ,’ and a subsequent immersion into the name of the Lord. Along with this uniformity of belief and practice, there existed, on the part of many, a difference of opinion on other matters, which, though important in themselves, were not reckoned matters of saving faith; and the holding or expressing of them was not regarded as antagonistic to the most cordial fellowship in our common faith and salvation. Now, however, it is different.

We are already familiar with those circumstances which accompanied the separation in Edinburgh. Since then, similar results have been produced in other places; and the progress of these unhappy schisms is apparent in the more certain and distinct shape the heresy has latterly assumed, so that its original fragmentary character is now being modelled into the symmetry and proportions of a separate community altogether. That this is the creation of a new sect is apparent; they have issued in their manifesto, to all who will read it,* their name and connection: they are ‘The Antipas,’—the head quarters

* “Yahweh Elohim; or a Testimony in behalf of Original Apostolic Christianity—Revived in the Nineteenth Century in Britain and America.” By Antipas.

of whose testimony is in 24 Cooper Institute, New York City—whose head appears to be the teacher there, who has adopted the soubriquet of Antipas. They have given their creed, and indicated their terms of fellowship in that same document. Many of the evils we had fled from they now resume—a sectarian name and basis, with a man for their leader; and they seem disposed to separate from them all those who will not conform to their peculiar opinions. It is hard to see wherein they differ from other sectaries, except in the particular form of their creed—the same man-following appears, the same *spiritualizing* of many portions of scripture, while the name they have assumed—*The Antipas*—is made to be significant of that 'opposition to all,' which they deem it a virtue to exercise.

I have no hesitation in recording my dissent from a system which, for its support, makes even the facts of history, and the dates of chronology, so ductile as to fit the varying moods of a human judgment.* I would not, however, condescend to notice such matters; I would rather have left them to the category of unauthoritative opinions, which, whether held or not, do not affect the faith; but the propagators of them are not content with so modest a place for them—they are classed, in their testimony and manifesto, along with those primitive and undeniable statements of the prophets regarding the coming of the Lord, and the restoration of the Hebrew monarchy. The basis upon which we have hitherto built—the things concerning the kingdom of God, and the name of Jesus the Christ, as given in the scriptures—appears to be too narrow now; for other elements are introduced as tests of fellowship. That such is the case is apparent, for one brother is denied the privileges of brotherhood, because he believes that the devil exists; another is cut off because he says that the New Jerusalem is a city; and we all heard, twelve months ago, the statement made by one, that he had no faith in any one who holds the literal system of interpretation. It is evident that there is altogether a disposition to carry matters after a different fashion from what we had at all contemplated at first, and my conclusion from the whole is, that those who have separated from us desire to be separate, not only in presence, but in fundamental standing, and there is nothing we can say will prevent them.

This much to point out the dangers which threaten us on one side; on the other we are met with evils less formidable in extent, but no less dangerous in character. Four years ago the church in Nottingham was in the throes of a revolution, which resulted in a proper assorting of some very incoherent elements which had previously existed together there. That result was a division, but the parties who divided had different faiths, and therefore were properly set apart. With the one party—the church presently meeting in Little Toll Street—we have heretofore held fellowship, for they are built on the same basis as ourselves; but with the other we have had no dealings, for they have ignored, as a fundamental principle, the recognition of the establishment of the kingdom over Israel and the nations, reckoning that not an ingredient of the faith, but a part of truth which may be acquired afterward. Hitherto their standing has been distinctly enough understood, and the churches in general have had no intercourse with them; now, however, an exception to this appears in the church at Newark, which, through various means, has been induced latterly to divide, and that on similar issues to the assembly in Nottingham aforesaid—a large portion taking part with those strangers in Nottingham, yet seeking to identify themselves with us. When in England, in June last, I had opportunities of intercourse with representatives of all the parties in Newark and Nottingham, and have no hesitation in saying that we should not change our relations at all. Those from whom we have been estranged,

* Examples of this are found by a comparison of the widely-different dates and epochs of "the time of the end," firstly given in "Elpis Israel," and lastly in the tract already referred to—reputedly by the same author.

because of their establishing a different church basis, we should still keep aloof from fellowship. Those who take part with them, not by accident or ignorance, but with distinct defence of their principles, do they not shut themselves out from our brotherhood too? and if there are any in any other places who follow the same course, are they not manifestly excluded also? This is the error on the other side to which I call your attention: assuredly as dangerous, if not as menacing as the other.

What are we to do in such a crisis? How shall we be affected when the whole aspect of what was once a compact brotherhood is being changed? Shall we yield to the degrading influence of partizanship, and fall back into sectarianism again? Shall we yield those grand apostolic bases concerning which we have already been so confident? Or shall we stand fast in the liberty wherewith Christ has made us free, cultivating that same simplicity in receiving, and valiant bearing in defence of the Word of God, which has made us what we are, and has long ago separated us from the professedly christian world around us; and while we assert the right of private judgment on unimportant matters, counting that which is distinctly declared for faith to be all important? The answer is manifest.

We believe that the kingdom of God is a theocracy on earth, centred in Mount Zion, whose power shall be wielded by Jesus the Christ, his apostles, and all the saints; and that we hold this ground in virtue of the purchase of us by the blood of this Christ; and we hope for life eternal at his appearing and kingdom. We have the honour of being heirs with him of the glory and honour of the world to come; and having this hope, we seek to purify ourselves as he is pure. And all this we believe, and do, and hope for, because it is plainly declared and taught in the Word of God. It is by taking that oracle in its simple and obvious sense that we have learned anything; and we have, therefore, such thorough confidence in the *words* of God, that we would rather abide by them in a wonderfully literal sense, even at the risk of being deemed extremists. It is the only safe side in such matters, and though some of us be cut off or put out of the fellowship of our former friends on this account, yet the rest cannot sympathize with such excision."

WILLIAM LAING next addressed the meeting.

After referring to his satisfaction with the whole proceedings; and his concurrence with the principles advanced by previous speakers—particularly with the addresses of A. Fordyce and J. Cameron—he spoke substantially as follows:—

The brother who spoke last, in referring to certain evils existing in relation to the brotherhood, enunciated the enquiry, "AND WHAT SHALL WE DO?" The proper answer to that question, appears to me, to be this. What Paul said he was determined to do. "This one thing I do, forgetting the things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He enjoins his brethren to walk by the *same rule* to mind *the same thing*."

It is not, simply, unanimity in the abstract which he enjoins—when he speaks of *the same rule*. The *rule* he refers to is that which he had just indicated—as his own guide, viz:—"forgetting what was behind and reaching forth to what was before, &c." Therefore, he says, "Brethren, be followers together of me."

Those words *reaching forth* are most expressive in the Greek, and denote the most extreme earnestness, like that of the racer in competing for the prize; or the thirsty camel, which, travelling over the burning desert-sands, catches a glimpse of water in the distance, and with out-stretched neck and eager eye increases its speed to the utmost limits of its remaining strength. With similar ardour did the apostle of the Gentiles, pursue the race set before him; and the best thing for us to do, in all circumstances, is to imitate his example. When we hear of evils here, and de-

fections there, we are not to sit down by the way and weep, while the prize is still unearned. No, but, taking warning from the errors of others, let us keep the prize in view, and allow nothing, either pleasant or painful to divert our attention, or abate our ardour in running the race set before us.

THE PRIZE to be gained, is "the high, or exalted, calling of God in Christ Jesus." What that means you all understand—it is no less than eternal life, glory, and dominion in fellowship with the Lord Jesus Christ in his everlasting kingdom. What a treasure! The course may appear long, rough, and wearisome, and we may have to bear many annoyances; and deny ourselves many an alluring pleasure—but all these things, present and behind, are temporal, the joy, and glory to come, are eternal, and surely worth any sacrifice that mortals can render.

And after all, are we asked to do more than men of the world frequently submit to for the treasures of this age? How often do we see them forsaking home and all its comforts to endure hardships and toil in a strange land, to gain—What! A few years of such enjoyment as this world's goods can give. And how often, even that cup of ephemeral pleasure dashed from their lips ere they have tasted its sweetness? I shall never forget an instance of this sort, which occurred in September 1857. The United States steam-ship, *Central America*, bound for New York with the Pacific mails, foundered off Cape Hatteras. The passengers and crew numbered 625 persons. The great bulk of them were returning homeward from the mines of California, hoping to spend the rest of their life in comfort. The wealth on board was immense—upwards of two millions of dollars, which the possessors were now fain to throw away lest its weight should increase their danger. Full purses and treasure belts were hurriedly cast aside by those, who a few minutes before would have struck down the man who dared to steal the smallest portion. About 500 perished in the waves. No such mishap can befall the treasure for which we run. And if men endure such hardships to gain a reward so uncertain—and at the best so short in duration, what shame and confusion shall cover us in the day of the Lord Jesus, if we grow weary, and faint by the way, or for some sensual gratification, Esau-like lose our inheritance! The end of the race is "the appearing of the Lord." Till then we must run on with endurance. But, hark! "The Lord is at hand." He will not tarry. "Be patient therefore, brethren, until the coming of the Lord." "When he who is our life shall appear, we also shall appear with him in glory."

D. CHRISTIE said—"Beloved brethren, though I feel somewhat impelled to say something, yet it is with some degree of trepidation that I essay to address brethren on such an occasion as this. I have been considerably gratified to-day with what I have seen. I have been pleased to hear the simplicity of the faith referred to so frequently, and what we consider absolutely necessary to be believed, to become competitors for the glorious prize. These things have been stated with such an amount of precision, that it would seem to place those who let such statements pass in the position of tacitly assenting to them as their understanding of the matter. There has been reference to attacks on the simplicity of the faith by forms of speech not to be found in scripture. Various things have been referred to as tending to turn aside those who run the race. We have heard of the necessity of believing the gospel concerning the kingdom of God and the name of Jesus the Christ. With this I fully concur. We require to believe those things, and to confess them, and then, having done so, to be baptized for the name of Jesus Christ. Among other evils, we have found that it has been maintained that persons who have first been baptized, and afterwards believed, are counted among believers. This is an evil which we ought to set our faces firmly against, seeing there are various places where congregations, professing to be baptized believers, have admitted those who were not baptized after believing. In regard to our fellowship and the basis of it, that has been set before us with

sufficient explicitness. When we meet with one who believes the gospel, and has been baptized after believing, we dare not refuse his fellowship, and as little dare we accept the fellowship of such as have not followed this course. Those who are of this mind feel that with such they are bound up in one bundle—they are one household—their sympathies, hopes, and feelings are all alike. They rejoice to be in the company of such, and such being their position, they ought to stimulate one another in the christian race. This, brethren, is a time of trial to us. This is sometimes said concerning the men of the world in general. They are, however, condemned already—the children of wrath. But we have entered into a new position. We have escaped from condemnation of death through Christ, and must fight the good fight of faith, that we may lay hold on eternal life. It is we, then, who are placed upon trial, and accordingly as we bear that trial, will be awarded to us the blessedness of him that endureth to the end.

THOMAS WILSON expressed his gratification at what had been said, with the exception of brother Dowie's paper, which he thought was ill-judged.

ARCH. DOWIE.—I do not think the expression of warning against a seen evil should be looked upon with suspicion. The things done are before us, but we do not see all the consequences. Our brother has done well. The scriptures contain warnings as well as consolation, and we should take both. Fear no man, deal kindly with all. Deal faithfully with the truth which we have ourselves confessed.

W. LAING.—We can find no fault with the right or lawfulness of introducing such matters as have been referred to; but we may question the expediency of doing so. It is this I understand brother Wilson to take objection to.

T. WILSON.—Exactly so.

D. LAWSON.—“There is danger of a wrong impression. They who build up the church are like those who built Jerusalem in the days of Ezra. Some like only the trowel; it is as well to have the sword also.”

A. FORDYCE.—“There are two views of the kingdom of God. One is, that the kingdom was set up on the day of Pentecost; the other, that it was set up during the ministry of the Lord Jesus on earth. This latter is an old theory—but now apparently held by some, although in a limited sense. Those among us who hold this doctrine are many—their doctrine is, that the kingdom of God was nigh or come when Christ was manifested to Israel,—Jesus of Nazareth is not the king in the ordinary sense in which a king is the head of a human dominion, but the root and cause and mainspring of the whole matter, and therefore comprehensively spoken of as ‘the kingdom of our father David,’ (Mark xi. 10), which in him came ‘nigh’ eighteen hundred years ago, not for development, but for offer by proclamation as an individual inheritance. And this is the kingdom of God, as presented then to the people as a thing of which there is no remnant. It is no good news to us at all that the kingdom of God was manifested eighteen hundred years ago. It is our duty still to look for that kingdom, saying—Thy kingdom come, &c. The coming of the Lord Jesus in his kingdom is our joy and our hope—our gospel.

“I have introduced the keeping pure and entire the apostolic and prophetic word. I may give some more examples. I find it said the Scriptures must be interpreted. This is the old Roman Catholic doctrine—namely, that the Bible, without the interpretation of the teaching body in the church, is a curse and not a blessing. The word of God—“Thou shalt surely die,” is thus turned into “Ye shall not surely die.” But “blessed is he that READ-ETH and they that HEAR the WORDS of the prophecy of this book.” Let us

hold to this first principle—that the word of God, uninterpreted, is the foundation of our faith and hope.

It has been remarked already that heresies, and other sins of a similar kind, are among the works of the flesh. Heresy is a choosing. We are purchased, and we cannot do as we like. Elections in the world may be tolerated, but we who have given ourselves to God, have not the liberty to do as we like. By the strongest ties we are bound to do what Jesus commands us. Hence all attempts at division, corruption of God's word, &c., must bring upon us the condemnation of the Lord at his coming. Divisions arise from contention about words to no profit. Hear what Jude says in regard to what had come upon the church—'Remember ye the words which were spoken.' Are these words sufficient for us to keep us in the truth? I heartily recommend every one to keep to these words. Study them more. The more we study, the wiser we become. I have generally found that those who have been easily led away have been persons who were not Bible readers. Many are not Bible readers as they ought to be. There is a great want of that close and earnest searching of the word of God which is necessary to enable us to stand fast in the faith. We should take some means, as if studying a science, and appropriate a certain portion of our time to this important work, so that the word of Christ might dwell in us richly in all wisdom, and enable us to approximate to the perfect man of God, thoroughly furnished unto all good works."

ALEXANDER DAVIDSON.—"I enjoy very much to hear brethren speak so faithfully of the dangers into which we may fall. 'Repent, for the kingdom of God is at hand,' seems to embody the truth, and in that kernel there is all those commandments of the Lord Jesus which he gave to his disciples. 'Ye have heard that it was written—but I say unto you.' And while he repeats and quotes the law, his gospel presents finer shades of the same morality. In his doctrine of godliness there is the gospel. I think we cannot have that too much impressed on our minds. The gospel is not merely a testimony for our belief and acceptance, but it embodies the whole doctrine of the Lord Jesus Christ. This commandment he gave us—while it had been said of old, thou shalt not commit adultery—I say unto you, whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart. This example conveys my meaning. I have been bewildered by giving heed to the writings and commandments of men, and I rejoice that I have been so far delivered from this evil, and been led to value the estimate which the apostle Paul put on the divine word,—'I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among them who are sanctified.' Let us be studiously careful to keep the simple ordinances which God has appointed. Neyer let us be absent while our legs are able to carry us to the assembly of the saints."

WM. SMITH expressed the gratification he felt at being present, and the instruction he had derived from the words which had been spoken. He would have much to think upon and speak about for many days to come. And he thought such gatherings as this might with advantage take place more frequently.

The whole was finished by the following summing-up of brother J. DUNCAN:—

"It is now full time that this prolonged meeting should be brought to a close. It has in many respects been a satisfactory and cheering meeting, calculated to impress on all of us truths of the very highest importance for our regulation in this dark and disordered world.

"We have had chiefly before us these things—that we are a body, one and indivisible, and that it is by God's word that we have our being and sustenance.

"We are one body. 'By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether bond or free; and have been all made to drink into one Spirit.' In our baptism into Christ we have been made members one of another, even as we are members of Christ, of his body, of his flesh, and of his bones. How can any seek to break that wondrous unity? How can any tear themselves away from oneness with those who are in Christ Jesus, who sitteth at the right hand of God, and who is even one with the Father?

"Surely there are some great errors underlying these ruptures and divisions which we so deeply deplore. Assuredly if it were manifested to ourselves, as we hope it will be manifested to the world some day, that **WE ARE THE SONS OF GOD**, division and separation could never suggest themselves to our minds, we would purify ourselves as He is pure, we would esteem one another with an unfailing love, and endure all things for those who are truly princes, and shall be kings in the kingdom that God hath prepared for them that love him. May it not be that we honour each other on a false basis, or that we, in bestowing our honour, do not have a sufficient respect for the honour that cometh from God only? And may it not be this that causes those schisms and divisions and heresies which have been alluded to to-day? One is honoured it may be for unwearied solicitude for the afflicted, another for his successful labours in the defence and propagation of the faith, another for his glowing eloquence and fervour, which makes our hearts burn within us in contemplation of the love wherewith God hath loved us, and in prospect of the glory to be revealed in us at the appearing of our coming Lord. It is right that we should esteem and honour those who labour diligently in the Lord; assuredly there is a time coming when they shall be honoured in the presence of God and the holy angels. But are we not apt to overlook that these are but small titles to honour—such titles as we can earn for ourselves—compared with the title to honour which we **ALL** possess—the strongest with the weakest, the most gifted with the least gifted of all, an honour which cometh from God, which we have all received freely from him, in that **WE ARE THE SONS AND DAUGHTERS OF THE LORD GOD ALMIGHTY**. Methinks if we could honour each other truly **AS SUCH**, and care for each other truly **AS SUCH**, no knowledge, no skill in unlocking mysteries, no faith, though it could remove mountains, no tongue of men or of angels should rend the body of Christ, who gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish in the presence of his glory.

"The other subject which has been pressed on our minds may very well be summed up thus, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." It is a true inference that, since the scriptures are given by inspiration, the scripture words, or their exact literary equivalents, are the best words that can be used for the setting forth of any scriptural matter; and the surest condemnation of any separate teaching, or system of teaching, is that it calls for a new vocabulary, and an artificial method of understanding the scriptures. The words of the Lord are not random or imperfect words. As silver is tried in a furnace of earth, purified seven times, so every one of them is pure and tried, and most surely sets forth what God wishes to convey by it. The religious world does not so regard God's words, and hence arbitrary systems of interpretation have sprung up, based upon some human teacher who is supposed to have found the key, but who truly is only sib to them who have taken away the key of knowledge. We have met this error again and again, and are ready to face it still. It exalts man to be our rabbi, our leader, our master, when we should call no man on earth master.

We have one master, who is in heaven. The errors around us, with which we have struggled and battled, and which we have striven to rid ourselves of, mostly spring from artificial methods of distilling meanings from the scriptures, which the scriptures do not freely yield; and it is much to be regretted that danger should accrue to the brotherhood from such methods—methods from which they had to some extent been freed. Some apply the rack and torture to one part of the scriptures, to make them utter a meaning that spontaneously they never profess; others torture another portion with the same fruitless result. And no one has any right to claim for his system of interpretation a superiority over that of any other. All have their origin in the thinkings of the flesh, which is not subject to the expressed will—the Word of God, neither indeed can be. Our only course is that which has been so forcibly urged and re-urged upon us, that we should hold fast by the scriptures, which are given by inspiration, and are profitable to make the man of God perfect and thoroughly furnished for every good work. The glosses and words of men can never profit us as these will do. Hence let us more and more be Bible-readers and students of God's words. Other words may please us better, but they are not reliable; God's words are pure words, and have no dross or imperfection in them. And this brings me to the Psalms, which a brother has mentioned in connection with this question. It seems there is a small leaven working—to what results time may, and eternity will, disclose—of this nature. It is said the Psalms are inspired, but they cannot be understood in a literary and critical aspect—that the words of God in the Psalms, divinely breathed, are words which, understood in a literary way (as words must be understood), do not convey God's meaning. I am glad that the whole tone and tenor of the addresses to-day has been against this view. It is an untrue and ignorant assertion. The Psalms either are inspired, and therefore fully equal and ready for any literary or critical trial, and quite able, in a literary point of view, to set forth what they were chosen by God to express; or they are defective as words, and therefore not inspired. But if God's tried and chosen words cannot express God's meaning, then sure I am that the unskilled words of those who are not inspired never can approximate to that result. I will say more. I have, during a considerable space of time, made the Psalms an especial part of study, and I have sought to know what their inspired words mean, looking at the matter in a literary and critical point of view, and often, when I have most slowly and laboriously spelled out the meaning of a Psalm in a literary manner, have I been struck with its entire and unexpected agreement with some other scripture which quoted it, but which I had refrained from referring to in my painstaking examination. I have searched it in the Psalms, and I have found that there it certainly holds true that the words of God are pure and tried words, like silver purified in a furnace of earth seven times. And therefore do I repel, with my entire force, the human teaching, fraught with peril and danger, that the words of God are imperfect although inspired. For such teaching at once reflects the imperfections upon Him by whose inspiration we have received the scriptures.

The sum of all is this,—we are few in number, some here, some there, taken out from among the Gentiles to bear the name of the Lord. Let us walk worthy of our high calling. We are one, and we are perfect and complete in one, Christ, in whom dwelleth all the fulness of the Godhead bodily. We have one Father, who is in heaven; we have one Redeemer, who died for us, and now ever liveth, who is our advocate in the presence of God. Let us search the scriptures, for in them we have eternal life; they testify of him who hath the keys of hades and of death. We may learn slowly, but let us learn well, that every thought may be in subjection to Christ. We may have difficulties—in patience they will prove no difficulties, but the great bulwarks of our faith. We may be in danger—let us look to him who overcame, although like

him we overcome by dying. Let us humble ourselves—One will lift us up. Let this mind be in us which was in Christ Jesus, that he humbled himself through many stages even unto the death of the cross, so that we may do nothing in strife or vain-glory, but in lowliness of mind esteem each other better than ourselves. He who will be great must serve; he who will be greatest must be the servant of all. Are we despised of men? What of it, if we are not despised of God who loved us, and gave his Son a propitiation for our sins? What are men who despise us—can they compare with us in our destiny or our name? We are men, but we are not only men—we are members of the great family in heaven and in earth. What that means will be manifest some day, to the astonishment it may be of both men and angels. May God grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God.”

Intelligence, Notes, &c.

EDINBURGH.—On Sunday morning, 3d July, Mrs Scott, wife of brother A. Scott of Tranent, made confession of her faith, and was thereupon immersed into the name of the Lord, subsequently taking part with the church in God's ordinances. Also, at the same time, there was introduced to the fellowship of the brethren Mrs Hughes, a sister from New York.

GLASGOW.—The church here has suffered great loss in the death of a highly esteemed brother—Nathaniel Haddow; who fell asleep (July 6) in the good hope of resurrection to eternal life at the coming of the Lord. His estimable character will be long remembered as an example of the believer, in word, in conversation, in charity, in spirit, in faith, and purity.

NOTTINGHAM.—Since our last report, two additions have been made to the church, namely Mrs John Woods, and Thomas Brierley, both of whom were immersed into the name of the Lord, after making the good confession. Mrs John Pepper, who has been for a long time separate from the church, has now resumed her place. Intelligence has lately been received of the safe arrival of Mark Smith and his family in Australia; but it is regretted that, since reaching that distant country, he has been in poor health. During the past month, the brethren have been visited by Allan Fordyce of Glasgow, and William Norrie of Lewes; the former addressed a crowded public meeting on the evening of 24th July. It is confidently hoped that the visits of those brethren will prove beneficial to all—strengthening the bonds of faith and love; and that the seed sown by brethren Dowie and Fordyce, and the Nottingham brethren with them, will result in turning of a few from nature's darkness to the light of the glorious gospel of God.

A desire having been expressed for a full report of the Annual Meeting, it is herewith given; but, in consequence of its length, we have been compelled to set aside till next month several papers contributed by the brethren.

The Treasurer acknowledges receipts for the *Messenger* from Cupar, Devonport, Glasgow (Bath Street), Newburgh, Paxton, Swansea, and Toronto (C. W.)

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.

T H E
MESSENGER OF THE CHURCHES.

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

No. IX.

SEPTEMBER 1864

VOL. VI.

A REVIEW OF THE FORTIETH PSALM.

THIS is one of those psalms termed *Messianic*, from their undoubted reference to the Messiah. Some would make all the psalms of David refer to Christ, or, at least, as much in them as could truly describe any of his feelings or circumstances. In the same way they might be used as *prophetic* of any person whose condition they truly describe. This psalm, however, does not rest its claim to belong to the Christ, on any such questionable ground. Not only is some of its language *exclusively* applicable to him, but this is positively asserted in Heb. x. 5-9. The most of the psalm may be true of other persons, yet the fact that it is not *all so*, and that *one* person speaks throughout, while it is all true of the Messiah, fully warrants the belief that the whole of it is intended for him; and may safely be regarded as a *prophetic* report of his utterances at some period of his humiliation. At *what* PERIOD of his life, these words were spoken by him, can only be *inferred* from the nature of the expressions used.

From the language of the first three verses, it is evident that he had been delivered from a condition of great distress; and from the language of the 12th and 13th verses, it is plain that he was suffering from the pressure of "innumerable evils," either present or in prospect, or both.

The period between the agony in the garden and the crucifixion meets both of these necessities. How interesting to read these heart-utterances of the "Man of Sorrows!" To see how he felt in the most trying moments, and listen to words spoken only to his Father's ear!

Thus he spake:—

Ver. 1. "I waited patiently for Jehovah, he inclined unto me and heard my cry." The expression "wait," in the Psalms is frequently used in the sense of "trust" or "hope," or, as combining both these ideas. To wait *on* or *for* Jehovah is to trust in him for some needed help, and to "*bide his time.*" In Gethsemane his "soul was exceeding sorrowful, even unto death"—"he was in agony," and "his sweat fell like great drops of blood to the ground." Then he cried unto Jehovah "with strong crying and tears, and was heard in that he feared," "and there appeared an angel unto him from heaven, strengthening him."

Not only did he "wait" on Jehovah, but he waited "*patiently.*"

No fretting, or murmuring with him. "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done."

Jesus is set before us as an example of suffering patience. Let us, like him, wait patiently on Jehovah; and we shall not be forgotten.

The condition from which Jesus had been delivered, is compared to a "horrible pit and miry clay." Ver. 2. Alluding to those large cisterns, which consist of excavations, ten or twenty feet deep, thirty or forty feet long and broad, in which water or snow is collected during the winter months, to supply the wants of man and beast during summer. They are still to be found in and around Jerusalem. These "pits" were often used for prisons. Into such a pit was Jeremiah cast, as we read in the 38th chap. of his prophecy, ver. 6, "Then they took Jeremiah and cast him into the dungeon, or pit of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords; and in the dungeon there was no water but mire, so Jeremiah sunk in the mire." This "mire" is the sediment left by the water which had been collected there. The condition of one confined in such "a horrible pit" must have been miserable indeed. Cold, damp, dark, and desolate; no place whereon to rest; walls and floor being covered with the miry clay, so that there is neither stay for foot nor hand. From a similar condition of mind experienced by an inhabitant of such "horrible pits" Jesus had been delivered. The slippery clay is changed for the firm rock. "He brought me up also out of the miry clay, and set my feet upon a rock, and established my goings. He put a new song in my mouth—even praise unto our God."

While he sang of the faithfulness of God, and gratefully remembered his goodness, the multitude was silent; they consider not his goodness; and, instead of trusting in him, will rather depend on man. But it shall not always be so, "many shall see, and fear, and shall trust in Jehovah," "All the ends of the earth shall remember and turn to the Lord."

Musing thus within himself on the blessedness of those who wait on God, he continues—ver. 4, "Blessed," or, "O happy is the man who maketh Jehovah his trust, who [in the day of adversity] turns not [for help] to the proud [or great ones] nor to those who turn aside to lies," or false hopes.

Most men have hopes of some kind, but he alone is happy, who hopes in the living God. All other hopes are uncertain, and, therefore, in the suffering Messiah's estimation—"lies."

Riches "take to themselves wings and flee away." *Fame*, what is it but a bauble at the best; satisfying vanity, and frequently lasting for a day, then gone for ever? *Friends* are often valuable blessings, but how often are we disappointed in them! To-day, they load us with carresses; to-morrow, their love is changed to indifference, their praise to reproaches. And should they continue faithful, the grim tyrant—Death, is ever at the door, ready to snatch our dearest ones away from our sight, even those whom we reckoned specially sent of God to comfort us. *Health*, a blessing of inestimable magnitude, without which all other temporal possessions are insipid—joyless. Yet, "let not the young man glory in his strength, for in the height of his vigour, he is ready to be cut down like the grass," and to "wither like the green herb." In the morning "his breasts are full of milk, and his bones

moistened with marrow ;” at evening he is a stiffened corpse, and his friends are fain to lay him down in the dust in silence and sorrow. These, all of them, and whatever belongs to “the things that are seen” considered as objects of hope, or confidence, are vain—empty—“lies.” But “happy is he that hath the God of Jacob for his help—whose hope is in the Lord his God.” “Flesh and heart may faint and fail, but he shall fail us never.”

In the midst of these reflections, the speaker turns his address to God. Hitherto he had spoken of him, now he speaks to him. Ver. 5, “Many O Lord my God are thy wonderful works which thou hast done, and thy thoughts [or purposes] toward us, none can arrange them before thee ; or if I should [even attempt to] set them forth in words [the effort would fail], their number is too great.”

Among these many gracious purposes, “sacrifice” occupied a prominent place, especially in regard to the Messiah. Reflecting on the purpose of God regarding him as “the Lamb of God taking away the sin of the world,” he says—“sacrifice and offering thou didst not desire, burnt offering and sin offering hast thou not required.” In the light of so many and particular enactments regarding the offering of sacrifices, the language seems strange and contradictory. Yet it is by no means uncommon in the scriptures, see *e.g.* Isa. i. 11, Hos. vi. 6, Ps. l. 8, 9, li. 16 ; in these cases it is evident that when God is said not “to desire sacrifices,” the language is used comparatively, *i.e.*, he desires some things *more* than he does burnt offering—some things which, when awaiting, render the otherwise acceptable service hateful to him. So here in this psalm (ver. 6) the speaker affirms that Jehovah had not required burnt offerings ; something of higher estimate was wanted, *desired* by him : this desire of Jehovah, Messiah had come to fulfil. “Ears hast thou digged to me.” In the Heb. Sc., “hearing” is often used as obedience.” *e.g.* “Incline your ear and come unto me, hear and your soul shall live.” Sam. xv. 22, “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord ? Behold, to obey is better than sacrifices, and to hearken than the fat of rams.” What follows shews that the language here used is equal to this, “Thou hast formed my ears that I may hear thy will and obey it ; and since the blood of bulls and of goats cannot take away sins, then said I, Lord ! I come [is it not so recorded in the volume of the book] ? I delight to do thy will O my God ; thy law is within my heart ; according to thy command, I lay down my life for the life of the world, that whosoever believeth in me may not perish but have life everlasting.”

While mentioning, before God, his obedience to the divine will in becoming a propitiation for the sins of the world, he also declares his zeal for the same, in his fulfilment of his office as a prophet.

Ver. 9, “I have preached righteousness in the great congregation ; lo ! I have not refrained my lips, O Lord, thou knowest.” These words remind us of the faithfulness of the Messiah on his visits to Jerusalem, in declaring to “the great congregation” of Israel, at the solemn feasts, the message of God’s love to a guilty nation, and of his abhorrence of hypocrisy and all unrighteousness, and this too at the peril of his life. “If ye were the children of Abraham,” said he on one occasion, “ye would do the works of Abraham. But now ye seek to kill me, a man

that has told you the truth, which I have heard of God; this did not Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do." This testimony had the effect of only exasperating the consciously guilty, and evoking the sarcasm, "Say we not well that thou art a Samaritan and hast a demon!" Messiah had the righteousness of God within his heart, but he did not conceal it there, but had boldly proclaimed it in the ears of thousands, so faithfully, so fully, that he could now in the hour of weakness and sorrow, make mention of it to his divine Father as an argument for receiving help from him in the time of trouble.

Verses 10, 11, "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me O Jehovah; let thy loving kindness and thy truth continually preserve me." These were not mere empty words, or the expression of imaginary fears. From the beginning he had foreseen the bitter baptism of suffering appointed for him; now he is in the depth of it. Ver. 12, "Innumerable evils compass me about: mine iniquities have taken hold upon me." What are we to understand by this phrase—"mine iniquities?" "He did no sin, neither was guile found in his mouth." He bore *our sins*, but they never could become *his*; and he could only be said to have borne our sins in the sense of bearing the penalty due to them. *Sin* is an *act*, and of course cannot be transferred; but its consequences may. Here, as in many other instances in the scriptures, "iniquities" and "sins" stand for the consequences due to them; *e.g.* Job. xix. 29, "Be ye afraid of the sword, for wrath bringeth the punishments of the sword, that ye may know there is a judgment;" xxi. 19, "God layeth up his iniquity, *i.e.* of the wicked, for his children," *i.e.* the punishment for iniquity. The second clause of the verse is then a parallelism to the first, when we understand that these "innumerable evils" were borne for the sins of others. "He was wounded for our transgressions."

The sacrifice of Jesus as a sin-offering was finished on the cross, but it did not begin there. It included the whole period of his humiliation. He was "obedient *until* death." His *life* no less than his death was a sacrifice for our sins. All that weariness, hunger, and thirst, sorrow, and care, which marred the face of "the man of sorrows" was endured, in obedience to God for the eternal well-being of guilty man—of you, my brother and sister, and me.

The climax of these sacrificial sufferings was fast approaching; his sensitive nature, borne down with his heavy load of suffering and sorrow was fast giving way—hear his complaint—"I am not able to look up, my heart faileth me."

We can fancy these utterances falling from his sacred lips while treading the "*via dolorosa*" on his way to Calvary; and the picture is melting indeed.

The sacred historian, Luke, chap. xxiii. 26, tells us that "as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus." John says, chap. xix. 17, that Jesus "went forth *bearing* his cross." It was part of the punishment of those condemned to

be crucified that they should bear their own cross to the place of execution. The narratives of Luke and John are quite harmonious, on the reasonable supposition that, according to custom, Jesus was led forth bearing his cross, but so weak and exhausted, that he sank under his burden; his conductors therefore laid hold of this man Simon, and "compelled him to bear the cross after *i.e.* behind Jesus;" probably Simon carried one end while Jesus went before carrying the other, thus, partially relieved of his burthen, without escaping any part of its ignominy.

These facts help us to realize the feelings which found expression in this complaint and prayer,—“Innumerable evils have compassed me about; my sufferings for iniquity have taken hold upon me, so that I am unable to look up: they are more than the hairs of my head, therefore my heart faileth me. Be pleased, O Jehovah, to deliver me: make haste, O Jehovah, to help me!”

On the sentences that follow I have little to remark, further than this, that it is more correct to understand those sentences in verses 14, 15, and 16 to be *declarative* than *imprecatory*. The verbs are in the *future*, not in the *imperative*, and there is no grammatical necessity demanding an imperative signification for them here. In the English version, the imperative is used in verses 13-17, but the Hebrew has the imperative in verse 13, while in verse 14 the future is used, and continued till the close of the psalm.*

This mode of expression is quite in keeping with the New Testament records of the conduct of Jesus. While he frequently predicted an evil destiny for the despisers of God and his Christ, we do not find him calling for destruction upon them. I hope I shall not be understood as reasoning *a priori* on the matter, or insinuating that it would have been wrong in Jesus to have offered such prayers, I am simply mentioning what is recorded of him, and what is the grammatical condition of the Hebrew text under consideration—and the circumstances are surely worth observation. That prayer of his on the cross, for his murderers, “Father, forgive them, for they know not what they do!” was not the result of relenting vindictiveness, but the emanation of that spirit of benign compassion and unresisting meekness, which characterized the mortal life of the Lamb of God.

The suffering One, while praying to Jehovah for speedy help, was comforted under the pressure of his sufferings by the prevision of the final overthrow and confusion that would come upon his cruel persecutors; and the ultimate triumph and joy of those who sought the Lord, and loved his salvation; and also the speedy deliverance which awaited himself by resurrection from the grave. Thus viewed, the last five verses of the psalm may be read as follows: “O Jehovah, make haste to help me! They shall be ashamed and confounded together that seek after my soul to destroy it; they shall be driven backward and put to shame that wish me evil. For a reward they shall be desolate in their shame that say unto me Aha! aha! Those who seek thee shall rejoice and be glad in thee: those who love thy salvation shall say continually Great shall be Jehovah! And [though] I am distressed and afflicted,

* This transition from the *imperative* to the *future* is of frequent occurrence in the psalms, though often overlooked by our excellent translators. This is the more to be deplored, as the truth and beauty of the sentiment are thereby greatly affected.

my Lord shall think upon me. Thou art my help and deliverer: my God, thou wilt not tarry."

The prayer for help, at verse 13, is followed by the expression of sure hope, and joyful expectation of speedy release to himself; the ultimate overthrow of his enemies; and the everlasting joy of the righteous in celebrating the praises of Jehovah.

These closing words of this psalm remind us of those other words which he had sometime used—"Thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy: at thy right hand are pleasures for evermore," (Ps. xvi. 10, 12).

The review we have thus taken of this psalm is suggestive of many hallowing and profitable reflections, which the length of this paper forbids us to indicate. Let the readers do so—each one for himself. Let us rejoice that the Blessed Son of God, who laid down his life for us, is now exalted to the right hand of the Majesty on high; and that "every knee shall yet bow to him, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever—King of kings, and Lord of Lords. Amen. "*Glory, honour, and blessing be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.*"

W. LAING.

JERUSALEM THAT IS ABOVE.

Continued from p. 104.

IN pursuing our subject, we shall now consider how the foundations of the future Jerusalem direct us to look for an elevation of the region which it is destined to occupy. The explorations of recent visitors to Palestine satisfy us that the present foundations of Jerusalem consist of limestone, which limestone, with the rocks of the surrounding district, belong to what is called, in geological nomenclature, the cretaceous formation. These deposits are included in the secondary division of stratified rocks which constitute the earth's crust, lying between the Palæozoic or first life-bearing strata, and the Tertiary deposits. It is a most important circumstance in relation to our subject, that these strata do not contain either gems or precious metals. Such valuable products are confined entirely to another class of rocks. It would be as improbable for a searcher to discover these objects in the rock upon which Jerusalem stands, as to find coal in the London clay, or the chalk cliffs at Dover. Yet there is a home for all these rich productions. It is not in any superficial or recent formation in which they are imbedded, it is in the deepest and oldest of the world's masonry—that class of rocks which are at the foundation of the everlasting mountains. Gold and precious stones belong to the primitive rocks. In Australia the gold exists in masses of quartz, or is found in small granules in the river's bed, washed out of these ancient rocks by the flowing water of many ages; but yet its original location was the rocky quartz.

In Palestine these rocks are very scarce, and it is well known that gold and gems are rare, if even they exist at all,—none, indeed, except the chalcedony, are found within its borders. That gold and precious stones were known to the ancient Hebrews is evident from the employment of them in the ephod of the priest, and in the adornment of the temple at Jerusalem, as well as by the frequent mention of them throughout the history of Solomon. The gold in his possession is said to have been so abundant that silver was nothing counted of in his days. And yet the rocks within his own dominions did not produce it. There can be no doubt, if it had existed in his own country, every effort would have been resorted to for its discovery, for application to those purposes for which it was then needed. The gems which ornamented the temple were not native products. They were partly the offerings of the wealthy, by whom such costly stones were owned, and who probably inherited them from their ancestors, who spoiled the Egyptians of their jewels at the exodus. Although the gold and precious stones were then so plentiful, they were obtained from foreign lands. Commerce and navigation were brought into active service to bring King Solomon gold and precious stones from Parvaim, Ophir, and other distant countries (2 Chron. iii. 6). If gold or gems could have been found in Palestine, it can hardly be supposed so hazardous an enterprise would have been undertaken as the equipment of a fleet to visit foreign countries for the purpose of securing them.

If gold and precious stones exist in Palestine at all, they are yet deep below the surface. The land is singularly deficient in metallic wealth, except it be in extremely limited districts on the north. We are nevertheless assured that this land will become rich in these important productions, and indeed they will become the characteristics of the land. There is to be a time when the hills shall yield their brass and iron, and when the precious metals shall be as plentiful as the baser ones. In relation to this period it is also testified, concerning Jerusalem, through the prophet, "Behold I will lay thy stones with fair colours, and lay thy foundations with sapphires, and all thy borders of precious stones," (Isa. iiv. 12, 13).

The position in which precious stones are mostly found is an important consideration. For instance, in the Tyrolean Alps the emeralds are exposed only in those awful chasms where the earthquake has riven the mountains asunder, and brought from the darkness these hidden treasures of the earth; there they are found plenteously imbedded in the sides of these rocks. In such situations of danger to the searcher do they exist, that it is only by exposure to considerable risk that he is able to succeed in securing them. Had not the earthquake thus torn these rocks, and raised them from the position in which they once existed, beneath the level of the sea—these emeralds would still be hidden from the reach of man, deep below the surface. If, then, the foundations of the future city of Jerusalem, where the limestones only now abound, are to consist of like precious stones, it is evident that the elevation of that locality is necessitated, in order to expose them. And seeing that the testimony is so distinct as to the composition of these foundations, there would appear no other natural means for their production, unless we resort to the most improbable method of effecting it,

namely, by supposing these foundations to be built by the accumulated wealth of all the nation. But science, confirmed by the facts of the past, indicates that these foundations could not exist without the elevation. A process of "lifting up" is absolutely necessary, in order that the lower rocks, containing these costly gems, should be raised above the surface of the earth. If is not, then, an unreasonable conclusion, that these gorgeous foundations are to be brought to light by a means which nature has employed in all ages for the same purpose, namely, by earthquake or volcanic forces.

It must not be supposed, however, that the Bible testimony leaves us with this conjecture. The linkage in its evidence is complete. There is no break in that chain of reasoning which is so necessary in proving the actual lifting up of the city of Jerusalem, which is required by the existence of these foundations. It is of the greatest importance in the study of the prophetic writings to identify the time to which the writers refer in their predictions; otherwise we may be greatly mistaken as to the connection of events recorded by the different prophets. In the subject now under consideration, there are not wanting those remarkable incidents which unite together the statements of the prophets into one comprehensive description of that future day, which will introduce changes greatly affecting the land of Israel, and its metropolis in particular.

The elevation of any locality by natural causes must be effected by what are known as earthquake forces. These are manifested in a variety of phenomena. In some districts there is a regularity in the elevations and depressions of the land, without any perceptible earthquake shock, and these gradual changes require a number of years to distinguish the alterations in relative level. Changes of this nature have been thus gradually going on at different periods in our own country.* When, however, these forces are manifested in the shock of the earthquake, the alterations upon the surface are produced with an instantaneousness which has frequently disturbed extensive countries, and is not unfrequently attended by the overthrow of cities and the loss of human life.

The Scriptures are very distinct in revealing the fact that the present site of Jerusalem shall be actually elevated *by this means*. It is stated, in the prophecies of Zechariah, that Jerusalem, at the time when it is to become the metropolis of the world, "shall be lifted up;" and this upheaval is not confined to the present limits of the city, for it is to extend from Geba on the north to Rimmon on the south. This moreover is to be brought about by "*a great earthquake.*" To identify the time

* Of numerous examples of changes in the elevation of parts of the land of Great Britain, these few may be cited. There are rivers up which the tidal current flowed to a given place at a date later than the Roman conquest, but to which the tides do not now reach by several miles. The facts collected by the geologist would indicate that the Penine chain in England has been subjected to this raising influence within a recent period, if it is not even now in progress. The same may be remarked of various parts of Scotland, the evidence concerning which, would tend to show that an elevation of about twenty-five feet had taken place at a period later than the construction of the wall of Antonine.

This is, moreover, observable that the uplifting of any locality is more readily recognized where earthquake shocks have been more forcibly and frequently felt, while in portions of country where the shocks have not been perceived, the elevation has not been so great.

of this alarming phenomenon it is only necessary to compare the first verse of Zechariah xiv. with the prophecy in Ezekiel xxxviii. In the former the city is described as being surrounded with armies which have been previously "gathered together," (according to the testimony of the Apocalypse), at a place called Armageddon, and from that gathering place have advanced upon the city; and in the latter prophecy the same gathering of armies is predicted. It is while these armies are proceeding in their work of desolation, that it is said "there shall be a great shaking in the land of Israel, so that 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," (Ezek. xxxviii. 19, 20). These again are exactly the circumstances which are said to occur at the destruction of the armies, as described in the prophecy by Zechariah. He says it is when the Lord shall go forth and fight against those nations as when he fought in the day of battle, that a great earthquake shall cleave the Mount of Olives asunder, "and there shall be a very great valley, and half the mountain shall remove towards the north, and half of it towards the south, and ye shall flee the valley of the mountains, yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah King of Judah, and the Lord my God shall come and all the saints with thee." There cannot be any question as to the quotations from each of these two prophets being identical, cause it is highly improbable that a series of incidents should occur in the same order, unless they have reference to the same events.

The lifting up of the locality is also necessitated by the mention of a valley in the quotation from Zechariah, even if the prophet had not so affirmed in the same chapter. There are two descriptions of valleys, each bearing a name in accordance with the mode of the formation—namely, *valleys of erosion*, such as are produced by the action of large bodies of flowing water wasting the rocks and soil during long periods of time,—and *valleys of elevation*, which are produced by the upheaving of a territory by volcanic power, which, rending asunder the surface by the uplifting force, forms a valley with precipitous rocks on either side. In the case before us it is clearly not a valley of erosion, for it is to be formed by the rending of the mountain, and thus must of necessity be brought about by an elevating force.

There are, as we have already remarked, even in our own day occasional changes in the level of countries, by gradual processes, as well as the displacement of portions of the earth's surface by earthquake shocks, yet none of these will furnish a parallel, nor would it be possible to find an example, in any convulsion that has occurred during historic times, equal or analogous to that catastrophe which is, in the last days, to cause "a great crashing from the hills" (Zeph. i. 10), and the rending of the mountains spoken of by the prophets. In the book of the Revelation of Jesus Christ (xvi. 18), it is declared that such a result, by the power of the earthquake, as is then to take place, has not been experienced in the world during man's occupancy of this planet. If we would look for an example of a similar event it must be to those phenomena which were so largely displayed in the production of the mountain systems of the earth, when the Andes were raised from the level of the ocean, and the chains of India were elevated to the proud distinction

of being the highest in the world. It is to some such effects as these, occurring at a period before man was upon the earth, to which we must look, if we desire to find an event of a similar nature to that which shall elevate Jerusalem to its future loftiness.

It is in immediate connection with these occurrences that it is said the Lord Jesus shall come from the heavens, and all the saints with him (Zech. xiv.) He will then claim the kingdoms of the world, and demand his rightful rule over the nations; possessing a power for the accomplishment of God's purpose, which, for the same end, has on no former occasion been exerted. The wonders which are to attend the rescue of Israel at his coming, are to outmatch by far the greatest of the miracles which attended their past deliverance. The chief means to be employed for the desolating of their enemies' camp are the physical agencies to which we have referred: over which man has no control, and which the hand of the Almighty One alone can move. If the sword were the only instrument of desolation, it might be regarded as the work of unaided man; but although the sword is to be one means of destruction, yet the chief and final causes are to be of a character which will be as convincing that the hand of God is directly engaged in Israel's deliverance as it was on their rescue from the bondage of Egypt. These miracles of the future are to be partly of a similar nature to the past. The people are to be brought *again* from the depths of the sea (Ps. lxxviii. 22). In delivering them from their last foe, God will again "lift up the rod over the sea, after the manner of Egypt" (Isa. x. 26). But this flood is not the only miraculous agent of defeat. The violence of the earthquake is to play an important part in the complete obliteration of that army of opposers to Israel from the face of the earth—as was experienced by the antagonists of Moses in the wilderness, in the case of Korah, Dathan, and Abiram. The powers which have been so long reposing beneath the land of Palestine, and whose existence is only known by the occasional destruction of a town, or the fall of villages in the northern part of Syria, will be again called upon to play an important part in God's dealings with the nations. These hidden forces will again develop their activity, rending the mountains, and breaking the rocks in pieces; and before which "the multitude of the terrible ones shall be as chaff, yea, the effect shall be momentary, in an instant. From Jehovah, God of hosts, there shall be a sudden visitation, with thunder, and earthquake, and a mighty voice, with storm, and tempest, and flame of devouring fire; and like as a dream, a vision of the night, so shall it be with the multitude of the nations that fight against Ariel," (Is. xxix. 5-7, *Lowth's translation*). The destruction here predicted is to be caused chiefly by a literal earthquake, as is distinctly specified by the prophet, so that we have here an additional proof that an uplifting power will be exerted in the last days, which will form a part of that scheme by which the important changes in the land of Israel will be effected.

The same convulsions, therefore, may possibly answer two purposes in God's work of renovating the earth, by aiding in the defeat and destruction of his enemies, and at the same time raising the site of the metropolis to that altitude which will render it the object of admiration throughout the world, and by which its rich foundations will be revealed,

consisting of those gems which will contribute to its material wealth and beauty.

The object of the earthquake, then, is not altogether ruin and desolation. That these are not the only ends it has to serve, we may learn from the visible results which have followed the same agency in its past operations upon the earth. During the long history of the world, these forces have been frequently exerted, and the alterations which they have occasioned are manifest to our constant observation. The chief effect upon the surface is elevation, for these powers have raised the mountains to their present height. What would be the appearance which the world would present without the effects of the earthquake and the flood? It would be one vast uninteresting plain, without one relieving feature to vary the terrible uniformity. It is partly the eroding influence of water, but more especially the uplifting efforts of volcanic power, which have formed our beautiful valleys and fashioned into grandeur the hills and mountain heights which ornament the landscape. The sublimest scenes in nature, with which the eye can never weary, have been products of earthquake agency. The rugged slopes and precipices, those majestic crags of perpendicular marble, the towering rocks with their cloud-crowned peaks, the deep and quiet glen, forming a sublimity which constitutes the richest scenery in the world, these are all the works of the same mighty agent: indeed, there is nothing grand or gorgeous in natural scenery—nothing which contributes, in the present condition of the globe, to render it a habitable place for man, but has been formed by the influence of the earthquake. But the power which is to be exerted at the future day we are considering, is to be greater in its effects than anything of the like nature which has occurred during the history of man; and if, therefore, we are able to appreciate the grandeur which attains from the efforts of volcanic power in the past, how much more gorgeous must be the result of those forces which are to be brought into exercise with the special object of adornment, although its first work may be destruction. We learn from the past that beauty of the highest order with which human eyes are familiar, has resulted from these convulsions, and as we have God's own word in support of a greater and more permanently grand effect following the like cause in the future, we may rely with full confidence upon its accomplishment. The desolation doubtless ceasing with the disturbing shock, the uplifting which will thereby be produced will mould the land of Israel into those forms of loveliness which God has promised shall follow the deliverance of his people. The now barren land, by these means, may become as the garden of the Lord, and Jerusalem will be an eternal excellency, whose foundations are of precious stones, the perfection of beauty, the joy of the whole earth, and the city of the Great King.

Thus we perceive that the very fact of the foundations of the city consisting of precious stones necessitates an elevation of the locality, and that this lifting up, as we have seen, is to be effected by those same earthquake-forces by which these same gems are ordinarily exposed in the rocks from which they are obtained.

If we take all these considerations into account, and permit them to have all the result which similar processes have effected, we may to

some extent conceive how the future city is to contain the greatest amount of native wealth and magnificence that has ever existed upon the earth, and that the descriptions of it, as portrayed by Israel's prophets, are by no means in terms of exaggeration. It is evident from the conclusions to which the above considerations of necessity conduct us, that there is no need to search for some spiritual or mystical meaning by which to blind the ignorant, and thus to lead them to discredit the truths of revelation altogether. The foundations of the holy city are described as being composed of the most precious gems, and to this there is no ground for attaching any other than the obvious meaning, seeing that the events which are to occur are capable of bringing about literally the exact result which is predicted. If it be contended that these precious stone foundations are figures of something which the expounder imagines, then it follows that the uplifting of these rocks for their exposure by the earthquake is also a figure—the rending of the Mount of Olives must also be a figure—if there be no literal earthquake, then why not the coming of the Lord, whose feet are sustained upon this mountain? and the assembled armies which are represented as being destroyed by these natural phenomena? These all must be figures, if the first is: and thus if such a scheme of interpretation be admitted, the whole system of revelation is made uncertain, and resolves itself into a Swedenborgian myth.

When we consider that the words of God are “plain words,” and not given in order to deceive his people, we ought to place the utmost confidence in their truthfulness; and although they may, in some instances, at first appear to be contrary to our natural expectations, yet we may be assured that he will not permit one iota of his word to pass until all is fulfilled. If, then, we read of the grandeur of the future Jerusalem, we may be fully assured that every circumstance will be as accurately and literally accomplished, as that the city itself, to which these predictions relate, will be in existence. It is in most instances our ignorance, or our want of recognition of the almighty power of God which induces a discredit of the statements he has made, or leads us to question their fulfilment in the manner described by the prophets, and thus induces the substitution of a figurative or mystical meaning as an apology for denying it. We have merely to acknowledge the greatness and unsearchableness of the supreme Ruler of the universe, to realize the accomplishment of that which may appear the most improbable. In the subject we have been considering, there are examples of natural effects not dissimilar from that which it is prophesied shall occur in the future, and it needs, therefore, no argument to prove that those events that have been may be repeated. To deny the fulfilment of these facts in the mode set forth in the scriptures, not only displays a disbelief in the inspired word, but a total disregard of those actual occurrences which have taken place in past ages, and which are set before us in evidence of God's ability to perform the like again, in the renovation of that glorious city—the metropolis of all the future.

It must not be supposed, in thus contending for physical elevation, that the political ascendancy of Jerusalem is overlooked; on the contrary, the evidence of political power to be exerted by the Lord himself—“who dwelleth in Zion”—and his assembled kings and priests, is too

distinct to admit of question. This grandly elevated city is to be made glorious for the reception of him who is to administer the laws of the nations, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." So glorious a constitution is worthy of a palace and a city of the most costly description; and not only, as we have seen, will the phenomena of nature contribute so largely to her costliness, but all the nations shall pour their riches into it, in order to make the place of the king's feet glorious. Jerusalem in its degradation bears traces of its former magnificence, but even its greatest grandeur in the days of Solomon will not bear any comparison with that wealth and splendour which awaits it, when the greater than Solomon shall take to himself his great power and reign, making Jerusalem the metropolis of the world.

These are some of the circumstances which will add to the imposing splendour of the future Jerusalem in which the Messiah is to reign. May we not, then, anxiously look for their accomplishment, because with these events will come that object of our hope, the return of Jesus with his saints to set up the throne of David, when his faithful ones shall enter with him to participate in the honours and glories connected with the imperial city.

H. N.

ON THE DUTY OF STUDYING UNFULFILLED PROPHECY

III.

IN the remarks which I have further to make upon this most important question, I shall take the liberty of using the terms *figurative and spiritual*, to denote this scheme of allegorizing the language of unfulfilled prophecy; not because I think they convey the full meaning of its definition, but because, being used by the supporters of that system, they are upon the whole the least objectionable I am able to select: and for the same reason I shall employ the word *literal* to signify what I hold to be the true method of interpreting prophetic language, which, before proceeding further, I shall stop to explain.

Written language is the art of conveying ideas from the mind of one being to that of another, by means of certain signs called words, and may be divided into two kinds, viz., simple and figurative. Simple language is that which presents ideas to the mind of the reader without the assistance of any image besides: as when we say, "David, the son of Jesse, reigned over Israel" or, "Man that is born of a woman hath but a short time to live, and is full of misery."

Figurative language is that which, by referring to some image or idea with which the mind of the reader is already familiar, and which has some resemblance to the idea intended to be conveyed, enables him more fully to comprehend the latter. Thus in the sentence, "He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay," by pointing, on the tablet of the reader's

memory, to the idea of a flower, which he has seen growing in the loveliness of its bloom, and suddenly withering at the stroke of the mower, and to that of a shadow, now seen, and in one moment vanished for ever, the notion of the brevity and frailness of our present life is much more strikingly suggested to his understanding than it could have been by counting the short number of its years, or by relating the accidents by which it might not reach even to the end of their limited term.

Now the books of the holy prophets, like all other writings, whether sacred or profane, are composed in one or other of these forms of language: and as it would be difficult to conceive the perversion of understanding by which any one could suppose the third verse of the first psalm to assert that the righteous man shall actually become a tree, flourishing by a river's brink, and covered with the honours of branch, and leaf, and pulpy fruit; so not less gross is the blunder by which some have imagined that the word souls, in Rev. xx. 4, means, not the souls of the persons there described, but *both the souls and bodies of generations afterwards to be born.*

To understand words, then, in their plain and obvious sense, and figures, and allusions as they were universally applied in the time, country, and tongue of the writer, I hold to be the common key to all languages, sacred and profane, and therefore to that of the prophecies, fulfilled or unfulfilled, of the Old and New Testaments.

Nor do those prophecies which, being presented to the mind of the seer in dreams and visions of the night, are necessarily given by symbols and images taken from the kingdom of nature, form any exception to this rule. The language is that of simple narration, whose meaning cannot be misunderstood, which tells us (Dan vii. 2), that the prophet "saw in his vision by night, and behold the four winds of the heaven strove upon the great sea; and four great beasts came up from the sea, divers one from another." And the words are not mere obscure in which the angel (ver. 17) instructs Daniel that "these great beasts, which are four, are four kings, which shall rise out of the earth." In like manner, when it is said, in Rev. i. 12, that St. John saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle: his head and his hairs were white, like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; and he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength; every reader will have a perfect view of the magnificent visions which the favoured apostle saw. But what the golden candlesticks do mean; what is the mystery of the seven stars; and who he is, the mighty, who was like unto the Son of Man, must be learned from higher authority than that of human ingenuity. (Ver. 17), "And he laid his hand upon me, saying unto me, fear not; I am the First and the Last. I am he that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of hell and of death. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks; the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches."

There is therefore, no insurmountable difficulty in the *language* of prophetic holy scripture, the meaning of which may be ascertained by the same means which enable us to explain the words of any other book.

But prophecy speaks of God, whose being is incomprehensible, and whose perfections are infinite; it treats of his ways, which are unsearchable; and of his judgments, which are past finding out. It traces the workings of his great designs in the histories of human greatness, and of human desolation. It guides the mind through the chequered history of this world, from the time of its original lapse, till that of its glorious restitution, when the mystery of God shall be finished, sin and Satan for ever conquered, and the last enemy destroyed; when the providence of the all-bountiful and all-just One shall stand forth fair and mighty, in the administration of the universe; when in the creature redeemed, and in the creature unfallen alike, God shall be proved to be all in all. And, therefore, prophecy is a revelation to faith, and not to understanding—as indeed is every word of nature and scripture, which speaks of the mysterious things of God—and every attempt of man to approach the mighty subject, armed with the “hows” and the “wherefores” of the self-conceited philosopher, is infidelity—pure and unqualified infidelity. But as we proceed in the investigation, we shall find that the *spiritual* interpretation of prophecy (which I have above defined) is founded wholly and entirely on such opposition of the human understanding to the simple declarations of God’s word, and therefore is also of infidelity.—*Morning Watch*, 1829.

[This series of papers does not seem to have been continued in *The Morning Watch*. We have given them as they stand in that work, unaltered. There is much valuable truth in them—and the judicious reader will be able easily to detect and avoid, without detriment, any gross error which has been introduced, (e.g., that regarding human immortality), as such, so far as we can see, forms no part of the argument of the writer. It is interesting to find so much truth written in a publication which would be extensively read in its day; let us hope it has had an influence whose effect, still survives in some minds.]

Intelligence, Notes, &c.

ABERDEENSHIRE:—Crimond and Mintlaw.—Again has our brother, James Robertson of Turriff, been at work in the great field, this time reaping. He has spent some eight or ten days in the eastern portion of the county, preaching the word, reasoning out of the scriptures with inquirers, and baptizing those who made the good confession. On Sunday, 24th July, he was at Crimond, and immersed six, on the 26th another one, making seven in all; viz, John and Mrs J. Clark, and Isabella Clark, Balfaton; Alexander and Mrs A. Quirrie, Mill Hill, by Crimond; Arthur and Mrs A. Hall, Crimond. July 31st he was further south, and immersed John and Mrs J. Mitchell, Ballugs; Margaret Wilson, Mintlaw; and John Clark, jun., Balfaton. On each first day, meeting and breaking bread with those who had put on the Lord, and exhorting them to continue in the faith, and bring forth fruit to God. He lectured five times in public, and had good audiences. Let us hope that these are the

first fruits of a large ingathering of the faithful and the good.—Correspond with *Arthur Hall, Tailor, Crimond, Aberdeenshire.*

EDINBURGH:—Our aged brother, John Gouldie, fell asleep on the afternoon of Tuesday the 23d ult., after an illness of 17 days, at the advanced age of 71 years. He felt apprehensive from the first that he would not recover, and spoke of his decease with composure, having firm confidence in the blessed hope that “as Jesus died and rose again, even so those who sleep in Jesus will God bring with him.” The return of the Lord Jesus Christ, and our gathering together unto him, was his favourite theme in health, and in sickness; and he seldom spoke of it but with rapture. His love for the Redeemer’s appearing, was well manifested by the enthusiasm which ever lightened up his countenance, when speaking of the great results to be accomplished by that transcendent event. *That*, and the love of God, in Christ Jesus, were the chief topics that filled his mind, and formed the subjects of his discourse. His kindly demeanour, animated countenance, cheerful discourse, lively faith, and fervent devotion, shall be long remembered by those with whom he associated.

Our brother and sister Alexander Davidson have left Edinburgh *en route* to Melbourne, or elsewhere, in Australia, sailing from Liverpool, in the ship *Queen of Beauty*, advertised for August 30th. The sole cause of this emigration is the uncertain state of our brother’s health—the winters of this climate nearly proving fatal to him. We trust that in that distant land he will find the health he so much desires; that the Lord will prosper him in every work of his hand, and open up paths of usefulness of another kind for him. There is but one feeling entertained by the Edinburgh brethren regarding his leaving—regret that anything should seem to necessitate so dire an alternative as voluntary exile from the christian society and circumstances for which he had always so keen a relish.

HUDDERSFIELD:—“An immersion took place here on the 7th of August. Hannah Elizabeth Stanley having satisfied brother Roberts (then on a visit to this quarter) as to her apprehension of the faith, was thereupon baptized. A number of brethren from Halifax and Heckmondwike being present on the occasion.”

SWANSEA:—The small company of believers here have had their number diminished by the death of John Davis, who has been in very feeble health for a long time. At the time of his immersion in October last, (see “Messenger,” intelligence, last page of vol. iv), he was an inmate of the infirmary, though able to go about a little. Shortly afterwards, he left that institution, as his disease was not being cured, and for some time past, he has been very weak. On the fifth of August, shortly after midnight, he fell asleep in firm confidence of resurrection to endless life. His race has been short but successful, he has secured the prize which shall be awarded him at the Redeemer’s appearing. Let us who remain be unwearied in well-doing, for we, also, shall reap, in due time, if we faint not.

A BROTHER IN YORKSHIRE is in circumstances to need the help of the brethren. Bred as a schoolmaster under the established church, he has found himself almost helpless without its patronage, since he has come to know and obey the truth. After much tossing about he has, during the past year, made an attempt to establish a school, which has proved a failure, and he is now not only without a sufficient income for himself and family, but is in debt for rent and other things, and if not helped, will suffer much. Brother Samuel S. Gresham, Montague Street, Cemetery Road, Sheffield, will take charge of any monies forwarded by the brethren for this good object. Be prompt!

The Treasurer acknowledges receipts for the *Messenger* from Fraserburgh, Glasgow, Halifax, Turriff.

T H E
MESSENGER OF THE CHURCHES.

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

No. X.

OCTOBER 1864

VOL. V.

"THE NAME OF JESUS CHRIST."

THIS phrase occurs in Acts viii. 12, as a part of what Philip had proclaimed to the Samaritans. We have long been accustomed to "THE THINGS of the Name," as if the passage referred to necessities in addition to the words of the Spirit. There is no necessity for carrying the word "THINGS" from the first clause concerning the kingdom of God"—forward to the second clause "the name of Jesus Christ." The historian did not write "the things concerning the kingdom of God and the things concerning the name of Jesus Christ," simply "the things concerning the kingdom of God, and the name of Jesus Christ." That is, Philip set forth "the things concerning the kingdom of God," as one branch of his preaching, and "the name of Jesus Christ" as the other. The fact is, the phrase "things of the name" does not once occur in express words, and by no necessary inference is its equivalent to be found in any other phraseology in the scriptures, the thing itself as well as the words so frequently found in quotation commas, being nowhere to be found.

A natural result of the use of this unscriptural phrase, has been the idea that the name of Jesus Christ, as an element of gospel truth, embraces a plurality of subordinate items. This again has led to the necessity for demanding of inquirers an intelligent apprehension of a category of these, before immersion into the name can be validly observed.

Without making any further allusion to current notions on this subject, I wish to present a brief outline of what I find to be the teaching of scripture on the matter; trusting that it may serve to assist every one to form his own judgment in accordance with WHAT THE SPIRIT HAS SPOKEN. And here I would take the liberty to say, that the brotherhood cannot too sedulously cultivate their power of discrimination in matters of Bible teaching. The apostle Paul enjoined those to whom he wrote to judge what he said, for he spoke as to wise men. "Let every one be fully persuaded in his own mind"—was the rule he laid down for his brethren. This implies a mental training, only to be attained by exercise; hence, his reproof to the Hebrews, (ch. v. 13-14), and his approval of "those who, by reason of use, have their senses exercised to discern both good and evil." Let us be thoroughly qualified

for "proving all things"—putting everything to the test—that we may be in a position for "holding fast that which is good." And this especially where any addition is made to the words of scripture, on mere human authority, and made the basis upon which to rear a superstructure involving matters of faith. This I conceive to be the case in regard to the subject of the present paper, and I therefore essay to investigate the scripture teaching concerning the name of Jesus Christ, that every reader may be in a position to exercise his senses in discerning what is true in relation to it. Remembering this, that our "faith should not stand in the wisdom of men, but in the power of God"—not on human deduction, but on divine declarations.

Notice, first, that Philip's preaching is summed up in verse 5, in one word "he preached the Christ unto them." Verse 12 shews that the Christ so preached was Jesus of Nazareth. And verse 16 shews that those who believed what Philip preached, and were baptized—"were baptized into the name of the Lord Jesus." There is nothing abstruse here. "The Christ" constituted the sum and substance of the preaching of Philip. And well it might, for "the Christ" is the official title borne by Jesus of Nazareth, who had been crucified by the Jewish nation for claiming to be what the title denotes, "The King of the Jews;" and hence embraces everything pertaining to his royalty, as the Anointed for the throne and kingdom.

The history of Jesus' rejection by the Jews, is highly instructive as to the true meaning and significance of the name of Jesus Christ, as an element of "the faith once delivered to the saints." Referring to this rejection, John says—"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We have here what every simple mind will accept as a summary definition of what it is to believe on the name of Jesus Christ. The class here spoken of as believing on the name of Jesus, are, in other words, described as those who received him. If we can ascertain in what sense they received him, we will understand what it is to believe on his name. Now we can ascertain this by contrast; for those who received him are here placed in direct contrast with those who "received him not." Regarding the sense in which he was rejected, there is the clearest evidence that could be desired. He was denied to be the Christ, the king of the Jews, at both Jewish and Roman judgment-seats. This is testified by all the four evangelists. This was also the question which divided the people regarding his official character; and it was also the test by which his disciples were expected to shew their adhesion to him. Thus, at the very beginning of his ministry, we find his first disciples expressing their recognition of his Messiahship. Thus, Andrew addressing Peter, "we have found the Messiah, which is being interpreted the Christ, and he brought him to Jesus." And Nathanael—"Thou (Jesus) art the Son of God; thou art the king of Israel." The well-known confession of the apostles, by the mouth of Peter—"Thou art the Christ, the Son of the living God"—when viewed in contrast with what "men" said he was, clearly shews that the acknowledgment of his Christship was the cardinal test by which his true disciples were distinguished, so far at least as BELIEVING is concerned.

We have a further confirmation of faith in the name of Jesus being equivalent to belief of his Messiahship, in the way the admission of his claims is spoken of as founded on his miracles. John says, (chap. ii. 23), "When he was in Jerusalem at the passover on the feast-day, many believed in his name when they saw the miracles which he did." John also informs us that the signs which Jesus did, were written in order that men might believe that Jesus is the Christ, the Son of God, and that believing they might have life through his name.—John xx. 30, 31. This testimony is unmistakeable as to what constitutes the name of Jesus Christ as the summary of saving faith. It is the divine predicate regarding Jesus of Nazareth the crucified, that he is the Christ the Son of God. To believe this is to have saving faith, for the apostle adds—"and that BELIEVING, ye might have life THROUGH HIS NAME." And to believe this is to have faith in the name of Jesus Christ, for it is in BELIEVING this that life THROUGH the name is to be obtained. Jesus himself taught the same truth, when he said to the Jews—"If ye believe not that I am he, ye shall die in your sins." So clearly was this acknowledgment of Jesus' Messiahship seen by the Jews to be the cardinal element of discipleship, that John tells us "they had agreed that if any man did confess that he was Christ he should be put out of the synagogue," John ix. 22.

In his commission to the apostles to preach the gospel to every creature, Jesus said, "that repentance and remission of sins should be preached in HIS NAME among all nations, beginning at Jerusalem." A glance at how this was carried out, will be sufficient to demonstrate the utter absence of anything abstruse or occult in the name of Jesus Christ in its relation to repentance and remission of sins.

Peter's discourse on the day of Pentecost, when closely analysed, resolves itself into the simple proposition that Jesus is Lord and Christ. In Acts ii. 22-24, he presents Jesus as rejected and crucified by the Jews, and raised from the dead by his Father. Verse 30 sets forth the Christship as the official position of him who is to occupy the throne of David. Verse 36 combines the personal name with the official title—"God had made that same Jesus whom ye have crucified both Lord and Christ." Upon the foundation thus laid, Peter proceeds to enjoin "repentance and baptism UPON (*epi*) THE NAME OF JESUS CHRIST for the remission of sins." The simple-minded reader of Peter's words will fail to find anything in them regarding the name of Jesus beyond the Messiahship of Jesus the crucified, and hence the faith of the 3000 converts could embrace no other sense of the name.

If we now turn to Paul's preaching, we shall find the same simple testimony regarding the name of Jesus, which his commission also required him to make known. The Lord said to Ananias concerning Saul—"He is a chosen vessel unto me to BEAR MY NAME before the Gentiles and kings and the children of Israel." A few days thereafter the synagogue at Damascus witnessed the first public appearance of the apostle in bearing the name of his Master before his countrymen, for "straightway he preached THE Christ in the synagogue, that he is the Son of God," and "Saul increased the more in strength and confounded the Jews who dwelt at Damascus, proving that this (Jesus) is very Christ"—(*Gr.* THE CHRIST). In the synagogue at Thessalonica he

“reasoned with them out of the scriptures, opening and alleging that **THE** Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is **THE** Christ.” At Corinth also he “testified to the Jews that **Jesus** was **THE** Christ.”

There is no record of any other mode by which Paul fulfilled his commission to bear the name of **Jesus** before the people, and hence we are shut up to the conclusion that in proclaiming **Jesus** as the Messiah, he made known the name of **Jesus**, just as Peter did on Pentecost, and as John did in his gospel by recording the signs done by **Jesus**, and declaring his Messiahship.

I submit, then, to the attentive consideration of the brethren, that I have presented plain scripture teaching concerning what primarily constitutes the name of **Jesus Christ**, the belief of which is saving faith. I have rested nothing on inference, and have given only definitions furnished by the spirit of God, and that professedly in direct relation to the subject in hand. Speculation is thus avoided, and fanciful interpretations ignored, as fitted only to make wise above what is written, and thus make void the word of God by human wisdom.

I have said that Peter combined the personal name (**Jesus**) with the official title (**Christ**). This seems to furnish a rational explanation of the name being constituted of the grand truth that the crucified **Jesus** is the One anointed for God's kingdom. He was called **Jesus** because he should save his people from their sins. This was his personal name, given to him in infancy by the divine command intimated prior to his birth. But “God anointed him with the Holy Spirit and with power,” at his immersion in Jordan by John the Baptist, and hence he became **Christ** or **Messiah**, **Jehovah's Anointed** for **David's throne** when the times of restitution should arrive. Hence, he became, to use his own words, “**Jesus THE Christ**,” being a compound of his personal name and his title of office. It may be mentioned as confirmatory of what has been advanced, that prior to his ascension his disciples were forbidden to make known that he was **Jesus the Christ** (Matt. xvi. 20), while the main topic of their preaching after that event, was the name of **Jesus Christ**, in other words, that **Jesus is the Christ**.

A brief allusion to that from which the name of **Jesus** derives its efficacy for sin-remission and complete salvation, must for the present suffice. We read that **Jesus** “humbled himself and became obedient unto death, wherefore God highly exalted him, and gave him a name above every name.” Being made perfect through sufferings, “he became the author of eternal salvation to all who obey him.” Of this salvation his name is the divinely appointed medium; for “there is none other name whereby we must be saved.” His self-humiliation and obedience unto death have thus been rewarded with a name powerful for salvation from sin and death, in the case of all who become united to it in God's appointed way, and are faithful to the end. It was obedience unto death, that is, obedience rendered to his Father's will, even although he knew that it would inevitably subject him to death, and that the death of the cross. In thus enduring death, “his soul was made an offering for sin,” and being **PERFECT** in his obedience, “he offered himself **WITHOUT SPOT** to God,” as “the propitiation for our sin and not for ours only, but also for the sins of the whole world.” Being

baptized into his name, we are also baptized into his death, and are one with him, not only in his glory, but also in his sufferings and sacrifice. His sacrifice thus becomes, through his name, available for remission of our sins, and our inheritance among the sanctified.

This subject, like the gospel of the kingdom of God of which it now forms a part, is characterised by the simplicity that is in Christ. Those who dare to mystify what God has made simple, may get credit for human wisdom, but will fail to realise the divine approbation for rightly dividing the word of truth. It should be matter of devout gratitude to our Father in heaven, that he has made the gospel message level to the comprehension of simple-minded honest and good hearts. How otherwise can we account for the thousands of the common people who believed and obeyed the gospel in the days of the apostles. May we not find expression to our thanks, as well as confirmation of our convictions in the words of Jesus, "I thank thee O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight."

J. C.

DIOTREPES.

THE New Testament Epistles introduce us, incidentally, to many persons of very different character and disposition. In the letter of the apostle John to "the well beloved Gaius" allusion is made to a person whose character is of such a description as to excite our astonishment at his occupying a place in a christian assembly, at that period of the church's history. Not only did he "love to have the pre-eminence" among his brethren, but "prated" also against the holy and venerable apostle himself, "with malicious words," and dared to refuse to brethren, whom John had recommended by letter, the rites of hospitality; yea, even those who were desirous to receive them he had forbidden; and because they refused to submit to his dictum, he expelled them from the assembly.

One cannot help wondering at the arrogance and presumption of this man Diotrephes; as well as at the length to which his brethren had permitted him to proceed. This may be accounted for on the supposition that he possessed greater force of character, self will, and audacity, than his brethren; and that such men as the amiable Gaius, would naturally shrink from encounter with such a bold, proud, determined character. The absence of the apostles, too, had given scope for his tyrannic power, which the advent of John would have speedily crushed.

The character of Diotrephes is one which has often since been produced; and, as human nature is still the same, there is much less cause for astonishment now, when the authority and might of apostleship are absent from the earth, that such manifestations should appear. They are, indeed, far from being of rare occurrence; and the disciples of the Lord require to exercise great vigilance to detect such love of pre-eminence where it appears, and courage to put it down. The best mode of doing so is to withstand it boldly. Never think of flinching from your

place and privilege as a free man in Christ Jesus, because you may have to fight to maintain them. Your withdrawal will only gratify Diotrephes, as he shall by that means be the more able to obtain the superiority over those who may be less inclined to resist him. He delights in secession—when he cannot accomplish expulsion. When his power is too weak to get those who maintain their freedom cast out of the assembly, and finds they are determined to stay, he generally then walks off at the head of a party he has persuaded to follow him.

So let him go, and enjoy his lordship: but stand you firm, like a good soldier of Jesus Christ. "We are ALL the children of God *by faith in Christ Jesus*;" whatever excellencies or attainments any believer may possess gives him no superiority in point of place, privilege, or authority over his less favoured brethren. What he has more of than his brethren, he is to use on their behalf, even as the Christ "came not to be ministered unto, but to minister, and to give his life a ransom for many." It is he who taught us that "One is our master, and that we are *all* brethren." Through the grace of God, we have been delivered from the thralldom of clerical officialism; and, having tasted the sweets of christian fellowship, let us "stand fast in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage."

This firmness can be exercised, and should always be exercised in a spirit of kindness towards those we are compelled to oppose. Firmness and fidelity should never be joined to wrath and recrimination. If we oppose to the teeth those who walk in the steps of Diotrephes, we should do so, not only for our own sakes, but also because such a course is injurious to the person who pursues it, as well as contrary to the will of God.

If these few sentences shall stimulate any one to maintain his proper position as "the Lord's free man," in the spirit of his master, they shall not have been written in vain.

W. LAING.

TWO ADDRESSES

ON

HOLDING FAST THE TRUTH.

ON the occasion of the recent visit of Allan Fordyce to the church at Nottingham, the ordinary New Testament lesson of the brethren at their forenoon meeting, after the breaking of bread, was the second chapter of Paul's epistle to the Hebrews. The president, after the reading, said that if Brother Fordyce had any remarks to make, the other brethren would be very happy to hear them.

ALLAN FORDYCE accordingly rose and said,—Brethren, perhaps there is not a more suitable exhortation to us than that which has just been read from the second chapter of Hebrews. "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." It appears to have been the mind of the apostle—and he was well instructed in God's will—that there was a great tendency on the part of the people of God to slide from the words which the holy apostles and prophets had

spoken from God—a great proneness to let go the things which they had been taught—and he goes on to give illustrations of that from God's word. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape," and here is a clear reference to the law in former times, which, according to the testimony of Stephen, as recorded in the Acts, was communicated by the ministration of angels—"if we neglect so great salvation, which at first began to be spoken by the Lord." Here there is a comparison between what was spoken by angels, and the word spoken—the salvation spoken—by the Lord, which "was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Spirit, according to his own will." That salvation here referred to is the same salvation which began to be spoken by the Lord in Galilee, and was proclaimed by him in these words, "The kingdom of God is at hand; repent ye, and believe the gospel." This gospel which Jesus preached, then, is the "great salvation," the knowledge of which we are in danger of letting slip. Paul then makes reference to the position of angels. In the previous chapter he makes a comparison between the position of the Son and that of angels. "For unto the angels hath he not put in subjection the world to come, whereof we speak." The coming world, which is the subject of the apostle's speech at present, is not subject to the angels, "but one in a certain place testified, saying, what is man that thou art mindful of him, or the Son of man that thou visitest him?" Here is a quotation from the 8th Psalm, with which we are all familiar. The quotation of the Psalm in this manner by the apostle is proof that it is applicable to Jesus, and that the apostle considered that it was concerning Jesus as the man who was at the head of God's creation. Consequently it takes our minds back not only to the 8th Psalm, but to the beginning of the creation of God. In Genesis i. 28 we have the blessing with which God blessed man—"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This was the blessing with which God blessed man before sin entered into the world. The destiny of man was to subdue and have lordship over God's creation; but man fell from that position. He did not fulfil, and has not yet fulfilled that destiny. Hence the 8th Psalm is a confirmation of this same thing; for although a number of centuries had passed away, we come down to a period here in which that same blessing is brought up by the psalmist David. "What is man that thou art mindful of him, and the Son of Man, that thou visitest him? For thou hast made him a little lower than angels."—or, as it might be better translated, "Thou hast made him a little while beneath the angels"—"and hast crowned him with glory and honour. Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" Now, we must consider these psalms as the words of inspiration, as those words which are descriptive of things yet to be realised in the kingdom of God. The psalms are full of things concerning Jesus. Respecting them Jesus said, "All things that are written in the psalms concerning me must be fulfilled." In this psalm, then, David makes mention of God's purpose concerning man, and it has to be realised in the kingdom of God, with the second Adam as the head of the new creation. It is then, and not till then, that the words which begin and end the psalm shall be fulfilled—"How excellent is thy name in all the earth!" That name has not yet been excellent in the earth: it is not yet revered. Hence we pray, "Hallowed be thy name." That name, we know, will not be hallowed in all the earth until

the kingdom of God shall come. It is to this psalm, then, that the apostle carries us back, and tells us that though the purpose of God with man is not yet fulfilled, that it still remains, and we expect a fulfilment of it through Jesus. Mark his words—"But now we see not yet all things put under him;" and yet God said when he created the man, and blessed him, "Rule thou; have thou dominion over the fish of the sea, and over the fowl of the air, and all that are in them." This was the dominion which God gave to man, and Paul testified that it had not been realised in his day—"We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels,"—or, as it reads in the margin, "who was a little while inferior to angels," or, "who was lowered for a short time beneath angels,"—"for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man." It was by this process that Jesus attained the position of the man whom God created, and who is to fulfil the destinies of God's creation. He is the one who will be the head of the new creation, as Adam was the federal head of the present creation. Paul indicates the reason why Jesus was for a short time lowered beneath angels. It was on account of suffering—"for the suffering of death." And after the suffering of death we see him crowned with glory and honour; "for it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." This is God's arrangement—that when he brings sons to glory, he makes them perfect through suffering; and the sons of glory must therefore follow their leader. "If we suffer with him we shall reign together with him." Passing on to the 16th verse we read, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." You will observe by closely looking at it that these words, "took not on him the nature of angels" are in *italics*, showing that they are supplied by the translators, and if you omit these words, it will read somewhat similar to what is given in the margin, "For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold." The word "take hold" is subject to two meanings, or rather to two applications. We can take hold of a person for two purposes. Thus it is said that a person has laid hold of one when he makes him a prisoner; and when a person lays claim to a thing he may also be said to take hold of it. The question, therefore, is in which sense it is here applied. "He did not lay hold on angels, but he laid hold on the seed of Abraham." In such a case as this we may be at liberty to come to the conclusion which best accords with the context. Although I do not like to give opinions frequently, yet I will give my opinion upon this matter. I understand that it is used in the sense of laying claim to for himself. Jesus made no claim to what belonged to angels, but he laid claim to this, that he was the seed of Abraham. He laid claim to that title. "In thee and in thy seed shall all the families of the earth be blessed." "Wherefore," or, on this account, "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted."

Thus I have in a cursory way run through that which you have for your appointed lesson; but I think there are other things brought up in this lesson which may well lead our minds to many other important truths. There is especially that with which we started—the necessity of keeping the things which we have heard, and not allowing them to slip. In order to this it is essentially necessary that we should have a great respect, a great reverence for God's word, to trust in it, to make ourselves familiar with it, to study it constantly and deeply, and to treasure it up in our lives; for it is by attention to the words of the prophets and apostles that we are enabled to continue to hold the things which we have heard. Look, for instance, at what Peter said in his second epistle—

" This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by ways of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? " (2 Pet. iii. 1-4). Just look, then, at what Peter gives to fortify our minds against all the false doctrines that shall come in the latter days " Be mindful of the words which were spoken by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour " And with this agrees Jude's warning, given with special reference to the apostacy of the latter days—" But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit, " (Jude 17. 19). This word " sensual, " I may observe, comes from the greek word *psuche*, which is rendered " soul, " and if we had such a word in our English language we might translate it " soulical, "—persons who have souls but have no spirit. That is the description given by Jude of those who in the last times shall be the mockers, the sensual, who, being soul, are destitute of spirit. " But ye, beloved, building up yourselves in your most holy faith, praying in a holy spirit, keep yourselves in the love of God, looking for the grace of our Lord Jesus Christ unto eternal life " Here then, is that which will strengthen us against the temptations of the last time, of the last hour—the keeping in memory those precious words in which the exceeding great and precious promises are contained. It is not only that we are to hold certain ideas, but the very words in which these ideas are expressed—" holding fast the words which we have been taught. "

JOSEPH STONES also addressed the meeting from the same portion of scripture. He said,—Brethren, in following out the same train of thought which has been suggested to us by Brother Fordyce, I would observe that, in the first part of this second chapter of Hebrews, we have suggested that there must be some connection between the word spoken by angels, and some other thing to which the Israelites by that word were pointed; and there must also be some connection between the word spoken by the Lord, and some other thing to which those who heard that word were pointed by it. Therefore, if the word spoken by angels slipped out from the minds of those by whom it was heard, there became a dissolution, so to speak, of that tie which bound them to that to which the word spoken referred; and so, if those who had heard the word spoken by the Lord, should let the word slip out, then there is a cutting off of that which connected them with the thing to which the Lord, in preaching the gospel, hinted. Of such importance was it that the word spoken by angels should be kept in the Israelitish mind, that fearful retribution awaited those who might be found guilty of leading astray the children of Israel. For example, we find in the book of Deuteronomy the remarkable statement that if any prophet or dreamer should arise, and cause the people to follow after other things than those which had been given under the hands of angels, he should be put to death—so fearful was the retribution upon those who should lead astray from God's truth as spoken by angels. No less retribution awaits those who shall lead astray from the great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him. The apostle shews us that the word spoken by angels was a shadowing forth of something; it was a mirror in which were reflected other things superior to those which were presented to the senses. They are called the shadow, the substance of which was the coming One—the Messiah, who was Jesus of Nazareth. Well, if the word spoken by angels slipped out from the Israelitish mind, wherein could they see reflected the substance of the coming One?

How could they walk in the path in which their father Abraham had walked? How could they obtain righteousness? The prophet Isaiah, addressing those who sought righteousness, said, "Look to Abraham, your father;" but by what means could the Israelites look unto Abraham their father, who was constituted the friend of God, the father of the faithful? How could they look to him if the word which God had given to guide them to the substance had been allowed to slip out of their minds? They must have been doomed to death, and that absolutely. There could have been no hope for them, and no means of salvation if they refused the only plan which God had given to direct and instruct them, and to lead them into a better state of things, and therefore nothing awaited them but the doom which must necessarily follow—death. The apostle, in this letter to the Hebrews, reminds us that we have to do with the very same being, the same Highest One, who spoke to Israel by his angels, and who now speaks to us through his Son. We are not brought to a being who is more conciliatory, who can be deceived or bought over, but who is equally firm in his purpose, equally immovable in his word, and equally fearful to punish if we despise Him. It is said, "It is a fearful thing to fall into the hands of the living God"; because, if we give up our right and title to the inheritance, we may weep as Esau did, and may cry out as he did, "Bless me, O my father," but there will be no means of changing the mind of the Highest One. Therefore it is that the apostle is so anxious to impress upon the Hebrew mind the importance of keeping hold of the truth that had been given to him. We have been well referred to the letter which Jude wrote, because he frequently introduces the same matter. Take, for example, the assertion which he makes in the first part of his letter—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Why so? Jude says there was a necessity for it, "There must have been a necessity for Paul to say, "Let us give earnest heed to the things which we have heard, lest at any time we should let them slip." There must have been some circumstance or circumstances existing which had a tendency to lure the disciples from the position in which they had been placed. There must have been a tendency on the part of the things around then to cause the word to slip out, as water from a broken vessel. There was a necessity for Jude, when he wrote of the common salvation, to urge the disciples to contend earnestly, to fight, and struggle, and labour to hold on to the faith which was once delivered to the saints. And why? Because all men were letting it go; so that the apostle Paul had to say that all who were in Asia had forsaken him, that such-and-such a one had made shipwreck of his faith, and others had introduced false doctrines, and drawn away disciples after them, whose word did eat as a gangrene. Here we find the necessity that existed why the apostles Paul and Jude should write thus in their days; and when they, the accredited messengers of the Deity, with power to demonstrate that they were sent of God, had to do so, what great necessity must there be now, to give good heed to what they wrote, in order that the words which they received do not slip out. It will require all our labour to hold it fast. The vessel may not be broken, perhaps, by violent strokes, but by a gentle tapping, until the bottom shall sink out, and all the truth shall escape. Jude says, bearing out what we have said, that certain men had "crept in unawares, who were before of old ordained to this condemnation." Peter speaks of them in this manner, that the Messiah had become "a stone of stumbling and a rock of offence to them which stumble at the word, being disobedient, whereunto also they were appointed;" or, as we have it rendered by Campbell, "Those who stumbled at the word were disobedient unbelievers: to stumbling, therefore, they were appointed." Those men who had crept in manners, Jude says, were "ungodly men, turning the grace of

our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." The meaning of Jude must have been specific here. Perhaps the persons whom he here styles "ungodly" were men who made a great shew of piety, and were willing even to lay down their lives for the cause they had espoused. Yet Jude calls them "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Did they say that the Highest One never existed? No; all they said was something which tended to contradict what he had said. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." What does Jude mean by this? What Paul meant when he said, "These things happened unto them for ensamples." The Israelites could drink water that flowed from that rock; they could eat bread which came down from heaven, and yet they could perish in the wilderness—could be cut off from the inheritance. The meaning of this to us is that, although we may have participated in the blessings which Jesus had to give, and have cherished the hope of eternal life, though we may have partaken of the true bread which came down from heaven, in having received the word of truth, yet we may let the truth slip out, and sever the connection which binds us to the highest one. No wonder, then, that the apostle Jude goes on in the assertion to which we have been referred, reminding the disciples that they should remember the words which were spoken before by the Lord Jesus. "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit," (or, as our brother Fordyce read it, "praying in a holy spirit," which is very emphatic, inasmuch as it shews to us that Jude wanted them to cultivate a distinct frame of mind), praying for one thing, looking for the mercy of the Lord Jesus Christ unto eternal life. Let us, then, give all attention to these remarkable exhortations, based as they are upon the important words of the apostles of the Lord Jesus, to which we do well under all circumstances to take heed, because the very nature of our surroundings is to lead us away from the truth. We have systems existing which arrogate to themselves the title of the ways of God. We have men around us who claim to be the teachers of God's truth; and yet it requires but the exercise of ordinary perception to see that they are those whom the apostle called wolves in sheep's clothing, who should start up and lead away many disciples after them, but the end of whom would be death. But in order that the disciples of Jesus might stand to the end, he commended them to God and the word of his favour. Therefore he said to them, as Jude said to the disciples, "Be mindful of the word spoken before by the apostles of the Lord Jesus Christ," lest they should let it slip, and their eternal loss would be the consequence.

VARIOUS READINGS.

No. iii.

Gen. xxxii. 28, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." As there is a difference of opinion among Hebrew scholars in regard to the Hebrew language having a future tense, I give the Septuagint of the passage; as it is likely that those Jews who translated the Hebrew bible into Greek, nearly three hundred years before the

birth of Christ, would know their own language as well as any of the Hebrew scholars among the Gentiles in our day. In this verse there are three verbs in the future in the Septuagint: rendered by Brenton, 1st, 'Thy name shall no longer be called Jacob,—2d, but Israel shall be thy name, for thou hast prevailed with God (past tense) and shalt be mighty with men.' 1st verb, 1 f. ind., pass.—2d verb, 3 sing, future (middle) thy name shall be—3d, 2 sing. future (middle) indicative mood, thou shalt be. Emended bible, "Thy name shall no more be called only Jacob, but also Israel; for as a prince hast thou had power with God; and with men thou shalt prevail." Douay bible,—“Thy name shall not be called Jacob, but Israel: for if thou hast been strong against God, how much more shalt thou prevail against men.” Genevan translation,—“Because thou hast had power with God, thou shalt also prevail with men.” Robert Young,—“Thy name is no more called Jacob, but Israel; for thou hast been a prince with God and with men, and dost prevail.”

Proverbs xi. 31, Robert Young.—“Lo, the righteous in the earth is recompensed; surely also the wicked and the sinner.” Septuagint translated by Brenton—“If the righteous scarcely be saved, where shall the ungodly and the sinner appear. See 1 Peter iv. 18.” Douay Bible,—“If the just man receive in the earth, how much more the wicked and the sinner.”

Jer. xxxi. 22,—Septuagint by Brenton, 38th chapter, verse 22, “for the Lord has created safety for a new plantation: men shall go about in safety.”

Jer. xx. 8, Emended bible,—“O Lord, thou hast persuaded me, and I was persuaded: thou didst strengthen me, and didst prevail.” R. Young, “Thou hast persuaded me O Lord, and I am persuaded.”

Hosea x. 1, “An empty vine is Israel, fruit he maketh like to himself” Emended Bible,—“Israel is a luxuriant vine, he bringeth forth fruit unto himself.” Douay Bible,—“Israel a vine full of branches, the fruit is agreeable to it;” Septuagint by Brenton,—“Israel is a vine with goodly branches, her fruit is abundant.” John Rogers, 1537,—“Israel was a goodly vine, but he hath brought forth unprofitable fruit.”

Acts xiii. 48, R. Young,—“And they believed, as many as were appointed to life age-during.” The original word *tasso* occurs eight times in New Testament, in the following passages it is translated Matth. xxviii. 16 “had appointed.” Luke vii. 8, am a man “set.” Acts xv. 2, “They determined.” Acts xxii. 10, which “are appointed.” Acts xxviii. 23, and when they had appointed him a day. Rom. xiii. 1, The powers that be are ordained. 1. Cor. xvi. 15, “They have addicted themselves to the ministry.” Dr Macknight and A. Campbell,—“and as many as were determined for eternal life believed.”

R. MILLAR.

It is manifest that they who really believe the present dispensation to be so nearly at a close, that its consummation may be expected at any moment, can no more rivet their affections and interests to the things of the present scene, that they could build, and plant, and dance, upon ground during its agitation by an earthquake.—*Dialogues on Prophecy.*

DEATH OF MRS ROBERT NORRIE.

THE following is a brief sketch of our sister, Mrs Robert Norrie, of Edinburgh, of whose death many of the brethren have already been made aware:—

Mrs Norrie and her husband were for many years members of the religious body then known as "The United Secession Church," but they left this connection together in the autumn of 1846, and joined the Congregational Church, assembling in Brighton Street Chapel, under the pastoral care of the Rev. John Kirk. Intimately associated with them, and their family, has been a most estimable sister—Agnes Robertson—a woman who, like the subject of our notice, is well known, at least by repute, to many of the brethren in different parts of the country. From a very early age Mrs Norrie and Agnes Robertson were thrown together, and it has been their lot, during a long lifetime, to maintain a friendship of the closest and most enduring character. There existed a striking resemblance between them, as regards cast of mind, taste, disposition, and even personal appearance, so that many persons took them to be sisters. Sisters they were in the highest sense of the word, and it may be said that, so far as religious progress was concerned, the two went hand in hand, and kept pace with each other in every successive step towards perfection of faith. After Mrs Norrie had been some time connected with Brighton Street Chapel, however, circumstances occurred which caused her confidence in the Morrisonian faith to be shaken. For two or three years previous to 1852, a spirit of inquiry had been awakened among a number of the members of this church, and of friends in other connections, into such doctrines as "life in Christ," "the second coming of the Lord," "the inheritance of the saints," "the promises made to Abraham," and "baptism;" and from a lengthened and careful study of these subjects, she was led to see that she had formerly been ignorant of many important Scripture truths. As a result of this, our sister, with her associate, Agnes Robertson, and Mrs W. Wilson, sen., having confessed their faith in the things concerning the kingdom of God and the name of Jesus Christ, were inducted into his name, by his appointed mode, on the 13th of August 1852. In the spring of the following year the present church in Edinburgh was formed. Of this church her two daughters Janet and Agnes, and her eldest son William, were members from the beginning, and her daughter Jane also connected herself with it before the end of the year. Mrs Norrie herself, however, did not at first see her way clearly to this step. Probably from a lingering attachment to old associations, and probably because the Edinburgh church did not until some time afterwards assume a consolidated form, it was not until the month of June 1856, that she along with her husband (who had been baptized some time subsequently to her), and Agnes Robertson, resigned their connection with Brighton Street Chapel, and were received into the fellowship of the brethren then meeting in the Tailors' Hall. In the month of May 1858, her youngest son and daughter were also added to the meeting; so that she thus found herself in the enviable position of being the mother of six children, who, along with her husband and herself, were all members of the household of faith. This satisfaction, however, was to some extent marred, by the loss by death, in a few weeks afterwards, of her daughter Agnes (Mrs W. Wilson), and in less than another month of her son-in-law, John Forman. It was her self-imposed duty to wait upon both of these, night and day, for many weeks prior to their decease; and the strong faith in God which they exhibited all through their illness had a powerful effect upon her mind, and doubtless tended in some degree to impart that remarkable confidence and fortitude which she herself displayed when in a similarly trying position. The long period of anxious watching through which she passed at this time had a visible effect upon her health, however, and, it is believed, helped to aggravate the disease (tumour in the stomach) from which she subsequently died. Although she

had been a great sufferer for years, she persisted in performing her daily round of duties so long as strength permitted, and it was not until about three months before her death that the precise nature of her trouble and its inevitable termination were made known to her. She received the intimation with the utmost composure, and although it caused a feeling of great sadness in her family circle, she herself was perfectly cheerful; and that same day, along with her daughters, went to visit the grave in Rose Bank Cemetery, where it was her desire to be laid. Within a week afterwards she had the satisfaction of having all the surviving members of her family around her—her son and two daughters coming from England for the purpose. This was the first time the whole family had met at one time for upwards of five years, and the gathering, as might be supposed under the circumstances, was of a peculiarly painful yet pleasurable character. Her daughter, Mrs Oliver, from Huddersfield, remained after the other two were gone, and was her constant attendant during the remainder of her illness. From the nature of her trouble she at times endured the most excruciating pain, yet she never murmured or repined, her expectation and confidence being fixed unwaveringly on God and in His promises, which were the constant theme of her conversation. Her patience and resignation, indeed, excited the admiration of all her visitors; and even her medical attendant, accustomed to witness physical pain in every form, expressed astonishment at the fortitude with which her sufferings were borne. A very remarkable feature of her firm faith and hope, was the great calmness with which she contemplated and spoke of her disease. Like Joseph of old, she "gave commandment concerning her bones," giving instructions respecting the necessary arrangements for her funeral, even to the most minute details. All through her illness she was able to read her Bible daily, and derived much comfort from it. The sustaining power of the Word was strikingly shown on the day preceding her decease, when, being restless from extreme weakness and pain, and even opiates having been administered without their usual result, the reading of a portion of Scripture to her produced a soothing effect upon her suffering frame. After a few hours of unconsciousness, our beloved sister peacefully fell asleep on the forenoon of Wednesday, the 7th September, and was interred in Rose Bank Cemetery, near Edinburgh, on the ensuing Sunday afternoon, in the same grave as her daughter and son-in-law. She was followed to this temporary resting-place by a numerous company of brethren and friends, and a large number of sisters and female friends had also assembled in the cemetery, to pay their last mark of respect to one whom they all esteemed. Before the coffin was lowered into the grave, brother Andrew Tait addressed a few appropriate remarks to the assembled company. After paying a graceful tribute to the memory of the deceased, he proceeded to state what had been her faith and hope, and read several passages from Scripture showing the good foundation on which it rested, concluding by saying that our sister was committed to the dust of the earth in the full assurance of a joyful resurrection.

Our deceased sister has left behind her a name which will long be held in veneration by all who knew her. As a wife and mother she brought up her children in the nurture and admonition of the Lord, and had the satisfaction of seeing them all walking in wisdom's ways; and as a Christian woman, by her many acts of kindness she had gained the affection and gratitude, not only of her brethren and sisters, but of a large circle of friends and neighbours, to whom she was greatly endeared, and who now mourn her loss as one who was ever ready and willing to assist them, in times of trouble or distress of any kind. It may truly be said to have been her practice to "do good by stealth and blush to find it fame," for many kind offices which she performed have only come to the knowledge of her family since her death. In these humble and unrecorded deeds of charity, our sister, though dead, yet speaketh, and may the lesson to us all be—"Go thou and do likewise."

ON THE MEDITERRANEAN SEA IN THE BAY OF CARMEL.

These deep blue waters lave the shore
 Of Israel, as in days of yore !
 Though Ziou like a field is ploughed,
 And Salem's covered with a cloud—
 Though briers and thorns are tangled o'er
 Where vine and olive twined before—
 Though turbaned Moslems tread the gate,
 And Judah sits most desolate—
 Their nets o'er Tyre the fishers spread,
 And Carmel's top is withered—
 Yet still these waters clasp the shore
 As kindly as they did before !
 Such is Thy love to Judah's race,
 A deep unchanging tide of grace.
 Though scattered now at Thy command
 They pine away in every land,
 With trembling heart and failing eyes—
 And deep the veil on Israel lies—
 Yet still Thy word Thou canst not break,
 " Beloved for their fathers' sake." —M'CHEYNE.

Intelligence, Notes, &c.

ABERDEEN AND BANFF,—The newly formed churches in that district familiarly known as **BUCHAN**, have been visited and refreshed by the services of brother **A. Dowie** of Cupar Fife.—who was in that quarter and round as far as Turriff and Banff—Sept. 3-12. The meeting of brethren at Balfaton on the 4th was also augmented by the presence of brethren Gall and Findlay from Fraserburgh. To Fraserburgh our brother, accompanied by **J. Robertson** of Turriff, went next day, and lectured in the Town Hall—to a full and very attentive audience; going south again, other places were visited, and on the 7th at Mintlaw, **Margaret Clark** (daughter of brother Clark, Balfaton) was immersed—subsequently, **Cumineston**, **Turriff**, **Macduff**, **Whitehills**, and **Banff**, received his attention, speaking in public at Banff and Turriff, and confirming the faith of the disciples much by his private intercourse with them. The following extract from the Banffshire Journal may interest the brethren,—“**Mr Dowie**, from Cupar Fife, delivered a lecture on Friday evening last, in the drawing room of the County Hall, Banff, to a highly respectable, although not a very numerous audience. The lecturer had for his subject ‘**The Fulfilment of Prophecy.**’ He contended that notwithstanding all minor causes, the life, death, resurrection, ascension, and glorifying of Christ were but the fulfilment of predictions concerning him. He farther affected to substantiate, upon Scriptural grounds, that Christ personally, in glory was to set up and reign over an everlasting kingdom in this world. He concluded by heartily denouncing the modern plan, to which many resorted, of explaining away unfulfilled prophecy, by spiritualising it.”

EDINBURGH,—The number of the faithful in this city has been again reduced, by the removal of an excellent sister, **Mrs Norrie**. Of this sad event the brethren will find a fuller notice on the two previous pages.

GLASGOW,—The brethren here have lately commenced to hold week-night meetings, for the special consideration of Bible topics, and their relations to them. The principal matter already engaging their attention has been the preaching concerning the kingdom of God. Their deliberations on this matter have had the result of determining one of them—**William Smith**—to be immersed; he averring that, at the time he before submitted to the institution of

baptism, he was not instructed in this matter. Farther consideration of the same topic has led another—John Campbell—to withdraw from the church: the point at issue being that preaching of John the Baptist, Jesus the Christ, and his apostles—“The kingdom of heaven is at hand,” the seceding brother insisting that the word translated *kingdom* means *king*, and that the message therefore was substantially the ‘king of the heavens is at hand,’ or has approached. In the course of the discussion of these matters it was contended that the foundation principle of the church has ever been and ought still to be the preaching of Christ and his apostles—“the kingdom of God is at hand.”—The brethren have also been much interested by a visit of brother Gresham of Sheffield.

NOTTINGHAM,—The brethren have removed their place of meeting from Toll Street School-room, to the Mechanics’ Hall, a much more commodious place.

THE ASSISTED BROTHER (Yorkshire), whose wants have been so cordially and sympathetically supplied, is brimful of gratitude, and gives one sincere ‘Thank You’ to every one who has taken any part in the matter of helping him. Acknowledgments have been sent individually to those who have sent him money. He determines to put forth every energy to prevent the recurrence of so necessitous a juncture; and will take it kind of any brother who will apprise him (through us, or brother Gresham,) of any opening in which he might have an opportunity of earning his bread. He reminds his benefactors that “it is more blessed to give, than to receive,” yet he is blessed too.

Publications.

THE DISCIPLES’ CHORAL SERVICE OF BIBLE THEMES, a volume of topics of song, with music, composed, arranged and selected specially for the use of the brotherhood—containing 35 different subjects, harmonised for four voices, and set in both the old and new notations, price Two Shillings, paper cover; or Two Shillings and Sixpence, cloth boards. Post free—from the editor, George Dowie, 12 Beaumont Place, Edinburgh.

☞ Those yet in arrears for the above are solicited to transmit their dues, as the book has not yet cleared itself by a long way.

“SOUL—or the Hebrew word *Nephesh*, and the Greek word *Psuche*.”—by W. Glen Moncrieff, late of Edinburgh—Second edition, 16 pp. price One Penny. Postage extra; 7 may be posted for One Penny. This little treatise is a reprint of a pamphlet issued several years ago, at three times the price, and long out of print. On the particular point of which it treats, it is thoroughly exhaustive: and in consequence of repeated demands for it by those who knew its value it has been reprinted at this cheap rate, to insure if possible a wide circulation. May be had of W. Laing, 12 Beaumont Place, Edinburgh.

The Treasurer acknowledges receipts for the *Messenger* from Aberdeen, Carstairs, Lanark, Leeds, Lewes, Tranent, and Swansea.

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.

THE
MESSENGER OF THE CHURCHES.

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

No. XI.

NOVEMBER 1864

VOL. V.

NEW TESTAMENT QUOTATIONS OF OLD TESTAMENT
WRITINGS.

How many offences against their writings the prophets and apostles will have to forgive when they come to learn what has been *put upon* them. Surely nothing but the consideration that the Holy Spirit which inspired them, is more sinned against than they are, would impel them to pass by these innumerable transgressions! Such were my thoughts in pondering over an interpretation of "Is. liv. in the light of Gal. iv." which I lately heard.

It is commonly supposed that when an evangelist or apostle cites a prophetic writing, he teaches that the event or doctrine with which he connects it is that which the prophet *meant*. And thereupon much ingenuity is expended to fit all the context from which it is quoted to the same by spiritualising, symbolising, and other modes of squeezing.

It is surprising that such an error should prevail when all the New Testament is against it, to say nothing of the general practice of literature. The very first quotation in Matthew's book should have broken it down, and if not that, then the continual stroke of the rest. For out of twenty-seven prophetic quotations made by this evangelist (I omit commandments and general principles such as in chap. iv. 4,) thirteen *apply only by correspondence*, nine have either a *double fulfilment* or an *initiatory relation* to the first advent, and but five can be said to refer properly (and even these not wholly) to the things with which they are connected by Matthew. The same proportion I believe holds with the other evangelists, and is greater in the apostles. Let us take a few examples.

Matthew i. 23, "The virgin shall conceive and bear a son," &c., spoken by Isaiah (vii. 14) of a *sign* to *Ahaz* concerning Syria and Samaria with this remarkable context:—"Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." It was some prominent maiden (whom it is not material to enquire) probably just then betrothed, whose son's early years should be contemporary with the invasion of the two warlike neighbours, and the destruction of the two enemies of Ahaz,—Pekah and Rezin. As this was fulfilled within three years of the prophecy

(see 2 Kings xv. 29, 30, xvi. 9,) it is obvious that Isaiah spoke not primarily of Jesus.

Matthew ii. 15, quoted from Hos. xi. 1, "When *Israel* was a child, then I loved him, and called my son out of Egypt." Why should not I upon common principles of interpretation make Israel, Ephraim, &c., here to mean Christ and his disciples? If it is right in one case it is in another; but who will venture the task?

Matthew ii. 17, 18, Perhaps there are no *wider* quotations than this, and the preceding in all the N. T. "Rachel in Ramah weeping for her children" applied to the murder of babes in Bethlehem, seems a wide-away fulfilment of Jer. xxxi. 15-17, to those who wait for the hope of Israel's restoration. But if Matthew's quoting be the proof of prophetic *meaning*, then I must perforce regard Jeremiah as predicting the resurrection of the children, or spiritualise both original and quotation in a lump.

Matthew ii. 23, is of another kind, being a quotation without any proper original, but, like that in verse 15, appropriate because of the representative relation of Messiah to Israel.

Matthew ii. 6, is one correctly quoted, because it is given as the literal acceptance of prophecy upon analytic investigation.

Matthew xxi. 5, taken from Zech. ix. 9, is an example of the double fulfilment. The context in the original is wholly of the kingdom and re-establishment of Israel. But commentators are apt to spiritualize them into things connected with the first advent and "gospel dispensation," because this verse was literally fulfilled on the occasion recorded by the evangelist. They do not regard that the literal fulfilment of the central statement involves that of the rest. And that the apparent incongruity with this of the succeeding events of the crucifixion, arises from not perceiving that this was *acted as a demonstration* of his right to the throne of Zion, as an open claim to that kingship they had denied him. But the time not having come when he should bring "the salvation of Zion," it remains that he shall again ride into Jerusalem upon an ass's colt.

Matthew xxi. 13, is an example of a mixed quotation from Is. lvi. 7, and Jer. vii. 11. The first applies to the millennial temple, the other to the temple built by Solomon. And the liberty of variation is taken with the latter passage, it being altered from question to affirmation.

These few instances out of the bulk demonstrate that there is some great error in regard to this element of the word. This principally arises from a mistaken view of what is involved in its inspiration. It is presumed that because it is inspired it must necessarily be apart from, and superior to, the laws which govern other literature. The idea seems to be—because the Spirit is unseen, the meaning must be secret. Had the book been written to or for the Spirit such might be the case, but being addressed to man, through the agency of men, it follows that it will be corresponding in kind, though superior in quality to human literature; the last quotation (Jer. vii. 11) made above, demonstrates this. The fact that the Holy Spirit through Jesus, Paul, and other apostles, *varies its original words*, (without destroying the meaning,)* proves that it

* A most notable instance occurs in Heb. x. 5, quoted from Ps. xl. 6. The original has it "mine ears hast thou pierced," whereas Paul, quoting from Sept., sanctions

is susceptible of verbal and literary equivalents, therefore under the general laws which govern such.

To obtain an "accurate understanding" of the principles of citation we must therefore remember that the scripture practice must not materially differ from literary usages in this respect. These are,—

1, Quotations for *embellishment* or *illustration*, consisting chiefly in citing a *poetic passage* in which is similar phraseology or idea. The *intention* of this is to rivet the thoughts contained in the prose context more firmly upon the mind. The *result* is generally the bringing of the passage into a different relationship to what the poet gives it. For instance, among the numberless quotings of Gray's lines

"Where ignorance is bliss,
Tis folly to be wise."

how few will use it in the sense he gives it; *i.e.* as a plea not to burden childhood with manhood's cares and sorrows in anticipation of their time. But if I find it *appositely* used in a temperance essay "pointing the moral," that it is better never to be born than to know what such a condition is by experience, I shall not be so much misquoted, or shall I take the back of my hand, and suppose Gray is referring to sobriety and its ends thus. But why the man who should be accounted a fool, whilst the man whose literature should be called *wise*, passes my comprehension. The reader appreciates the quotation when it is made *appositely*, and by no means affects the meaning of the original. Even if it is made, no matter how fully, it cannot detract from one, nor *alter* that.

2. Quotation for contrast, and for confirmation. A good instance the first is our Lord's (Matt. v. 43-45,) "Ye have heard that it has been said, 'thou shalt love thy neighbour, and hate thine enemy.' But I say to you, love your enemies." Of the second Matt. xix. 5, will serve as an illustration.

3. The historical quotation, in which are included any extracts from narrative, biography, &c. Prophecy, being simply history written before instead of after the events, belongs to this head. Therefore, such as Matth. viii, 17; Acts vii. 6, 7; viii. 32, 33, &c., come into this category. It is the misfortune of this class to have to bear the burden of misconceptions of prophecy, owing to the ignorance of the quality of prophetic events, such as we considered in connection with Matth. xxi. 5, and of which Acts ii. 17-21, is another notable example. But the consideration that the beginning and end of anything should correspond; and that every notable change or grand event, has its *earnest*, its *example*, its *forerunner*, would remove much difficulty. Many have been the objections to scripture, from infidel and orthodox, founded upon misapprehension of this matter. Because Jeremiah used that in relation to the

its variation of "a body hast thou prepared me." There is no discrepancy when examined, as they both teach one idea, *i.e.* thorough willing obedience. The Hebrew is derived from the boring of a servant's ear who rejects independence (Ex. xxi. 6.) The Greek from the property of a master in his slave's person—whether begotten or bought. They both have one relation to the statement "obedience is better than sacrifice," and to its correlative "I come to do thy *will*, O God," (Is. i. 5; Heb. v. 8.

restoration of Israel, which Matthew applies as fulfilled in infant contemporaries of Jesus, the restoration of Israel is doubted. Because saints quoted the second Psalm, as instanced in Jesus (Acts iv. 25-27) the kingdom has been denied by some, and preached by others (who should know better) in applying that psalm to his sufferings only. Because a sign given of a near event by Isaiah is quoted as again fulfilled, and another testimony of his is applied to the forerunner of Christ, when he uses it in connection with the return of Israel, some doubt the inspiration of the prophet, others the sense of his teachings, and most the restitution of Israel. And all this from ignorance of the most obvious principles of quotation. The first point of divergence is the papal idea of mystic meaning in the prophecies, the second is a misunderstanding of the import of the word "fulfilled," which is "instanced," "exemplified," "initiated," indeed anything but *completed*.*

Under the three heads I have given, will be classified all the quotations in the New Testament. Most of them will fall under the first, especially those in Paul's writings. Space forbids my giving more than one example.

Gal. iv. 24-27, "Which things are an allegory, for these are the two covenants; the one from the Mount Sinai, which bringeth forth children to bondage, is Hagar. For this Agar (the rock, or rocky mountain) is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and (being under the bond covenant) is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written,

'Rejoice, thou barren, who bearest not;
Break forth, and cry, thou who travailest not;
For the desolate hath many more children
Than she who hath a husband.'

Now how or why such a quotation of *embellishment and illustration* can be construed into a *definition* of the original, and an authority for a consequent allegorising of Is. liv., I cannot see. Firstly, it is in or with an allegory, therefore its use here cannot define a plain testimony elsewhere. Secondly, it is *opposite* to the idea to which it is subjoined: that the future Jerusalem being free and exalted, is worthier of regard, and has wider scope by reason of its universality; and, therefore, for Gentiles to recur to the former covenant was to demean their *high* calling and come into bondage. And, thirdly, because the chapter of Isaiah's prophecy will not bear the idea sought to be laid upon it; *i. e.*, that it *means* Christ and the saints in a municipal manifestation. To attempt it, involves a man in many absurdities. For instance, our expositor, speaking on ver. 5 with the above basis, made the "thee" addressed to be the church, and the "husband" to be Christ, according

* Dr Wolfe, in his *Messiah as predicted in the Psalms, &c.*, says, "As to the term $\omega\lambda\eta\rho\omega$, which primarily signifies to *fill, fulfil, complete, ratify*, it is sometimes used to denote such a resemblance of circumstances, that the words of a former writer may be literally and exactly applied to another case, or that they suit as exactly as if the writer had the latter point particularly in view. . . . We see no reasonable objection to the rendering of the New Testament formula $\text{\iota}\nu\alpha\ \omega\lambda\eta\rho\omega\theta\eta\ \text{\kappa}\alpha\iota\ \delta\epsilon\iota\ \omega\lambda\eta\rho\omega\theta\eta$ then was *fulfilled, (as) expressing the same as the phrases; the declaration of the prophet had an accomplishment in what took place; or his words may be aptly applied to it; or, his observation is true in reference to the present case.*"

to Rom. vi. 2-4. But in ver. 6, the *refusal* was that of Christ by the Pharisees, Scribes, and Jews in general. Thus the wife of ver. 5 became transformed into the husband in ver. 6. The natural and architectural glories of ver. 11, 12, of course became spiritual excellencies; whilst the security of Jerusalem from future assault foretold in ver. 14-17, corresponding to Psalm xlvi., and the judicial pre-eminence of her children, shown in God's having created her workmen and warriors, (see Zech. x. 3-5; ix. 13-16), were metamorphosed into the enemies and persecutions of the saints. What opposition can such expositors make to the orthodox commentator, who applies the very same exegesis to Is. lx.; Ps. lxxii.; Jer. xxx., xxxii., xxxiii., and every other glorious testimony upon which our faith has hitherto rested?

If this quotation should rule the chapter in Isaiah into symbolism, by every law of reasoning the succeeding citation, "Cast out the bond-woman and her son," must also transfer Gen. xxi. and all other history into the regions of spiritualisation: and then, where will knowledge be?

It behoves us, then, in examining all quotations "rightly to apportion the word of truth." Apostolic example warrants an almost illimitable freedom in *application* of the writings, but forbids our attempting to *unrest* them from their meaning. It is one thing to *compare*, but another to *define*.

J. W. H.

OBSERVATIONS ON MATTH. XXIV. 34.

"Verily I say unto you, that this generation shall not pass till all these things be fulfilled."

I once saw a rather uncommon view of this passage, which I take to be the true one. According to that view the "all these things" which were to be fulfilled in that generation are just all these things mentioned in verses 6 to 14, and not one of these other things in verses 15 to 31. Take verses 32 and 33 in connection with verse 34. "Learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise when ye see all these things, then know that *it* is nigh even at the door." The all these things of verse 33, corresponding to the budding-leaves of spring, are just the things of verses 6 to 14. And the *it* of verse 33, corresponding to the summer of verse 32, is the day of the Lord. As the budding-leaves of spring are the sign that summer is near, so the presence of these things of verses 6 to 14 are the sign that that day is near when the abomination of desolation spoken of by Daniel shall stand in the holy place. Now all these things of verses 6 to 14 did come in that generation. And the apostle accepted them as the signs that the day of the Lord was near, even at the door. Compare verses 10 and 12 with Heb. x. 23-25, and verse 11 with 1 John ii. 18, 19.

We may say, How could the fulfilment of these things of verses 6 to 14 be a sign to that generation that the day of the Lord was at hand, even at the door, since it is not come yet? I answer in the first place that this is not the only place where the day of the Lord is said to be at hand then. In Rom. xiii. 11, 12, we read the same thing. And in 1 John ii. 18, 19, we read that then was the last hour. Is not this as strong as that then the kingdom was nigh, even at the door? In the second place there remains the stubborn fact that the apostles actually did know from the fulfilment of these signs given in verses 6 to 14 that the day was nigh, even at the door. In the third place the fulfilment of these signs always has the same effect on every candid mind. When wars and rumours of wars are more rife than ordinarily, we instinctively flee to the prophetic word. Hence the wars of Napoleon the first gave such a stimulus to the study of prophecy. Hence the late attempts to make Sebastopol mean Armageddon. Hence the popularity of such pamphlets as *The Coming Struggle*, and the third part of *Elpis Israel*. Nor can any one be blamed when such wars lead them thus to study the prophetic word. The only blameable thing is when they wrest that word from its true meaning, or go beyond it. As a further solution of the difficulty, let us keep in mind that with the Lord a thousand years are as one day. And moreover while the budding-leaves of spring are a sign that summer is near, yet cold weather may check the buds and keep back the summer. So there is one who lets, hinders, or refuses the working of that mystery of iniquity, which, left to its own development would soon bring forth that man of sin whose revelation is immediately followed by the day of the Lord; if indeed his revelation be not the sign that that day is set in.

If you say that all these things of verses of 33 and 34 are all the things of verses 6 to 31, where do you find the summer of the parable? All these things being fulfilled are a sign that "it" is nigh. What "it?" Not the coming of the Lord if it be one of all these things. Nor the day of his coming in that case either. What then do you make out the summer to be? Is not the question, What shall be the sign of thy coming, and of the end of the age? Jesus answers, when you see certain things then know that it (his coming, and the end of the age) is nigh. Then the all these things cannot include that very coming of whose nearness they are the signs.

All the things of verses 15 to 31 are things that happen in the day of the Lord. Therefore none of these things can possibly be signs that it is nigh. What is come is not at the door, but in the house. When the abomination of desolation stands in the holy place, the day is set in. "But of that knoweth no man."

D. L.

JEHOVAH.

THIS is the form our translators have given the Hebrew word which **Moses** was taught by God himself to apply to the God of Israel. On one occasion he said, "Hear, O Israel, the Lord our God is one Lord,"

Deut. vi. 4. The word in question is represented by the word "Lord" in this quotation. It consists of four letters; the nearest to which in English are said to be IEUE. Speaking of the various forms of pronouncing this word, Dr Samuel Lee, in his Hebrew Lexicon, says,— "Whether either of these, or what really was the ancient pronunciation it is utterly impossible now to say; nor is it of much importance either to the critic or the theologian how this question is determined."

The meaning and use of this term are of much more importance to us than either its pronunciation or spelling. The latest rendering of it I have seen is contained in the tract by "Antipas," where the words of Moses above quoted are rendered,— "Hear, O LORD, He WHO SHALL BE (or *Yahweh*) our *Elohim* (or Divine and Mighty Ruler). One *Yahweh*." It will be observed that the word *Yahweh* (or *Yahweh*) occurs in this verse it is left a little singular in a mode of translation which is not found in the giving of proper names in their proper sense, as it would make but indifferent sense, uniformly avoided. In rendering *Yahweh* at the close of the verse in the same way as at the beginning, it would read,— "He who shall be our Divine and Mighty Ruler is one He who shall be." This seems to me a judgment absurd; for in the first instance *Yahweh* is rendered as a *logical copula*, or the mere link which connects the subject with the predicate; whereas in the second instance it is given as a proper name. A predicate is fabricated out of the word *Elohim*, and therefore a *logical copula* is admissible if otherwise warranted. But no predicate is found at the close of the verse, and hence *Yahweh* at once becomes untranslatable. This is decidedly disadvantageous for the theory which requires proper names to be translated, for one naturally asks,— Why is it necessary to translate the same word at one end of the verse and not at the other? Nothing is plainer to me than that the name Jehovah in both instances must be uniform in sense. I have no hesitation in stating my conviction that this ought to be as a proper name.

The rendering referred to is accompanied with a comment in these terms,— "In this formula Moses teaches that there was a future time in the history of the Hebrew nation, when it should be ruled by "a King and Princes," or *Elohim*, who should all be the ETERNAL SPIRIT, self-styled *Yahweh*, manifested in glorified humanity; and though 'a multitude which no man can number,' yet constituting in the aggregate a DIVINE UNITY, or *One Yahweh*." As no proof is advanced beyond the translation above referred to, we must look a little closer into the latter, in relation to both it and the comment. I state the simple truth when I affirm that the word "WHO" in the rendering is without the slightest authority. The Hebrew word in question is usually termed the future tense of the verb "to be," or "to exist," in the third person and singular number. Its meaning would thus be, not "He WHO shall be," but "He shall be," or "He shall exist."* It will be seen that the omission of the word "WHO" from

* I observe, however, that Dr S. Lee calls IEUE the present tense. In the preface to his Hebrew Lexicon he says:—"In the verbs, too, the terms preterite and present have been adopted, in conformity with the usage of my Grammar (Lec. xvii.), to denote what has been usually styled the preterite and future tense. Those, however, who prefer terming the latter the *future*, or the *aorist*, will find no inconvenience in my naming

the rendering referred to deprives the predicate with its *copula* "shall be" of all force, and necessitates the word *Jehovah* to be used as a proper name at the beginning of the verse as well as at the close. The formula would then read,—“Hear, O Israel, *Jehovah* our *Elohim* is one *Jehovah*.” Or, to adopt Dr S Lee’s view of the Hebrew tense employed as the *aorist*, or unlimited tense,—“Hear, O Israel, **THE UNLIMITED BEING—our *Elohim*—is ONE UNLIMITED BEING.**”^{*} Or, if we must accept the future tense as the most correct, we might, setting aside the mere *copula* sense, see if we can find any propriety in the idea of future existence being chosen as the peculiar name of the God of Israel at the time of their deliverance from Egypt. God’s present existence was indicated to Moses by the burning but unburnt bush; His past existence was declared in his claim to be the God of Abraham, Isaac, and Jacob: while his future existence is announced in the name by which he is henceforth to be distinguished. As if he had said to Moses,—The God of Israel existed in the past as the God of Abraham; He now exists, as is witnessed by this burning bush from which you hide your face for fear, and **HE SHALL EXIST** in the future, as the name now chosen clearly betokens.

Whatever we may adopt as the primary meaning of this name of the God of Israel, and however important that meaning may be esteemed, it is a remarkable fact that in all the quotations of it from the Old Testament by Jesus and the apostles, it never appears either in the untranslated form, or in a literal rendering according to its literal sense. On the contrary, it is invariably represented by the Greek word *Kurios*, rendered in the English version by the word Lord. The very words of Moses at present under review are quoted by Jesus himself thus,—“*Kurios* our God is one *Kurios*.” The meaning of *Kurios* is “owner or possessor,” and hence Lord. And while it is by no means a literal rendering of *IEVE*, it expresses an attribute peculiar to the Creator, who is The Possessor of all things. And as it was deemed sufficient for all practical uses by Jesus and the apostles in their quotations of the Old Testament scriptures, it seems a reasonable conclusion that the bulk of his disciples at least ought to be satisfied with it. And not only so, but they might reasonably claim to be spared the imposition upon them, as a matter of faith, of any elaborated theory by their more learned brethren from a critical investigation of the Hebrew word.

A word in passing as to the quotation from the tract by Antipas:—“‘A multitude which no man can number,’ yet constituting in the aggregate a Divine Unity or One *Yahweh*,” that is, One *Jehovah*. To “constitute” means to “make;” and hence the above proposition affirms that the One *Jehovah* is constituted or made of “a great multitude which no man can number.” And as this sentence is in quotation commas, and so must be taken from Rev. vii. where the great multitude is described as of “all nations, and kindreds, and people, and tongues,”

it otherwise. I have done so because I felt that I had the analogy of the language and Oriental usage with me, and was therefore in possession of the principle which did obtain with the sacred writers themselves.”—p. xiv. He also says in his Lexicon, p. 164, “It is now placed beyond doubt that the Hebrew tense formerly termed the future is an indefinite or unlimited present; i. e., expresses the action, &c., of the verb as present with any time intimated by the context.”

* The Infinite One.

and "who have washed their robes and made them white in the blood of the Lamb," the question arises,—How can the One Infinite Jehovah be "constituted" of any number of finite beings? How can finite creatures enter into the constitution of the Infinite Creator? If Antipas means something short of the Creator being "constituted," in the sense of being made, of the creatures of his hand, as I am disposed to think he does, it is surely an unfortunate choice of language which is employed in the above quotation. A husband and wife are said to be one flesh, but no one would think of describing this relationship in terms similar to the above, *viz.*, that the woman contributed to constitute the man. Relationship and constitution are two distinct things. The saints are "In Christ," but are never once said to constitute Christ. They are termed the body of Christ, but even here it is simple relationship; for Jesus himself is the head which is distinct from, although related to, all the members. They do not form or constitute the head, and he does not rank among the members. And yet the closest relationship which can find illustration in brotherhood, matrimony, &c., subsists between The Christ and those who have been baptized into his name. And so in relation to Jehovah, his faithful ones are exalted to the same relation as his own Son John says,—“Now are we the sons of God.” And God himself says,—“I will be Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—2 Cor. vi. 18.

J. C.

VARIOUS READINGS.

No. iv.

I AM informed that these 'various readings' are appreciated by many of the brethren, I therefore continue them in "The Messenger." And having lately got possession of a copy of "The Revision of the Hebrew Text of the Old Testament from critical sources, by S. Davidson, D.D.,"* I may now and in future give a few of its readings—take these samples:—

Gen. ii. 24,—And they shall be one flesh, In the Septuagint, Syriac, Josephus, Vulgate, Targum or Chaldee paraphrase, and Jerome, it is, "and they *two* shall be one flesh." Compare Matt. xix. 5; Mark x. 8; 1 Cor. vi. 16; Eph. v. 31.

Gen. iii. 6,—And he did eat. Samaritan and Septuagint, "and *they* ate."

Gen. iii. 10,—And he said. Septuagint, "and he said *to him*."

Gen. iii. 16,—Unto the woman he said, I will greatly multiply thy sorrow and thy conception. Septuagint, Vulgate, Syriac, Targum, (Onkelos and Jonathan), "And to the woman he said, I will greatly multiply *thy pains and thy groanings*."

* This work professes "to present a purer and more correct text than the received one of Van Der Hooght; by the aid of the best existing materials: with the principal various readings found in MSS, ancient Jewish books and writers, parallels, quotations, &c."

Gen. iii. 17,—Cursed is the ground for thy sake. Septuagint and Symmachus, "cursed is the ground *in thy labours.*"

Gen. iii. 19,—In the sweat of thy face shalt thou eat bread. Septuagint, "eat *thy* bread."

Gen. iii. 24,—Septuagint reads, "And caused him to dwell over against the garden of delight."

Thus far from Davidson.

Heb. i. 2,—By whom also he made the worlds; in the Greek, "by whom also he made *the ages*;" A. Campbell, "*the universe*;" the Latin Vulgate, (not in the English translation), "*the ages*;" R. Young, "*the ages.*"

Heb. i. 8,—Thy throne, O God, is for ever and ever; R. Young, "*to the age of the age.*"

Heb. ii. 6,—What is man that thou art mindful of him, and the son of man that thou visitest him. This is quoted from the Septuagint of Ps. viii. 4. The Hebrew of which literally rendered is, "what is *miserable man* that thou rememberest him, and the *son of Adam* that thou visitest him." There are two different words in the Hebrew for *man*. Ver. 7, Thou madest him a little lower than the angels; this is also quoted from the Septuagint. The Hebrew, as rendered by A. Clark, is, "Thou hast made him less than *God.*" Gen. Lexicon, "Thou hast made him *to be wanting but a little of God.*" Compare Gen. i. 26, 27, "Let us make man in our image, after our likeness. So God created man in his own image," &c.

R. MILLAR.

DIFFICULTIES OF INFIDELITY.

WE do not propose to go through and answer, one by one, the popular objections against Christianity now current. But what we wish specially to observe is, that you should not permit infidels, when you meet them, to deal only in *objections* against Christianity; but you should remind them that they, as well as we, have difficulties to account for; and that the real question is, what party is the more credulous—*they* who believe that such a religion as Christianity came from *man*—or *we*, who believe that it came from God.

This is the real question; and, with respect to it, each party may be described as both believers and disbelievers. *They* *disbelieve* the divine origin of Christianity, and we believe it. *We* *disbelieve* the *human* origin of Christianity, which they, on the other hand, *believe*.

When, therefore, they ask, Is it likely that Christianity came from God?—they may be fairly met with the question, Is it likely that Christianity came from man? This latter is much the fairer and more rational kind of inquiry, because we are much better able to judge what might reasonably be expected from man than from God. For human nature is our *own* nature; and we have within ourselves, and in our daily experience of other men, and in the records of history, a good rule to guide us in judging what man is, or is not, likely to do or say; and there are plenty of religions, notoriously human in their origin, with which Christianity may be compared. But "God's ways are not as our ways, nor his thoughts like our thoughts." He is an infinite being, who seems to be carrying on a great plan of providence through countless ages and over innumerable worlds; and therefore we must be conscious that we know but

little directly of his nature, and have but a small experience of his ways of acting towards his creatures. It is much safer, consequently, to argue that Christianity did not come from man, because it is not such as might be reasonably expected from man, than to argue, that it did not come from God, because it seems to us not such, in all respects, as the Deity would be likely to deliver to us.

It is true that infidels are able to point out many circumstances in which Christianity resembles all the false religions that ever were invented. But this you will observe is no more a proof of its falsity than the fact that counterfeit coin resembles lawful money is a proof that there is no such thing as lawful money, or that there is no way of distinguishing between good money and bad. What they are bound to show, if they can, is—not that there are resemblances between Christianity and other religions—but that there is no essential difference to indicate a different origin.

You should, therefore, call upon them to explain how—if Christianity be the invention of man—it comes to pass that it *differs* so materially from all other religions invented by man. You should ask them to explain how it happens that our sacred books ascribe the creation of the world immediately to the supreme being, and teach men that they are under his immediate government, to the total exclusion of all inferior deities. You should ask them to explain how it happens that the Christian promise of eternal life, through the *resurrection of the body* at the last day, is so different from any promise of eternal life that was ever made by man—how it happens that the Bible contains no minute and fanciful revelations of the state of the departed, and proposes no means of intercourse between us and them, nor any way by which we can influence their condition—how it happens that the New Testament contains no creeds, no catechisms, no ritual of divine worship, and prescribes no sacrifices, and no order of sacerdotal priests—and how it happens that a set of ignorant Jewish peasants should have discovered and taught a purer morality than the wisest of the heathen sages had ever discovered.

These and many other such peculiarities, which no other religion but Christianity and those which have *directly borrowed* from Christianity possess, you may reasonably ask an infidel to account for on his principles; and if he fail to do so, you may point out to him that it is *he* who is *credulous* and not *you*; since he believes much stranger and more unaccountable things than Christians can at all credit. *We*, indeed, believe that, in the setting up of Christianity, some things happened different from what daily experience of the course of nature might lead us to expect. But then we assign a sufficient *cause* for these wonderful events—namely, the almighty power of God; and a sufficient *reason* for the exertion of that power—namely, to attest a divine revelation. They, on the contrary, suppose that all the best established laws of the human mind were violated, and that men, in this one case, acted differently from the way in which they act in every other—while yet they are unable to assign any probable cause, or any specious reason for such an astounding miracle.

The truth is, that, in the case of Christianity, we cannot escape miracles, whichever way we turn; and the only question is, whether we will admit miracles wrought by a sufficient cause, and for a sufficient reason, or miracles wrought *by* nothing at all, and *for* nothing at all. Whosoever, for example, rejects as incredible the notion of their having been direct communication between God and man at any time, because we have no sensible proof of any such communication taking place now, must believe that man at first civilized himself. Now, everything that we know of the laws of the human mind leads us to judge that such a thing as this is impossible; and all experience tends to prove that such a thing has never happened; nor can a single instance be alleged—without manifestly begging the question—of any nation that ever of itself made the first steps from a savage to a civilized state.

Again, whoever rejects as incredible the notion that Christianity first made its way by the evidence of miracles, must believe that Christ and his apostles did, without any superhuman powers, what we have the best reason for thinking no man without such powers could do, and what certainly without such powers no other men in like circumstances have ever done. Ask any one whom you meet, Christian, deist, or atheist, *who* was the most remarkable person that ever lived, and *who* effected the greatest revolution that ever was effected in the religion of mankind?—and, if not totally ignorant of history, he must at once answer, Jesus of Nazareth. And the next inquiry is, How came he to be such? and how did a Jewish peasant overthrow the religion of the world, and establish his faith over the civilized nations, when no one else ever succeeded in such an attempt?

The miraculous occurrences recorded in the Bible are indeed extraordinary, and wonderful, and, in themselves, improbable; but all of them put together are as nothing in point of strangeness compared with the only alternative—with what must be believed by any one who should thereupon resolve to *reject* those miraculous narratives. That a handful of Jewish peasants and fishermen should undertake to abolish the religions of the whole civilized world, and introduce a new one, in defiance of all the prejudices, and all the power of this world arrayed against them; that they should think to effect this by pretending to miraculous powers which they did not, and knew they did not possess; and that they should *succeed* in the attempt,—all this is surely many times more incredible than anything and everything recorded in our Scriptures. And no one should make a boast of his “*incredulity*” in disbelieving something that is very strange, while he is believing—as the only alternative—something incomparably *more* strange.

But many persons are apt to forget—though it is self-evident on a moment's reflection—that *disbelieving* is believing; since to disbelieve any assertion is to believe its contradictory; and whoever does this on slight grounds is both credulous and incredulous; these being, in fact, one and the same habit of mind.

Thus, the Jews who rejected Jesus as a magician (as the unbelieving Jews do, at this day), accounting for his miracles as performed through the aid of evil spirits, and who are accordingly reproached with “want of faith,” evidently showed the grossest credulity in adopting such an explanation. For, the only way to avoid credulity and incredulity—the two necessarily going together—is, to listen to, and yield to, the best evidence, and to believe and disbelieve on good grounds.

Indeed, some later objectors to miracles have obviated the necessity of an answer on our part by affording one themselves. One gentleman, for example, (an able writer on other subjects), has argued that such miracles as are ascribed to Jesus could not have been wrought by him; since, if they had been, the Jews could not have avoided believing in him. Yet, almost in the same breath, he declares that he himself would not have believed in Jesus, even if he had been an eye-witness of those miracles! But, apart from this inconsistency, we might point out to him that he has before his eyes strong evidence of the force of Jewish prejudice. He sees Jews clinging to a religion which he believes to be false, and to be proved false in a most striking manner—clinging to it for ages together, in spite of the clearest rational evidence, and even the sensible proof afforded by the destruction of their temple, and their own dispersion over the earth. In reality, *we* have no difficulty in accounting for the *rejection* of Christianity by the majority of the Jews. It is *he* who should account for its *reception* by so many of them. The rejection of Christianity by the Jews no more shows that Christianity had not good proof to offer, than the rejection by the same people of pure deism or atheism, or whatever else they dislike, proves that nothing inconsistent with their prejudices

can be supported by clear and cogent reasons. The reception of Christianity by them supposes prejudices overcome by *something*; and the question is, By what? The rejection of it implies nothing but the steady action of a principle known by plain fact to exist, and known by plain fact also to be capable of resisting the strongest evidence.

Unbelievers, however, are generally very impatient of being asked to *account* for anything on their part; and not unnaturally, since they seldom have any probable account to give. If you ask them, for instance, to account for the origin of such historical books, containing narratives of miracles, as those of the Old and New Testaments, they reply that they had the same origin as the *mythical* history of other nations—that mythology was the result of “some fixed idea,” which led a people to think that some such events *must have* happened, and thence to imagine that these particular events really did happen. The “fundamental idea, for example, it is said of the Jewish mythology, was the earnest belief of the Jews that they were the only favourites of Jehovah, *the Creator and Lord of the whole world*; and that this made them imagine that they had been under his immediate government, and that all other persons were merely his instruments.”

Now this is only evading one difficulty by adopting many. For one is immediately led to ask, How came this one semi-barbarous people to reach the idea that their God was “the Creator and Lord of the whole earth”—an idea that no other nation of antiquity ever reached? And, even supposing that they could of themselves have reached such an idea, how came it to suggest a *mythology*? In all other nations, mythology has always recoiled from the idea of the Supreme. So far from making “all other persons merely his instruments,” it has *withdrawn* their agency from his influence. It has excluded Him by a painted screen of grotesque shapes of demons, and demigods, genii, fairies, or saints, beyond which Reason indeed sometimes looked, but Fancy never. Mythology has ever stood rebuked and silent before the LORD GOD OMNIPOTENT.

It is not the first step, then, here that is all the difficulty; but neither is the second. We may allow both, and yet the third is such a stride, that the hapless Theory bursts in the exertion.

If the idea of being under the peculiar guardianship of Jehovah were the cause why the Jewish history is a history of miracles wrought by him, miracle should appear most when the idea prevailed most. But it appears *least* in the later books of Scripture, when it is plain that the idea we speak of was as strong as ever—nay, stronger than ever. And this is surely a remarkable fact. For observe how the case stands.

A mythology (they tell us with superior airs of wisdom) is not invented by this or that man, but by “the collective mind of the nation.” Very well. But was the collective mind of the nation, before the Captivity, really *theocratic*? On the contrary, we know that it was a continual struggle *against* the idea of the theocracy—that the people were continually falling away to the worship of other gods beside Jehovah, and continually *forgetting* Him who was “the Creator and Lord of the whole world.” Yet we are told that this perverse and intractible people—unscientific themselves, and doomed for ever (like Nicholais’ unruly goblins in Faust) to cross the most certain rules of modern science—created a mythology founded upon an idea which they never fully or permanently mastered, until *after* the mythology was created!

Would this pass for good sense on any other subject but religion?—*Whately’s* “Cautions for the Times.”

'THE THINGS MOST SURELY BELIEVED AMONGST US.'

THE following propositions formed the basis of two lectures delivered in "The Union Hall," Edinburgh, by one of the brethren assembling there, on the evenings of October 16th and 23d. The publication of them in "The Messenger of the Churches," it has been suggested, might be of some service.

Like all other uninspired statements of divine truth, they may be very imperfect; and some brethren might have chosen more exact terms, and a different order in stating the same things. Of this, however, the writer is confident, that however imperfectly the language of these propositions may express what is contained in the scriptures referred to in them; *these scriptures EXPRESS EXACTLY all that is in the propositions.* More scriptures, both declarative, and illustrative of the matters set forth in these propositions, might have been cited, but considering the divine authority of the scriptures, these are reckoned sufficient.

I. That the One God—the Almighty Creator of all—shall establish a kingdom upon earth, which shall destroy and supersede all other kingdoms; and shall be universal in *extent*, and everlasting in *duration*. Dan. ii. 31-45.

II. That this divine, universal, and eternal kingdom, shall be entrusted to Jesus of Nazareth, the Son of the living God; and exercised by Him as the absolute monarch of all the earth.—Acts xvii. 31.

In the Bible, the term "to judge," is used as equivalent to "rule," "govern," see 1 Sam. viii. 4-7. Of David, it is recorded that he "reigned over all Israel, and executed judgment and justice to all the people."—2 Sam. viii. 15. In that remarkable prayer of David's illustrious son, Solomon, recorded in 1 Kings iii. 9, he beseeches Jehovah for an understanding heart "to judge the people." The language of Paul is thus equal to—"God hath appointed a day, or period, in which he shall rule the world," &c.

This is in strict accordance with the following predictions:—Isa. ix. 6, 7; Dan. vii. 13, 14; Ps. ii. 7, et seq.; Rev. xi. 15.

III. That the throne of this divine administration shall be established on Mount Zion; and that the city of Jerusalem shall become the metropolis of the world.—Ps. ii. 6; cx. 2; Micah iv. 1, 2, 8; Is. lx.

IV. That the twelve tribes of Israel, now scattered throughout the world, shall be gathered together, and placed by God in the territory promised to Abraham; and that, thus gathered and established, they shall be made the chief nation in the kingdom of God—Jer. xxiii. 1-8; Ezek. xxxvii. 21; Is. lxi. 4-6.

V. That the throne of the Lord, to be established on Mount Zion, is "the throne of David" announced by the angel of the Lord to Mary, as the inheritance of her son, Jesus.—Luke i. 30-33; Is. ix. 7.

VI. That it is in consequence of his being anointed for the throne of David, that Jesus is termed "the Messiah," or "Christ."—John i. 35-49; Matt. ii. 1-6.

VII. That the humiliation, suffering, and death of the Christ, were appointed by his Father to fit him for being the Saviour and High Priest of the human race.—Luke xxiv. 25, 27, 44-47; Heb. ii. 10-18.

VIII. That the race of man is mortal; and in consequence of sin,

under the sentence of death; and that God in his love has appointed that those, *alone*, who believe in his Son, as the Christ, the Son of the living God, shall have everlasting life, Gen. iii. 19; Ps. cxlvi. 4; Rom. vi. 23; John iii. 16, xx. 31.

IX. That in order to the obtaining of this salvation, God demands of those who thus believe in his Son, that they be immersed in water into his name; and submit to him, in all things, as their Lord.—Matth. xxviii. 19, 20; Mark xvi. 16; Acts ii. 36, 38; Phil. ii. 9-11; Eph. v. 22, 23.

X. That all who believe in Jesus as Lord and Christ, and are immersed into his name are accounted by God as the seed of Abraham, to whom the promises were made; and are joint heirs with the Messiah of his eternal kingdom and glory.—Gal. iii. 26-29; Rom. viii. 17; Rev. iii. 21.

XI. That God bestows these favours on believers, on account of the death of his Son Jesus the Christ.—John iii. 14, 15; (compare chap. xii. 32, 33,) Gal. iii. 13, 14; Eph. ii. 11-22.

XII. That the resurrection and glorification of the saints; and the establishment of the kingdom of God, over Israel and the nations, takes place at the second coming of the Christ.—1 Cor. xv. 23, 42-57; 1 Thes. iv. 15; Ac's iii. 14; Matth. xxv. 31.

XIII. That the second appearing of the Lord should be constantly expected, and waited for by the faithful in Christ Jesus.—Matth. xxiv. 36-44, xxv. 13; Mark xiii. 32-37; 1 Cor. i. 17; 1 Thess. i. 9, 10, v. 1-6.

XIV. That these declarations regarding the kingdom of God, and Jesus the Christ, constitute "the gospel," or glad-tidings, announced to Abraham, and preached by the apostles of our Lord among all nations, to be believed, for salvation.—Gal. iii. 8; Acts. viii. 12; Matth. xxviii. 30, 31, xxiv. 14.

THE VOICELESS PREACHERS.

THE first part of Psalm xix. is a beautiful instance of the eloquence of nature in celebrating the glory of the great Creator. Its beauty is much obscured, however, by the unwarrantable supplements in verse 3, which completely alter the sense. By omitting the italic words "*there is*" and "*where,*" and simply supply the word *yet* at the beginning of verse 4, the true sense of this exquisite passage will be seen:—

"The heavens declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
NO SPEECH NOR LANGUAGE:
THEIR VOICE IS NOT HEARD.
Yet their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun;
Which, as a bridegroom coming out of his chamber,
Rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof."

The silent teachers of the great expanse have an audience who are receiving their lessons perpetually—day and night. Their teachings extend over a space only limited by the influence of the heavenly bodies. Donough, GA; J. C.

Intelligence, Notes, &c.

EDINBURGH.—On the morning of Sunday, 15th October, the church received an accession to their number of two brethren and two sisters. These had immediately before put on the Lord by being immersed into his name. One of the brethren (James Massey) with his wife have been earnest students of the word for a long time; the other is but a youth—the son of our brother James Watson, who has wisely acted on the divine maxim, “Remember now thy Creator, in the days of thy youth,”—we trust it will prove true after the human maxim—“Learn young, learn fair.” The fourth person is a woman in mature life, who has brought her maturity of judgment to comprehend and embrace the truth; even though in that attempt she has had to sacrifice a well established standing in a respectable sect.—The brethren have commenced their winter series of Sunday evening public discourses, by a succinct statement of “the things most surely believed among us,”—the heads of which will be found on another page. This is forthwith followed by lectures on all the leading points of the faith.

GLASGOW.—In relation to the notice under this head last month, J. Campbell writes, among other things,—“a divided state of the church was the cause of my withdrawal, and not on account of any alteration or confirmation of the confession of the faith. . . . As to my views concerning *Basileia*, rendered kingdom, the brethren are referred to a paper written by me, on page 152, vol. I. of the Messenger, which gives them fully, and which will save repetition now. Suffice it to say here, that “king” does not convey the true sense, but rather what pertains to royalty—“this is *he* spoken of”—“prepare ye the way of the Lord,” &c.

We are requested to state that the MESSENGER may be had of G. Hatfield, 18 Edward Street, Birmingham, in addition to the brother who has heretofore supplied it.

Publications.

THE DISCIPLES' CHORAL SERVICE OF BIBLE THEMES, a volume of topics of song, with music, composed, arranged and selected specially for the use of the brotherhood—containing 35 different subjects, harmonised for four voices, and set in both the old and new notations, price Two Shillings, paper cover; or Two Shillings and Sixpence, cloth boards. Post free—from the editor, George Dowie, 12 Beaumont Place, Edinburgh.

☞ Those yet in arrears for the above are solicited to transmit their dues, as the book has not yet cleared itself by a long way.

“SOUL—or the Hebrew word Nephesh, and the Greek word Psuche.”—by W. Glen Moncrieff, late of Edinburgh—Second edition, 16 pp. price One Penny. Postage extra; 7 may be posted for One Penny. This little treatise is a reprint of a pamphlet issued several years ago, at three times the price, and long out of print. On the particular point of which it treats, it is thoroughly exhaustive: and in consequence of repeated demands for it by those who knew its value it has been reprinted at this cheap rate, to insure if possible a wide circulation. May be had of W. Laing, 12 Beaumont Place, Edinburgh.

The Treasurer acknowledges receipts for the *Messenger* from Blairgowrie, Carstairs, and Wishaw.

Articles should be sent in by the 15th of the month, and items of intelligence not later than the 24th; all papers meant for insertion, or notes of intelligence, may be forwarded to GEORGE DOWIE, 12 Beaumont Place; and all business communications to JAMES CAMERON, 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. XII.

DECEMBER 1864

VOL. V.

A REVIEW OF THE ELEVENTH CHAPTER OF ROMANS.

To understand the drift of the Apostle's teaching in this chapter, we must keep in view the previous argument. From the beginning of the epistle till the close of chapter viii., there is one continued train of thought. Starting from the declaration that "the gospel of Christ is the power of God to salvation to every one who believes it," he proceeds to demonstrate the utter guiltiness of Jew and Gentile, alike, in the sight of God; and their consequent exposure to his "indignation and wrath;" the utter impotency of *the law*," to give life to the guilty, or renovate the perverse affections of men; that the imputation of "the righteousness of God," made available to the sinner "by faith," is the only means of salvation to either Jew or Gentile; that Israel, as a nation, had spurned "the righteousness of God," seeking "to establish a righteousness" of their own; and had, in consequence, been rejected by God, while, Gentiles, whowere by nature destitute of the high privileges conferred on the Jews, had, by submitting to "the obedience of faith" become partakers of "the righteousness of God."

Chapters ix., x., and xi. form a sort of appendix to the preceding eight; and consist of replies to several objections which the apostle supposes to have been started to his levelling doctrine,—in the course of which he again and again reiterates his previous conclusions. See chap. ix. 30-33; x. 3-12; xi. 32.

The argument in chapter xi. opens thus:—"I say then, hath God cast away his people?" Evidently his people *Israel*. Hath he utterly, and for ever cast off his people? The inquiry cannot relate to the salvability of *individual* Jews, for he had already, distinctly stated that "the gospel was the power of God to salvation to every one who believeth, to the Jew as well as to the Greek." The inquiry must therefore relate to Israel as a *people* or *nation*. Since the people of Israel, in spite of their high privileges—stumbled at the holy stone or sanctuary, God had provided for their safety; and continued to be a gainsaying and rebellious people; and since they were exactly on a level with the Gentiles, as regards the obtaining of eternal life—were they as a *people* to pass out of being? Had God indeed, who had chosen them from among the nations of the earth to be "a peculiar people" to him-

self; and so signally acknowledged them as such, by wondrous care and many deliverances in days gone by—now cast them off as a people for evermore? “By no means; God hath not cast away his people whom he foreknew” either *totally* or *finally*. “I also am an Israelite,” neither do I stand alone; for, as in Elijah’s days the apostasy of Israel was not so thorough as he, in his despondency, thought it was; and, as to the eyes of most, it seemed to be—for seven thousand faithful men had never bowed the knee to Baal—“even so,” now, “at this present time there is a remnant, according to the election of grace.”

“What then?” What is the true condition of Israel, according to your teaching? (ver. 7.) Just this, “Israel hath not attained that which he seeketh for, viz., saving righteousness, because he sought it not by faith;” but the remnant, according to the election of grace, hath obtained it, while blindness hath fallen on the rest.

“*Blindness in part*” (ver. 25), does not mean *partial* blindness to all Israel, but blindness to a *part* of Israel; the greater part indeed, yet, still “a part.”—The “*remnant*” had not been blinded. The blindness so far as it extended, was thorough enough (see ver. 8-10). So thoroughly were the mass of the nation blinded, that, when God’s Messiah appeared among them, “approved of God, by miracles, and wonders, and signs,” they knew him not; but consented to his death. “He came unto his own, and his own received him not.”

“I say then, have they stumbled that they should fall?” (ver. 11). Have they the nation, thus blinded,—stumbled against this holy stone, so as to fall, and be completely broken—to perish utterly, for ever? “By no means: *but through their fall salvation has come to the Gentiles to provoke them to jealousy.*” The apostle, here, uses the word “falls” in two senses; first, he denies “their fall; then he admits it. In the former case he uses it, in an absolute sense; in the latter case, in a partial, or limited sense. He denies that they had been cast off as *a nation, or people, for ever*; then he acknowledges their present fallen and broken condition, and affirms that it had resulted in bringing “salvation to the Gentiles.” Here we remember the words of the apostles, “it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles,” Acts xiii. 46

From this position the apostle reasons to a higher one (ver. 12,) “*If the fall of them be the riches of the world; and the diminishing of them, the riches of the Gentiles,—how much more their fulness?*” “*For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?*”

The subject of which this “*falling*” “*diminishing*” “*casting away*” is predicated, is not Israelites, as individual sinners; for in that respect they are on a par with the Gentiles; but Israel, as a *people*. Such being the case, the predicates—“*fulness*” “*reconciling*” “*reviving*” must relate to Israel in the same sense. Since the overthrow of God’s people, Israel, has done so much for the nations of the world, How much more shall be effected through their complete restoration, and exaltation to be the first of nations on the earth? What wonder, terror, and amazement shall fill the minds of the astonished peoples of the earth when they see the long despised—homeless—scattered people

restored to the kingdom of God, in glory and power, transcending far its former prestige, even in the palmy days of Solomon; "When the Lord shall reign on Mount Zion, and before his ancients gloriously!" Contrasted with their scattering, such a restoration may well be compared to "life from the dead."

It will be observed from verse 13th, that the apostle is addressing himself to a Gentile objector. In further illustration of his argument he adds (v. 16) "*For, if (as you readily admit) the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.*" The "first fruit," and "the root" are, evidently, two figures pointing to the origin of the nation of Israel. Since the separation, by God, of Abraham, Isaac, and Jacob from the rest of mankind, to be the progenitors of his peculiar people, was as real an offering of the first fruit, as that which hallowed the produce of the earth, so, in the estimation of God, it was a real choosing of the lump, or mass of that nation. God's purpose in choosing Abraham, and his promises concerning his descendants, were, alike, precious, to him. In choosing "the first fruits," he selected the whole harvest—his purpose regarding "the root" extended to "the branches." "And if [*i.e.*, though, notwithstanding, this consecration of Israel to God] some of the branches were broken off, and thou—a wild olive tree—were grafted in among them, and partakest of the root and fatness of the good olive tree, boast not [on that account] against the branches," [seeing thou art but a branch]. "But if thou wilt boast," [remember that thou art but a branch of a *wild* olive tree, and indebted for all thy high favours, to being grafted into the stock of Israel, of whose blessings thou art now a partaker, "for salvation is of the Jews."] But, [perhaps in behalf of thy superiority] thou wilt say, "The branches were broken off that I might be grafted in." [They had to give place to me]. "Well, [admitting this, still remember that it was] because of unbelief they were broken off;" [and not on account of thy superiority; and remember also, that it was not because of any good works of thine, or any excellence in thee, that thou hast been grafted in, where the original branches were lopped off, but simply and solely because "of faith];" therefore, "Be not high-minded" [against the broken off Israelites], "but fear" [for thy own standing]. "For if God spared not the natural branches, take heed lest he spare not thee."

Verses 23 and 24 are commonly understood as referring to the salvation of individual Jews; but why then, this appeal to the power of God? The apostle had already distinctly asserted that there was at that time, "a remnant according to the election of grace," of which he was himself an example,—there was therefore no need of his reference to the power of God, in regard to that. When, however, we understand the apostle's inquiry to relate to the restoration of Israel as a *nation*, we see at once its force and propriety.

The reason, given by the apostle, meets every difficulty, anticipates every doubt, regarding the restoration of that nation. "*God is able to graff them in again.*" A much more unlikely thing than that had been done (v. 24), "If thou wert cut out of the olive tree which is wild by nature, and wert grafted *contrary to nature* into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?"

The word "mystery" in verse 25 does not mean something *in itself* difficult to understand, but "a secret"—something hitherto, either wholly, or for the most part, undisclosed—now revealed. The "mystery" in question is, "that *blindness, in part, hath happened to Israel, until the fulness of the Gentiles be come in.*" This "blindness" or hardness of heart was not only limited in its *extent*, but also in its *duration*. Not only is it the case that "a remnant according to the election of grace" were in the favour of God; it is also true, that this blindness on the rest, the great mass of Paul's kinsmen, shall continue only "until the fulness of the Gentiles be come in." What does the apostle mean by the fulness of the Gentiles? Not the entire conversion of the nations to God; for in verses 12 and 15 he speaks of the vast influence the restoration of Israel is to have on the Gentiles in turning them to God. The universal obedience of the nations to his Messiah is not to be the *cause* but the *effect* of "the fulness" of Israel. The term "fulness" means "a filling up," or "completion" of anything; and here it refers, we think, to the completion of the purpose of God regarding the Gentiles "in taking out of them a people for his name." See Acts, xv. 13, *et seq.*

From these apostolic teachings, it seems certain that the fulfilling of "The New Covenant" with Israel, and the completion of the church, stand closely related in regard to time. When the church of God is completed, and Israel's hard and stony heart changed, then shall the nation of Israel appear in its glory—"and so all Israel"—not a remnant merely—"shall be saved." See verses 26, 27; compare Isaiah lix. 20, 21, lx.; Jer. xxxi. 31.

The "election" in verse 28th, is not "the election of grace" referred to in verse 5th, but the selection of Abraham, Isaac, and Jacob. "They are beloved for the fathers' sakes," even now, "for the gifts and calling of God are without repentance," or change of mind.

The "gifts and calling of God," here, refer to the sovereign act of God's choice of Abraham; and the covenant he made with him regarding himself and his seed. This choice, and these arrangements, are irrevocable. The fulfilment of the covenant with Abraham was not made contingent on his acts, or the acts of his seed. It was "of promise," not of law; and though Israel, as a nation, had been cast off for a time, on account of impenitence, still, the purpose of God regarding them is unalterable. "He is not a man that he should lie; or the son of man that he should repent." On account of their fathers, they are still a people beloved. The love of God, manifested to Abraham, in his selection, still rests on them; and the purpose of God in regard to his selection from amongst the nations shall not prove abortive. The branches of this olive tree, like its parent stem, are precious in the eyes of the Great Husbandman. Long have they been fruitless, withered, and cast aside; but God is able to graff them in again; and he shall do so, for he hath said it. This tree of God's planting shall yet stretch forth its branches, in verdure, beauty, and fruitfulness—the glory of all lands. The nation of Israel shall yet be the chief of the nations—its capital the metropolis of the world. The counsel of Jehovah shall stand—He will do all his pleasure. Marvel not at this, O ye Gentiles, for, as in times past ye were

unbelievers, and yet, notwithstanding, have obtained mercy through their unbelief, even so, have these not believed, that, through the same mercy shown to you, they also may obtain mercy. "For God hath shut them all up under sin, that he might have mercy upon all. 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 of him, and through him, and to him are all things. To him be glory for ever and ever! Amen!"

W. LAING.

BE NOT OVERCOME OF EVIL, BUT OVERCOME EVIL WITH GOOD.

"HE went about doing good, and healing all that were oppressed of the devil, for God was with him," is the description of the occupation of the Lord Jesus given by his apostle Peter. This doing of good was so thorough that he confronted the most frightful maladies, and even death itself, with perfect confidence and perfect success: his power overtopped all powers of evil, and swallowed up all resistance. We can never realise so complete a mastery of disease as this: for most generally we can only oppose weakness with weakness; and the utmost triumph we ever experience is that of a robust healthy man entering the chamber of fever, and ministering to the sick, by hand service, and breathing the miasma of the chamber of death without skait. How seldom can he carry with him a stronger influence of health, to do as much as alleviate the malady. O for the gift which would enable us at once, by a word or a touch, to banish such dire scourges of poor humanity! what a blessing would be in our hands, what an atmosphere of blessing would be about us. Even so were the early disciples honoured.

But although the gifts of the Spirit are not our common inheritance now, we have other powers which we may employ in counteracting a malady as terrible as fever, and as obnoxious as leprosy. Evil exists, not only in the form of physical disease, but as a moral curse; and its diagnoses are all noted in the divine record—the disease of sin shews such phenomena as anger, blasphemy, lust.

How shall we do? shall we yield to the contagion and be smitten down by its foul breath, or shall we resist, if perchance we may yet live? Be not overcome of evil, but overcome evil with good! As the great Lord was, be ever invested with health so great in its power that it shall conquer every disease by mere contact, and absorb all resistance by its overwhelming purity. If we are sanctified by the word of God,—which is the truth, and if, having the hope of likeness to God, we purify ourselves even as He is pure, we shall be able to walk through the world, among, or near its infections without taint, and shall even visit the pest-house without being smitten by its plague. Thus may we, like our Lord, go about doing good, and God will be with us. The strength of our character, and the purity of our hearts will give us the confidence of health, so that the mastery of evil will be effected by the power of good. But before we can overcome evil with good, our good must be stronger than the evil which we oppose. The habit and constant experience of health is the guarantee for the sympathetic cure of disease, so the habit and constant experience of virtue is the guarantee for the overcoming, destroying, overwhelming of evil with good.

GEORGE.

"THINGS WHICH CONCERN THE LORD JESUS CHRIST."

THIS phrase occurs in Acts xxviii. 31, as the summary of what Paul TAUGHT to all that came unto him at his own hired house in Rome, while at the same time he "PREACHED the kingdom of God." Whatever the things consisted in they concerned the Lord HIMSELF PERSONALLY, and not any mere attribute, such as his name or character, although it may prove on investigation that these as well as other things are included among the "things which concern the Lord Jesus Christ," as taught by Paul. As the historian does not here inform us what the things are, we can only ascertain this by a reference to other passages where the things concerning Jesus as preached by Paul are given more in detail.

First, then, the most prominent thing concerning Jesus, preached by Paul was his Name. The Lord himself said of Saul,—“he is a chosen vessel unto me to BEAR MY NAME before the Gentiles, and kings, and the children of Israel.” I shewed in a recent paper how the apostle fulfilled his mission in this respect.

Again, he taught concerning Christ that he should suffer. “Paul AS HIS MANNER WAS went in unto them (of the synagogue at Thessalonica), and three sabbath days reasoned with them out of the Scriptures, opening and alleging that [The] Christ must needs have suffered and risen again from the dead,” Acts xvii. 2, 3. This was “as his manner was,” and accords with his own account of what he had preached at Corinth, among the first things, as recorded in 1 Cor. xv. 3, 4,—“how that Christ died for our sins . . . and that he was buried, and that he rose again . . . and that he was seen” by a number of witnesses.

Besides these brief summaries of Paul's preaching, there are on record several discourses of Paul, given at considerable length. These are strongly corroborative of the brief summaries. That uttered in the synagogue at Antioch, in Pisidia, is much in the strain of Peter's pentecostal address. After affirming that of David's seed God had, according to his promise, raised unto Israel a Saviour (or Deliverer) Jesus, whom the Jews put to death, he proceeds to say—“we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.” He closes with these words of hope for sinners—“be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.”

Another in his defence before Agrippa, in which, after narrating his conversion and commission he concludes thus—“having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that [The] Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”

It is abundantly evident from these testimonies that the things which concern the Lord Jesus Christ as taught by Paul, were limited to “bearing his name” before Jews and Gentiles, his death as a sacrifice or sin, his burial (evidently as proof of the reality of his death), and his

Observations on Heb. ix. 28.

resurrection from the dead, in token of the divine purpose to judge (and rule) the world in righteousness by him, Acts xvii. 31.

It will be observed that I have assumed that the sacrificial death of Jesus is a thing totally distinct from his name. I conclude thus, from the circumstance that his death is never once said to be an element or part of his name, but mainly from the fact that it is distinguished from that his name was bestowed on account of his obedience unto death. "He humbled himself and became obedient unto death, even unto the death of the cross, WHEREFORE God hath highly exalted him, and given him a name which is above every name." Nothing could more clearly shew that while his death and his name are closely related and connected in effect, they are by that very fact proved to be entirely distinct from each other.

To the same effect it is testified that he was made "perfect through his sufferings," and that he "learned obedience by the things which he suffered; and being made perfect he became the author of eternal life unto all them that obey him." This authorship of eternal life and salvation is exercised in virtue of the name above every name, bestowed on account of his obedience unto death; for there is none other name by which we must be saved. His sinless perfection qualified him through the eternal Spirit, to offer himself WITHOUT SPOT to God, and thus to "put away sin by the sacrifice of himself."

I trust I have thus made it plain that the "things which concern the Lord Jesus Christ," include his Name; whereas on the other hand, the name of Jesus Christ does not embrace any other element than the apostolically confessed and declared truth, that Jesus is the Christ.

J. C.

OBSERVATIONS ON HEB. IX. 28.

"Unto them that look for him shall he appear the second time *without sin* unto salvation."

That the phrase, "without sin" means, without a sin-offering, is rendered highly probable from the use of the word. Compare 2 Cor. v. 21,—“For he hath made him (to be) sin for us who knew no sin,” &c. The apostles were Hebrews, and would use words in the Hebrew sense. I find by looking into the Hebrew New Testament that the Hebrew word for *sin* is used in these passages as a translation of them. Observe that the word "sin" is used in two different senses in 2 Cor. v. 21. In the Hebrew Bible we have the word employed in three different senses. 1, Sin; 2, a sin-offering; 3, the punishment of sin. For the *first* sense, see Gen. xx. 6, 9; 2 Sam. xii. 13. For the *second*, compare Heb. ix. 28; 2 Cor. v. 21, with Gen. iv. 7; Lev. ix. 7, 15. And for the *third*, see Zech. xiv. 19—"punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Probably with the same meaning is the passage, 1 Pet. ii. 24—"who his own self bore our sins in his own body on the tree." In all these passages, however, we have the same word in the original. Young renders Heb. ix. 28,—“So also the Christ, once having been

offered to bear the sins of many, a second time, apart from a sin-offering, shall appear to those waiting for him to salvation."

On the word *punishment* in Matt. xxv. 46, I have this to say,—The phrase, "everlasting punishment" is said by some to mean everlasting death, as opposed to life. Is this correct? This noun (*kolasin*) is only found twice in the New Testament; the other occurrence of it is in 1 John iv. 18, "fear hath torment," which R. Young renders, "fear hath punishment." The verb (*kolazomai*) is also found only twice in the New Testament,—Acts iv. 21, finding nothing how they *might punish* them; 2 Pet. ii. 9, "Unto the day of judgment *to be punished.*" The corresponding word in the Hebrew means "to fine, to impose a fine, to amerce." See Deut. xii. 19; 2 Chron. xxxvi. 3; Amos. ii. 8; Prov. xxi. 11 (to be punished); Prov. xxvii. 12; Ezra vii. 26 (to confiscation of goods), These notes on words are submitted to the consideration of the brethren.

R. MILLER.

TWO THOUSAND, THREE HUNDRED DAYS.

IN the eighth chapter of the Book of Daniel is a prophecy concerning the Medo-Persian and Grecian dominions, set forth by the symbolic appearance and actions of a ram and a he-goat. The vision was given to the prophet at a time before either of these powers had risen into that importance which it subsequently assumed; and the whole vision is interpreted, so that a large portion of Oriental history is disclosed to view before any of the events had taken place.

By that vision and interpretation it appears that at a period sometime thereafter, the kings of Media and Persia combined would make great conquests, and be able, by their prowess, to subdue many peoples; but that this dominion would not last for ever; for in turn it would be suppressed and supplanted by a dominion from the west,—“the king of Grecia;” which power, with a single horn, should cast the other to the ground, and should trample upon it with its feet. It further appeared that the autocracy of Greece would not endure either, at least beyond the life of the first or chief king; for it would thereafter be distributed into four portions—“four kingdoms shall stand up out of the nation,”—and would endure in that divided form for an indefinite period longer. This dignity of the four horns or powers is further supplemented by the rise, from one of the four of the Greek dominions, of a “little horn,” which should wax very great,—that is, a humble king should arise, who should afterwards rise to great eminence and pride. This last power is spoken of in close connection with the welfare of Daniel’s people—Israel—and their sanctuary; he raising his hand against the mighty and the holy people, and trampling the holy place under foot.

The vision has no chronology attached to it to indicate the period of the power of the Medo-Persian, or Grecian dominion, nor the time which should elapse before the rise of the power symbolised by this last little horn which waxed so great. But, as the spectacle is passing before the eyes of Daniel, he hears one saint asking another saint the

time of the evil dominion of the little horn against the host and sanctuary [of Israel], in these terms.—“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” And, as if the inquiry had been meant principally for the prophet’s ears—prompting such curiosity as he should naturally have concerning the fate of his people, the answer is directed to him,—“and he said *unto me*, Unto two thousand and three hundred days; thou shalt the sanctuary be cleansed.” This answer let us consider.

1. The prowess of the former dominions is not specified as being exercised against the holy people. It is not until the rise of the “little horn” out of one of the four which succeeded “the first king of Grecia,” that we find in the vision or interpretation any note of wrath against Israel. But then, indeed, we find this growing horn or king waxing great and prospering, and destroying the mighty and the holy people.

2. If the notable horn of the rough he-goat represents Alexander the Great (which seems to be generally understood; at least it cannot be any one earlier than Alexander), and the four horns which spring up, after it is broken, represent the fourfold division of his empire among his generals—Seleucus, Ptolemy, Cassander, and Lysimachus,—and as it is in the latter times of *their* kingdom, when the transgressors are come to the full, that a king of fierce countenance, and understanding dark sentences, shall stand up, the rise of this little horn cannot be earlier, however much later it may be, than B.C. 300.

3. Consequently the period of the casting down of the stars of heaven by the long-grown horn, or destroying of the mighty and holy people by the king of fierce countenance, could not *begin* till the rise of that power; certainly not earlier than the beginning of the Alexander dominion, as certainly not before the death of that conqueror, nor before the division and sometime endurance of his quadruple succession.

4. As there is no power represented in the vision overcoming the quadruple kingship of the latter days of the Greek dominion, it, or a portion of it, may have lasted a very long time; we cannot say. But the term of 2300 days would have been exhausted long ago had it begun early. I know of no event in ancient times answering to the breaking “without hand” a great opponent of the Prince of princes, and destroyer of the holy people.

5. But this period in question is 2300 *days*. There can be no mistake about that to any reader, for the simple one understands it to be that without being further told, and the inquisitive is confirmed in that knowledge by learning that the term in the original is 2300 *evening-mornings*, than which nothing could be more plain, for the meaning of such a peculiar phrase is found on the first page of the Bible, where we are told, “the evening and the morning were the first *day*.”

6. But this period is two thousand, *three* hundred days. This is also plain enough to an ordinary reader. But there have been well-read men who have been led to suppose this an error, and have therefore substituted “two thousand, *four* hundred days” for it.—The grounds on which this conclusion *rest* are these:—The ordinary version of the Septuagint (or Greek translation made in Alexandria, B.C. 277) so reads it; and there is *one copy* of the Hebrew, which Dr Wolff found among

the Jews in Bokhara, also having the 4 for the 3. To this point the following extract from "Tregelles on Daniel" is pertinent.—"Some writers on prophecy have, in their explanations or interpretations of this vision, adopted the reading "2400 days," and in vindication of it they have referred to the common printed copies of the LXX. version. In this book, however, the translation of Theodotion has been long substituted for the real LXX.; and, further, although '2400' is found in the common printed Greek copies, that is merely an erratum made in printing the Vatican edition of 1586, which has been habitually perpetuated. I have looked at the passage in the Vatican MS., which the Roman edition professedly followed, and it reads exactly the same as the Hebrew text; so also does the *real* LXX. of Daniel."* But if the discoveries of Dr Wolff are to affect our judgment in any way, we might with equal reason consider what he gives as the reading of it in the Armenian Bible; there it is,—"Two thousand and sixty-eight days." This will not help us in any way, except to bewilderment. There seems rather to be good reason to adhere to the passage as we have it in our own Bible; for the largest number, and most reliable character of witnesses are for its accuracy,

7. The inquiry of the saint (in ver. 13.) seems to indicate with sufficient accuracy the compass of the question—"how long"? and determines the reply to mean that for a period of 2300 days, shall the sanctuary and host be trodden under foot. The time in question is therefore not one stretching from the date of the vision, or from any hypothetical time of the fulfilment of any part of it, *earlier than the rise of the little horn*, but from the beginning to the end of that horn's dominion, when the king of the fierce countenance shall magnify himself against the mighty and the holy people, and the Prince of princes.

8. There is properly no room for imagining the declarations of ver. 14, to be other than plain statements which need no interpretation; for there is no symbol in that verse nor in the one preceding, and, after the several parts and incidents of the vision are interpreted, the whole is wound up with this averment,—"*and the vision of the evening and the morning which was told is true;*"—truly told so that the simple may understand it.

From all these considerations I conclude that it is ordained of God, that there will be a period of something less than seven years† in the history of Israel, during which their temple and worship will be profaned by a lawless person, of such proud pretensions that he shall even lift up his hand against the Prince of princes—either Michael or the Messiah; but that he will be destroyed with a signal destruction, in which divine power only will be manifest. And that this has not yet taken place, the silence of history being witness.

G. DOWIE.

* Page 95, note.

† From the mention of the evening—morning period in connection with a suspension of the daily sacrifice, it has been supposed by some that only half of this time is meant; viz. a cessation of the offering of 1150 morning, and 1150 evening sacrifices, and therefore only 1150 whole days altogether—or some three years and two months.

THE FEAST OF THE LORD.

THE supper of the Lamb is laid,
 And I am summon'd there!
 How can I, for so great a feast,
 The fit attire prepare?
 How can I meet my Lord and King,
 How for His table dress,—
 Wearing so poor and vile a thing
 As my own righteousness?
 The heavens are in His sight unclean,
 His angels are not clear
 From charge of folly?—how dare I
 Before my Lord appear?
 In His own robe and perfect work
 My Lord bids me be clad;
 The wedding garment of the Lamb
 Makes His redeem'd ones glad!
 From Bethlehem to Calvary,
 That seamless robe was wove;
 The warp was human suffering,—
 The woof, eternal love!—*Monsell's Spiritual Songs.*

Intelligence, Notes, &c.

ABERDEENSHIRE.—Our brother Robertson of Turriff writes:—"I have been very much engaged with Buchan of late. I have been writing much to the inquiring there, and I have been there personally; I visited Balfaton on Friday night (11th Nov.), and on Saturday called on all the brethren in that quarter, and found them all rejoicing in the truth. Brother Reid came down on Saturday night, and left on Sunday night. We all went to Mintlaw on the morning of the first day of the week, when Mrs John Kerr, Fetterangus, and Jane Clark, Park, (daughter of brother John Clark, Balfaton), on making the good confession, were baptized into the name of the Lord; immediately afterward remembering the death of the Lord's anointed. In the afternoon, I lectured to a very good, and very attentive meeting. For the 14th and 15th, the public hall of New Deer was secured. On the first night I had a fair meeting, and most attentive, three men followed me to my lodgings, to whom I expounded the way of God as revealed in the scriptures; on the night following I had even a better meeting, and the expression of a wish, and a determination that I shall be back by and bye. Several are stirred up to inquiry. More attentive audiences could not be desired."—Let us hope that this new ground, just broken, will prove as fruitful as the other fields of the broad shire.

EDINBURGH.—The church here has had five additions to its number during the past month. William Norrie, late of Lewes, Sussex, has returned to town after a five years' absence: the other four persons, after making intelligent confession of the faith, were immersed into the name of the Lord—November 13, Mrs Miller; 20th, Mrs Winter and Jeanie Kirkland; and 27th, Jane Henry. The last, being only a visitor to Edinburgh for a short time, has since been necessitated to return to her business, amid the bustle and loneliness of the great metropolis. Her address there, is 7 Prince's Gate, Kensington, London, S. W. where she will be happy to see any of the brethren who may have occasion to be in her neighbourhood.

LANARK.—On Sunday 20th November, Robert Rodger, resident in this neighbourhood, who has been on the search for the truth for some time, set to his seal that God is true, by being immersed into the name of the Lord,

and afterward uniting himself with the small company went to assemble at Brother Murray's, Lockhart Mill, for the purpose of building up each other in their most holy faith.

. It is desirable that the responsibility of the rent of the house of James Rotertson, (37 Chapel Street, Turriff, Aberdeenshire,) which has heretofore rested on the shoulders of a few, should be shared by others of the brethren. And it is judged that the mere mention that *the portion due at Martinmas is not yet paid*, will be sufficient to stir up prompt help for him. He is an industrious worker at his trade, so far as his health will allow, and is no squanderer. Brethren, let us have compassion on the weak!

New Series of the Messenger.

The fortune of this magazine as a business speculation, has always been of a very questionable kind; for it has not in any year, except perhaps the first, paid itself by its own sales; it has, however, been so generally respected, as a necessary existing medium by those who should best appreciate it—both solitary brethren, and those in more prosperous association, that it has been sustained year after year, even at a loss.

Now it seems as desirable as ever to continue it; for it is, as it has ever been, the only organ by which the brethren in Britain can express their thoughts freely—that is, as freely as a christian prudence could allow. We say this out of no disrespect to magazines now or ever supported by the brethren; for some of these are avowedly managed after a different style altogether—the productions of the editor having the preference to all other communications. It is therefore determined, next year, (God willing) to try again what can be done to sustain a magazine for the brethren's ideas and communications; and the conductors beg to announce a new series with these modifications:—

1. It will have a larger page, and be printed in double columns, the price remaining the same—viz. 2d. per number, 3d. by post; or 4 copies and upwards post free.

2. It is intended that each number shall contain, in addition to other matter, one or more papers on elementary principles—setting forth the faith in a style suitable for inquirers. This, it is anticipated, will increase its utility, as in several cases it may be found serviceable as a tract.

The features which have heretofore characterised the Messenger will be continued, and it is hoped that the brethren will do their best to second the efforts of the conductors to make it successful. Contributions of clearly written papers on subjects of Bible teaching are solicited—particularly from those who are in the habit of exercising their gifts as teachers by tongue or pen.

On the other hand, is it expected that the brethren will do what they can to promote its sale, either among themselves or others. It is suggested that a little more energy on the part of the agents in the several localities would soon increase its circulation to a point which might make it pay, even at the advanced cost which is now about to be adventured; and the beginning of a new series affords a natural opportunity for new subscribers.

The Treasurer acknowledges receipts for the *Messenger* from Halifax, Newark, Sheffield, Swansea, and Tranent.

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

Quarterly Payments in advance are recommended.

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